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 LVI — LITTLE ROCK, ARKANSAS, DECEMBER 23, 1937 — No. 51

A RENDEZVOUS WITH LIFE

ONE might think, reading certain books and papers, that our young people, especially those in colleges and universities, were struggling in a sea of frustration. The elders of this day seem unwillingly to learn, and should they learn, to confess that the young people of this day are their sons and daughters. If they know only disappointment and defeat, may we ask, who is to blame?

Right-minded fathers and mothers and all teachers and preachers of this generation have their responsibilities in setting proper examples and in making sraight paths for the on-coming generation, and in guiding their feet in paths of right living and useful service.

In no question are there such marked contrasts of opinions and attitudes as in that of war. Who makes and defends wars? Surely, not our youth who go forth to suffer, sacrifice and die. Old men in what they had not done and in an unwillingness to confess their faults made a World War. Old men are today the agitators and fomenters of stupid trade policies, international intrigue, strife and conflicts among the nations.

Young men, though, as thoroughly patriotic, intrepid and sacrificial in devotion, willing to die for worthy causes, if need be, almost without exception are opposed to war.

The saner leaders in England and those now most heavily burdened and severely tried, are deploring the Empire's lack of virile leadership. They are saying with heart-aching sadness, the sacrifice of England's splendid young manhood from Cambridge and Oxford, twenty years ago in a world holocaust is every where in every public and national service most keenly felt.

It was the flower of England, her choice sons of Cambridge and Oxford, who first volunteered for service and who first fell in battle. Forever shall these sacrifices stand as a rebuke to every democratic nation's lament over youth's waywardness or failures or lack of training. If any died to make a world safe for democracy, surely, these first line troops gave themselves in fullest devotion.

America is awaking. We have learned some lessons. Whatever benefits and doles the government has in the past few years dispensed, those for the education of youth most certainly have elements of permanent future values.

A young American poet, Alan Seegar, was among the first to enlist for service in the World War. He became a soldier beside England's college young men in the early conflicts. July 4, 1916, his naked body was found on a victorious battle field in France. After his death his song of faith and hope became the inspiration of his many comrades and multitudes who afterward followed in his way.

"I have a rendezvous with Death
At some disputed barricade.
* * * * * * * * *
And I to my pledged word am true,
I shall not fail that rendezvous."

Many imitations of this immortal poem were written. It remained for a Negro poet, Countee P. Cullen, to sing the nobler song, in an ode to life. He said:

"I have a rendezvous with Life,
In days I hope will come,
Ere youth has sped and strength of mind,
Ere voices sweet grow dumb;
I have a rendezvous with Life,
When Spring's first heralds hum."

War is ruin and waste. We want no more war. There is room enough and opportunities so many that every virile youth who will, may find a place and work and compensation.

Young manhood is virile, intrepid, and daring. Young manhood desires high adventure and the thrill of sacrifice. In this Thanksgiving Week, when these records are being written, hundreds of thousands of boys and girls in schools and colleges are awaiting in keenest expectancy, the contests on a thousand foot ball fields. What is in the game? Why the expectancy and ardent enthusiasm? Their school's honor is being put to test. Their school and college heroes are in these contests.

Young men and women are not without knowledge, inventive genius, and initiative. Should they miss the mark or fail, the fault is not always theirs.

Rudyard Kipling, in his "Recessional," makes his address to the "God of our Fathers, known of old." But his poem tells of the vanities and boastings of the fathers, and not of our valiant youth who most need training and guidance. The "Recessional" will have a far different meaning, if we will think of it as the record of the fathers, and not so much a challenge to the sons of today, and yet unborn sons of the nation.

John Cotton, in his farewell sermon preached to the Pilgrim Fathers as they sailed away from Southhampton, exhorted them to "look well to the plants that spring to you, to your children, that they do not degenerate." What these Pilgrim Fathers gave to their sons and daughters has through these three centuries since America's founding been the chief factor in all our best intellectual, cultural, social, political and religious life.

American Methodism, composed in its better elements of all the best that America has known has ever striven to conserve its young life. John Wesley was the founder of the church schools for children and young people. The first American Methodist preachers were the sons of those homes and churches. There were practically no old men among these pioneer preachers. The hardships they endured, if they did not early wear out and die, compelled retirement. Methodism has a great debt to these young pioneer preachers. Methodism has a still greater debt to her young men now entering the ministry. Methodism has a great responsibility in the training of the millions of children now in her homes. And upon the unborn children will come our blessings or our woe as we are faithful or unfaithful.

We can trust our young boys and girls. We can trust our young men and women in our schools and colleges. They ask only a chance. Give us training and equipment they cry, and we will go forth, wherever we shall be called.

What of America's future? William E. Gladstone, England's Premier, at the height of his career, said, "The best material for political prophecy is the unformed opinion of young men."

The capture and the training of our Methodist boys and girls is the first duty to the church. For them we invest our millions in colleges and universities. For them we plan such great assemblies as the National Methodist Student Conference in St. Louis, December 28-31. The program has been sent to every Methodist College. A committee in every Methodist College is seeking choice delegates. The holding of this first great Methodist student conference is the recognition of a large church responsibility. The prophecy for Methodism tomorrow will be in the impressions ,inspirations, and motivations there begotten in and for Methodist young manhood and womanhood. — Christian Advocate (Nashville.)

FOR TO ME TO LIVE IS CHRIST, AND TO DIE IS GAIN. BUT IF I LIVE IN THE FLESH, THIS IS THE FRUIT OF MY LABOR; YET WHAT I SHALL CHOOSE I WOT NOT. FOR I AM IN A STRAIT BETWIXT TWO, HAVING A DESIRE TO DEPART, AND TO BE WITH CHRIST; WHICH IS FAR BETTER; NEVERTHELESS TO ABIDE IN THE FLESH IS MORE NEEDFUL FOR YOU.— Phil. 1:21-24.

CHRISTMAS

Mid blazing sky and shining star,
With joy in earth and heaven;
The Child was born in Bethlehem,
God's Son to man was given.

No palace royal welcomed him,
Of heaven and earth the King.
He came to earth, the Son of God,
Let men and angels sing.

The Christmas paeans fill the air
And praise our God above.
A ruined world may well unite,
Rejoicing in his love.

Christ came to seek, to heal, to save,
His life was freely given.
The great abyss is bridged; he paved
The way from earth to heaven.

God loves us. His command is plain
That we should love each other.
In these dark days our plans include
The welfare of our brother.

—Christian Herald.

SUNDAY AT OZARK

HAVING known Ozark for more than fifty years, I was happy to have the privilege of spending last Sunday there, speaking to the Adult Sunday School Classes, preaching at eleven and at five in the afternoon, and also at Gar Creek Church at 2:30 p. m. Once I knew practically all of the adult members of this fine church. Now only a few of them are left; but their places have been taken by worthy successors, who, under the leadership of their beloved pastor, Rev. A. N. Storey, are living up to the best traditions.

The capable chairman of the Board of Stewards is Mr. Mark E. Woolsey, a young lawyer, at whose hospitable and attractive home I was comfortably and pleasantly entertained. Mrs. Woolsey is the new president of the Woman's Missionary Society. She is a student of Missions and good literature. Mr. J. O. Kumpe, a graduate of the University of Arkansas, who is County Agent for Franklin County, is the efficient Church School Superintendent. During the past year 34 members were received, half on profession of faith. All finances were paid in full; and 27 credits were earned in training work. The church building, erected many years ago, is a handsome stone structure of which any community might justly be proud. The parsonage, a rather old rambling building, is soon to be painted, papered, repaired, and put in good condition. Dinner in the parsonage home was enjoyed. Bro. Storey, beginning his second year, was heartily received and is deservedly popular. He reports the church well organized and responding to all requirements. He will soon be

(Continued on Page Two)

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Personal and Other Items

NO PAPER NEXT WEEK

ACCORDING to our custom of long standing, there will be no paper next week.

REV. E. D. GALLOWAY writes: "Our reception at DeQueen has been most gracious in every respect."

REV. A. E. GOODE, pastor at Oppelo, on his way to visit his daughter at Smackover, called Saturday with another subscription. He has a 100% list.

PASTORS and superintendents of Church Schools should be sure to give opportunity for Christmas offerings to the Methodist Orphanage. Let us remember the words of the Master, "It is more blessed to give than to receive."

REV. CHAS. W. LEWIS writes: "My wife and I left Hendrix last week when I was appointed pastor of the Weldon-Tupelo Charge. We have been graciously received and everything points toward a successful year. We like the place."

LATEST reports from our missionaries in China indicate that, while some of our hospital and other church property have been damaged, the missionaries are all safe. Let us be much in prayer for these faithful and distressed workers and their war-worn people.

A PRIZE of $100.00 is offered by the Progressive Farmer and Southern Ruralist, Birmingham, Ala., for the best improvement and beautification of a rural church or church in a village of not over 500 in the fourteen Southern States; and in addition, a state prize of $25 for the best in each state. As the application must be made before February 1, application should be made at once by the pastor. Address it to the Church Contest Editor, care of the Progressive Farmer, Birmingham, Ala. This should stimulate many a rural pastor to enter a church in this contest.

