



# Arkansas Methodist

OFFICIAL ORGAN OF THE LITTLE ROCK AND NORTH ARKANSAS CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH



*Our Slogan: The Arkansas Methodist in every Methodist Home in Arkansas*

Volume LV

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No. 51

## The Church and Higher Education

### Genuine Colleges, Genuinely Christian

By BISHOP JOHN M. MOORE, Chairman,  
Commission on College Policy

THE General Conference of 1934 authorized and instructed the General Board of Christian Education to develop a statesman-like plan for realizing for our church the most efficient system of Christian Education possible. It recorded its judgment that our church cannot support the large number of Educational institutions now related to our church, and that the church should have fewer and stronger institutions strategically located. It urged that our Board insist that all colleges bearing the name of our church shall meet the standards of some regional or national standardizing bodies. It authorized the Board to seek and utilize all possible resources to help solve the financial problems of a strong system of colleges. These declarations, instructions, and authorizations indicate clearly that the Methodist Episcopal Church, South, wants a sound educational system and program which its schools, colleges, and universities shall be expected and required to execute and maintain. The responsibility is laid upon the Board of Christian Education to put into effect these expressed desires and demands of the church.

These are not new principles nor new aims for the Methodist Episcopal Church, South. This church was a pioneer in this country in setting up an accrediting agency for the establishment of college standards. In 1898 the General Conference provided for a Commission of Education composed of ten practical educators who were to prescribe the minimum requirements for the baccalaureate degree in colleges belonging to our church. Such a Commission was continued until 1926. Why was it discontinued? During this period accrediting agencies were organized in which our educators and those of the colleges of other churches and the state had membership, and the continuance of the Commission was unnecessary. The Commission at its discontinuance stated: "At last there is a pretty general agreement as to the standards to be used in classifying colleges." "The Southern Association and the North Central Association are the two nationally recognized accrediting agencies that operate in our territory. The standards set up by the Commission are essentially the same as those in the North Central Association, and practically identical with those in the Southern Association, except there is a slight mitigation of the financial requirement, and this exception should not stand after the Christian Education Movement is completed."

This Commission of Education laid great emphasis on honesty in education. In 1904 it declared, "An institution maintained and controlled by a Christian church must be no more in name than in fact. It is a matter of educational honesty and academic sincerity; and no institution, least of all one belonging to a Christian church, should confer college degrees and describe itself as a college, that does not conform in its entrance and graduation requirements to the best academic standards. We can ill afford to preach righteousness from the pulpit and urge its practice on the street and fail to meet its requirements in education."

Educational standards have not been arbitrarily set up, nor for purposes of exclusion, restraint, or selfish control, but in the interest of genuine education. The Methodist Episcopal Church, South, has declared by its record that it will not be a party to shoddy or deficient education, nor to any methods and measures for

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\* **WHOSOEVER BELIEVETH TH** \*  
\* **IS THE CHRIST IS BORN OF GOD; AND** \*  
\* **EVERY ONE THAT LOVETH HIM THAT** \*  
\* **BEGAT LOVETH HIM ALSO THAT IS** \*  
\* **BEGOTTEN OF HIM. BY THIS WE** \*  
\* **KNOW THAT WE LOVE THE CHILD-** \*  
\* **REN OF GOD, WHEN WE LOVE GOD** \*  
\* **AND KEEP HIS COMMANDMENTS.** \*  
\* **FOR THIS IS THE LOVE OF GOD, THAT** \*  
\* **WE KEEP HIS COMMANDMENTS; AND** \*  
\* **HIS COMMANDMENTS ARE NOT** \*  
\* **GRIEVOUS.—I John 5:1-3.** \*  
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foisting such upon a confiding but uninformed public. It cannot look with any degree of allowance upon any pretentious claims in its own institutions by which any one, patron or student, may be misguided and educationally defrauded. Church colleges must be weighed and measured as all others. They cannot survive simply by appeals to church loyalty. Merit and their standards of excellence constitute their claims for consideration.

Excellence in education is conditioned upon the competency to produce and sustain it. Men and means, adequate teaching force and equipment, are prerequisites. Without these, ideals and high aims are vacuous and avail little or nought. Institutions are the organisms of souls in expression. No institution can be greater than the soul or souls that work through it. On the other hand, no soul, "cribbed, cabined, and confined" by restraining conditions, can release force and render service to the fulness of its capability. There must be competent teachers and adequate facilities if a college is to satisfy the requirements of present-day education. The genuine college must provide genuine instruction in fields of worth-while knowledge through genuine teachers sustained by genuine equipment. The excellence of a college is primarily the excellence of its intellectual life.

The excellence of the intellectual life implies quality—quality in teaching and learning, quality in campus atmosphere and expression, quality in instructional purposes and student achievements. There is no substitute for quality. The attainment of quality is the outcome of character; and character, religious as well as moral and mental, is basic in the work of the church college. Where there is deficiency in producing and expressing character, mental, moral, and religious, the church college is failing in reaching the ends for which it was founded and is being maintained, and it is exhausting the reason for its own existence. Excellence in mental, moral, and religious life is indispensable to the successful continuance of any church college.

Excellence in morals, in religion, and in intellectual labor and product is required of the college by the church. What may the college require of the church that gave it existence and makes these high demands? The college has only that which the church and its supporting constituency provide, whether in grounds, buildings, laboratories, library, faculty, or students. If there is excellence in what is provided excellence may be expected in what is produced but if little is provided in any of these essential elements, whether in equipment, faculty, or student material, then only little in return can be reasonably expected. If the church wants a college of merit it must furnish equipment that is adequate, support a faculty of ability and supply students of capability. No college can be excellent which is deficient in any one of these elements. The genuinely college-minded church will have little difficulty in the development of a highly meritorious church-minded college.

Some questions arise here for serious consideration. Is the Methodist Episcopal Church, the field of education for its own satisfaction or is it there because of its educational responsibility? Is it at liberty to close its schools and retire from the educational field, or does it have a moral and religious responsibility which can be discharged only through the maintenance of educational institutions? If it has an educational responsibility, what is it, and how can it be discharged? If it has an educational responsibility should it not have an educational conscience on meeting that responsibility? The answers to these vital questions will indicate, if not define, the course which the church should pursue in its educational activities.

In the first place, it should be said that the church has neither the ability nor the resources for educating all the people, nor even all its people. If it had, it is far from certain that such would be best for the people, or its people, or the church and society. In the second place, education by the church is not a matter of charity for the aid of the economically unfortunate. That would be worthy, but the church cannot command sufficient resources for such a task. In the third place, education by the church is not a matter of denominational propaganda. It is and should be a matter of denominational conservation and of the production of an intelligent and capable denominational leadership. Education by the church is chiefly a matter of its responsibility to society and to the institutions which society must necessarily have for its direction, development, and expression.

For the church education is the process of developing, disciplining, and maturing the human personality through the acquisition of useful and quickening knowledge. The focus of religion is upon personal life. It is to be expected that the emphasis of the church in education would be upon man as man, as personality, as a factor in society, as a force in human construction, and as an interpreter of fundamental realities. Men of power are men of wisdom and knowledge and moral idealism. The distinctiveness of the church college lies in this emphasis and in the processes and procedure by which this essential goal may be reached. The field of the church college is distinctively that of the Liberal Arts College with culture as its chief objective, and a well developed human being as its chief product. The grievous mistake of church schools has frequently been in the inclination, if not endeavor, to fashion themselves after the pattern of those which the state or independent foundations are impelled to establish instead of planning and equipping themselves for the work which only they are in position to do. The church and the state should not be competitors in education but complements of each other. Technology and technical training for the vocations and avocations the state is obliged to give its citizens. The church can and should reserve its forces and efforts for the production of leaders, in culture, character, and social efficiency.

The General Conference asks for a "statesman-like plan for realizing for our Church the most efficient system of Christian Education possible." Statesman-like implies insight into existing conditions and realities, vision of possibilities and probabilities, and proposals and measures for the attainment of the most desired ends. These are hereinafter set forth to the best of the ability of the Commission following a full survey of the fifty-four schools of the church and of the territory which our colleges are expected and required to serve, and in keeping with the principles which have been enunciated. The

(Continued on Page Two)

# The Arkansas Methodist

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## METHODIST EVENTS

Jan. 5-7, Gen. Missionary Council at New Orleans.  
Jan. 13, Rally for Bishops' Crusade, Little Rock.

## Personal and Other Items

THERE is only one way to retire—that's to retire in time every night to get up early to go to work again.—Henry Ford.

REV. M. N. JOHNSTON writes from his new charge, Lake Street, Blytheville: "We are getting settled and things look well for the new Conference year."

DR. FORNEY HUTCHINSON, pastor of Boston Avenue Church, Tulsa, Okla., was the speaker at the banquet of the Men of the Churches in our city the night of December 4.

REV. W. J. SPICER writes: "We were glad to be sent back to Booneville church for the fourth year. The people have been very loyal and faithful. The year starts well, and prospects are for a great year."

REV. J. R. MARTIN, pastor of Carlisle Circuit, writes: "I arrived here on November 19 and our work has started off fine. We are expecting a great year. We have a fine lot of people here who are ready and willing to stand by their pastor."

RECENTLY twenty thousand young people marched through the principal streets of Mexico City carrying banners of protest against the use of intoxicating liquors. The demonstration was a part of the anti-alcohol campaign now being waged by the Mexican Government.—Watchman-Examiner.

REV. H. H. GRIFFIN, pastor at First Church, Jonesboro, writes: "Brother A. L. Malone passed away Thursday, December 9, and was buried from the church yesterday afternoon. Bro. Malone had been an official in our church for more than 50 years. He served for ten years as treasurer of Board of Missions of the old White River Conference and was elected three times as a delegate to the General Conference. A good and faithful man has gone from us. Things have started well with us. We have a great church here and they have given us a wonderful reception."

REV. T. O. LOVE, pastor of Viola Circuit, writes, that he has been graciously received, given a good substantial "pounding," and expects to have a good year.

REV. JOHN G. GIECK is well pleased with his new charge, Prairie View-Scranton. He writes: "We have had the best beginning we have ever had. Already the people of Prairie View, Scranton, and New Blaine have given us a bountiful 'pounding'."

REV. G. C. TAYLOR, new pastor at Rector, writes. "We have been royally received and had a great 'pounding'. Putting a new roof on the parsonage now. Pastor and presiding elder have received one month's salary. Every one is in good spirits. Bro. Watson left everything in fine shape for us, and we are expecting a great year."

CHRISTIAN EDUCATION MAGAZINE for November-December, published by the General Education Board of our Church, a special pre-College Day number, contains an official statement by the General Commission on College Policy. It has valuable educational statistics and articles some of which we shall reproduce as soon as possible.

THE SOUTHWESTERN ADVOCATE announces that Westmoorland College is to become The University of San Antonio. Its president, W. W. Jackson, is a son-in-law of Dr. O. E. Goddard, and some years ago was president of the school for the education of Mexicans at San Antonio. He will be remembered as a very capable Y. M. C. A. worker in our state just after the World War.

THE greatest affront that has ever been offered the decent citizens of a free and sovereign state is that given the dry states in this union when the federal government licenses men to violate the laws of these states by selling them permission to deal in liquor. It is an outrage upon decency of which every honest congressman should be ashamed until he has done his best to remedy it.—The Baptist Record.

MR. HENRY W. JINSKE, principal of the Charles N. Rix School and superintendent of the Church School of First Methodist Church of Hot Springs has an article in the December issue of "The National Elementary Principal", published by the National Educational Association in Washington, D. C. The title of the article is "Appraising Supervision and Instruction in the Elementary School." Mr. Jinske's picture also appears with the article.

MRS. MARY ANN LARK, mother of Revs. Fred A. and J. E. Lark, and wife of the late Rev. A. H. Lark, died at the home of her daughter, Mrs. Janie Cowart near Alma on December 9. The funeral was conducted by Rev. William Sherman, assisted by Rev. Warren Johnston and Rev. J. L. Shelby at the Mountain View Church on Saturday, December 12. Burial was at Newberry Chapel. A good woman has gone to her reward.

PRESIDENT J. H. REYNOLDS of Hendrix College, attended the Centennial of Emory University last Saturday and is participating this week in the joint program of the colleges and universities of the Northern and Southern Methodist Churches at Atlanta. He is on the program. This meeting is a preliminary effort for the two institutions of the two churches to begin to get better acquainted with each other before formal union.

MRS. CLAY SMITH, who has been Director of Christian Education in First Church, Little Rock, resigned in order to give full time to teaching and writing, for which she is in great demand throughout the Church. During the two years she has been connected with First Church she had made an enviable record as director. The pastor, Dr. C. M. Reves, the general superintendent of the church school, Mr. George Burden, the Board of Christian Education and the Quarterly Conference were warm in their praise of her and her work, and it was with deep regret that the congregation has accepted her resignation. As yet no successor has been selected. She will continue to make her home in Little Rock.

## PREPARING FOR THE MISSIONARY RALLY

DR. GROVER C. EMMONS, Secretary of the Home Department of our General Board of Missions, came to our city on December 9, and called together a group of local church representatives for counsel in making plans for the Rally of the Bishops' Crusade which is to be held in this city on January 18. Dr. J. D. Hammons was selected chairman of the General Committee and authorized to appoint others as needed to co-operate in making the local plans necessary for that occasion. It is understood that this is to be a Rally for the Methodism of the whole State and our people over the State should prepare to attend. It is hoped that there may be some one or more from every charge. It should be the greatest meeting of its kind ever held in our State.

## BOOK REVIEWS

*The Christ of the Eternities*; by Edward Mott, Instructor in New Testament and Theology, Portland Bible Institute; published by the author, 5527 N. Kerby Ave., Portland, Oregon; price \$1.00.

This timely little book presents the essence of the doctrine concerning Christ that today needs to be emphasized. If one accepts the Bible as the revelation of God concerning Christ and his person, he will be convinced by the facts and argument presented by the author that Christ is not simply an unusual man, but very God. Our preachers who have become confused about the divinity of Christ should read this treatise. The writer is evidently a fundamentalist; but an Arminian fundamentalist and not a Calvinistic fundamentalist, and that means much. Without fully accepting some of the writer's arguments in the latter part of the book, one may heartily and conscientiously accept his proof of the pre-existence of Christ and his revelation of the Father even before the incarnation. The presentation is brief and strong. Any fair-minded man can afford to read it.

*It Shall Be Done Unto You*; by Lucius Humphrey; published by Richard R. Smith, New York; price \$2.50.

This book is presented to the reading public with the purpose of helping to solve their problems by creative thinking. Faith, belief, imagination, and steadfastness of purpose are steps included in the Technique of Thinking. The author claims that the teachings of Jesus offer the very best of textbooks on creative thinking. He offers a number of promises of Jesus as a basis of his claims for the success of his technique. He claims that union with God and service to our fellowmen are both essential elements of the abundant life.

