Arkansas Methodist

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

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"MAN'S INHUMANITY TO MAN"

WHEN the Scottish bard wrote, "Man's inhumanity to man makes countless thousands mourn," he expressed a profound truth; but could not have had such extreme cruelty as has characterized Hitler's brutal treatment of the Jews in mind, because nothing in the history of civilization has equalled this modern brutishness. We apologize to the brutes for the comparison; for they kill instinctively, while this modern monster kills with studied savagery and calculated cruelty. Ivan the Terrible or Catherine de Medici or Nero is not to be compared with him. His meteoric rise to power and his marvelous diplomacy would mark him as one of the great men of any age. But his greatness sinks into insignificance when his treatment of the Jews is considered. It is the worse, because unnecessary and uncalled for. Jews have in many ways and on many occasions co-operated with great leaders and enhanced their greatness. We hesitate to charge the whole German people with the direful and deliberate purpose of destroying the Jews in the Reich, and yet their acquiescence in the crime makes them particeps criminis.

In the *Christian Century* of November 30 may be found the following: "It is a horror-stricken world that contemplates the reign of implacable cruelty which now grips the German people. That such a phenomenon as the anti-Semitic program could appear in Western society seemed at first incredible—in a society that has been for centuries impregnated with the principles of the Christian faith. But doubts concerning the authenticity of the news have had to give way as report followed report. An inexorable purpose to annihilate the Jewish population of Germany is revealed by new acts of brutality and exploitation and by calculated pronouncement of Nazi purpose. . . . Such fiendish and shameless relapse from the most elemental instincts which actuate civilized humanity, not to mention the spirit of Christianity, indicates that in the Nazi regime the modern world confronts a phenomenon for dealing with which it has no experience or precedent."

What can we do about it? How can we deal with it? As the world is now simply a large neighborhood, we are interested and cannot ignore rank injustice and inhumanity in any part of the world. It is true that we as a nation are not without sin; we have not always treated weaker peoples as our Christ would have had us act. But in recent years large elements of our people have become more Christian in their attitude and have for the nation confessed our sins and asked forgiveness. If we wait until we are sinless, we shall never condemn cruelty and unrighteousness. Consequently we believe it is our duty to condemn in unmeasured terms the Hitler horrors; express our profound sympathy for the persecuted Jews; offer to as many as can legally be admitted asylum in our country; contribute generously of our means to the relief of the suffering; and earnestly pray that our God may help the oppressed Jews to endure and find a way out, and also that the spirit of the German people may be so changed that they may realize the great wrong that, under maniac leadership, they have committed and eventually atone for the evil committed against their neighbors. We should confer with the leaders of other nations and try to devise plans so that all of the refugees may find homes in more hospitable lands.

While we cannot in any wise condone the conduct of Hitler and his colleagues, if we act as Christians should under these circumstances toward the afflicted Jews, we may be able in our own land to cultivate better relations with our own Jewish neighbors; because, while we dislike to confess it, we realize that there has been gradually growing among many of our people a feeling of suspicion and hostility toward the Jews in our own land. If the present horrible situation in Germany opens our hearts to our Jewish neighbors and causes them to realize that we love and respect them, the result will be helpful to both races. In the midst of a confused and anguished world, it is necessary that we as Christians should learn that Love is the supreme law of Christ and then, having learned that, to practice what we know our Master would approve. If "man's inhumanity to man makes countless thousands mourn," it is our priceless privilege to prove that man's love for man may make the world a paradise instead of shambles and convert a Hitler's Hell into a human Heaven under the reign of Christ's law of Love.

AND HE SAID UNTO HIS DISCIPLES, THEREFORE I SAY UNTO YOU, TAKE NO THOUGHT FOR YOUR LIFE, WHAT YE SHALL EAT, NEITHER FOR THE BODY, WHAT YE SHALL PUT ON. THE LIFE IS MORE THAN MEAT, AND THE BODY IS MORE THAN RAIMENT.—Luke 12:22-23.

A MESSAGE TO THE JEWISH PEOPLE

The United Church of Canada, at its General Council meeting in September, issued the following "Message to the Jewish People":

"The United Church of Canada: To all those of the Jewish faith, within the borders of this Dominion and beyond, who, in unsullied faith, do justly, love mercy and walk humbly with their God, Greeting. We, the Eighth General Council of the United Church of Canada, extend to all our Jewish fellow-countrymen sincere New Year Greetings on the observance of the immemorial feast of Rosh Hashana.

"Our fathers suffered for religious freedom and we would be disloyal to their sacred memory if we did not seek in word and in deed to abet those who today are threatened in many countries with the loss of their civic rights and their opportunity to worship God according to the dictates of their own consciences. We have learned with deep sorrow and mortification of the sufferings inflicted upon the Jewish people by many nations which profess to believe in Him who was the light of the Gentiles and the true glory of His people Israel, as well as upon many Christians who have found anew that the way of the Cross is for them a hard and bitter road of martyrdom. In your sufferings, we suffer; and in any earnest and considered efforts to effect the appeasement of the lot of those who, for conscience's sake or because of the accident of birth, are enduring political persecution, we pledge our active and devoted co-operation. May the New Year bring to you some mitigation of the grievous anxiety which you are called upon to bear, and may our mutual confidence be in Him who alone can comfort His people and in whose will is our peace!