LAST week, in local option elections, Independence County, by a small majority voted "wet," and Lonoke County, by a large majority voted "dry." We sympathize with the good citizens of the former in their defeat, and congratulate the people of the latter on their victory.

REV. J. R. SEWELL, pastor of our church at Wilmar, writes: "On our arrival at our new home, our dining table was quite inviting with a delicious meal served by the ladies. That evening a group of church members broke in upon us and gave us a gracious 'pounding.' There is every evidence of an Aldersgate Commemoration awaiting us."

REV. B. L. WILFORD, pastor, writes: "The pastor and people of Huntington Avenue Church, Jonesboro, are rejoicing over the splendid gift of Mrs. C. M. Lutterloh, of our city. She has deeded to this Church ten houses and three vacant lots. The gift is conservatively estimated at $16,000. A new church will be built as soon as the property can be properly disposed of. The congregation has taken on new life. The new year starts well."

FREDERICK R. SUITS, of Arkadelphia, who has just received an appointment to a Rhodes scholarship in Oxford University, is a son of Mrs. Suits, the principal of the High School at Altheimer, a grandson of the late Rev. E. M. Pipkin of Little Rock Conference, the great-grandson of the late Rev. Horace Jewell of Little Rock Conference, and the nephew of Dr. Chas. W. Pipkin of the University of Louisiana and of Dr. J. G. Pipkin, Business Manager of Little Rock Public Schools. He is a graduate of Vanderbilt University and is now a student in the Harvard Law School.

A GREAT CITIZEN PASSES

ALL Arkansas mourns, because one of her truly great men, former Governor Geo. W. Donaghey has passed away. He was a typical American. Of Irish ancestry, born in Louisiana, 81 years ago, reared on a South Arkansas farm, a Texas cowboy, a Conway carpenter, a country school teacher, a short-time student in the preparatory department of the University of Arkansas, acquiring the best part of his education in the "University of Hard Knocks," he became the State's greatest contractor; by honest effort, business genius, and wise management amassed a fortune; as a member of the Capitol Commission helped to start the erection of the new State House; fighting to prevent corruption and use of inferior material, he was elected Governor, served two terms with distinction; in later life devoted himself to increasing his estate, and before his death gave the larger part of his fortune, valued at a million, to found the Little Rock Junior College; and died honored and loved as no other man in the State.

He was associated with those who brought Hendrix College to Conway. Then, as superintendent of construction of the Main Building, he made a reputation as a builder that made possible his later achievement. He was also active in helping to establish the Central College (Baptist) for Women and the State Teachers College at Conway. As Governor he promoted the creation of the four agricultural colleges, the Tuberculosis Sanatorium, and higher education generally. When the Initiative and Referendum Amendment was bitterly opposed, he brought W. J. Bryan to the rescue and ran a special train for a week to give him opportunity to speak for the Amendment. When he retired from the governorship, he continued to increase his fortune by building three sky-scrapers in Little Rock, by banking, and by developing a large plantation. He served on a large number of commissions and boards, freely giving his business and technical talents to public service. For many years he was a valued member of the Hendrix College Board. Although his actual schooling was very limited; he became, by reading, study, and experience, an unusually well educated man. A consistent member of the Methodist Church, he was a man of unimpeachable morals, with no bad habits, an enemy of the liquor traffic and all other public evils, and a friend to every good cause. He was a confirmed believer in education and a true philanthropist, devoting the last 25 years of his life largely to free public service. Although he had hard battles and was at times bitterly criticised, he carried no grudges, treated his enemies fairly, and even paid them honest tributes. His "Building A State Capitol," published recently, is real history. Genial, lovable, kindly, he became the best loved and trusted citizen of our State. He was fortunate in his married life, having in his wife a sweet-spirited, intelligent, sensible helpmate, who not only made him a happy home, but was his most helpful partner and adviser. It can be said of him that he was without fear and above reproach, a man who helped to make his State and gave his life largely to humanitarian interests. At his funeral, Dec. 16, in the First Methodist Church, Little Rock, of which he had long been an official member, before a large congregation, his pastor, Dr. H. Bascom Watts leading, three of his almost life-long friends, Dr. J. A. Anderson, Pres. J. H. Reynolds, and the writer, paid loving tribute, and Dr. James Thomas offered the prayer. The burial was in the Roselawn cemetery. Fortunate is the state that has such a citizen. May God give us more like him.—A. C. M.

1937—1938
METHODISM'S MOMENTOUS YEARS

Methodist Ministers and Leaders Give Ear!

1. **The Aldersgate Celebration Two Hundred Years After Wesley's Heart Warming Experience. This gathers about the Heart and the Home.**
2. **The Union of American Methodism. The final official action of the Conferences will be taken by the three Churches.**
3. **Our General Conference Will Meet in Birmingham. Stress on Aldersgate and Methodist union will make this a notable session.**

Preparations for Next Year Crowd Upon Us—Use the Arkansas Methodist as a Christmas Gift. It will be appreciated.

CIRCULATION REPORT

RECENTLY received have been the following subscriptions: Oppelo, A. E. Goode, 1; Colt, Bates Sturdy, 2; Wilmar Ct., Mt. Tabor Church, J. R. Sewell, by Misses Wills and Ballard, 4; Lamar, V. F. Harris, 15; DeQueen, E. D. Galloway, 2; Weldon-Tupelo, C. W. Lewis, 1. After the holidays let the circulation campaign be vigorously pushed so that our people may have all the information necessary for participation in the activities of the Church during this memorable year. No member of the Church in Arkansas can afford to be without his church paper this year. If pastors will promote the circulation and reading of the paper it will cooperate with them in promoting all the interests of the Church. Let us this year have the ARKANSAS METHODIST in Every Methodist Home in Arkansas.

SUNDAY AT OZARK

(Continued from Page One)

able to renew the 100% club for the paper.

Gar Creek Church, about five miles northeast of Ozark, is in the Altus Circuit. I had no communication with the pastor, Rev. Clarence Wienand; but Bro. E. W. Shuler, one of the leading members, being at the train Saturday night to meet his son, a student in the College of Medicine at Little Rock, agreed to make an appointment and come for me Sunday afternoon. Considering that the announcement had been made only at Sunday School that morning, the congregation was surprisingly large. The singing was unusually good and I was compensated for my trip by a nice list of subscribers that will be added to the Ozark list.

Plans had been made for me to address the public school Monday morning; but as that would have required staying until Monday night, and duties in the office were heavy, I reluctantly left on the night train, having had a truly happy day, renewing old acquaintances and making new ones.—A. C. M.

AN APPEAL TO SECRETARY OF STATE HULL

By BISHOP JAMES CANNON

On September 1 and again on October 1, I wrote you urging that our government should take action to put an end to the Japanese warfare and atrocities. I urged you to declare an embargo on all trade and commercial relations with Japan. If Great Britain would join, so much the better, but the United States and Great Britain have done nothing, except record useless protests, and warfare and massacres have continued. Has not the time come for the United States to stop helping Japan? Nothing but a genuine embargo will stop her. Inaction of the peace-loving nations has become almost as criminal as Japan's warfare. Perhaps the recent bombing will convince our government of the utter recklessness of Japan.

"GARDEN IS BIG BUT WORKS ARE FEW"

By BISHOP ARTHUR J. MOORE

No one will deny that taking the gospel of Jesus Christ to all the nations of the earth in this most complex and difficult period of human history, is a stupendous undertaking. We who are engaged in that task are frequently perplexed, yes, almost dismayed by the sinister forces contesting every inch of Christian progress. Yet none of us are discouraged. We are not romantic Crusaders fighting against hopeless odds, but heralds of the everlasting gospel which is still the power of God for an unsaved world.

We go to the ends of the earth with churches, schools, and hospitals, not to count a few more baptized converts, but because we can't be Christian without sharing with our needy brothers and sisters the light and healing Christ offers. We are moved with a deep concern that men should not die without Christ, but we also have a great anxiety lest they live without Christ.

Down in the Belgian Congo, in Africa, I have a dear friend whose name is Shaumba. He has never traveled beyond the borders of our Mission there. He served as the secretary of the Mission Conference when I was there. His devotion to Christ, his alert mind and eagerness to serve his people greatly impressed me.

In a letter received from him just before I sailed for the Orient he pleads for more missionaries. I am printing it just as he wrote it. Overlook his mistakes in English and listen to the plea of a brave young Christian for the gospel of Jesus Christ. It will move your heart as it did mine.

"Dear Friend Bishop Moore:

"Today I am very glad to write this letter to you. We was very happy because Miss McKinnon came here in Africa to help us in the work of Jesus Christ. She is a Spirit-filled woman.