## THE CHURCH AND HIGHER EDUCATION

(Continued from Page One)

judgment of the General Conference "that our church cannot support the large number of educational institutions now related to our church, and that the church should have fewer and stronger institutions strategically located" is being more and more emphatically confirmed. Nevertheless, local sentiment and traditional loyalty are generally stronger than sound judgment, and usually schools, however weak, or however weakening, are slow in clearing the way for this higher objective. Only as the educational responsibility of the church is seen in its broader aspects will this local loyalty be transferred to a well connected and well developed educational system that serves adequately the entire territory that the church occupies. It is strongly hoped that this vision will not be long in coming to our entire denomination.—In Christian Education Magazine.

THE FLOWER GROWER, the home gardener's magazine, published by J. B. Lyon Co., 99 N. Broadway, Albany, N. Y., price \$2.00, is a periodical all lovers of flowers will appreciate and need to keep up with the latest information about flowers. It tells you not only how to grow flowers, but also how to use them appropriately. The illustrations are fine.

## WORLD NEIGHBORHOOD

Earth is too small a place for us to hate  
Our neighbors living just across the sea  
Or mountain range. The ocean is a gate,  
But time no longer holds the entrance  
key;  
And mountain peaks are but the hills of  
moles  
That men fly over with the ease of birds.  
Can nations harbor men with puny souls,  
When barriers are only fragile words?  
Across the fence are China and Japan;  
Beyond the hedge our European friends.  
The neighborhood is small; so let us plan  
To work as neighbors should, for common  
ends.  
And let us live as only brothers can:  
Where happiness for all on each depends.  
—E. Guy Talbott.

## The Church Makes the Liberal Arts Central In Education

By D. M. KEY, President  
of Millsap College

The most fundamental of the characteristics of the good church college is the area of knowledge it has taken for its field of exploration and instruction. It is no accident that church colleges, arising sporadically here and there over the nation, in the early days having little or no intercommunication of experience or ideas, should have formed curricula so similar that they have to some extent shaped the present day ideal of liberal arts education. This uniformity is due to an identity of purposes. The educational work of the church, like all the other legitimate organic activities of the church, is conducted to promote in those whom it touches a wholesome development of that abundant life, spiritual, mental, and moral, which springs from the Christian experience of religion. Therefore the church college would naturally and inevitably concern itself with the phases of human experience which condition the development of personality. The languages and their literatures that have influenced our world most, the basic facts and principles of science, history, religion, the social sciences, music and art, the things one needs to know, not merely to make a living, but to live worthily and nobly. The liberal arts emphasis does not discount the value of the vocational, the technical, the material knowledge. But it does not find therein sufficient instruments for its purpose of personal development and integration. In that sense, the church college may ask the question, "Does Technical Education Educate?" There is no more of soul growth in the material problems of the laboratory than in the material problems of the farm. There is no more in the consideration of ohms and watts and amperes, tension and torsion and stress, to make fine character than in dealing with the internal resistance of an oxteam or the voltage of an alternating mule.

No hierarchy has stereotyped this material or instruction for the evangelical church college. It has arisen

spontaneously out of the aim and desire to liberate the soul, first from sin, and then from fear, ignorance, and superstition. It is not a fixed course of study but an ideal of liberal or rather liberating culture. It has derived from and has carried on the conception of liberal education that reaches back through the English and European universities to the seven liberal arts of the ancient Greeks.

The church colleges are not alone in their devotion to the ideal of education that seeks to make good and wise and effective men rather than expert manipulators of material forces. The independent liberal colleges, the arts and science division of many of the universities, the great graduate schools that are seeking to push out the frontier of all human knowledge and that need to enlist young men of broad training for the Research Magnificent; these are our allies in the friendly rivalry for the training of American youth in cultural rather than in practical knowledge. The Association of American Colleges has all along united into one body the liberal colleges of America and has specifically affiliated with the educational work of the churches. The recently formed Southern University Conference brings into one body all the better educational institutions of the South whose purpose is a broad liberal education. Even the Association of American Universities in its approved list of institutions of adequate facilities and administration, shows a marked preference for liberal arts colleges as its source for those who may be expected to have the personal and cultural grounding necessary for success in research studies. The battle is on between those who would train American youths for technical and industrial efficiency and those who would provide for at least a part of our young people an education that will fit them not merely for the job that tomorrow's science may abolish but for sane and effective living in any tomorrow.

The liberal arts ideal will be flexible and will change and does change with changing times and with the personal needs of the individual. It can adjust itself to the needs of those who must press on in the shortest time to professional studies, because the basic sciences must be mastered for medicine, engineering, and even law. Therefore the liberal college may serve by pre-vocational courses that teach these basic sciences while at the same time emphasizing the cultural and liberal subjects. Nowhere has the optimum of aim and spirit of the church college been better set forth than in the noble words of President Hyde of Bowdoin: "To be at home in all lands and all ages; to count Nature a familiar acquaintance and Art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make hosts of friends among people of your own age who are to be leaders in all walks of life; to lose yourself in generous enthusiasm and co-operate with others for common ends; to learn manners from students who are gentlemen; and form character under professors who are cultured—this is the offer of the college for the best four years of your life."—In Christian Education Magazine.

## Texas Pays Tribute to Many of Early Heroes

The State of Texas has molded in bronze statues of heroic size six of her immortals—Stephen Fuller Austin, William Barrett Travis, Sam Houston, Thomas Jefferson Rusk, Mirabeau B. Lamar, and James W. Fannin. These statues, each eight feet tall and sculptured by the noted artist, Pompeo Coppini, stand in the Texas Hall of Heroes of the new state building on the centennial grounds at Dallas.

Each statue depicts the subjects in a pose characteristic of some act in the course of his service as a co-founder of the Republic of Texas.

Austin, native of Virginia and the "Father of Texas," holds in his left hand a sealed instrument, which one may imagine is the concession he obtained from the Mexican Government in 1821, granting him land and permission to settle the first colony of Anglo-Americans on Texas soil.

Travis, with sword in hand, would appear to be pointing down at the line which he dramatically drew in the center of the fort at the Alamo, when he issued the challenge to those who wished to fight to step over, and those who chose to seek safety to leave. None of the 189 Texans sought safety; all lost their lives in the five-day siege of the Alamo by a force of over 3,000 Mexican troops.

Houston, native of Tennessee and a colorful figure of that state before going to Texas, was wounded in the Battle of San Jacinto, while commanding the troops, and was twice president of the Republic, once governor of the state, and served in the U. S. Senate from that state for thirteen years—from 1846 to 1859. The sculptor poses him characteristically in casual conversation in the latter days of his life.

Rusk, native of South Carolina, took command of the revolutionary forces at San Jacinto when Houston was wounded. In 1836, he was a delegate to the convention which declared Texas an independent republic. He was appointed successively to the positions of Secretary of War, Commander-in-Chief of the Army, Brigadier General of the Republic, and its first Chief Justice. Elected a delegate to frame a constitution for the proposed State of Texas, Rusk served eleven years in the U. S. Senate from Texas as a colleague of Houston. His statuary pose is that of one who is making a public address.

Lamar, native of Georgia and a member of the celebrated Southern family by that name, which first settled in Maryland, commanded the cavalry at San Jacinto which broke the Mexican ranks in that combat. He succeeded Sam Houston as the second president of the Texas Republic. A writer and a noted orator, he is credited with having established the system of education of Texas. The sculptor poses him in public address.

Fannin, "the Hero of Conception," met a tragic fate at Goliad. After following orders to join Sam Houston, he and his men were overtaken by a superior Mexican force near Goliad. Regarded as good military strategy to surrender to the Mexican forces, he did so, but on most honorable terms which were treacherously violated by Santa Anna who ordered that he and his troops be shot down. The sculptor sees Fan-

nin in the attitude of a brave soldier, condemned to be killed, revealing his heart to receive the deadly shot of the firing squad.

Statues of Austin and Houston are among the Nation's immortals in the Capitol Building at Washington, D. C.

As one recalls many of Texas' other pioneer heroes, it is gratifying to know that the memory of Lamar, Austin, Houston, Rusk, Travis, and Fannin are not the only ones to be preserved in bronze. The State Board of Control, it is stated, has authorized statues of other notables to be molded and placed in different parts of the state.

All of these famous men of Texas are known to have been Masons, with the exception of Lamar, who is also believed to have been a Mason. —Scottish Rite Bulletin.

## THE CIVIL WAR IN SPAIN

From the very beginning of the trouble in Spain it has been difficult to disentangle the various threads. The newspaper reports make it appear that it is a simple contest between two opposing forces—"a Red Communistic army on one side and a sane conservative group on the other, trying to save the country from disorder."

As a matter of fact, there are many contending forces. There are five principal groups. Three of them are opposed to the Madrid government, which is the regularly elected and recognized constitutional government of the country. The Catalonia government is independent, but sympathetic with Madrid. On the other side, under the general command of General Francisco Franco, are the three groups that make up the rest of Spain: the north with the Basque Provinces, the South, and the Foreign Legion together with the Moroccan troops. Communism plays a very small part in the struggle. In the present Parliament there are out of 527 seats only 20 held by the Communists. The Popular Front Government has at the left the old type Anarchist and Syndicalist. These join up with the Socialists and Social Democrats.

It would seem that no matter which force wins it will be a long time before there is anything like peace in Spain. As one of the leaders said: "No matter who wins, Spain loses." Another man who knows the inside facts said emphatically: "It will be fifty years before the country recovers."

Aside from the pitiful and terrible suffering of the Spanish people, the most serious aspect of this struggle is that it brings a new and more terrible threat to the peace of the world.

Italy and Germany recognizing the Rebel government in the midst of the struggle set a new precedent in international affairs. Heretofore, until a Rebel force has captured the Capital of any nation and set up a semblance of orderly government, no outside power has thought seriously of giving the Rebels recognition. This innovation brings the threat of war one step nearer. If General Franco becomes the leader of a recognized and formidable government and blockades the Spanish ports, Russia, France, and England will be forced to either recognize the government by respecting the blockades, or chance the possibility of having a boat sunk and thus create an incident which would precipitate a conflict. We must not forget that the Iberian peninsula is now a huge checkerboard upon which the great powers, France and

Dear Reader: I have the most wonderful herb remedy that has ever been discovered for curing the tobacco habit. It is perfectly harmless and never fails to stop all craving for tobacco. I want every reader to write me and I will tell you how you can get the recipe free and cure yourself of the filthy tobacco habit.—L. O. Hinton, Spencer, Ind.

**Resinol** Quiets the  
Effective in maddening itch,  
stubborn cases for sooths irritated  
yet mild enough skin. Aids healing  
for tenderest skin. **Itching**



Russia on one side are playing against Italy and Germany on the other, with the Spanish people as the pawns.

What the future holds no one can foresee. Even before this is published the die may be cast and the world plunged into the maelstrom of another war.—Bulletin of Church Peace Union.

## John Wesley and Modern Religion

By UMPHREY LEE, Ph. D., D.D.;  
Published by Cokesbury Press,  
Nashville

Some one, Emerson, I believe it was, has spoken of the shadow that a man casts upon future generations as being the measure of the man. If the man be good as well as great, "shadow" seems scarcely to be the word. Such a man is more like a searchlight. Men do not cease to write the life of John Wesley, in my humble judgment the greatest man that has lived since the days of St. Paul and as truly a prophet of the Lord as was Isaiah. Every few years there comes out a new account of him. There are many angles from which to look at him, and usually each biography has its particular viewpoint. Watson's Life of Wesley, for example, is looking from the angle of Wesley's doctrines; Rattenbury sought to set him forth as an Eighteenth Century man; Lunn put out a book some years back the object of which seemed to be to tell the world that it was the Established Church, more than Wesley's own Methodism, that made him what he was—and so it goes, with Tyerman, Southey, Moore, Fitchett, Overton, and others.

I have read some half dozen or more of these biographies, and got good out of each of them. But this book from Dr. Lee, albeit its viewpoint is to see Wesley as related to our present day views of religion, seems to me to be rather the most comprehensive and lucid account of him that has yet appeared. He seems to have read everything that has been said of Wesley, and he has certainly familiarized himself with what Wesley himself said and did. Apparently all sides of the man are exhibited, and the work is documented throughout, so that there is little room for dispute concerning the facts.

The author, of course, gives his interpretation of the facts; and here, again, I have found little, if any reason to differ with him. In one or two particulars, if I understand him, I could not entirely agree with him. For one thing, he seems to lean to the side of those who depreciate the value of Wesley's "Aldersgate experience." Yet I hope I am mistaken about this. He gives the traditional view: That this experience registered the moment of Wesley's conversion and dated the spiritual birthday of Wesley and of Methodism, and proceeds to inquire how far this was the view of Wesley himself. In the course of this inquiry he finds Wesley testifying on both sides of the question. Aside from what he wrote in his Journal at the time, May 24, 1738, that he "felt his heart strangely warmed and believed that God had forgiven his sins," he writes his brother Samuel on October 1st of that same year that he had not been a true Christian till that time. In the following January he declared that he was not a Christian, was sure of this—because he had not the fruits of the

spirit, love, joy, peace. In April, 1739, he wrote, "I do not love God. I never did. I am only an honest heathen, a proselyte of the Temple." "I have no direct witness."

This confusion of Wesley's mind lasted him for some years. He was coming to be an old man before his mind was settled; for the last twenty years of his life he seems to have been undisturbed. Before the Aldersgate experience he was saying that he went to America to convert the Indians, "but, O who shall convert me?" He was sure he had found the Lord in that experience; sure at the first; doubted it and denied it later; and came to believe that he was a Christian before ever he had the Aldersgate experience.

All this seems strange for a man of Wesley's intelligence and devotion, qualities which no one can deny to him. But we must remember that in this Aldersgate experience Wesley was pioneering. The doctrine of the Witness of the Spirit had all but been lost from Christian thinking, and this Aldersgate experience was the witness of the Spirit, the first clear witness Wesley had ever known. Moreover, he was unable to "check" it by the experiences of others; and when he did undertake to check it, he was misled because he did not have transports of joy such as others had, which "astonished" him. He had had no opportunity to learn that the raptures, or even the conscious peace, of such a moment would not perpetually endure. There are times when a torpid liver or distraught nerves will be too much for it even in the best of Christians. And further still, logic was for Wesley both his weapon and his foible. He had been trained in it all his life, and he never got away from it. But there are elements in the conversion experience that lie beyond all logic. It is a mystical experience, a case in which the heart has reasons of its own. This is true for all mystical experiences. Love is a mystical experience, and who can frame a syllogism as to why or how he loves? Who cares to do it? The love of God shed abroad in the human heart. That is what happened to Wesley in Aldersgate Street, and it was no wonder his logic made a mess of trying to interpret that experience. All that logic can do in such a case is to save a man from going off into fanaticism, and, happily, it did at least that much for Wesley.

As to this experience being the conversion of Wesley, it is plain that it was not his conversion. Conversion is something that always happens at the moment of complete surrender to God, and Wesley had led for many years a surrendered life. Such a surrender is conversion. What he needed and what he found in his association with men like Peter Bohler, was instruction as to how we come consciously to know the Lord.