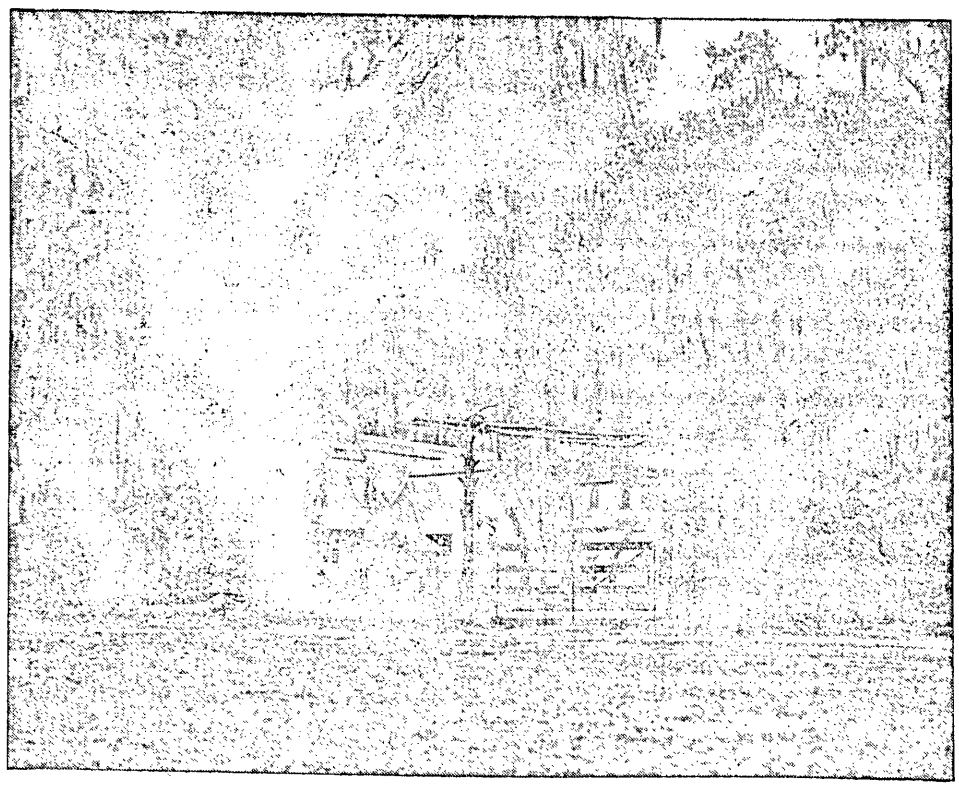
"In June, we had big revival, we see many people knew Jesus in they hearts. In the revival some people came very far like 200 kilometer. We did not have anything to help us like revival. I thank God so much because we have revival in Africa. Because many people know Jesus Christ in they hearts.

"Now we see God open many villages to heard his gospel, but we did not have many preachers to give them to tell them the gospel of Jesus Christ. We want other white people come here in Africa to help us in work of Jesus Chirst. Like Jesus, said, 'Garden is big but works are few.' We have many big village did not heard about Jesus and his love to the world. Many

In and Around Savannah, Georgia Is Linked With John Wesley's First Preaching in America

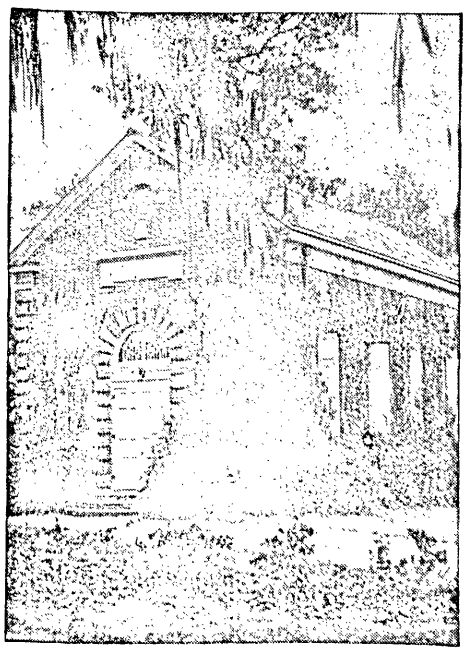
MAKE ARRANGEMENTS EARLY

THE tremendous attendance at this Aldersgate Council will tax the capacity of the city of Savannah. All persons should make their arrangements to attend as early as possible. A booklet is available giving the detailed program and full information regarding hotel facilities, etc. For a free copy of this booklet, write to Dr. Elmer T. Clark, 624 Doctors Building, Nashville, Tennessee.



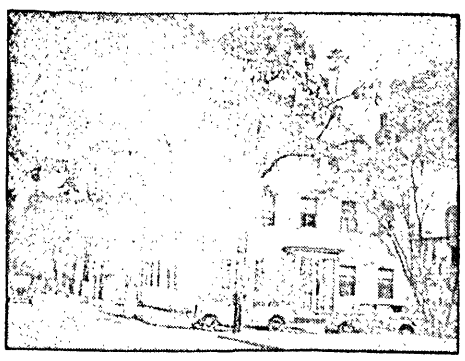
THE WESLEY OAK, ST. SIMON'S ISLAND, GEORGIA

Under the famous Wesley Oak, which stands on St. Simon's Island near the abandoned town of Frederica, tradition says John Wesley preached. In the grove of great live oaks stands Christ Episcopal Church. During the General Missionary Council at Savannah, January 11-14, a pilgrimage will be made to St. Simon's Island, scene of many labors of the Wesleys, and a service will be held under the Wesley Oak.



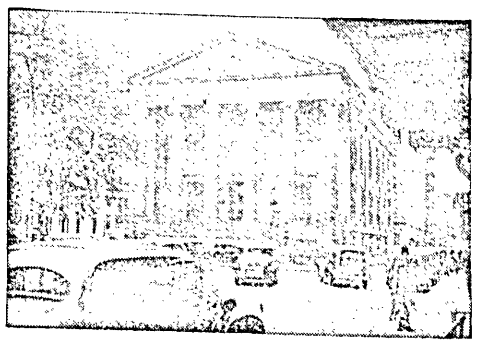
WHITEFIELD CHAPEL, BETHESDA ORPHAN HOUSE, SAVANNAH, GA.

The famous Orphan House at Savannah was founded by George Whitefield in 1740 and figures prominently in the history of early American Methodism. It was supported by offerings raised by George Whitefield and on his death he gave the institution to Selina, Countess of Huntington, who continued its support. It is the oldest Orphanage in America. During the General Missionary Council in Savannah, January 11-14, a pilgrimage will be made to Bethesda.



THE FIRST METHODIST CHURCH IN SAVANNAH

This building was the first Methodist Church in the City of Savannah. It is now a residence. Mr. Wesley, of course, did not preach in this building. During the General Missionary Council held in Savannah, January 11-14, pilgrimages will be made to all the Methodist shrines in and about the city.



CHRIST CHURCH, SAVANNAH, GEORGIA

Christ Episcopal Church, at Savannah, claims the Wesley tradition. On either side of the doors may be seen bronze tablets honoring John Wesley and George Whitefield as pastors. Immediately behind this building the John Wesley Hotel stands on the site of Wesley's residence where he held the meetings characterized as "the second rise of Methodism." During the meetings of the General Missionary Council in Savannah, January 11-14, pilgrimages will be made to all the Wesley shrines in and about Savannah.

FORT FREDERICA, ST. SIMON'S ISLAND, GEORGIA

This is all that remains of the Fort built by General Oglethorpe at Frederica, famous as the scene of many labors of John and Charles Wesley. This Fort was built as a protection against the Spanish in Florida. Frederica is now deserted, only a few ruins remaining. It figures very prominently in the Journal of John Wesley. During the meeting of the Missionary Council at Savannah, January 11-14, a pilgrimage will be made to Frederica and a service will be held on its sacred soil.

days I see many messages come begging for preacher. One day I see one message come to Mr. Reid said, 'I can't come back in my village until you give me a preacher.' In the new Section (Lodja Section) we need other white people to help us in work of Jesus Christ, we will pray to God until He give us other white people to help us in the new section.

Many days I pray to God for you come back here in Africa to help us in the work of Jesus Christ. I know you have much work to do, but we pray for you come back again to us. Many people remember you all time.

"We was very glad to heard that from Miss McKinnon. She said, 'Bishop Moore send his greeting to all Christian people in Africa. And he remember you all time in his prayer and other Christian people.'

"We thank God so much because He sent us the missionaries to tell us the story of Jesus Christ and His love to the world. We know now Jesus died in the world for our sins. Jesus is our good friend, when we died if we have good heart we will see Jesus in heaven, there we will only be happy.

"In my heart I much thirst to learn English. Some day I will turn many word from English in to our language. I want you pray with me together if some day I will find school to learn English.

Give my love to all Christian people in your Church, boys and girls in the school. I sent my greeting to your family. May God bless you all time in your work ever day. Come back to us in Africa if you have the time. Sincerely yours.—Pierre B. Shaumba."

A CHRISTMAS MESSAGE CONCERNING JEWISH AND CHRISTIAN RELATIONS

Once more the Christmas season draws near to herald the coming of the time of peace. But this year the Christmas bells will peal out over whole areas of human life where instead of peace there is conflict and strife. An exaggerated nationalism has set nation against nation and race against race. Particularly disturbing is the fact that the race through which the divine ideal of peace on earth came is now passing through a period of unprecedented ill will and persecution. The rise of anti-Semitism in many lands has cast a pall of gloom over the Jews of the world.

The fact is that there are five million Jews in Central and Eastern Europe who are absolutely not wanted. Through hatred, injustice, and ill-usage, life is made for them a daily martyrdom in order to drive them into exile. Yet no other land is willing to receive them. Even Palestine, the land of their hopes and dreams, refuses to open the door to more than ten thousand during the coming year. Driven to the bottom of the economic abyss, destitute, undernourished, despised, afflicted, disconsolate, the plight of these hapless millions is more than a Jewish problem, it is a human problem, and certainly a Christian problem.

As Christians of the United States and Canada we desire to express to those Jews who are the victims of injustice and abuse our sincere sympathy, and we emphatically declare that such conduct is utterly alien to the teaching and spirit of the faith we profess and an affront to all our ideals of civil liberty and justice. We earnestly commend to the consideration and generous help of our Christian people the destitute in these lands of persecution, and Jewish refugees everywhere, remembering also those non-Aryans of the Christian faith who suffer equally with their Jewish brethren. We further urge the duty of prayer for those in such sore distress, and also for their persecutors that they may be delivered from their fanaticism and evil courses.

As Christians we would also seek the removal of the root causes of the anti-Semitism that exists even in our own lands. We deprecate the efforts of misguided individuals who engage in the unholy task of stirring up antipathy against our Jewish fellow-citizens, and we call upon Christians everywhere through personal influence, the teaching of the young, and all available agencies to seek the removal of misunderstanding and the creation of truly Christian attitudes toward them. As Christians we are well aware that the manifestation of the Christmas spirit to people of every race is a searching test of the reality of our faith. We also recognize that we are under special obligations to manifest that spirit to the Jewish people. The star that shone above the Judean hills still shines. Let us earnestly seek under its guidance the advent of a new era of fellowship and cooperation with the race of Jesus for the blessing of the world.

Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

A MESSAGE TO NORTH ARKANSAS STUDY SUPERINTENDENTS

Dear Study Superintendents: We are closing our study this month that will be reported at the annual meeting next spring. Be sure to get your reports to me by Jan. 1. If, for any reason, you have failed to report a study taken this year or failed to report on the Special Council blank a study you did for Council recognition, please write me for the blank at once; fill it out and return it to me immediately. These blanks must be sent to Mrs. Bourne. Be sure to state, on the blank, what other books, magazines, etc., you used besides the text. Methods of conducting the class should be clearly stated, also state if you attended Pastors' School, Mt. Sequoyah, Coaching Day, or Training Courses. Mrs. Bourne wants every item in the blank filled out completely. 1937 being over, we look forward to 1938. Let us reread our study handbooks, received at Coaching Day 1936, the letter and leaflets which I mailed you last fall, and the recommendations in the 1937 minutes of the meeting at Fayetteville. When we have studied these, choose a Bible study from the approved list of books. The spring mission study is "Rural America." Mrs. Bourne says: "If a Society wants special Council recognition for the rural study, they must use one of the two rural books for a text and the other for supplementary reading; both the Ormand and the Dawber books are required for the course. I think Dr. Dawber's book should be used for the text and By the Waters of Bethesda, as a supplementary book, for so many of our women have already read Dr. Ormand's book. Please notice that you are allowed to choose between "By the Waters of Bethesda" and "Rebuilding Rural America" for your text and the other book must be used to supplement the text. I urge each Society to buy the leaders guide, "The Church and American Rural Life" for the study leader, the price is 25c.

I deeply appreciate the work you have done this year and the cooperation of each person who has helped in the study.

So far this year we have had 112 Council classes. I am sure there are more reports to come. Council Recognition Classes for Districts:

Batesville District	18
Conway District	18
Fayetteville District	10
Fort Smith District	16
Helena District	13
Jonesboro District	17
Paragould District	9
Searcy District	11
Total	112

I am looking forward to many more reports.—Mrs. Sam B. Wiggins.

SCRANTON AUXILIARY

The Society of Scranton has completed another very successful year under the leadership of Mrs. W. H. Higdon, our capable president. Much interest has been manifested and a number of projects have been successfully carried through with the result that there is money enough on hand to meet the Conference pledge, pay all local obligations and start the new year with a small balance on hand. The parsonage has been repapered.

The Mission Study Class, under the leadership of Mrs. John G. Gieck, was well attended. The Week of Prayer was observed by a joint program with the Prairie View Auxiliary. The program was impressive and inspiring.

Miss Lucy Clark, missionary to China, home on furlough, favored us with a visit in the home of our pastor and wife, Rev. and Mrs. John G. Gieck. Mrs. Gieck, a former missionary to China, was a coworker with Miss Clark in Virginia School, at Huchow, China. Several friends who called on Friday afternoon were shown the collection of interesting curios from China which Miss Clark brought with her.

At the November business meeting the following officers were elected: Mrs. W. H. Higdon unanimously re-elected president for her sixth year; Mrs. John G. Gieck, vice president and Supt. of Study; Mrs. M. M. Spicer, corresponding secretary; Mrs. Dallas Ewing, recording Secretary; Mrs. Cleve Weatherman, treasurer; and Miss Clara Lee Phelps, publicity supt.—Miss Clara Lee Phelps, Publicity Supt.

CARTHAGE AUXILIARY

The Society met at the parsonage Dec. 9, with Mrs. C. C. Cox as leader. The subject of the program was "Why I Give to Missions." The scripture lesson was "The Story of Peter." Those taking part were: Mrs. J. A. Ramsey and Mrs. Lewis Sims. Mrs. Cox called for different ones to discuss the subject and several responded. Mrs. Banks read the articles from the Bulletin. Nine members were present. We are delighted to have Mrs. Love, our pastor's wife, as a new member.

In the absence of the president, the vice president, Mrs. L. F. Griffin, had charge of the business meeting. The following officers were elected: Mrs. L. F. Griffin, President; Mrs. R. H. Banks, Vice President; Mrs. C. C. Cox, Cor. Sec. and Treas.; Mission Study Supt., Mrs. J. W. Crowder; Rec. Sec., Mrs. Lewis Sims; Miss Hanna Wylie, Publicity Supt.; Mrs. J. A. Ramsey,

Social Service Supt.; Mrs. R. J. Nutt, Supt. Supplies; Mrs. L. F. Griffin, Representative from Missionary Society to Board of Christian Education.

Our Society has lately bought a new heater for our parsonage. Next meeting will be with Mrs. C. C. Cox, Dec. 20.

Our Society at Carthage sponsored a bazaar and chicken dinner Dec. 11, with the co-operation of our people and the people of the other churches of the town. We had a very pleasant day. About $23.00 after all expenses were paid. Our plans are to buy a living room suite for our parsonage. We hope to do more for our church this year than we ever have before. — Miss Hanna Wylie, Pub. Supt.

DEWITT AUXILIARY

At a regular meeting of the W. M. S. of the Church at Dewitt, the following named were elected: President, Mrs. Leon Garot; Vice President, Mrs. Bill Miller; Recording Sec., Mrs. Martha Adams; Corresponding Sec., Mrs. R. H. Whitehead; Treasurer, Mrs. Cleon Shackelford; Conference Treasurer, Mrs. C. L. Morgan, Sr.; Supt. Christian Social Relations, Mrs. J. W. Kennedy; Supt. of Supplies, Mrs. C. E. Park; Supt. of Mission and Bible Study, Mrs. T. B. Hudson; Supt. of Spiritual Life Group, Mrs. E. A. Morris; Supt. of Local Work, Mrs. Loyd LeFargue; Supt. of Publicity, Mrs. Homer Dickens; Agent for World Outlook, Mrs. Floyd Stephenson.

FAYETTEVILLE AUXILIARY

We have had a good year in the Fayetteville Auxiliary. It has been fine in many ways. I feel that we have grown spiritually, that we have really had inspirational programs. I think the reason for this is that, at the beginning of this year that is about to close, we voted that we would give all of the money rather than have dinners and bazaars and rummage sales, and in that way we could devote our Circle meetings to the devotional and program side of the work, and not to deciding who could work at the church, and who would bring a pie or a cake or a can of beans. We were anxious all year about the money coming in. We didn't want to fall down on our pledge; and once or twice we didn't know whether to break over and give a dinner or not, but we didn't, and we came through the year with our pledge paid in full. We are glad that our women realize it is best to give the pledge and use the time for the development of spiritual things.

Our Harvest Day was on the night of December 10. We had a dinner party, and about 200 were present. Our program consisted of a splendid devotional by Mrs. T. K. Bent. Christmas songs, reports of the year by our president, Mrs. Joe Rhodes, and the Circle chairmen. The Wesley players gave us a one-act comedy, and this concluded our programs. At the close two beautiful lamps were given to our faithful and untiring president, Mrs. Joe Rhodes, and to Mrs. I. O. Miller, our treasurer, for nine years. Mrs. Miller has done a great piece of work and we wanted to show our appreciation to both of these real missionary women.

In October we had our mission study book, "What Is This Moslem World?" presented by Mrs. Ruskin, Mrs. Murphy and several others. It was the best study we have ever had; it was better attended and was really enjoyed by everyone. There were 60 members in the class; the percentage of attendance was 92; the largest attendance was 68; the smallest 55. We met every requirement, and used almost every method; we had posters, discussion, news items, lectures and exhibits, travel talks and playlets. We met each Monday during that month for 1:00 o'clock luncheon and then the study followed.—Mrs. Alfred Hathcock.