As to the value of this experience, it was the spiritual birthday of Wesley and of Methodism, not in the sense, however, that Wesley was up to that moment a sinner, but in the sense that the driving force of the whole Methodist movement came into play then and there. For Wesley never got anywhere till he had this experience; made a mess of things till then, as he did at Wroote, when he was his father's curate, and as he did in Georgia. The historian, Lackey, is right when he says that this experience dated a new epoch in the English Speak-

ing race, and that thereafter the preaching of Wesley was of more importance to England than all the battles won by Pitt on land and sea. Above all things else, it is a conscious experience of God that has made the Methodism of the whole world.

Dr. Lee's book is a good exhibit of how Wesley linked up for religion this heart-experience with the rather mechanistic practices and the rather cold doctrinal formularies of the Christian churches as he had found them. No greater service has been rendered religion in these modern ages.—Jas. A. Anderson.

## WHY DO PEOPLE GO TO CHURCH

A young lady who attends church regularly: "First of all I really want to worship; the congregation helps me to worship. Also I want to be inspired; and our pastor is an inspiring preacher. He makes one feel more like carrying on. I want instruction in the Bible. Then I like to meet people who come to our church. They are genuinely friendly."

A man not very definitely mystical in his outlook on life:—"I go to church to break the weeks apart. I do not want every day to be alike. Then, too, the mood of the people at church, with their good clothes on and their spirit of detachment from the cares of the world, is contagious."

An elderly gentleman of unusual culture:—"I like the age and the traditions of the church. In an age when so many things are transient, it does me good to be part of an institution that has an unbroken tradition four thousand years old. I like to think of myself as being in the same fellowship with Abraham, Moses, Isaiah, Jeremiah, the Psalmists, Paul, Peter, Savonarola, St. Francis, David Livingstone, Martin Luther, John Calvin, John Knox, John Wesley, Francis Asbury, with the saints and martyrs of all time; and the fellowship includes even Christ with his heavenly insights and connections. Where on earth could one find a fellowship like this except in the Church?"

A very devout woman:—"I feel a sense of loyalty to the church because of what it has done in the world. In a very special way it has been the friend of woman-kind and of childhood, and has been co-operatively associated with the constructive human movements during the past two thousand years. Also I feel obligated because of what it does for my family, especially the children. Without the church I would not know where to turn for the co-operation that I must have in the development of adequate moral standards in my children."

A person who has felt keenly and often the sorrows and buffetings of life:—"How could I forget the church? It has been associated with every really vital thing about my life. I was baptised in the church and so were my babies. I was married in it. My husband was buried from it. So were my father and mother, and one brother, and more recently, one of my own children. One of my earliest childhood recollections is that of my grandfather, an old man with clean gray hair, a real patriarch, standing in the pulpit preaching."

Finally, the words of two other members of the church:—(1) "Fifteen years ago I was practically an outcast. My dissipations had cost me both my character and my reputation. I was converted at the altar

in a small Methodist Church. Life has been different every since, and the church has made the difference." (2) "I go to church because I simply have to have something more than this transient changing world on which to base my life. The church helps me to believe in God. My life would be immeasurably impoverished and weakened were it not for what I got from the church."—Selected.

## YES, I BELIEVE IN CHRISTMAS, WHY NOT?

Christmas is our most natural, most real, most human day.

It is the Day of Gifts. Why not? It is not only more blessed but more human to give than to receive. Man cannot live unto himself alone; for all distinctly human values are values which, to be appreciated, must be shared.

It is the Day of the Adoration of a Child. Why not? This is a worship in which all humanity may unite. For man, to be truly human, cannot live unto his own generation alone, and must adore, with the coming generation, the Redeemer and Savior of humanity.

It is the Day of Peace and Good Will. Why not? Man, to be truly human, must cooperate with every member of his community; and the inescapable forces of social evolution are now making us one community.

Christmas, therefore, cannot be abolished. We must believe in it. Although only one day out of 365, it is yet destined to conquer the rest of the calendar.—Edward A. Filene.

## Francis Asbury, the Evangelist

We shall make much the next few years of the study of Wesley's warm heart experience. Here Methodism too often rests and seems to think the experience and the warmth of heart will suffice in every circumstance, and for both the individual and the church give a continuous growth in grace.

But Mr. Wesley did not dwell on or in that experience as much as some of his followers seem to think. For Mr. Wesley it could hardly be called even the beginning of his greater growth in grace, Christian experience and service. The reading of his Journal and the numerous biographical studies show he still had his doubts and spiritual perplexities and periods of uncertainty concerning his own state in grace.

Wesley never ceased studying and he never ceased growing in grace. Students of his life will agree he had a logical mind. He was naturally analytical in all his studies, yet he would know more about logic and the year before he died logic was one of his special studies. But more than logic he was always studying "The One Book" and was seeking to know the way God's Spirit moves on the heart of man. He was a keen inquisitor of every man concerning his state of grace.

The Methodists might be helped just at this time, when we are passing through the National Preaching Mission and the effort to awaken a new evangelism, to turn to a study of Francis Asbury as he approached America, where he was destined to be the forerunner of all American evangelists.

Asbury on the high seas began to question himself and the purpose of his coming. In his diary he wrote down these questions, which no

doubt he asked himself every day on that long and slow voyage. "Whither am I going? To the New World. What to do? To gain honor? Not, if I know my heart. To get money, No! I am going to live for God, and to bring others so to do."

The Methodists have not made as much of these words, expressing this humble man's noble purposes as we should. It is easier to talk about the thrill of the warm heart than to make a great consecration and give oneself in full service to such a task as Asbury.

Honor, money? No! But service sacrificial, suffering, and hardship. His continual prayer was, "O God, keep me holy and give me souls." He never deviated from that purpose. Day after day, particularly as he was in the Western wilds of Ohio, Indiana and Kentucky, as he saw the multitudes moving westward seeking homes in these new countries opening for settlement, his heart was moved in prayer. Day and night he taught them, preached to them and sought to lead them to God. When he must move on to other fields, he sought preachers, most of them inexperienced and untried to go into the wilderness and shepherd these multitudes untaught and untrained in holy ways. He felt this Western country would be a great empire for God.

Books and pamphlets are being written about evangelism. Sermons and exhortations are given by our bishops and elders and men who see the need and have experienced spiritual awakenings. But what are books, sermons and exhortations if the passion of evangelism be not kindled in our hearts!

We need the experience of Wesley's warm heart, but warmth of heart is maintained only as the heart glows in service for Christ and burns with a great passion that men might be saved.

Asbury endured much. He exclaimed one day, "Poor wheezing, groaning, coughing Francis!" Weary and worn, sick in body and almost unable to go, but unto the last, he insisted he should be placed in a

chair and carried to the church to preach. And then he went to the home of his friend, as the chariots of God drew near, and hovered over his soul to take him home to God.

We cannot get such experience nor such passion for soul saving in reading books, or listening to sermons. The experience is in the surrender and the spiritual impulses begotten. A physical body moves only so long as the directing force is imparted. Sometimes the directing force is a push or sometimes a pull. The slow in heart and dull in spirit may need both, but when the motivation is an inner spiritual compulsion, like the prophets and apostles, men cannot hold their peace. God's word is in the heart, like a fire shut up in the bones, and men must speak.

Spiritual experiences are never outmoded, neither are revivals antiquated and effete. The need of evangelism to save lost sinners we cannot deny. He who died to save men from sin, and commanded his church to go preach, still waits to give Pentecostal power to whomsoever will go.—Christian Advocate (Nashville).

### SEVEN DEADLY SINS OF CHURCH DEBT

By BOB L. POOL

The creation and management of a church debt may serve as a kind of index to the judgment, ability, and character of the pastor and membership, especially official members. We speak of the sins of individuals and the mistakes of church architecture. It is now timely to discuss frankly the dangers of church debts. Let us face seven of the deadly sins of church building debts.

First.—Building or borrowing without a probability of paying. This includes building beyond the means and perhaps the needs.

Second.—Borrowing without the real intention of paying. This refers to securing a loan from the Conference or General Board of Church Extension, and expecting the money,

or at least a large amount, to be donated. It includes selling bonds to the membership, hoping they will finally donate the bonds, etc.

Third.—Building or borrowing without any plan of payment. Often, though mention of the building is made in connection with the annual budget, the debt is the most talked about and the least done about.

Fourth.—Securing a loan from a member of the family and expecting him to be indulgently lenient. This means borrowing from the Board of Church Extension with the unexpressed idea of an endurance contest.

Fifth.—Acquiring other obligations for furnishing, repairs, or building, repairs, or building before paying the major debt. An example is purchasing a pipe organ during the duration of a loan. A man bought a farm with a partial payment. He bought additional work-stock and equipment and built two rent-houses before the farm debt was paid. Consequently in the fall of 1914 he lost farm and all.

Sixth.—The practice of "borrowing from Peter to pay Paul." In place of actually paying the debt maturities, some churches borrow to meet the maturities. They are in trouble and headed for disaster. Sometimes the members are told if they will pay so much they will never be asked again. The debt is refinanced in the face of such promises. It is too bad to be in print, but in a few instances donations from the Boards have been secured on the condition that the church raise a certain amount. The church, through individuals or otherwise, borrows in place of paying. The Boards' donations are taken under false pretenses—virtually stolen.

Seventh.—Discouragement, indifference, and defeatism grow out of a prolonged, embarrassing debt. The church and its leadership become tepid—neither cold nor hot—and unless they mend their attitude the end will be worse than defeat.

The Division of Finance of the General Board of Church Extension

is calling the churches to repentance from these sins.

We offer a three-fold service, namely:

First: Help raise church debts.

Second: Leadership in instituting adequate financial systems in churches that have no debts.

Third: Spiritual vitalization through preaching missions.

A boy slipped by the street-car conductor without paying his fare. The conductor called him back and asked, "Sonny, why did you fail to pay the fare?" The boy inquired, "Mister, isn't the street-car company big enough to get along without my fare?" The conductor wisely answered, "Perhaps the street-car company can get along without your fare, but you cannot get along by keeping it!"

The Church cannot advance the Kingdom without being scrupulously ethical and honest. Address all inquiries to the Board of Church Extension, 1115 Fourth Avenue, Louisville, Kentucky.

### WEEDS IN A GARDEN

A minister had a beautiful garden. It was his pride. It grew flowers and the season's vegetables for the family. No weeds were allowed to grow in this garden. However, the gardener went away on vacation. On his return he found his garden looking bad enough. A neighbor said to him, "Your garden has missed your care." "Yes," said he, "I see the weeds have grown up. The flowers and vegetables need cultivating. I wonder if I will find weeds growing in my church, if the lives of any of my men and women, young people, boys and girls with whom I have labored will show signs of decadence. It takes so long, sometimes, to get folks gathered up and the work going again after vacation that I was almost tempted not to take a much needed rest this year."

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## Woman's Missionary Department

MRS. A. C. MILLAR, Editor

Communications should be received  
Saturday for the following week.  
Address 1018 Scott Street

### PARAGOULD FIRST CHURCH AUXILIARY

The W. M. S. of Paragould First Church convened in regular business session Tuesday, December 1. Mrs. Ben DeVoll, president, led the group in worship and meditation, after which the business followed. Plans were made to observe "Harvest Day" at the next meeting on December 15, with the Jones-Parker Circle in charge of the program.

The report of the nominating committee was unanimously accepted as follows: President, Mrs. Robt. L. Carpenter; Vice President, Mrs. Ben E. DeVoll; Recording Secretary, Mrs. Paul Berry; Corresponding Secretary, Mrs. Guy Adams; Treasurer, Mrs. Harvey Farrell; Local Treasurer, Mrs. Sam Witt; Superintendent of Study, Mrs. C. S. Blackburn; Assistant Supt. of Study, Mrs. G. W. Pyles; Superintendent C. S. R., Mrs. John Meiser; Superintendent Supplies, Mrs. J. E. Wilbourn; Superintendent Children's Work, Mrs. John Landrum; Superintendent Publicity, Mrs. Ella Cloyce; World Outlook Agent, Mrs. H. A. Cloyce; Flower Chairman, Mrs. Frank Mack.

### MEETING AT DALLAS

"Meditation" was the opening number played by Mrs. E. P. Titus of Dallas.

The Christmas songs, "There's a Song in the Air" and "Joy to the World" were sung and prayer was led by Rev. H. H. McGuyre of Mena.

Among those introduced were the new pastor and wife of the Hatfield Circuit, Rev. and Mrs. James Rushing.

The morning devotional was led by Mrs. Lena Morgan of Mena, the subject was "Harvesting" and the Scripture used was "Look unto the fields that are white unto harvest" taken from the 9th chapter of Matt. She closed her helpful talk with prayer, this was followed by Mrs. Rushing of Hatfield singing "Must Jesus Bear the Cross Alone."

Mrs. Aubrey Burriss of Dallas extended a warm welcome. Prayer was led by Mrs. C. P. Michael of Mena.

"Every Methodist a Missionary Worker" was the subject of Rev. Mr. Rushing's fine talk; the Scripture used was Matt. 28:11.

Mrs. M. B. Legate of Dallas sang very sweetly "Open My Eyes That I Might See."

The morning session was dismissed with prayer by Z. L. Mauzy of Dallas.

After a nice lunch served by the Dallas ladies, the afternoon session was called to order by singing "Work For the Night Is Coming," followed by prayer by Mrs. H. H. Harshman of Mena. Rev. Mr. McGuyre led the devotional—the subject was "Growth of the Soul" in connection with the theme for the day, "Harvesting." After prayer by E. P. Titus and the song, "He Included Me," the Dallas ladies presented the pageant, "Magic For-get-me-not." Mrs. Titus directed the play; those taking part were Mrs. J. R. Wallace, Mrs. D. Hill, Mrs. Octavia Tyler, Misses Viola Croch and Wanda Williams.

The following officers were elected: Chairman, Mrs. Z. L. Mauzy of Dallas; Secretary, Mrs. Hartzell Geyer of Mena.

A rising vote of thanks was given to our retiring chairman Mrs. Leslie Mosely for her untiring services for the past five years. Mrs. H. W. Peck presented her with a little gift of appreciation in behalf of the missionary ladies. Mrs. Mosely spoke of her work the past years, and expressed her appreciation of the co-operation she had received. She also spoke in a very touching way of incidents of her childhood days relative to Dallas Church and her father, who was a Methodist preacher, and the inspiration she received which has helped her to carry on.

The next meeting will be held in March at the Mena Church.—Mrs. Z. L. Mauzy, Sec.

### ZONE MEETING AT GOOD FAITH

The meeting of Woman's Missionary societies of Zone Three, Pine Bluff District, Methodist Episcopal Church, South, which was held yesterday at the Good Faith Church was a successful one from every standpoint and all auxiliaries in the zone were well represented.