REPORT ON BELGIAN CONGO

Back at her desk, Miss Sallie Lou MacKinnon, Secretary of Woman's Foreign Missionary work, had an interesting story of missionary endeavor in the Belgian Congo, where she has spent the past four months.

Miss MacKinnon came out of Africa with three outstanding reactions concerning the work of Missions and the people of the Congo. First, that the natives, both men and women, are capable and earnest and worthy of anyone's best efforts; second, that, in Africa, are seen practical evidences of the value of cooperative efforts among the different religious bodies working in that field, and, third, that the missionary task among a primitive people, such as the African, involves the delicate problem of making such contribution to the native civilization as will not disrupt their life, thoughts and customs but so to improve them that adjustments of a passing culture and emergence into a new way may be made in terms of Christian religion.

Judged by the tribes which came under her observation, the African people, just emerging from a primitive civilization, have come suddenly into contact with European civilization without preparation for it. Many of the old tribal laws, customs and tabus have disappeared, and, naturally, there have resulted conflicts in the inner life.

The natives themselves set a high standard of missionary excellence. They want more missionaries sent to them, and the kind of missionaries they want are men and women "who have knowledge and who will sit down with us and talk to us and laugh with us."

The native African likes to laugh, and this fact, together with the bright sunshine, the luxuriant and colorful growth of trees and flowers, keeps one from feeling the pity that characterizes contacts with people in countries where extremes of wealth and poverty are in striking contrast.

The African seems to be satisfied with his sunshine and rich land, although there is great need for improvements in education, health and morals. Old superstitions still abound, moral standards are low, and all of the usual tropical diseases, with the added menace of tuberculosis, call for better medical work and health instruction.

Miss McKinnon left Nashville the first of last July. Although she has visited all the other foreign mission fields of the church of which she is an administrative officer, and was for eleven years a missionary in China, this was her first visit to Africa, and she pronounced it an enlightening and satisfying experience. In addition to visiting mission centers operated by the Methodist Episcopal Church, South, among natives of the Batetala Tribe, Miss MacKinnon visited important centers of the Presbyterian, Methodist Episcopal, London Missionary Society, and Plymouth Brethren denominations. Especially to the Presbyterian Mission, nearest neighbor to the Southern Methodist Mission, is due much credit for the success of their work with the Batetalas, on account of the help given by them when the Methodists began missionary work 22 years ago and their cooperation along many lines through the years.

In making her missionary itinerary, the visitor from Nashville rode more than 3,000 miles in an automobile, pick-up truck, and hammocks or other primitive modes of travel, the truck negotiating the rivers by means of pontoon ferries poled across by natives. Everywhere hospitality abounded, the missionary party being greeted along the way by natives bowing and clapping hands. In the opinion of Miss MacKinnon the Belgian Government is exercising a beneficent rule. Much has been done for the natives in the way of good roads and sanitary and health measures. The Government cooperates with the Methodist Board of Missions in their work for curing leprosy and sleeping sickness. All of the instruction at mission schools must be done in French, the national language, and in Otetala, the native tongue. No English may be taught.

According to African custom Miss MacKinnon was given a name by her African friends. The name bestowed upon her was "Mama Buyan Gnandgi," which in Otetala means "She who comes with love." Considering that it was only 22 years ago that Bishop W. R. Lambuth established the Mission in Africa, progress seems remarkable; for at that time there was not even a written language.

Give a copy of Anderson's History of Arkansas Methodism as a birthday present.

Christian Education

MAKING THE MOST OF STUDENT RECOGNITION DAY

On Sunday, December 26, hundreds of churches throughout Methodism will make due provision in their calendars for the recently designated but rapidly developing Student Recognition Day. In so doing they will be responding to a suggestion that every church having young people away at college plan a service, preferably at the evening hour on the 26th, honoring them and using them while they are at home during the Christmas vacation. Where desirable the scope of service may be broadened to include high school seniors or others planning soon to be in college.

Impressive logic might be mustered to show the advantages of Student Recognition Day to the colleges, the students and the Church. To the colleges it provides an avenue of constituency cultivation along lines which are strictly educational and devoid of high pressure methods and financial motives. One of our colleges last Christmas found it desirable to send a large percentage of its students home specifically trained for participation in a Student Recognition Day service and to write their pastors in advance advising them of this preparation and tendering the students' services.

To the students, a Recognition service is an assurance of welcome at the hands of the home church, an indication of the church's continuing interest in them personally and in their college careers, an opportunity to gain experience in religious work, and an aid in maintaining a definite relationship to the church through a critical and difficult period.

For the church, observance of Student Recognition Day helps to

offset a lag, a slack period which all too often develops as either a reaction to the rush of Christmas activities preceding the 26th or as a result of the competition offered by the social activities which in general pervade the holiday period. More valid reasons for a service of this kind, however, are its potential influences on other young people in the church and its inspirational and educational benefits to the entire congregation. It lifts before young people ideals of further training and greater service, and to many adults it brings larger hope for the future by opening to them an otherwise unobtained view of college youth, our leaders of tomorrow, engaged in really serious and worthy activities and pursuing noble purposes.

The drama "Things That Abide," by Harold A. Ehrensperger, which is the leading feature of this issue of Christian Education Magazine, is recommended for consideration by pastors and other local church leaders as program material for the Student Recognition Service. While the supply lasts additional copies, in limited numbers, are available on request.—Christian Education Magazine.

ALDERSGATE COMMEMORATION

The Place of the Church School

By BISHOP A. FRANK SMITH

It is granted by all who are familiar with the methods and aims of the Aldersgate Commemoration that the church school will play a commanding part in the success of the movement. Furthermore, if the Commemoration brings a consciousness of God with an appropriation of spiritual power to the generation now in our church schools, it will have succeeded in boundless measure, irrespective of what else it may accomplish.

Whether the movement may have the sweep of the divine in our church schools, and whether the hundreds of thousands enrolled in these schools may come to know God in personal, saving fashion will depend largely upon the 188,000 officers and teachers in the church schools of Southern Methodism.

There are several things that need to be said with respect to the part to be played by these officers and teachers in the Aldersgate Commemoration.

1. Without reflecting in the least upon the devotion of our church school teachers, and it is marked, it must be said that they themselves must be infused with a renewed and compelling sense of God and of spiritual realities. Like John, we bear witness to that which we have seen and heard, and only as our teachers have found themselves, will they lead their pupils to him.

2. Because of the unique place of the church school teacher in the religious life of those committed to him, it is practically impossible to reach the pupils save through the co-operation of the teacher, upon whom this places a fearful responsibility. In this evangelistic movement it is not a question as to whether he is willing through indifference to close the approach to boys and girls, or men and women who look to him for spiritual guidance and instruction.

3. The Aldersgate Commemoration is no mere passing expression of religious interest. It has no concern with such. It is a church-wide movement designed to recreate the spiritual life of our Methodism. It utilizes the incomparable approach afforded by the bicentennial of Wesley's heart-warming experience, and in a day strangely like Wesley's day in intellectual confusion, spiritual apathy and vast social upheaval.

4. If the church schools of Southern Methodism resolve to bring the power of God into the life of the Church, it will be done.

CHURCH NEWS

GENERAL CONFERENCE ENTERTAINMENT

The Committee on Entertainment of the 1938 General Conference has made arrangement with the five leading hotels in the city of Birmingham for the convenient and comfortable care of all delegates and others officially connected with the General Conference. As soon as the lists of delegates and the specified desires for accomodations have been received, the assignments will be made, as nearly as possible complying with individual needs and wishes.

Dr. Marvin A. Franklin, Highlands Methodist Church, Birmingham, is chairman of the Hotels Committee and will have charge of making all assignments. Already he has received a number of communications, all expressing a desire for entertainment at the Tutwiler Hotel. He wishes to make it clear that, although it will be impossible to place all delegates at the Tutwiler, comfortable and convenient quarters will be provided for every individual and for all delegations. —Foster K. Gamble, Secretary Executive Committee, Birmingham, Alabama.

ARK. METHODIST ORPHANAGE

I have been thinking much the last few days on the subject of the attitude of Methodists with reference to their holdings or income and asking myself the question "Are we robbing the house of God?" Lately I read a report by the statisticians of the United States as follows:

The people of the United States spend for luxuries each year the sum of five billion dollars; of this $1,847,000,000 is spent for tobacco; $823,000,000 for soft drinks and ice cream; $934,000,000 for theatres, movies and similar amusements; $689,000,000 for candy; $87,000,000 for chewing gum; $453,000,00 for jewelry; $431,000,000 for sporting goods; $261,000,000 for perfumes and cosmetics.

These eight items are all either almost useless or positively harmful. You will see that we spent for these luxuries about $5.00 per person, an average of $200.00, a family each year. The question is "How much do we spend for the Church, for its institutions, for Missions and other great Christian enterprises?"

"Will a man rob God? Yet ye have robbed me. But ye say' Wherein have we robbed thee? In tithes and offerings." (Malachi 3:8.)