Mrs. L. T. Rogers gave the opening number of the morning program, and conducted the worship period. Mrs. V. D. Webb, of the First Methodist Church of Pine Bluff, presided as leader, and Mrs. B. D. Scott served as secretary. The program numbers were timely, instructive and were well received. Mrs. J. B. Talbot and Mrs. Robert Finley presented and demonstrated "Christian Social Relations," and Mrs. W. F. Woodward defined "the Status of Women." The Spiritual Life Cultivation was directed by Mrs. John Sanders. Singing was led by Mrs. C. M. Nichols, who also sang the zone theme song, an original composition. The introduction of the following guests preceded the election of Mrs. Webb as leader, and Mrs. Lee Lybrand, of Good Faith, as zone secretary; Presiding Elder and Mrs. J. E. Cooper, the Rev. and Mrs. J. A. Henderson, and Mrs. McCarthy of Hawley Church. The morning session was dismissed with prayer by the Rev. Mr. Henderson.

A noon luncheon was served in the banquet hall where the long tables were attractively decorated in the Thanksgiving motif. The place cards bore luncheon songs which were sung to the tune of "Doxology." The Rev. F. N. Brewer, host pastor, gave the invocation. Following several talks by the various guests, the meeting was closed with a prayer offered by the Rev. J. E. Cooper.

### BEECH GROVE AUXILIARY

The Beech Grove Missionary Society is beginning its new year's work with very much interest. They have collected \$25.00 of their Conference Claims for their church for the coming year, and have brought more furniture for parsonage and quilted four quilts the past week and have several more to quilt. They quilt them for 75c and hem them and the money they raise from this goes to buy necessities for the church and parsonage, and flowers for funerals. They have 15 active members. Five of them, with the new pastor, Bro. Olin Finley, went to Corning to Zone meeting, Thursday, December 3. They barely escaped a very serious accident. Bro. Finley's car got on fire. With help of the ladies and a man close

by the fire was put out. This society is a rural society but has a good report at all Zone meetings.

Sent in by request of members of Missionary Societies of Paragould District.

### ZONE MEETING AT CORNING

Corning entertained about 75 members and friends of Zone 3 of the Paragould District on Thursday, December 3, in an all day meeting. Mrs. Florence Holifield, zone chairman, presided. The theme for the day was "Christian Living."

Devotional—Rev. J. T. Wilcoxon, Corning.

Welcome—Mrs. J. T. Wilcoxon, Corning.

Response—Mrs. Mowery, Piggott. Piano Solo—"The Flower Song"—Margaret Ann Vanover, Corning.

Baby Specials—Mrs. Googue, Piggott. Mrs. Googue presented seven babies from this zone as Baby Life members. Rev. E. B. Williams offered a dedication prayer.

Spiritual Life Message—Mrs. Abbie Whittaker, Peach Orchard.

Memorial Service—Mrs. G. W. Browning, Paragould East Church. Mrs. Browning paid tribute to Mrs. E. E. Ellis, Mrs. Sophia Howell and Mrs. Richard Jackson, Paragould First Church and Mrs. Ethel Skaggs of Piggott; also Rev. Alonzo McKelvy of St. Francis.

Children's Work—Mrs. E. D. Jernigan, Corning.

Christian Social Relation—Mrs. John Meiser, Paragould.

Scarritt representative from Piggott, Edith Martin. Collection was \$12.00.

The report of the nominating committee was accepted as follows: Zone Chairman, Mrs. Ben DeVoll, Paragould First Church; Vice Chairman, Mrs. G. W. Browning, Paragould East Church; Secretary, Mrs. Allyne Crutchfield, Corning.

The Corning ladies presented Mrs. Holifield with a blooming geranium as a token of love and appreciation for her untiring service as chairman for the past two years.

Mrs. Bartlett, of Rector, expressed thanks to the Corning ladies for their generous hospitality throughout the day and the lovely dinner which was served on beautifully decorated tables, emphasizing the Christmas spirit.

Rector received the trophy based on attendance and mileage. Paragould First Church will entertain the next Zone meeting.

Rev. Earl Cravens, Piggott, dismissed the meeting with prayer.

### ESTHER CASE SOCIETY OF BATESVILLE

The Esther Case Missionary Society of First Church, Batesville, met Tuesday afternoon, December 8, at the home of Mrs. Victor Wade, with Mrs. R. G. Woody co-hostess. The house was lovely with its many and varied decorations suggestive of Christmas. Miss Thelma Pickens presided over a short business session in the absence of the president, Mrs. I. N. Barnett, Jr. After roll call and reading of Minutes by Mrs. Phil Deal, some items of interest from the bulletin were read by Mrs. J. Hugh Kennard. Mrs. G. Cornelius Ball, leader for the afternoon, presented the following interesting program, the subject of which was "Ingathering for Missions."

Song—"It Came Upon the Midnight Clear."

Prayer—Mrs. Ball.

Reading of Scriptures from Isaiah and story for meditation, "Strength

Comes from the Task," Mrs. R. Walter Tucker.

A Reading, "The Night Before Christmas," Sophie Kerr, delightfully given by Miss Betty Ann Hail.

A short story, "Let Spirits Soar," by Mrs. Ball, which beautifully expressed the true meaning of Christmas.

Miss Thelma Pickens closed the program with a story, "My Gift Complete."

During the social hour the hostesses served lovely refreshments.—By Mrs. J. Hugh Kennard, Supt. of Publicity.

### YOUNG WOMEN'S CIRCLE ORGANIZED

A young Women's Circle has been organized in Paragould First Church by Mrs. C. S. Blackburn and Mrs. Ben DeVoll. This circle is to be known as the "Jennie Knox" Circle and has an enrollment of 20. The officers are: Chairman, Mrs. Albert Fowler; Secretary, Mrs. Milton Hicks; Treasurer, Miss Roberta Cloyce, Supt. of Study, Mrs. C. S. Blackburn; Supt. C. S. R., Miss Melba Hopkins; Supt. Local Work, Miss Mable Lloyd; Supt. Spiritual Life, Mrs. Harold Riggs; Membership, Miss Mae Fulkerson; Recreation, Mrs. Chas. Morehead.

### ZONE MEETING AT ALMA

Approximately 85 persons were in attendance at the Zone meeting at Alma December 3rd with Mrs. J. B. Randolph, Altus, presiding.

The session, beginning at 10 a. m. opened with group singing and was followed by a devotional talk given by Rev. J. M. Barnett, Alma pastor. Greetings were extended by Mrs. J. R. Crigler, Alma, and Curtis Stewart, Altus. Rev. Warren Johnston, presiding elder of the Ft. Smith District, was feature speaker of the morning.

Messages from the district secretary and the district treasurer and reports from the various organizations in the area occupied the closing topics of the morning discussions.

A co-operative luncheon was

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served at noon in the recently completed dining room which was decorated in Christmas colors.

Yuletide blessings, peace on earth, good-will toward men was the theme for the afternoon discussions and opened with the devotional conducted by Mrs. Sam Wakefield, Fort Smith, district study superintendent.

A discussion of "War and Peace" was directed by Mrs. O. Oliphant, Hartman, and was followed by adoption of peace resolutions to be sent to state senators and representatives.

"Increasing the Power of the Missionary Dollar" was discussed by a member of the Spadra organization and was followed by a talk on "Deepening Our Experiences of God Through Working with Him" by Mrs. J. G. Harmon, Clarksville.

A talk was given by Mrs. D. B. Anderson, Ozark, on "Our Christian Duty to Our State Sanatorium." A member of the Spadra unit gave a talk on "What the Church Can Do to Make Christmas Better for the American Negro."

Mrs. D. M. McGehee, Mulberry, discussed "Women's Place in the Work of the Church," and the closing talk, "The Effects of Prayer Week on the Work of the Church at This Season" was the subject of a talk given by Mrs. Sam Taylor, Hays Chapel.

Special musical selections were given by groups from Mulberry, Alma, and Ozark. Visiting pastors included: A. N. Storey, Ozark; A. D. Stewart, Clarksville; F. G. Villines, Hartman; Frank Shelby, Kibler.—Mrs. C. C. Jeffers, Sec.

#### LITTLE ROCK FIRST CHURCH AUXILIARY

The Woman's Auxiliary of the First Methodist Church has just completed a most successful year under the leadership of Mrs. H. E. Riley, President, and Mrs. Joe L. Simpson, Chairman General of Circles. The annual budget for connectional and local work was met and an increase of ten per cent for 1937 was adopted.

Under the resourceful chairmanship of Mrs. E. J. Rauschkolb the circles were able to give to Little Rock Lawrence Powell's Symphony Orchestra.

The outstanding feature of the year's work was the Mission Study Class under the able leadership of Mrs. Guy Cazort. The final program with an attendance of 150 members was an event that will be far reaching in its results. The noted negro, Etta Morton, the wife of the president of the Negro Press Association in America, was on the program, also Mrs. Cazort was fortunate in bringing to the class many of the outstanding negroes of the city. The average attendance was 80. The book, "A Preface to Racial Understanding," by Johnston, was read by 125 members of the class.

Mrs. Cazort, co-chairman, has consented with the chairperson of the members of the class to serve on the board of the Urban League.

We have had as our guest speaker on several occasions, Mrs. T. E. Benton, the District Secretary of the Little Rock Conference who gave many inspirational and spiritual devotionals.

The annual election of officers of the Woman's Auxiliary of the First Methodist Church, South, took place Monday, December 9. The following officers were elected for 1937:

President, Mrs. O. W. Petway;

Vice President, Mrs. Guy Cazort; Recording Secretary, Mrs. A. Bentley Cox; Corresponding Secretary, Mrs. W. C. Adamson; Connectional Treasurer, Mrs. James Lewis Yates; Local Treasurer, Mrs. W. S. Garner; Publicity Chairman, Mrs. A. L. Sparling; Chairman of Mission Study, Mrs. W. M. Matthews; Chairman of Supplies, Mrs. J. W. Hammond; Chairman of Social Relations, Mrs. Robert L. Stark; Chairman of Program, Mrs. W. F. Caruthers; Chairman of World Outlook, Mrs. Dave Alley, Chairman General of Circles, Mrs. Joe T. Simpson.—Mrs. Henry Leigh, Publicity Chairman.

#### IN ROUTE TO AFRICA

Dear Friends: If you were going on a long, long journey to be gone from home and friends for several years I am sure your hearts would be full of gratitude to be remembered by so many friends on the day of your departure. How shall we be able to express our appreciation for the letters, telegrams, and gifts!

The parcels of supplies for our works, the personal gifts, beaten biscuits, peanuts, candy, and chewing gum were waiting in our cabins to welcome us after we had said good-bye to Anne Herbert, Mary Finch, and Mrs. Bassett and our steamer, "The Westerland" was pulling out of harbor.

"Life is sweet because of the friends we meet

And the things which in common we share.

We want to live on, not because of ourselves

But because of the people who care.

It's giving and doing for somebody else

On this all life's splendor depends.

And the joy of this world

When you've summed it all up

Is found in the making of friends."

We did not have a single stormy day. The Captain said this was as calm a voyage as he had ever had and an unusually calm one for this time of the year. Of the seventy passengers on board only a few were American citizens. Therefore, most of our time was spent in resting, reading, and crocheting. At the rate we crocheted across the North Atlantic we should have a bed-spread between us by December the first.

We landed in Antwerp October the thirteenth about eleven o'clock at night but could not leave the steamer until the next morning because the immigration officers were not there.

We are comfortably located in a nice hotel near the center of things and have completed most of our shopping for the tropics. We will be ready to sail for the Congo October 23 when the first ship leaves.

"Am I thinking of you? Why don't you know

That you are woven into my memories so,

That the sun can't rise and the sun can't set

On a single day when we forget you!"

With love and prayers, — Dora Jane Armstrong and Edith Martin. Address: M. E. C. M. Lusambo, Congo Belge, Africa.

Remember your friends Christmas with a subscription to the Arkansas Methodist. It will be a reminder of you each week throughout the year.

#### NOTES FROM WEST VIRGINIA

It becomes our happy privilege to share with you the work that we have had a part in directing for the past quarter.

July was spent in Vacation Schools at Amherstdale. Because of the splendid cooperation and untiring efforts of the capable teachers both the negro and the white schools proved worthwhile in the everyday lives of boys and girls.

August brought a change in the personnel of the workers and a period of adjustment. The apartment has been rearranged to meet present needs. Library books have been mended and permanently catalogued. Over 2000 magazines have been sorted and tied into family bundles for distribution.

September, the beginning of a new deaconess year, has brought to the workers a vision of unlimited possibilities for service because of the emptiness in the lives of the people. Through personal interviews with the local pastors and the officials of the three local mining companies, these startling facts were discovered: That between 5,000 and 7,000 people are clustered in the narrow Buffalo Creek valley within a distance of two miles; that the present physical plants of a religious nature cannot hope to meet the needs of this industrial situation; and that the mining officials are vitally concerned with the well-being of their people and, recognizing the need of direction in community activities and of home visitation, are eager to cooperate with Council workers.

The regular organized work has been carried on in full. The Community Church School has shown progress. Another piano has been secured. The Young People's Division has been organized and is meeting separate from the Children's Division. The Earling and Man Young People's groups have, in turn, entertained the Wynndotte Union. These groups have had almost 100 per cent attendance at the three union meetings. The Earling group gave a pageant, "How We Got Our Bible," at the July meeting. The Earling and Man Missionary Societies and Ladies Aid have been attended with the workers taking part in various features of their programs of work. A weekly schedule of Religious Education has been worked out in ten schools with a total enrollment of 1650 children.

Missionary Societies from South Charleston and Anstead have been guests of the workers. Six boxes of supplies and one gift of money have been received from societies.

Special emphasis is being placed upon home visitation. During September 46 worthwhile visits have been made. Mine superintendents have furnished house lists of their people and company doctors are reporting illness that this visitation may prove most meaningful. The workers visited one Safety Meeting where new contacts were made with mining people.

In the midst of this full schedule the workers have attended two Quarterly Conferences, the Annual Conference, and the Huntington District Coaching Day. This fellowship with Christians in tune with God's plan for His world gave to the workers a new challenge to service.—Signed, Mae Wess Bell, and Helen Phillips.

October 1, 1936.

Both of these workers have served in North Arkansas and we count them members of our missionary family.

## Christian Education

#### PROGRAMS AT MT. SEQUOYAH AND LAKE JUNALUSKA

Now that the debts on Mount Sequoyah and Lake Junaluska have been cleared there will doubtless be renewed interest in these two summer centers for Southern Methodists. They have already made a notable contribution to our Church and are destined to be even more important with the approach of Methodist unification.

The General Board of Christian Education has plans under way for its program in the summer schools for 1937. The General Board of Missions will share in making the program vital from the viewpoint of the world-wide task of the church. The dates are:

Mount Sequoyah, Fayetteville, Ark.

Leadership School and Missions Conference, July 19-26.

Leadership School, July 27-August 10.

Young People's Leadership Conference, August 12-24.

Lake Junaluska, North Carolina

Young People's Leadership Conference, July 13-24.

Leadership School and Missions Conference, August 3-10.

Leadership School, August 12-26.