We are not robbing the moving picture shows or the candy manufacturers. We are robbing God. How does the matter stand with each one of us as we approach Christmas, the anniversary of God's greatest gift to us? There is no more important, practical or spiritual question for Methodists to answer to than this, Is our Methodism robbing God?

Judging by the way that some of us give to the one institution in Arkansas which is Christ-like in its concept and in its program, we are robbing Him.

I am praying that the next two or three weeks will be the most serious and prayerful weeks that we have ever spent, as we review our attitude to the Arkansas Methodist Orphanage, an institution planned by the two Conferences in the State, that assumed its management and declared its purpose to support it.

My prayer is that God will bless my brethren of the ministry and laity and all of the different organizations of our great Church.—James Thomas, Executive Secretary.

EMORY'S GIFTS REACH $455,658

In Emory University's Centennial Period—the last two years — gifts to the University amounted to $455,658. Of this amount, a considerable part was directed into the General Endowment, the purpose for which the income is to be used being left to the discretion of the Executive Committee. Donors toward the building of Emory into a greater institution are not residents of single sections of the country. On the list of those who recently have made substantial donations to the educational task confronting the University are men territorially as widely separated as Florida and California.

MOUNTAIN VIEW

We are off to a good start for the new Conference year. This is our fourth year in this charge.

Our board of stewards is organized and working. Salaries and Benevolences were raised slightly.

Our new presiding elder was with us for the first quarterly conference Dec. 5. He delivered a good message, and made a good impression on the members of the Conference. We feel that Bro. Morehead will give a good account of himself, and will endear himself to the people of this charge and the District.

Our offering has already gone in to the Orphanage.

We are preparing to observe Christmas with a program and an offering on the Benevolences. Hope to pay at least one half of our acceptance.

We have received a generous pounding since coming back from Conference, for which we were grateful. We hope to have a great year, closing our quadrennium on the charge.—J. W. Johnston, P. C.

GENERAL BOARD OF FINANCE

The General Board of Finance of the Methodist Episcopal Church, South, met in the offices of the Board in St. Louis December 9.

The purpose of the meeting was to elect a successor to Dr. Luther E. Todd, who for nineteen years had served as Secretary, and whose untimely death November 25, is lamented throughout the Church. The Board made proper recognition of his life and work and put upon their records an appreciation of his great labors.

Dr. Charles W. Tadlock, who has been a member of the Board since its organization in 1918, was elected Secretary. Dr. Tadlock has recently closed a pastorate of twenty-three years at Centenary Methodist Church, St. Louis. In an interval of his pastorate he served two years

as presiding elder of the St. Louis District. He was just entering on a second term by the appointment of Bishop John M. Moore in charge of Conferences in Missouri. Dr. Tadlock from the beginning of the Board organization has been a member of the Executive Committee. On the death in 1934, of Bishop W. F. McMurry, who had served fifteen years as President of the Board, he was elected President. By his long connection with the Board Dr. Tadlock is thoroughly familiar with every detail of the organization. No man in the Methodist connection is better prepared in this emergency to take the secretaryship of the Board. The Church with confidence may look to his leadership to carry forward all the large responsibilities of supervision, investment, and disbursement of these sacred funds.

Dr. Charles W. Webdell, who for two quadrenniums has been a member of the Board, Vice-President, and a member of the Executive Committee, was elected President.

Mr. Benjamin F. Frick, Jr., a layman connected with a large St. Louis trust company, was made a member of the Executive Committee. Mr. C. A. Tolin, another St. Louis layman with large financial interests, was elected a member of the Board.

The work of the Board up to the present time for the current year was reviewed.

GOOD EXAMPLES

Rev. M. M. Smith was admitted on trial into the old White River Conference at Augusta, in 1877. His first work was Frenchman's Bayou in Mississippi county. How long he held this charge I do not know, but long enough to make and hold many good friends. He had the happy art of making friends and then the happier art of holding them as friends. Among the hosts of friends he made then was the family of Joe M. Word, a merchant at Frenchman's Bayou, who made good money. He moved later to Memphis, and died there several years ago. I am not writing this story from personal interest, but for the principle of brotherly love it contains. When Brother Smith superannuated, in 1914, Mr. Word took him as his superannuate preacher and year by year sent Brother Smith a $100.00 check each Christmas till Mr. Word died. Then Mrs. Word kept it up till she died, and when she died her two daughters now living in Memphis, took it up till Brother Smith died. When Mrs. Smith died the girls sent Brother Smith a check for $150.00.

It is not presumptuous to say that every old superannuate preacher has one good friend who is well-to-do and could follow this beautiful and brotherly and Christ-like example.

May God bless those two girls whose father and mother I knew and was their pastor for three years.

Dr. G. D. Clements of Auvergue sent Brother G. A. Dannelly a nice check as long as Brother Dannelly lived.—James F. Jernigan, Walnut Grove, Ark.

A TRIBUTE TO A GREAT MAN

(Remarks at the funeral of Gov. Geo. W. Donaghey, First Methodist Church, Little Rock, December 16.)

By DR. J. H. REYNOLDS

The people of Arkansas are sad today because of the passing of a real friend.

I have known Governor Donaghey for over forty years, intimately for the last quarter of a century. I learned to honor him because of his clear, realistic mind, sound judgment, and wise counsel; because of his deep interest in his fellow man.

Governor Donaghey represents a blending of two men in one—a rugged pioneer individualist and a great socially minded citizen. The dominance of the individualistic element in him was during the first fifty years, and the ascendancy of social-mindedness during the last quarter of a century of his career.

During the first period in his life he laid the foundation for his fortune by his practical business mind and his indomitable will. During this period he was occupied chiefly in building residences, business houses, court houses, and railroad stations. He was an able builder. Thoroughly honest, he devoted his talents to building up a private fortune. It was the self-centered period in his life. He was a man of initiative, resourcefulness, courage and drive.

His keen mind and creative spirit slowly discerned that man does not live by bread alone, that social wealth is even more important than private wealth, and he gradually became socially-minded, deeply interested in the welfare of his fellow man. There was a definite process of transformation in his outlook on life from the self-centered to the socially-centered life. This transformation brought to him a broad social philosophy that later became so dominant that his major energies were directed towards promoting the welfare of the people of his state. He came to love his fellow man.

While a member of the church in both periods of his career, his religion took definite form in public service. His religion was not one of profession, but of action. For him to decide on a course meant action. He lived his religion, his philosophy of life.

This second phase of his career was like the first, a building period. While he erected two or three buildings for private gain, his major construction work was devoid of private profit. The State Capitol and the Main and Broadway Street bridges are monuments to the achievements of the social motive of his later career. These are his greatest buildings.

Is it true that man motivated by the love of humanity will achieve larger and better things than when motivated by self-interest? During the last ten or fifteen years of his life much of his time was occupied on public boards and commissions. He rendered able service on the Hendrix College Board of Trustees for over thirty years. He served as chairman of the State Planning Board, the Centennial Commission, Penitentiary Board, and on many other committees and commissions. In none of these fields of work was there any private gain. On the contrary, it was a gift of time to the public service. The schedule of his daily duties during this time would show that private interest gradually became less and less, and public interest became larger and larger.

The greatest act of sacrifice and of public service in this period was the Donaghey Foundation. This Foundation represents his love of his fellow man and the culmination of that love in an endowment to educate the young people of his state for larger service and usefulness. This object became a passion with him. The transformation of his spirit is beautifully expressed by himself a short time before his death. He added to the Foundation something like $100,000, and after doing so, October 9, 1937, made this statement:

"My wife and I are happy over the contributions we have heretofore made in the endowment of the Junior College of this city. Indeed, we feel that during the years since making this bequest, our lives have not only been made happier, but that our time below as a consequence has been somewhat extended. We are both now enjoying years beyond that of the allotted time to those in the ages past."

Indeed, he was a happy man and these unselfish services to the public gave him an inexpressible joy and an enrichment of life that could never have come if the individualistic idea had continued to control his thought and action. In making the transition to social-mindedness he joined a few other great American business men. The change which took place in the life and motivation

of Governor Donaghey registered in the life and career of Andrew Carnegie, John D. Rockafeller, James B. Duke, Andrew Mellon, and others. The love of humanity makes the soul universal in its outlook and lifts it into the realm of spiritual realization akin to that of Jesus.

What William Allen White of Kansas said of A. A. Hyde of Wichita might have been said of Gov. Donaghey. Mr. Hyde, who made large money in the mentholatum business, gave away nearly all of his holdings, as did Governor Donaghey. Mr. White said that Mr. Hyde solved the problem of dealing with wealth; that while he had created one of the nation's big business, his deep understanding and foresight led him to see that money makes only those happy who let it go; that it is more blessed to give than to receive. My Hyde felt that Christianizing man's attitude towards wealth is America's greatest need.

Governor Donaghey experienced this transformation and the great joy of spiritual communion with the universal.

I see before me the companion of Governor Donaghey throughout both periods of his life. He recognized her as one of the great inspirations and powers in his life. She has been the incarnation of an unselfish, devoted wife, who, always modest, gave herself completely to making a happy home. He has left to her and to the people of Arkansas a precious memory of a life of effective public service and devotion to the welfare of fellow men.