The significance of these events is such that each of our churches should send at least one representative to one of the meetings. The Young People's Leadership Conferences attract the attention of our choice young people each summer and the program being arranged will be as worthwhile as any that have been provided.

The Leadership School will offer courses of vital interest to workers with children, young people, and adults, as well as some for pastors, superintendents, and other church leaders. The Missions Conference will give special emphasis to this phase of the Church's program. Platform addresses will be delivered by some of America's outstanding men.

Full information will be available later and may be secured from 810 Broadway, Nashville, Tennessee, upon request.—J. Fisher Simpson.

#### FINANCIAL REPORT ELIZABETH REMMEL BIBLE CLASS

First Methodist Episcopal Church, Little Rock, Ark., year ending September 30, 1936:

Balance, year 1935.....	\$ 20.00
Basket Collections .....	165.76
Pledges and Donations.....	208.56
Special Collections .....	40.50
Total Collected.....	\$434.82

#### DISBURSEMENTS—

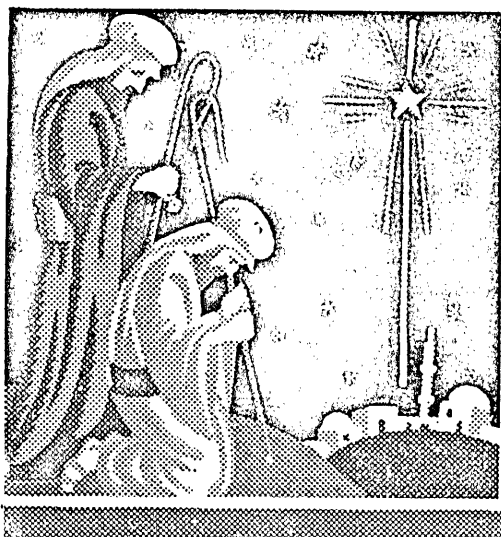
John Cline Fund .....	\$ 50.00
Japanese Bible Woman.....	120.00
Methodist Orphanage .....	35.00
Arkansas Children's Home....	20.00
Gifts .....	5.00
Sunday School Day.....	25.00
Clothing for girls (Easter)....	5.00
Community Fund .....	50.00
Total.....	\$310.00

To General Sunday School....	\$ 82.88
Class expenses .....	\$ 1.44

#### SPECIAL COLLECTIONS—

Christmas offering .....	\$ 5.50
Sending young woman to Memphis .....	20.00
Sending young woman to Mt. Sequoyah .....	15.00
Total Disbursements .....	\$ 40.50

Total Disbursements \$434.82  
—Mrs. W. P. McDermott, teacher; Mrs. Walter Isgrig, president; Mrs. H. V. Wilson, treasurer; Mrs. Will Horner, secretary.



# Merry

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If it is toys you want, we invite you to visit Arkansas' largest and finest TOYLAND in our store at Fifth and Center Streets

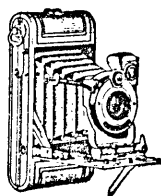
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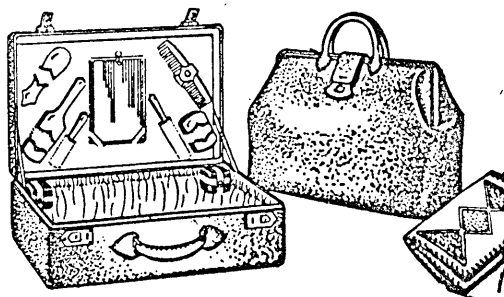
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Ciro's Surrender..... \$2.50, \$5.00, \$10.50 up  
Guerlain's Shalimar..... \$10.00, \$14.00, \$18.00  
Coty's Twin Perfumes..... \$3.85  
Dorothy Perkins Triplet Perfumes..... \$3.00  
Guerlain's L'Heure Bleue..... \$5.00 up

PEN AND PENCIL SETS—Conklin, Shaeffer, Waterman and Wahl in Velvet and Satin Boxes.

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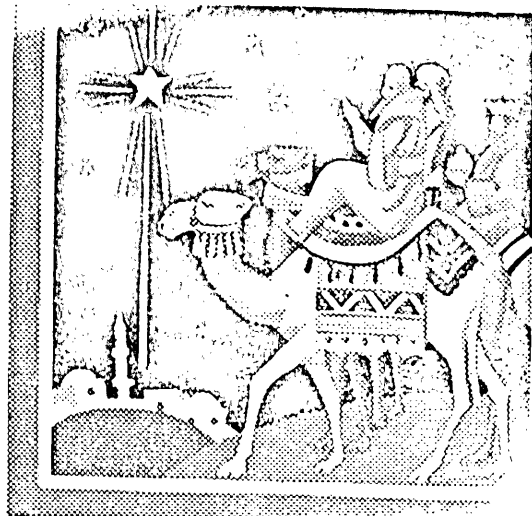
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# Christmas



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This is your chance to buy a piano for a Christmas present. Come in and let us show you these bargains.

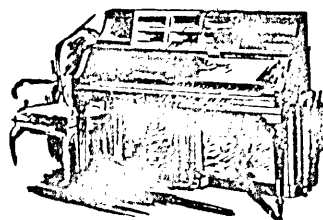
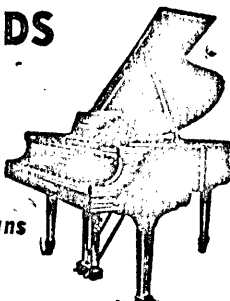


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3 GARMENTS CLEANED and PRESSED For **99¢**

Three of any garment listed, or in any combination of three in list:

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Little Rock, Ark.

## CHURCH NEWS

### ARK. METHODIST ORPHANAGE

1610 Elm Street  
Little Rock, Arkansas

An Orphans' Home is a mighty argument for our Christianity. This is a day in which all is questioned that lays claim to the supernatural, a day of effort to bring all within the range of materialism and science. A day when men are ready to answer and try to refute all claims of super-scientific and supernatural gospel. Correctness of translations, genuineness of versions, are kindred subjects; but an orphans' home is an argument they can never answer.

"Inasmuch as ye have ministered unto the least of these, my little children, ye have ministered unto me." This is a strange and electric gospel that at no time influences the Christian people more than at the Christmas-tide.

In this connection, I want to thank the Little Rock Conference for setting \$5,000.00 as their goal for the Christmas Offering for the Arkansas Methodist Orphanage. The acceptances indicate that this amount will be raised, plus.

The North Arkansas Conference does its duty and we have in our connection no nobler set of men than those who compose our ministry in that great Conference.

We await your responses with anxiety, and beg you to send the offerings immediately after December 20, to me at 404 Exchange Bank Building, Little Rock, Ark.

I have tried to be frank with you and have stated that we need this collection now more than ever before. Everything that we have to do with to maintain the Home is more expensive than at any time since I have been connected with it.

With all good wishes for a Happy Christmas to everyone, I am, yours truly,—James Thomas, Executive Secretary.

### AUGUSTA

I have read, with pleasure, letters from the preachers reporting happy and hopeful beginnings of the new Conference year. Some of the reports are from preachers beginning in new fields and some are from those continuing where they were last year. All of them speak well for preachers and people. They tell of preachers who are happy in their work and of people who are glad to support that work. I rejoice with them in these happy beginnings and join them in prayers that great success may attend them all through the year.

This is the beginning of our sixth year here. In some ways the start has not been so happy. In other ways it has been one of the happiest of our ministry.

The unpleasant thing was that for two weeks before Conference I ran a high temperature, went through the Conference that way and returned home sick. After two more weeks trying to recover the doctor sent me to the Methodist hospital at Memphis. A week there put me on the up grade and I have continued to improve and am now able to do my work. Brother Hanesworth and Brother Galloway, two of our honored superannuates, were of splendid help to me as were the laymen of the church. Several of these laymen are willing and able

to fill the pulpit on short notice. Every one has been kind and helpful. The women of the church, through the two Missionary units, will keep the work going, whatever happens. These deserve far more praise and credit than it is possible to express.

We have been more than pounded or showered. We had a regular downpour. Things to eat, things to wear, linens for tables and beds. Nice things, all of them and along with them expressions of appreciation which sound so sincere that we accept them, though we are sure we do not deserve them. We shall continue to try to merit them by doing our best for Christ and the Church.

This church will make a creditable showing this year as it has in the past. The Board has already entered upon its work with zeal and good judgment. An extensive Training program is being planned and will be in operation soon.

Mrs. Glover and I are happy to be here for the beginning of another year.—J. F. Glover, P. C.

### HUMPHREY-SUNSHINE

We were graciously received here for the second year and are getting the year's program started off in fine shape. Our first Quarterly Conference was held on Dec. 8, and as this was the regular social meeting of the Wesley Class, we met together at the parsonage. During the opening we heard a noise; the front door opened and about forty marched in. Even the Presiding Elder could not stop them. The leader was carrying a chicken. I do not know whether to count up or down from the chicken, so I will say the chicken was leading, and the group who followed marched on into the kitchen with sacks, buckets, cans and even tubs full of good things to eat. Returning to the living room where the Quarterly Conference was held we found that the stewards had already arranged for salaries and claims with quite an increase at Sunshine and Stillwell.

We are happy to serve this people again, and we are happy to serve again with our lovable and enthusiastic Presiding Elder, Brother J. E. Cooper. We are expecting, with the leadership of the Holy Spirit, to extend the Kingdom of God in our bounds.—W. C. Lewis, P. C.

### FIRST CHURCH, JONESBORO, RECEPTION

A large number of members and friends of First Methodist Church called during the receiving hours, eight to nine-thirty o'clock, at the reception tendered in the church parlors by the ladies of the Woman's Missionary Society and the Board of Stewards in honor of the new pastor, Rev. H. H. Griffin, and family, and the new presiding elder, Dr. E. W. Potter, and Mrs. Potter. Mrs. Potter was unable to be present due to absence from the city.

The church foyer and parlors were artistically decorated with numerous floor baskets and vases of specimen chrysanthemums, roses, asters, carnations, and seasonal greenery.

Mrs. J. C. Young, chairman of Circle No. 3 of the W. M. S., and Mrs. Eric Rogers, chairman of Circle No. 1 of the W. M. S. welcomed the guests as they arrived and directed to the receiving line which was formed by Mrs. A. P. Patton, president of the W. M. S.; R. H. Patton, president of the Board of Stewards, and Mrs. Patton, Rev. and Mrs.

Griffin; Misses Edith and Mary Griffin, daughters of the Rev. and Mrs. Griffin; Mrs. H. Pewett, president of the W. M. S. of the North Arkansas Conference; Dr. Potter; Frank Taylor, superintendent of the church school; and Chas. A. Stuck, conference lay leader.

Mrs. W. L. Mack, chairman of Circle No. 8; Mrs. J. T. Altman, chairman of Circle No. 7; Mrs. E. T. Evans, chairman of Circle No. 2; Mrs. E. B. Woodson, chairman of Circle No. 5, and Mrs. P. W. Lutterloh, chairman of Circle No. 6, assisted in extending charming hospitality and directed to a prettily decorated room where delicious fruit punch and fancy cakes were served. Mrs. J. N. DuBus, chairman of Circle No. 4, and Mrs. Ennis Cooley poured from large crystal punch bowls and they were assisted in serving by members of Circles Nos. 7 and 8.

Mrs. Hardy Wilbourn was in charge of a delightful musical program which was presented by Mrs. Raymond Rutledge and Mrs. Lyle Keich, pianists, and Mrs. Roy Penix and Chas. A. Stuck, violinists, during the evening.—Reporter.

### BINGEN CIRCUIT

We have found these people to be friendly, brotherly and energetic. They gave us an unusual pounding Thanksgiving night, with a real variety of things. About forty people took part. The first Sunday at 2:30 o'clock the members of the Pump Springs church filled our car with good eats, after we had preached our first sermon there.

We have a circuit with a great future, if handled carefully.

We are highly pleased to have Rev. J. D. Baker as our presiding elder. He is already putting things over in a great way.

We have good roads to our churches, good water, and a nice parsonage. It is just about a half mile to the black top highway leading to Nashville, which is a beautiful little town five miles away.

We are delighted with these people and feel that we are going to have a good year.—C. E. Burdette, P. C.

### STEPHENS

We are indeed glad to be with the good people of Stephens-Mt. Prospect for our third year. They gave us a very cordial welcome on our return, and a wonderful "pounding" of many good things to make us happy. I feel like we are getting a good start for a good year. Our people are very enthusiastic about the work. We have had our first Quarterly Conference, and a very substantial increase in salaries was made.

May the Lord use us for the advancement of His Kingdom.—Richard Boyd, P. C.

### PLEASANT PLAINS CIRCUIT

We think we have a good start. The outlook is good. The good ladies have papered two rooms of the parsonage and have paper to finish. They have also purchased a new rug for the parsonage.

Cedar Grove says they are having the finest Church School they have had in a long time.

We plan to begin our revival at Oak Grove, December 13. We are praying for a great revival.

I want all my people to clip out of the Arkansas Methodist "The Goals for the Batesville District 1936-1937," and keep them for the year.—L. L. Langston, Pastor.

### ARKADELPHIA DISTRICT BROTHERHOOD

Pastors and Church School superintendents of Arkadelphia District met at Grand Avenue Church, Hot Springs, Dec. 4, at 10:00 A. M., for the purpose of making the educational set-up for the year. Conference and District directors of Church School work were either present or ably represented. Bro. R. E. Fawcett, presiding elder, presided, and read Romans 12, and stated the purpose of the meeting.

Miss Faye McRae, our conference director, spoke concerning the Children Work in the District. She suggested a new emphasis on the work of the Nursery Department. Later she read the names of churches that had held Vacation Schools. She suggested that one of the great needs was that we make the work begin with the children between 10:00 and 11:00 o'clock Sunday and continue throughout the week. Mrs. Will Huie, our district director of Children's work, offered her assistance at any point where she might be needed.

Bro. Clem Baker urged the importance of tying the Young People on to the whole program of the church.

Pres. J. P. Womack, our District director of Adult's Work, encouraged as a goal for the new year, the increasing of attendance on the part of the adults in the Church School. He suggested that this might be done (1) by making use of the Unified Budget, (2) by thinking of the

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

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Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

Church School as being the church and not a mere wing of the church, (3) by harnessing the religious power of the classes in some religious enterprise in the community, and (4) by grouping the teachers of classes for special study.

Bro. Clem Baker presented the goals for Christian Education, as adopted by the Conference Board of

Christian Education, in the form of a four-point program. This embraced the following items: (1) Extension work, suggesting (a) that pastors see that Church School opportunities be afforded every church in the District, (b) that at least one Vacation School be held in every charge, and (c) that we strive for at least a 25 per cent increase in

Church School attendance; (2) Evangelism, the classes organizing themselves for definite evangelistic effort; (3) missionary education, observance of the Fourth Sunday Missionary Program each month; and (4) leadership training, for which a director be selected for each church, these leaders to be given special training in coaching conferences

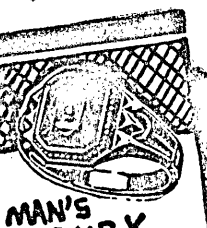
early in the year. The committee selected to make apportionment of the combined Church School Day and Young People's Anniversary Day offering read the apportionments. The women of Grand Avenue served a delightful meal at 12:15 and the meeting was concluded around the table.—Earl S. Walker, District Secretary.

# FLASH SPECIALS

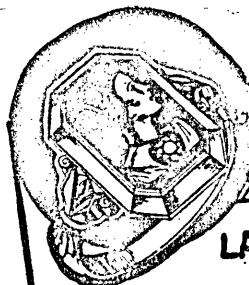
## EASY TERMS



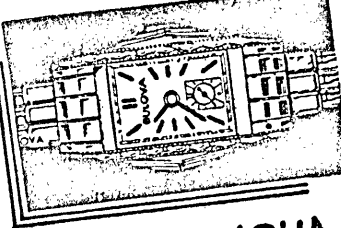
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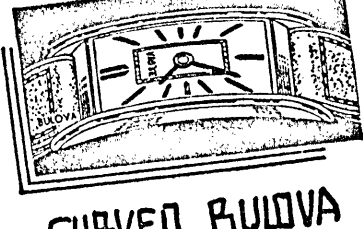
**LADIES CAMEO**  
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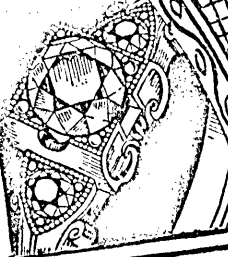
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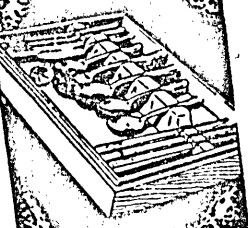
**SUPERB**  
**\$25.00**  
You will immediately like this splendid ring with the generous size diamond crowning it.



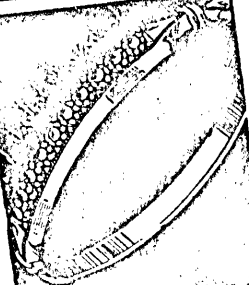
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## HAYNES

We have been royally received for the third year and the work starts off well. These are fine people to serve and they are very considerate of the pastor and his family. We expect nothing short of 100% for this new conference year.

We are not entitled to the credit given us in last week's METHODIST for the 15 subscriptions sent in by Mrs. W. T. Casteel; it should be given to Widener and Madison Charge, Rev. T. E. McKnight, pastor.—H. W. Jett, P. C.

## GREEN FOREST

We have been happily received here and the work is moving along in the normal way. We have received a very generous "pounding" and find a very welcome reception in the homes and all the activities of the town.

After holding the first service the church burned to the ground without insurance. It caught from a defective flue. The people did not faint but went at once laying plans for rebuilding. We are well on our work, having most of the excavation completed for a full basement.—Porter Weaver, P. C.

## WEST HELENA

Rev. Otis G. Andrews, 863 Tulley Street, Memphis, Tenn., on Dec. 6, closed a revival meeting at West Helena, Ark., in which about 50 persons professed conversion. There were 15 added to the local Methodist Church on profession of faith and 7 by certificate. There are others who are to be received into other churches in the town. Rev. Lester Weaver, the pastor, is highly pleased with the meeting. This is the third time Brother Weaver has had Evangelist Andrews in a revival meeting and he says that Bro. Andrews always leaves his church greatly revived.—Reporter.

## BRIEF HISTORY OF CONGO CHURCH

In September, 1905, Rev. Hugh Revelly held a tent meeting on the school ground at Congo. Six or seven months prior to this a Sunday School was organized and held in the school house. J. F. Pelton was elected superintendent.

At the close of the tent meeting a church was organized and named Congo. An abandoned church house was purchased from the Presbyterians, and moved to Congo. The land was given by J. F. Pelton.

The church was placed on the Oak Hill Circuit. J. F. Pelton, A. F. Perry and J. W. Vandegrift were elected trustees and stewards. The church was dedicated in May, 1906, by Rev. T. D. Scott.

The following pastors served the circuit: B. F. Martin, J. F. Mitchell, G. L. Galloway and John F. Taylor. Bro. Martin died August 9, and the circuit was supplied by D. P. Forsythe. At the Conference of 1909 the church was transferred to the Bryant Circuit. The following pastors have served to date: W. C. Toombs, H. H. McGuyre, W. J. Rogers, L. J. Ridling, T. D. Spruce, J. W. Nethercutt, W. T. Hopkins, J.

## FOR THE CHILDREN

## A QUEER TRIP

Peggy Moore was the errand girl of the neighborhood. She was always happy when going to the store, or when carrying fruit or flowers to shut-ins. Her neighbors knew they could depend on her when they wanted some one to take steps for them.

When they went on trips they remembered her with cards from the places they were visiting.

Peggy often said to her mother, "I wish I could go on a trip and send all my good neighbor friends cards as they do me."

"You shall some day, dear," her mother said.

Not long afterward, Peggy fell and fractured her hip.

When she began to convalesce her mother tried to think of ways in which to amuse her.

One day she said, "Peggy, I have an idea—let's play you're on a trip. I will get you cards of places all around here and you can send them to your school and church friends, your cousins, aunts and uncles, and all your good neighbors."

"Goody! Goody!" Peggy exclaimed. "What a queer trip, but it will be lots of fun!"

Peggy's doctor was asked if she might write these cards. He said, "Certainly, but not too many a day—say two or three. I think it's a good idea. Don't forget to send me one, Peggy."

"No, Doctor, I'll remember you for sure," Peggy answered.

That afternoon she made out a list of all the people she wanted to remember with cards. "Fifty-three," she said to her mother. "And don't tell, but that includes Daddy, Brother Paul, and Cook Nora. Oh, it is going to be such fun!"

Her mother purchased cards of all the places of interest near by. "This is almost like a geography lesson," said Peggy. "I am learning lots about places near here I didn't know before." Each day two or three cards went to friends.

Soon Peggy began to receive cards in return. Every one thought the "Trip from My Bed" such a clever idea that they wrote to tell her so. Then friends calling brought her cards to send.

One day at Peggy's school Miss Angell, the teacher, gave each pupil a card from Peggy, and the geography and history hour was spent in looking at them and in learning about the places on them. Then a letter was started to Peggy, and each of her class friends wrote a part of it, telling her how they enjoyed her cards.

The days passed so quickly that Peggy was up and around before

C. Johnson, A. W. Hamilton, W. J. Whiteside, W. M. Mears, J. W. Tomblin, L. R. Sparks, J. E. Waddell, C. B. Wyatt, A. J. Shirey and L. O. Lee.

In November, 1922, the church burned. Services were again held in the school house until a church house could be built.

The following summer a house was built, one-fourth of a mile south of where the old church stood. Four acres of land was given by John Storch.

This church was dedicated by Rev. W. R. Jordan. The present membership is 85.—Delis Perry.

## Dr. Will Winton Alexander, Chief Authority in Field of Race Relations

Will Winton Alexander was born in Morrisville, Mo., July 15, 1884. His father was a Methodist preacher, a professor of Latin, but as a scholar in many fields and for generations. The boy Will was practically an only child, since his half brothers were much older than he, yet self-interest was never his weakness. From both father and mother he learned a concern for the welfare of others that has prompted his every action since.

It was in his freshman year at Morrisville College, from which he got his A. B. degree in 1908, that young Alexander studied under Allen H. Godby. Dr. Godby was a professor of Latin, but as a scholar in many fields and an inspirational teacher, he made a profound impression on his pupil that time did not dim. Looking back today on his college days, Dr. Alexander says that all the rest of his work together did not begin to equal in value that one year of Latin with a real teacher.

Since his one ideal was to help people and preaching appeared to be the best way to achieve his goal, he studied theology at Vanderbilt University. There the teaching of

she realized that "shut-in time" was gone.

"Mother," she said, "that was such a fine trip and vacation! I learned lots and I think I made a number of folks happy with my cards, don't you?"

"I surely do, Peggy," her mother said. "I was looking at your cards this morning and you have a hundred."

"Yes," Peggy said, "and I know something about each place pictured on them. Your 'trip in bed' was certainly the best of ideas, Mother."—Alice S. Varrey in Zion's Herald.

Dr. Henry Beach Carre proved very valuable to him, as well as a year's study of Plato under John Turner. Plato, Dr. Alexander says, is one of the few studies that have been of real use to him since.

Obtaining a B. D. degree from Vanderbilt in 1912, Alexander took the pulpit at Belmont Church, Nashville, Tenn. He was never a conventional preacher in any sense, but always original, stimulating and daring in the expression of his ideas. A former member of Belmont Church said that "Brother Aleck" had forever spoiled his taste for "ordinary preaching." No doubt many others found the same to be true.

He kept his place there through 1916, during which time the beginning of the World War brought about widespread unemployment and need. The young pastor, with a few of his good friends, conceived the idea of alleviating the situation in a small way in Nashville. They created a loan fund for the unemployed, obtaining the money by selling "Good-will Bonds" of small denominations to all who could afford to give. The group had a large downtown office, where they personally interviewed the needy, and attempted as far as possible to provide lodging, jobs, or loans for all. Of course the task was far too large for a small group, but the effort was characteristic of the young minister's prophetic social passion.

Dr. Alexander preached one more year—1916-1917—in Murfreesboro, Tenn. Then the United States entered the War, and he resigned his pulpit to answer the call of the Y. M. C. A. for help in its stupendous task of serving four million American soldiers.

As a member of the Southeastern Department of the Army Y. M. C. A., he was assigned the heavy responsibility of recruiting and training hundreds of Y. M. C. A. workers for overseas service. Among their duties was that of teaching illiterate soldiers to read and write, hurriedly and under great handicaps. So Dr. Alexander and his

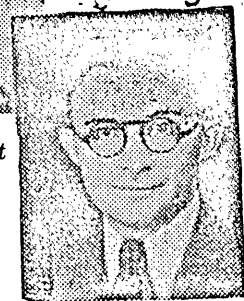
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staff worked out a new course of study and a series of texts to speed up the process as much as possible.

In 1919, on the wave of idealism that swept the United States at the end of the War, came the Inter-Church World Movement. W. W. Alexander was made Southeastern Director of the vast crusade for remaking the world on a grand scale. The effort to unify the many great denominations and mission boards collapsed within a year or so, but the recognition of Alexander as an outstanding religious leader was significant.

The South at the end of the War, and other sections of the country as well, were very suspicious of the Negro troops returning from France with new ideas of their rights. The feeling was general that these Negroes must be promptly put "in their place" again. The result was wholesale mob violence and numerous race riots. To this emergency rose a committee of Southern men, including W. W. Alexander, John J. Eagan, Plato Durham, C. B. Wilmer, R. H. King, W. D. Weatherford, and M. Ashby Jones. To their ranks they invited three Negro men: Dr. John Hope, Major R. R. Moton, and Bishop R. E. Jones. This group organized as the Commission on Interracial Cooperation and formulated a plan for sending emissaries of good-will quickly throughout the South to heal the breach between the races. They chose Dr. Alexander, Director, and made use of the ready-made Y. M. C. A. warwork organization. As Director of the Commission on Interracial Cooperation, Dr. Alexander speedily gained a nation-wide reputation as an authority on race relations and has rendered untold service to the South and the nation. In 1925 he was given the Harmon Award in recognition of this distinguished service. He was also awarded the honorary degree of D. D., in 1927 by Berea College and Boston University, and that of LL. D. in 1930 by Southern College.

When 200 people from all over the world were called to Jerusalem for an International Missions Conference, Dr. Alexander was chosen as one of the American delegates, a rare opportunity as well as a great honor.

He was made one of the trustees of the Rosenwald Fund and served so well in this capacity that when the General Education Board and Rosenwald Fund joined to consolidate Straight College and New Orleans University into the new Dillard University, Dr. Alexander was commandeered—not asked—to take the presidency. Since the directors would not trust the leadership of this new school to anyone else, he reluctantly consented to serve as Acting President until Dillard was on its feet. From 1933 to 1935 he served both the Interracial Commission and the University in New Orleans.

Dr. Alexander's latest honor was to be chosen Dr. Tugwell's assistant in the Government Resettlement Administration. This department of the New Deal is proving to be one of the most far-reaching in its service to the people of the United States, and its leaders are showing rare foresight and ability.

With many years of service ahead of him, it will be interesting to watch the progress of Dr. Alexander as he meets the most crucial needs of his day. He is a living example of the man prepared.—R. B. Eleazar in Richmond Christian Advocate.

## RAILWAY, WATERWAY, HIGHWAY, AIRWAY

Addressing the Railway Business Association, Harold G. Moulton, President of the Brookings Institute, which is famed for its unprejudiced and hard-hitting reports on economic and social problems, said that the formulation of a national transportation policy in which each form of transport—railway, waterway, highway and airway—would render its particular service in a coordinated system under private ownership, would be a major factor in the economic progress of the nation during the next few years.

Mr. Moulton sketched the history of transportation in the United States during the past century, and declared that "no other single service in the national economy is comparable to transportation in the magnitude of its bearing upon the ultimate cost of goods and services to the consumer. If the application of scientific and engineering knowledge to transportation development could proceed unhampered, we could effect economies in operating during the next decade which would dwarf the accomplishments of any like period in the past. If the transportation industry for any reason fails to make effective use of existing knowledge, and if the costs of transportation remain at existing levels or decline at a snail's pace, then transportation will constitute a serious barrier to the raising of the living standards of the American people."

Of great importance is Mr. Moulton's opinion that economical coordination of transport services cannot be achieved by arbitrary government policies—and that "the need is for transportation companies having freedom to use the various forms of transportation in whatever combination experience may prove to be desirable." This squares with the belief of other authorities who have come to realize that extreme government control, though it is inaugurated on the supposition that it is in the public interest, often becomes so inflexible and stringent that the public interest is harmed, not served.

Few internal problems are of greater significance than the ever-growing transportation problem. No time should be wasted in attacking the difficult job of formulating a regulatory policy that will enable every form of transport to operate in the most efficient and economical manner—and enable all forms to compete on equitable terms.—Industrial News Review.

## TRAFFIC SAFETY

Three quarters of the year of the greatest safety drive in all history is past and the press carries the ominous prophecy of the National Safety Council that traffic deaths will record a new all-time high for 1936. This is despite the fact that auto manufacturers have built new safety devices into our cars and road engineers have cooperated by costly safety alterations of our highways.

The next step is to build safety into the drivers. One of the leading distillery companies pointed one way to reduce this chief cause of sudden death, by spending over a hundred thousand dollars to popularize the maxim "If you drink, don't drive; if you drive don't drink." But they nullified this sound advice by spending more than a million in newspaper advertisements glorifying the alleged superiority of their particular intoxicant. The fig-

ures of the National Safety Council show that the number of "alcohol" driver fatalities per 100 has increased 40% comparing 1933 with 1935 and that the number of alcohol pedestrian deaths per 100 has increased 50% in the same time. This suggests, however, that there has been too little attention paid to this aspect of the problem by the police and other reporting agencies.