THE COMFORTER

Of all the names given to the Third Person of the Trinity the name Comforter is the most endearing. Among other names he is called The Holy Ghost, not that he is more holy than the Father and the Son, but that his office is to make men holy.

He is called The Spirit of Life, not that he has more Life than the Father and Son, but he imparts life in the soul of man.

The Nicene Creed speaks of him as The Lord and Giver of Life. He is called The Spirit of Truth, not that he is more truthful than the Father and Son, but that he guides the believer into all truth. "Howbeit when he the Spirit of Truth is come, he will guide you into all truth for he shall not speak of himself but whatsoever he shall hear that shall he speak and he will shew you things to come." He is called The Spirit of Grace, not that "grace and truth came by Jesus Christ" alone, but that he is the dispenser of Divine Grace—unmerited kindness to sinful but repentant hearts.

However, that is not all, for he supplies grace to the tired and weary pilgrim all the way from earth to heaven. It is through him that "all grace abounds," regenerating grace, pardoning grace, justifying grace, sanctifying grace and glorifying grace.

But of all the sweet and endearing terms given to the Holy Spirit the name Comforter, is the most descriptive. Jesus gave him this name. "I will pray the Father," said he, "and he will give you another Comforter that he may abide with you forever." This name "Comforter," is our translation of the Greek word Paraclete, which means one called to our side. The Latin word, Advocate, is the same.

Four times John uses this word in his Gospel and once in his Epistle. In the Gospel it is translated Comforter, in the Epistle Advocate. In the Gospel it is used of the Holy Spirit while in the Epistle it is used of Christ himself.

So the Comforter is One like Christ whom we may call to our side to unite his strength with us in every emergency. He will comfort, strengthen and give inspiration in times of sorrow, weakness, and discouragement. Let us avail ourselves of his ministry.—Oliver E. Williams in Religious Telescope.

THE WISHES OF THE PEOPLE

The smoking habit is unhealthy, uncleanly and expensive; moreover, it is very offensive to those who do not indulge in the habit. I can hardly go anywhere in a bus, or restaurant, and now on the train people are puffing tobacco smoke in my face. They appear utterly selfish and unconcerned about the comfort of others. I suppose no one would pretend to claim that there is any advantage or benefit received by smokers. The multitude of women, supposed to be of the respectable class, who are smoking cigarettes and drinking beer in public places is startling to contemplate and certainly cannot lead to the building of fine character, good health, or a preparation for intelligent, consecrated motherhood.

No mother of deep Christian character and true devotion wants her sons and daughters to become cigarette or tobacco smokers, and when she is trying to use her influence to protect her offspring against this unhealthy and expensive habit, it is unfortunate if her children can reply to her entreaty, "Well, our pastor smokes. If our preacher can smoke why should you object to our smoking?" This is not imagination. This sort of thing happens. The mother does not wish to speak anything that would be hurtful of her pastor, at the same time, she is not willing that her pastor's smoking should justify the filthy habit in her children.

It is proper for a group of people in any church who do not want their pastor to use tobacco, to notify the Bishop of their objection and to insist that if they are to support a man they have some rights with reference to what sort of man he shall be in his habits, character and influence. It is safe to say that the preacher of the gospel should be a good example in habits, conduct and life to all who come under his influence. Let those who object to the smoking pastor in Methodism send in their protest to the appointing powers.—H. C. Morrison in Pentecostal Herald.

Anderson's History of Arkansas Methodism will deepen the loyalty of any Methodist family. Get it.

FOR THE CHILDREN

A MYSTERY

The Old Year will be going
In the middle of tonight;
But when he goes no one knows—
His footsteps fall so light!
He leaves no print along the floor,
No track upon the lawn;
Of one thing only I am sure,
Tomorrow he'll be gone.

The New Year will be coming
At quiet midnight, too;
Still as a mouse into the house
Light creeping, gay and new.
No rap he'll give, no sign he'll make,
The little stranger year;
I only know that when I wake
Tomorrow, he'll be here!
—Nancy Byrd Turner in The Youth's Companion.

NEW YEAR'S DAY IN THE WOODS

"Do I look nice?" asked the Rabbit, addressing his friend the Chipmunk.

"Very nice," said the Chipmunk, "that is, for a person who has no tail to speak of. But, of course, you can't help that."

The Rabbit looked into the looking-glass pond and saw his little white bob of a tail. "Don't you want to lend me yours just this once?" he asked. "I would take great care of it."

"No, I cannot do that," said the Chipmunk, "but I can lend you the tail of my late uncle. It is such a fine one that we have kept it to brush out the nest with."

"The very thing!" said the Rabbit.

So the Chipmunk brought the tail of his late uncle and tied it on the Rabbit's stub.

"How does that look?" asked the Rabbit.

"Fine," said the Chipmunk. "Now tell me how I look."

"Well enough," said the Rabbit. "Of course you would look better if you had long ears."

"Dear me!" said the Chipmunk, and he too looked into the looking glass pond. "Haven't you a spare pair that you could lend me?"

"Why, yes," said the Rabbit. "There's a pair that belonged to my grandfather hanging on the wall at home. I will get those."

So the Rabbit got the ears and tied them on to the Chipmunk's head.

"How do I look now?" asked the Chipmunk.

"Splendid," said the Rabbit. "Now let us go and make our New Year's calls. Where shall we go first?"

"I wish to call on Miss Woodchuck," said the Chipmunk.

"So do I," said the Rabbit. "We will go there first. And off they went.

They came to Miss Woodchuck's door and knocked and she opened the door. "Mercy!" she cried. "Who are you, and what do you want?"

"We are Mr. Rabbit and Mr. Chipmunk," said the two friends, "and we have come to make you a New Year's call."

"More likely you have come to steal the nuts!" said the lady angrily. "I know Mr. Rabbit and Mr. Chipmunk well, and neither of you is either of them. Who ever heard of a long-tailed rabbit or a long-eared squirrel? Get along with you! You are frights and probably thieves as well." And she shut the door in their faces.

The two friends walked a little way in silence; then they stopped and looked at each other.

"You said I looked fine," said the Rabbit.

"I—I meant the tail," said the Chipmunk. "It is a fine tail. But you said I looked splendid."

"I was thinking of the ears," said the Rabbit. "They are splendid ears."

They walked on until they came once more to the looking-glass pond. They looked at themselves; then they looked at each other; then all in a minute off came the long ears and tail.

"There!" cried the Chipmunk. "Now we look as we were meant to look, and I am bound to say, Rabbit, that it is much more becoming to you."

"So it is to you," replied the Rabbit. "Now shall we call on Miss Woodchuck again?"

"Come on," said the Chipmunk.

So they went to Miss Woodchuck's door and knocked once more at the door, and Miss Woodchuck opened it.

"Oh!" she cried, "Mr. Chipmunk and Mr. Rabbit, how do you do? I am glad to see you. A happy New Year to you both!"

"The same to you, ma'am," said the Rabbit and the Chipmunk. —John Strong, in Evangelical-Messenger.

INTERNATIONAL *Sunday School Lesson*

Lesson for December 26

CHRISTIAN CONSECRATION

LESSON TEXT—Philippians 1:-12-26.

GOLDEN TEXT—For to me to live is Christ, and to die is gain.—Philippians 1:21.

Consecration is one of the words expressing Christian truth which has been so much used and so often misused that it has lost its savor. The writer remembers many a "consecration service" which meant nothing to those present except the fulfilling of a certain formula or program. The purpose of the meeting was excellent, but results were lacking because it had become a mere formality.

Paul the apostle knew nothing of any theory of consecration. He knew and lived and proclaimed such an abandonment of self to Christ and his cause as really required no statement in words—it was his life.

We close today a three-month series of studies in the Christian life. We began at the right point by considering "Christian Sonship," for no one can live until he is born and no one can live a Christian life until he is born again. We have considered together God's grace in keeping, renewing, guiding, blessing and communing with his own. All these precious truths call us to devote ourselves to Christ in glad and full consecration.

Men give themselves thus to the building of a fortune, to the propagation of a political or social theory, to the pursuit of an occupation or profession. The lights burn late in the research laboratory of the scientist, in the counting room of the business man, and at the political or social gathering. Why should not the Christian give himself in like measure for Christ and his holy cause?

Paul, in the verses of our lesson, shows that spirit and boldly declares that he follows Christ regardless of trying circumstances—he does so now, "in the body," not later in glory. And it matters not whether it be by life or death — "Christ shall be magnified."

I. "What Then?" (v. 18).

Paul was imprisoned for the gospel's sake. Did that stop him? no; he made the very guards who were assigned to watch him in his house into missionaries of the cross. He won each one as he took his designated period of service and sent him out as a testimony to "the whole praetorian guard and to all the rest" (v. 13 R. V.). What a consistent and glowing Christian life he must have lived day by day.

Then, some of his Christian associates taking advantage of the fact that he was imprisoned, went out to preach just to show that they were as good as he. They made their very preaching an expression of their envy of his popularity and hoped to heap more sorrow upon him. Did he get angry and bitterly fight back? No; he thanked God that Christ was preached. We need more of that spirit in our day.

II. "In My Body."

One of the glaring fallacies of human thinking is the idea that at some favorable time in the future we shall be able to enjoy life, do mighty deeds or serve the Lord. For example parents fail to enjoy their children because they are always looking forward to the next stage of their development. The time to enjoy and help our children is now. The time to serve the Lord Jesus is now. The day will come when we shall be glorified with him, but it will then be too late to speak to our neighbors about Christ. It is in the body that we are to serve him and to glorify his name.

III. "To Live Is Christ and to Die Is Gain" (v. 21).

Humanly speaking when a matter is one of "life or death" it is a question whether death may not intervene. The hope is that this may not be the case and every effort is made to prevent it. How different with Paul. He rightly points out that to a Christian death means entering into perfec fellowship with Christ and unlimited service for him. Every human limitation will then be put aside—knowledge, service, communion, will all be perfect and complete.

He would not, however, turn away from his present privilege and duty. Since it is God's will that he should abide in the flesh he will do it in such a way as to make it literally true that to him "to live is Christ." Every life has a purpose and that pulling passion which controls and directs a life is what should be written into the sentence, "To me to live is . . . ." What is it—money, position, pleasure, sin? Or is it Christ? If he is your life, then you enter into the New Year with the assurance that it will be full and satisfying, and gloriously useful.

Joint Circle Meeting January 3rd

The Women of Winfield will hold the first meeting with the new officers in charge on the first Monday in January at 10:30. Mrs. A. S. Ross, the new chairman, will preside and Mrs. Russell Henderson will be in charge of the program.

NEW MEMBER

We welcome into the fellowship of Winfield Church Mr. C. B. Gilliland, 1107 Louisiana, who joined Sunday.

OUR SICK

Mrs. J. R. Ricks, 1814 Spring;
Mrs. M. R. Springer, 210 North Woodrow;
Mr. B. F. Lewis, 1320 Schiller;
Mr. E. F. Dixon, 615 East 21st;
Conrad Rucker, 2412 State;
Mr. F. B. Thacker is in the Trinity Hospital having undergone an appendicitis operation last Monday morning.

MARRIED

Miss Madeline Youmans and James Jefferson Holloway on Dec. 9. After a trip to the Gulf Coast they will live at 1503 Spring. Our congratulations and best wishes to these young people.

OUR SYMPATHY

To Mrs. R. T. Mitchell whose father, Mr. T. F. Hutchinson, passed away on December 15.

ANOTHER GIFT FROM WOMEN OF WINFIELD

The women of the church, through their circles, are constantly doing worthwhile things for the church. When the sale of Loyalty Bonds for the reduction of the principal of the church building debt was announced this loyal group gave a check for $500.00 to the fund. At their meeting this month they agreed to give an additional $250.00. Winfield Church is deeply appreciative of the fine spirit of these women.

BOARD TO MEET JAN. 3rd

The Board of Stewards will meet at the church at 7:30 on Monday, January 3rd.

DEVOTIONAL BOOKLET READY

Copies of the "Upper Room" for January, February and March have been received and will be found on the table in the foyer. These booklets are 5c each—the exact cost to the church.

PLEDGES THROUGH CHURCH SCHOOL MAKE FINE SHOWING

Members of the Junior, Junior High, Senior and Young People's Department pledged $1,543.64 to the budget of Winfield Church for the coming year.

The Senior Department led in the number of pledges (83) while the Young People's Department led in the amount pledged ($739.80).

INNER GLORY

He had five meager barley loaves
And only two small fish;
But willingly he offered these
To grant the Master's wish.

What wonder filled the boyish eyes
To see those slender hands
Could break such plenty from his gift
To meet the horde's demands.

The Master must have raised his head
To watch the boy's dark eyes,
And smile a look of gratitude
Into the boy's surprise.

What inner glory must have stayed
And ever blessed that lad
Who shared his meager fish and loaf
To make the Savior glad.
—Frances Alexander, Kingsville, Texas.

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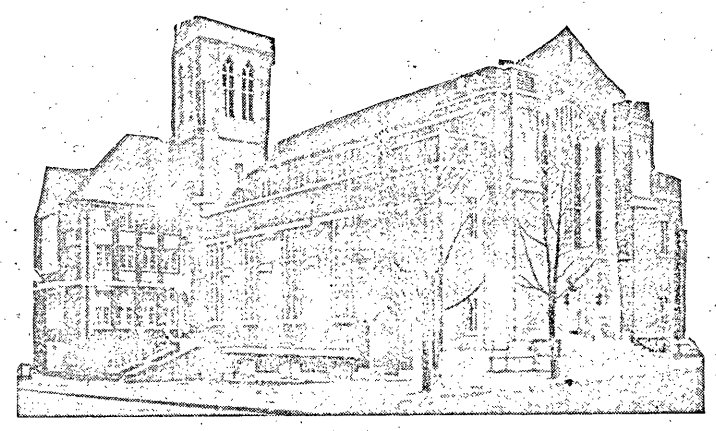

Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This page is devoted to the interests of this church

GASTON FOOTE, Minister
CHARLES THIGPEN, Associate Minister
MRS. I. J. STEED, Minister of Music

MISS MINNIE BUZBEE, Financial Secretary
MISS MARGUERITE CLARK, Membership Secretary
MISS KATE BOSSINGER, Organist

NEXT SUNDAY AT WINFIELD

10:00 A. M. Church School, All departments
11:00 A. M. "WITHERED HANDS"—Sermon by Pastor
6:30 P. M. Senior and Y. P. Leagues
—There will be no evening service

THE PASTOR'S MESSAGE

By GASTON FOOTE

A Merry Christmas

Christmas is essentially a Christian festival. There could be no Christianity without Christmas, and there can be no correct celebration of this Holy day without the spirit of the Christ. To wish for your friends a Merry Christmas is to wish for them an abundance of the spirit of an indwelling Christ that makes for real happiness and abiding joy. In this spirit the pastor and his wife, and the entire staff of Winfield Church wish for each of you a Merry Christmas and joyous happiness throughout the New Year.

CHRISTMAS CHRIST

The Christmas Christ is one who shared
With every mortal man
A perfect life, with nothing spared
So says the nail pierced hand.

The Christmas Christ is with us yet
His love is in the land
He urges that we not forget
With Him to take our stand.

And as you give on Christmas day
Why withhold the better part
When He says "I am the way,"
And asks for all your heart.
—Gaston Foote

Since there will be no issue of the Arkansas Methodist next week we are hereby announcing the services for Sunday, January 2nd.

11:00 A. M. "On Being Up To Date"—Sermon by pastor
(a New Year's Message)

7:30 P. M. "NEW YEAR'S CANDLE LIGHTING SERVICE"
(A most dramatically impressive service)

Christian Education

By CHARLES THIGPEN

Church School Attendance

Last Sunday	533
A year ago	487

Department Reports

	Pres.	On Time	Cont.	Sty. Ch.
Jr. High	84	66	66	42
Sr. High	63	40	42	44
Y. P.	46	36	22	30

Adult Classes

Ashby	20
Bowen	11
Couples	33
Forum	15
Jenkins	25
Hinton	40
Brothers	9
Men's Class	43
Adult Department Total	196

YOUNG PEOPLE HAVE CHRISTMAS PARTY

Last Tuesday evening at 7:30 the members of the Young People's Department met at the parsonage for a Christmas party. Toys were exchanged and were later taken as gifts to the Methodist Orphanage along with supplies that were brought Sunday morning.

The Young People's League will meet at 6:30 next Sunday evening with Mrs. Mary Abel as the leader. A New Year's program will be presented. Miss Elizabeth Jones will give a piano solo.

Miss Mary Ethel Shoffner will be the leader of the Senior League program, the subject of the discussion being "We Look Ahead."

In connection with the Primaries' and Juniors' study of Christmas Around the World, they will be interested in the program of the Children of All Nations broadcast Friday. For time and station, watch the daily papers.

The members of the Lila Ashby Bible Class held their annual Christmas dinner at the Freiderica Hotel last Monday evening.

Mr. Thigpen will teach the Buzbee Couples' Class next Sunday morning.

HOME FROM COLLEGE

Misses Helen O'Bryan, Ellen Hayes, and Martha Sue Morton from Hendrix College, Conway; Miss Coy Pearce, Merrill Hinkson, Larry Kelley, Leslie Northern, and Charles Hogan from University of Arkansas, Fayetteville; Miss Audrey Thweatt, Huntington College, Montgomery, Ala.; David Newbold, from Davidson College, Davidson, N. C.; Hayden Newbold, U. S. Naval Academy; Miss Ida Sue Thomas, University of Tennessee; Miss Margaret Easley, Merrill-Palmer School, Detroit; Charles Cope and Walter Erwin, Arkansas Tech, Russellville; Miss Chatwin Doty, Ward-Belmont, Nashville, Tenn.; Ernest Banzhof, Oklahoma A. & M., Stillwater, Okla.; Miss Mary Mehaffy, Highland Hall, Hollidaysburg, Pa.; David Morton, Louisiana State University; Gordon Sibeck, Texas A. & M., Bryan, Texas.

We rejoice with the families of these young people whose homecoming will make a happier Christmas.