The Council quotes from a report of Dr. H. A. Heise who made a very careful analysis of 119 consecutive highway accidents and found that 60% of the accidents and a larger number of those injured or killed were in "alcohol" accidents.

Another interesting comparison is stressed by the Council—the automobile kills more than 25 times as many of its passenger per 100,000 miles travelled, as the railroads. Moreover the rail fatalities are steadily decreasing under the total abstinence requirements of the railroads, while auto fatalities have jumped from 29,451 in 1932 to 37,000 in 1935, or an increase of 25.6% since repeal.

Gasoline plus alcohol often spells tragedy.—Prohibition Facts Service.

## THE MANUFACTURE OF ALCOHOLIC BEVERAGES

Statistics from the census of manufacturers in 1935 on the production of alcoholic beverages were released on October 24, 1936. They show the results of the first full year of operation covered by the census since the repeal of the 18th Amendment and they present comparisons with 1914 and 1933.

The production of distilled liquors decreased from 103,045,322 proof gallons in 1914 to 26,466,000 proof gallons in 1933 and increased to 213,819,844 proof gallons in 1935. This great increase in production in 1935 over 1914 occurred although the number of establishments making distilled liquors in 1935 was 136, or 53.1 per cent less than in 1914. The value of the products increased from \$41,000,000 in 1914 to \$154,954,840 in 1935, or over 277 per cent. The number of wage earners increased from 4,170 in 1914 to 8,633 in 1935, or 107 per cent and their wages increased from \$21,708,212 to \$78,080,041, or 259.7 per cent.

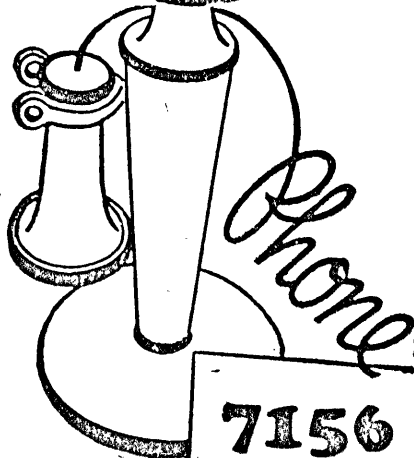
The production of malt liquors decreased from 66,189,473 barrels in 1914 to 26,094,225 barrels in 1933 and increased to 48,013,218 barrels in 1935. The number of establishments in 1914 was 1204, in 1933, 525, and in 1935, 663, or 44.9 per cent fewer than in 1914. The value of the products increased from \$380,000,000 in 1914 to \$419,133,358 in 1935, or 10.3 per cent. The number of wage earners in 1914 was 62,026, in 1933 23,501, and in 1935, 38,975, or 37.2 per cent fewer than in 1914. But wages increased from \$53,243,743 in 1914 to \$60,253,058 in 1935, or 13.2 per cent.

The production of vinous liquors (fermented wines of all kinds) increased from 45,915,000 standard gallons in 1914 to 56,838,459 standard gallons in 1933, and to 163,222,411 standard gallons in 1935. The number of establishments increased from 209 in 1914 to 212 in 1933, and to 313 in 1935. The value of the products increased from \$16,368,378 in 1914 to \$24,083,858 in 1933, and to \$36,071,997 in 1935. The number of wage earners decreased from 2,202 in 1914 to 1,262 in 1933 and increased to 2,281 in 1935. Their wages decreased from \$1,194,433 in 1914 to 971,809 in 1933 and increased to \$2,134,640 in 1935, or 78.7 per cent over 1914 although the number of wage earners increased only 3.6 per cent.—Bulletin of Federal Council of Churches.

## CHEAP RELIGION

Araunah, a Jebusite, owned a threshing-floor on Mount Moriah. The prophet Gad told king David he was to build an altar to Jehovah upon this same threshing-floor. While Araunah was threshing wheat, the king came to negotiate a deal for the property. Explanation was made as to the purpose for which the threshing-floor was needed. The king was there to buy. In the pressure of an emergency, Araunah told the king that he would deliver to him, without charge—the plot of ground, the oxen at work on the threshing-floor for the burnt-offering, the threshing implements for the altar, the wheat for the meal-offering. What an offer!

David quickly analyzed the offer. He acknowledged the goodness of Araunah and the royal munificence



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of the gift; but he saw it would never do. It would cheapen his religion. So David said, "Nay; but I will verily buy it for the full price; neither will I offer burnt-offerings unto Jehovah my God which cost me nothing. On the site of this threshing-floor for which David paid the price, Solomon built the temple where for hundreds of years the blood of the burnt-offerings flowed and the fumes of incense ascended to God.

Is the critic right who says, "The church has lost its art of sacrificing?" Is the trend today toward the easy way, getting something for little or even nothing? The thought should commend itself to every conscience. No pedestrian on the highway would pluck a weed and present it to his sovereign who might be passing by. That would be an insult. How do we treat our King as he passes by? A certain plumber has this slogan in his business, "Not how cheap—but how good." In the church, this same plumber is said to have reversed the slogan, to read "Not how good—but how cheap." How often do we offer to God that which costs us nothing? We lavish hundreds of dollars on autos, homes and furnishings; give of our time, talents and energy freely to the fraternal organization or luncheon club and offer miserable dribbles to the Lord.

It is high time that the word of David was brought out of seclusion and laid on every conscience. The world was redeemed through a cross. Jesus sacrificed himself to save others. His service is neither a form nor a sham; it is a great reality. Beware, lest in the trend to cheapen religion we become the meanest, paltriest, shabbiest of worshippers! Souls that have been blessed as Christians devise liberal things.—W. H. McP. in Christian Union Herald.

#### HOW TO CURE A COLD

Drink all the cold water you can—it keeps the system lively and drowns out the cold. Drink all the hot water you can; this enlivens the system and induces a cheerful perspiration. Drink no water of any kind; this will dry the cold up. Eat nothing; this starves the cold, eases the tax on the digestion and allows the system to fight the cold without interruption or diversion of energy and attention. Stuff the cold. You have to keep your strength up, so that you can throw off the cold. Eat no meat; meat puts a burden on the digestion. Eat all the vegetables you can. Take hot baths and sweat the cold out. Take cold showers—they scare the cold away and invigorate the system. Omit baths. They aggravate the cold and deplete vital energy.

Two cups of coffee, three times a day or oftener, will force a cold away by mild stimulation and an agreeable effect on the human interior. Drink no coffee, coffee irritates the nerves and increases the discomfort of a cold. Take a mild stimulant. The heart needs stimulation in order to combat the cold germs. Avoid all stimulants. They put a dangerous burden on the heart just when all the heart's energy is

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needed to fight the cold. Exercise, preferably in the open air. Get all the rest you can. Stay in bed and keep warm. Take long walks in the country and soak up plenty of sunshine. Walk all you can. Don't lie down; a standing or reclining posture is easier on the respiratory organs. Avoid cold air; it's very irritating to the inflamed mucous membranes.

Remain in a warm room and guard against draughts. Sleep in blankets and have the air you breathe at least as warm as the body temperature. Maintain adequate ventilation. Keep the bedroom windows open. Soak your feet in hot mustard water. Soak your head in cold water.

Try cough drops. Entertain yourself by making them at home, out of sugar and molasses or honey, with a little lemon juice, onion juice, tobacco sauce, or other convenient ingredients from the pantry shelf. Try a mixture of honey and vinegar. Or kerosene and corn syrup. Try peppermint tea. Try sage tea. Try anything. If nothing does any good, try calling up the doctor. If he replies something like this: "So, you hab a bad code too?"—just hang up on him.—Nuggets.

#### WHAT MEANT MOST TO HIM

At the breakfast table each of the family, even the tiniest one, who was but four years old, repeated a verse from the Bible. Then joining hands as they stood around the table, they repeated together the Lord's Prayer, closing with a few words of prayer by the father. A guest was much impressed by the scene.

A few months, later, he was in a university town where the eldest son of the family was attending college. The man talked with the boy of his pleasant visit with his family, and then asked.

"Would you mind telling me what you miss most, now that you are away from home?"

Just for a minute the boy hesitated. It is not easy for a boy to speak his deepest thoughts. But after a little, he looked up directly into the eyes of his questioner, and answered:

"I miss most the handclasp at the breakfast table. If I could feel the close grasp of my father's hand, and repeat with them all the Lord's Prayer, it would begin the day right, and nothing would matter then."

He halted a moment, then went on, his tones a bit husky. "The remembrance of those breakfast scenes at home stand between me and more than one temptation. It's what keeps me going straight."—The King's Business.

#### MISSING THE MARK

If we keep our eyes on the ground we may find dollars and other things. If we cultivate the upward look we shall see rainbows, and stars that come and go, and meteors flash. Man is the only creature that walks this earth who is a citizen of two worlds. Only for him does the shining ladder with angel forms lead through darkness up to God. The man who looks down may find a pot of gold at the end of the rainbow. The man who looks up finds a rainbow at the end of a pot of gold. Our chief business on this planet is not to leave footprints on the sands of time; our chief business is to leave hand prints on the rocks of ages. Only the men with the upward look can leave handprints on rocks of ages.—Southern Christian Advocate.

## OBITUARIES

**GARRETT.**—Margaret Nash was born January 26, 1868. She professed faith in Christ and united with the Christian Church in early youth and lived a consistent life to the day of her death. She was married to James Garrett, Aug. 8, 1886. They lived happily together until four months' before her death her husband was called from her. Therefore their sad separation was brief. To this union were born two sons and four daughters, all of whom remain. Their names are Mrs. Rosa May, Charley Garrett, Mrs. Verloris Varnell, Mrs. Marlon Coffey, and Jerry Garrett, all of Salado, Ark., and Mrs. John Sneed of Sulphur Rock, Ark. Other than her children she is survived by 12 grand children, and five great grand-children, and many friends. The writer was informed that she was a neighbor to her neighbors and a friend to all. She truly rejoiced with them that did rejoice, and wept with those that wept. She will be missed in the home and by all that knew her. She passed away at the home in Salado, Dec. 6, 1936. The funeral was conducted by the writer at the home in the presence of a host of friends, after which her remains were laid to rest in the Agner Cemetery.—L. R. Ruble.

**McMULLIN.**—Rev. W. L. McMullin was born Oct. 18, 1862; was united in marriage to Murrillo Tarpley, Nov. 22, 1888. To this union were born seven sons and 3 daughters, all still living. F. O. McMullin of Pleasant Plains, Ark.; A. L. McMullin of Kansas City, Mo.; J. H. McMullin of Little Rock, Ark.; E. M. McMullin of Batesville, Ark.; Mrs. J. H. Brown of Pleasant Plains; Mrs. G. H. Pearce of Bradford, and Mrs. A. C. Harris of Oil Trough, Ark. Bro. McMullin was converted Aug. 9, 1885, and joined the M. E. Church, South. He was licensed to preach in 1900; served several years as a supply pastor, always doing his work well. He was the last charter member of the Corner Stone Masonic Lodge No. 511. To know Bro. McMullin was to love him. Eternity alone can reveal the good he did while on earth. The host he has influenced to give their hearts to Jesus, will gather around the throne of God and call him blessed. Every one seemed to love Bro. McMullin and mourn his departure. He was a member of the Corner Stone Church. He became ill Nov. 30 and on Dec. 4, passed away. The funeral services were conducted by the writer, Dec. 6.—L. L. Langston, Pastor.

**PELTON.**—J. F. Pelton was born May 26, 1864, in Saline county, and died Sept. 12, 1936. His entire life was spent in the neighborhood of his birth. Bro. Pelton was converted at the Salem Camp Ground in 1885, during morning prayers, which were held at that time at sunrise. Being a school teacher and his school in session, he requested the opportunity to be received into the church, for it was uncertain when he would be able to get back, as his school was several miles distant. To be converted and united with the church at dawn of day, is an unusual thing; but Bro. Pelton was an unusual man. He was a power for good in the community and a dependable man of God in the church. On Jan. 9, 1887 he was married to

Miss Mollie Scott, a sister of the late Rev. T. D. Scott. To this union were born nine children, four boys and five girls. One boy died in infancy. Sister Pelton and eight children survive, namely, J. E., J. R., Raymond, all of Salem; Mrs. Elsie Smith of Terrytown; Mrs. Eunice Dobbins and Miss Stella Dobbins, Park Hill; Mrs. Delphia Richard, Benton; and Mrs. Elithe Grinnell, Elkhart, Ind. Bro. Pelton was a co-founder and charter member of Congo church and served as Sunday School superintendent and steward at Congo and Salem for many years. Converted at the dawn of day, he is in the dawn of a richer life, and leaves to his wife, children and friends, a glorious memory, a fruitful Christian heritage. Under the old Camp Ground shed, final rites were conducted before an immense congregation, by Revs. James Thomas, C. B. Wyatt, and the writer—L. O. Lee, Pastor.

Advertisers in the ARKANSAS METHODIST are reliable, and our readers are urged to patronize them when possible.

## Dear Jerry:

Thank your mother for the fruit cake. And don't tell her I ate it all at once. Headache and upset stomach the next morning didn't last long, because I took Bromo-Seltzer. It worked faster than anything else I've ever tried. Soothed my nerves, too. Left me feeling keener, more alert.

Y'rs, *Tom*

## Help Kidneys

### Clean Out Poisonous Acids

Your kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritative drugs. Be careful. If functional kidney or bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, don't take chances. Get the doctor's guaranteed prescription Cystex, the most modern advanced treatment for these troubles. \$10,000.00 deposited with Bank of America, Los Angeles, California, guarantees that Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-Tex) today.

## For Quick Cough Relief, Mix This Remedy, at Home

No Cooking. No Work. Real Saving

Here's an old home remedy your mother used, but, for real results, it is still the best thing ever known for coughs that start from colds. Try it once, and you'll swear by it.

It's no trouble at all. Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking is needed—a child could do it.

Now put 2½ ounces of Pinex into a pint bottle, and add your syrup. This gives you a full pint of actually better cough remedy than you could buy ready-made for four times the money. It keeps perfectly, tastes fine, and lasts a family a long time.

And there is positively nothing like it for quick action. You can feel it take hold instantly. It loosens the phlegm, soothes the inflamed membranes, and helps clear the air passages. No cough remedy, at any price, could be more effective.

Pinex is a concentrated compound of Norway Pine, famous for its prompt action on throat and bronchial membranes. Money refunded if it doesn't please you in every way.



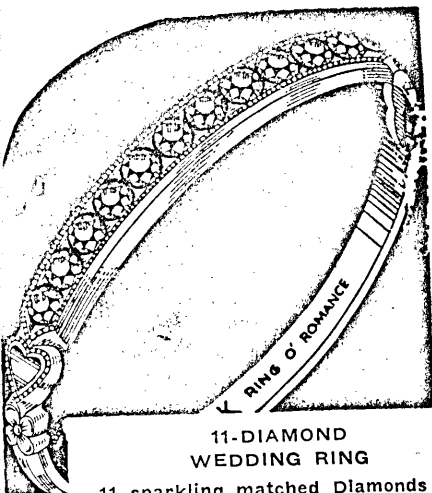
# UNITED JEWELERS Little Rock's Largest Credit Jewelers UNITED JEWELERS

## Through These Doors *This Christmas* Will Pass The Most Beautiful *Diamonds* In the World . . .

CONVENIENT PAYMENT PLAN ENABLES YOU TO GIVE DIAMONDS THIS YEAR—THE FINEST OF ALL GIFTS FOR THE ONE YOU LOVE.

There is no finer gift than a Diamond—it carries on day after day—

year after year—always giving happiness and joy to the recipient. Diamonds are an expression of true love and will endear you forever. You will find our selection most complete—at moderate prices and convenient terms within the reach of every one!



**11-DIAMOND WEDDING RING**  
11 sparkling matched Diamonds in a lovely channel arrangement. Mounted in white or natural gold.  
**PAY NEXT YEAR**  
**\$19.95—75c Weekly**



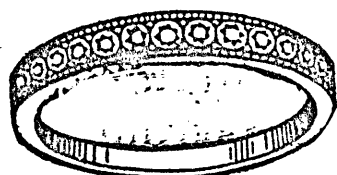
**10-DIAMOND WEDDING RINGS**  
Slender, dainty style Wedding Band 10 Perfectly Matched brilliant Diamonds. White or natural gold mounting.  
**PAY NEXT YEAR**  
**\$25.00—\$1.00 Weekly**



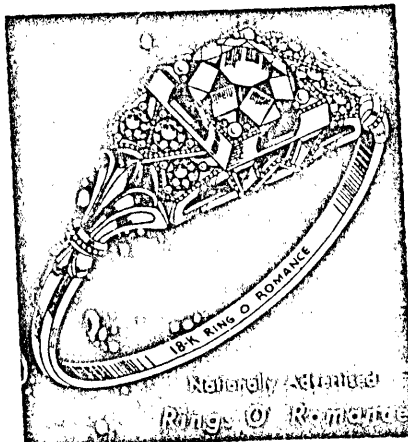
**CERTIFIED DIAMOND**  
Large, brilliant and fiery Diamond is exquisitely set in a rich, yellow gold mounting of delicate design.  
**PAY NEXT YEAR**  
**\$15.95—75c Weekly**



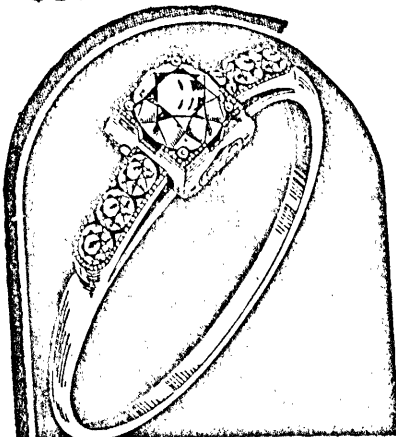
**7 CERTIFIED DIAMONDS**  
6 Side Diamonds each individually set with a sparkling center Diamond. Lustrous yellow gold mounting.  
**PAY NEXT YEAR**  
**\$65.00—\$1.50 Weekly**



**YELLOW GOLD WEDDING RINGS**  
—Diamonds all around in lovely channel arrangement.  
**\$60.00—\$1.50 Weekly**



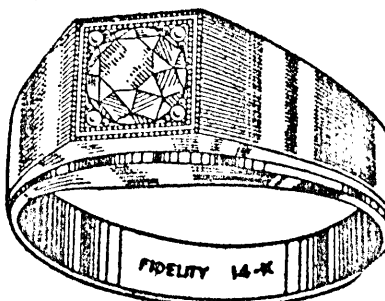
**7 CERTIFIED DIAMONDS**—Yellow or white gold mounting of modern design holds six side Diamonds of graduated sizes.  
**\$85.00—\$1.75 Weekly**



**7 CERTIFIED DIAMONDS**—A treasure of loveliness—six side Diamonds in channel arrangement enhance the beauty of the large center Diamond.  
**\$150.00—\$1.50 Weekly**



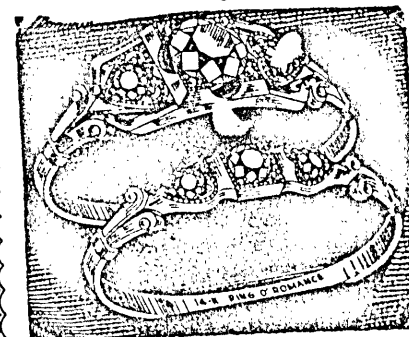
**7 CERTIFIED DIAMONDS**—Raised setting of six Diamonds grace the captivating center Diamond  
**\$35.00—\$1.00 Weekly**



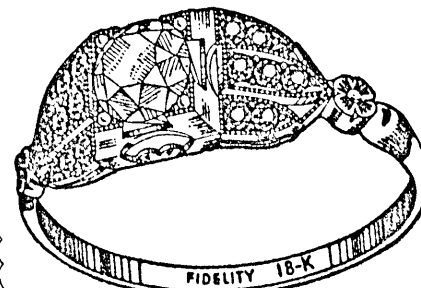
Give him a Diamond this year—the gift that lasts for years and years! Use your credit. **PAY NEXT YEAR.**  
**\$50.00—\$1.00 Weekly**



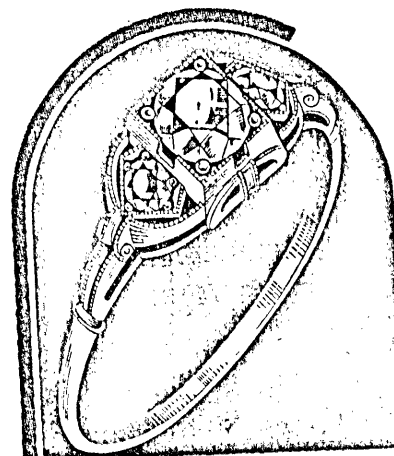
**CERTIFIED DIAMOND**—Daintly designed yellow gold mounting holds a brilliant Certified Diamond.  
**\$25.00—\$1.00 Weekly**



**6-DIAMOND BRIDAL PAIR**—Three-Diamond Wedding Band and 3-Diamond Engagement Ring  
**\$25.95—\$1.00 Weekly**



Blue white and perfectly matched Diamonds. Center stone 1/2 carat and a cluster of diamonds set on all sides.  
**\$175.00—\$3.00 Weekly**



**3 CERTIFIED DIAMONDS**—Dainty and charming mounting of white gold holds a fine quality center Diamond and two side Diamonds. "HER" gift!  
**\$100.00—\$2.00 Weekly**

## Circles Being Changed For the New Year

This is the year for the changing of all the Circles in the Church. Names are being drawn this week and members will be notified what Circle they will be in. This change broadens the opportunity for contact with other members and gives an impetus for better work.

Chairmen who are serving for the new year are Mesdames E. Q. Brothers, Edgar Dixon, Crawford Greene, C. E. Hayes, J. R. Henderson, W. M. Rankin, A. C. Shipp, M. R. Springer, B. M. Whaley and C. B. Wilson.

### TEA FOR MRS. FOOTE

On Friday of this week, Women of Winfield will honor the pastor's wife with a tea at the home of Mrs. J. S. M. Cannon, 445 Midland, from 3 to 5 o'clock. All women of the congregation are invited.

### PERSONAL ITEMS

Mrs. Mattie Morton, 1505 Broadway, will have as her Christmas guest her daughter, Mrs. Eugene Heath from Las Cruces, New Mexico. Mrs. Heath will be remembered as Miss Martha Lee Morton who was formerly very active in Winfield Church.

Mrs. Hal Massey from Atlanta, Georgia, is visiting Mr. and Mrs. J. W. Massey.

Mrs. Carrie Boren left this week for Los Angeles, California, to spend Christmas with her daughter, Mrs. Dewitt Davenport, and Mr. Davenport. Her other daughter, Mrs. Geo. Blank, of Brooklyn, will join her there.

Mr. and Mrs. C. T. Robertson and children, Nancy and Sarah, from Chicago, have been visiting Mrs. Robertson's parents, Mr. and Mrs. H. W. Means. Mrs. Robertson, who was Sarah Antoinette Means, was brought up in Winfield Church.

Miss Alice Buzbee has been ill at her home, 2423 Arch, for about ten days.

Our congratulations to Mr. and Mrs. Aubrey R. Kerr, 1863 Chester, on the birth of a son, Charles Robert, on Dec. 11 at St. Vincent's Infirmary.

Miss Mary Simpson will spend the Christmas holidays with her parents, Dr. and Mrs. J. W. Simpson, at Hamburg.

Mrs. Kate Pieper will leave Christmas morning to spend a week with her sister at Keachie, Louisiana.

### CONGRATULATIONS TO MRS. STEED

Winfield Church has every reason to be proud of its choir director, Mrs. I. J. Steed, for the splendid work she has done this year, as in previous years, in directing the presentation of the "Messiah" given by the Little Rock Oratorio Society last Sunday night at the High School. A number of the members of Winfield choir sang in the chorus.

### BEAUTIFUL PLAY LAST WEDNESDAY NIGHT

Last Wednesday night, following the Quarterly Conference over which Dr. J. D. Hammons presided, members of the Curtain Club, under the direction of Mrs. R. M. McKinney, gave a Christmas play, "Peace I Give Unto You." Taking part were Miss Mildred Cannon, Dewey Price, E. V. Markham, Robert Henry Cannon, and Bill Bayless.

# Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This page is devoted to the interests of this church

GASTON FOOTE  
Minister

MISS MINNIE BUZBEE  
Executive Secretary



MRS. I. J. STEED  
Minister of Music

MISS KATE BOSSINGER  
Organist

VOL. III

DECEMBER 17, 1936

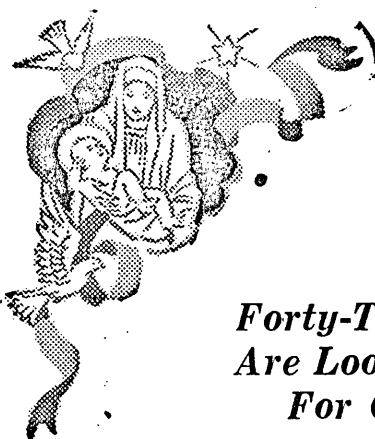
NO. 51

### SUNDAY SERVICES

11:00 a. m.—"A Bethlehem Broadcast".

6:00 p. m.—Senior and Young People's Leagues.

7:30 p. m.—Christmas play, "The Tinker."



## Forty-Two Children Are Looking to You For Christmas

In keeping with the custom of several years, Winfield Church will join other churches in the state next Sunday in making a substantial donation to our Methodist Orphanage at 1610 Elm Street. The Christmas offering from the churches represents the largest volume for the support of the forty-two children in the Orphanage. Every class in the Church School will make a donation and all the loose cash received at the church service next Sunday morning will be used for this purpose. If you have been in the habit of putting in a dime, can't you increase it to a dollar for the sake of these little ones? As we plan for Christmas in our own homes, let us remember generously those who have no home except this one.

## THE PASTOR'S MESSAGE

GASTON FOOTE

### "A CHRISTIAN CHRISTMAS"

This era of commercialism has had a tendency to obfuscate the real meaning of Christmas. It is a long sea mile from certain types of Christmas celebrations prevalent today and the celebration of that first Christmas nearly two thousand years ago. Many celebrate Christmas as they would the discovery of oil on their farm or a sudden turn to fortune. Of all the sacred days in our calendar this undoubtedly IS the most sacred. It is a celebration of the birth of the most sacred personality that ever crossed the pages of history. Men have ever caught glimpses of God—in nature, in history, in the arts, in the prophets. But we see God in Jesus of Nazareth. Jesus becomes for us the photostatic copy of God in the world. We do not make Jesus God. We recognize God in perfect human revelation through Jesus.

A proper celebration of Christ's birthday would be through the lifting of that within us which is akin to Jesus. As He gave so, at Christmas time, (and all the time) should we give—not in expectation of receiving greater gifts in return, but that our gifts might enrich the lives of others. People usually do not need expensive gifts but they do need encouragement, friendship, love. A word of encouragement or a note of love and appreciation to those dear to you might be worth more to them and to you than anything you could buy. One of the greatest Christmas gifts I ever received was a letter from a great Christian soul in my first pastorate. In the letter she said, "I pray for you, believe in you, and shall ever expect the best from you—you have been a blessing to me and my boys and we shall never forget you." This Christmas present didn't cost much but it was worth more than all the ties and socks I ever received.

Mrs. Foote and I wish for each of you a Christian Christmas and pray that His spirit may be born anew in you as we celebrate the birthday of our King.

## Christmas Play Sunday Night

An enjoyable Christmas play, "The Tinker," will be the feature of the service at 7:30 Sunday evening. It will be given in Fellowship Hall and all members of the congregation are invited.

The play will be directed by J. P. Burton. The players are: Jerry Bowen, Gordon Greene, Mrs. Mabel Ginocchio, Reese Bowen, Miss Eleanor Weber, Marvin Wesson, and Miss June Banzhof. The play will be a fitting close to the Christmas Sunday and it is hoped that you will come in time for a seat.

### CHRISTMAS PARTIES

The Lila Ashby Bible Class will hold its annual Christmas Dinner on Friday evening at the Frederica Hotel.

Next Monday night, Dec. 21, the Young People's Department of the Church School will give a party for the boys and girls who are home from college. It will be given in the recreation room.

The Senior Department of the Church School will give a party in the recreation room of the Church Tuesday afternoon, Dec. 22.

### WAR-SAVINGS STAMP SERVES GOOD PURPOSE

Back in 1918 the class taught by Dr. A. C. Shipp decided to buy a War-Savings Certificate through small donations from members. One \$5.00 War-Savings Stamp was purchased and affixed to the certificate. Then for some reason the project was discontinued.

Recently while going through some old papers that had belonged to the class, Mrs. Rufus T. Hunt (who was Miss Mildred Lewis when she was a member of the class) came across the certificate. As members of the original class are separated, Dr. Shipp suggested that the certificate be turned over to the church to apply on the Building Debt. The U. S. Treasury Department has redeemed the stamp and the money has been transferred to the Debt Fund.

### OVER HALF THE BUDGET PLEGGED

Pledges have been received for more than half of our \$25,000 budget. It is very important that pledges covering the balance be received right away to enable Winfield to carry on its program.

The Board wishes to express its sincere appreciation to you who have already pledged, particularly to you who increased your pledge or who were already giving according to your maximum ability. If you have not sent in your pledge, please mail it to the church office or put it in the plate next Sunday. Help us operate Winfield Church on a business-like basis this year.

### COMBINED CHOIRS TO SING SUNDAY

Christmas Sunday should see the sanctuary filled. The service will be opened with a beautiful procession by the combined choirs—Junior, Young People, and Adult. Special Christmas music will be given, and the sermon will be on the Christmas theme. Bring your Christmas guests with you.