"In these days when, in certain countries, Jew, Protestant and Catholic are persecuted alike, it is not unfitting that we stress those aspects of our religious faith and practice which we hold in common, and draw near to one another under the high constraint of spiritual brotherhood. There are differences between us, and these differences we both cherish; but has the time not come when, forgetting the tragic things which are behind, we may press forward to the fulfillment of those high purposes of God for the whole human race revealed to us in the sacred pages of Scripture, and deeply engraven on the fleshy tablets of our hearts? The enemies that confront us are manifold; their ways are surpassingly subtle and often cruel. The road before us may be long and bitter, and the crusade of the faithful may seem to meet with many reverses, but let us not grow weary in well doing. A remnant shall always survive and the torch of a living faith be transmitted to those who shall come after.

"Be of good cheer! The Lord of Hosts is with us. The God of Jacob is our Refuge."

IS THE CHURCH FAILING?

By WM. F. QUILLIAN

IN a recent issue of the Christian Herald, Dr. Herman Carl Weber, New York, editor of the Yearbook of the American Churches, presents most interesting statistics covering the past sixty years of Church growth and development in the United States. He points out the fact that in 1880 only 19.9% of the population were Church members. By 1937 the number had increased to 59%. Since 1878 membership in the Churches has increased 282% while the population has increased only 169%. Last year 754,138 members, or more than three quarters of a million, were added to the Churches.

The total Protestant membership is 31,530,275; the Roman Catholic 15,492,016; the Jewish 2,930,332. When it is considered that in the United States there are twenty-four million children under the age of ten, we are profoundly impressed with the fact that 60% of our population of thirteen years and up are regular members of some Church. There are two hundred and forty-six thousand meeting places and it is carefully estimated that twenty million people go to Church at least once a week. In these statistics all bodies having fifty thousand or more members are included. These constitute 97.5% of the Church members of the nation. Dr. Elmer Clark in his book, "The Small Sects in America," points out the fact that in America there are approximately 175 smaller sects whose total membership is less than a million five hundred thousand.

In 1878 the Methodist Episcopal Church, South, had a total membership of 832,189. This year the membership of our Church is 2,822,516. During this same period the Methodist Episcopal Church has increased from 1,755,018 to 4,364,342 and the Methodist Protestant Church from 135,000 to 198,780. Methodism as a whole has increased from 3,574,485 to 9,109,359. The Methodist Episcopal Church, South, shows the largest increase of any branch of Methodism and the fifth largest among the denominations of America.

We do not emphasize these statistics in order that we may boast of a worthwhile achievement. We are not unmindful of the many discouraging factors in the work of the Church. However, when we take the long view there is ground for genuine encouragement and with a United Methodism we should go forward in a great evangelistic program which will reclaim the careless and indifferent and enlist multiplied thousands of those who have never accepted Christ and entered the fellowship of the Church. United Methodism on the march under the leadership of the Great Captain of our salvation, must go forward to the conquest of the world.

MY experience through life has convinced me that, while moderation and temperance are commendable and beneficial, abstinence from spirituous liquors is the best safeguard to morals and health.—Robert E. Lee.

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Personal and Other Items

REV. F. E. DODSON, our pastor at Marianna, writes: "We have been cordially received and are delighted to be here."

REV. PORTER WEAVER, pastor of Gravette-Decatur Charge, writes: "Work is starting well. We have been received 100%."

REV. W. C. LEWIS, recently appointed to Doddridge Charge, reports that he has been graciously received and is happy in his work.

THE GODLESS ASSOCIATION in Russia recently had 456 Bibles burnt in the court of the OGPU in Omsk, while "The Internationale" was sung.

THE liquor traffic is an unspeakable curse! It out-slays pestilence; it out-starves famine; it out-butchers war; it out-damns hell.—W. G. Calderwood.

OUR readers will do us a special favor if they will examine their address label, and, if they find that they are in arrears, will remit in payment for another year.

IT is only imperfection that complains of what is imperfect. The more perfect we are, the more gentle and quiet we become toward the defects of others.—Fenelon.

PRESIDING ELDER FRED R. HARRISON announces that, by an exchange of appointments, Rev. C. D. Meux goes to Pullman Heights, Hot Springs, and Rev. I. A. Love to Glenwood-Rosboro.

"GEORGE OF THE PARSONAGE," by Mrs. Susie M. Millar, would make a fine Christmas present for the youngsters. It is beautifully bound, and the price is only 50 cents. Order of the ARKANSAS METHODIST.

THE NATIONAL CONVENTION of the Anti-Saloon League will meet in Columbus, Ohio, Dec. 15-18, with a fine program. This editor, who is a member of the Executive Committee of the National Board, had hoped to go; but for many reasons now finds it impracticable. He regrets this, as his associations with this body have been unusually fine and interesting.

REV. OTTO W. TEAGUE, the new pastor at Fairview, Texarkana, writes: "We have been most graciously received. Had a great day Sunday with five additions to the church. I find a most loyal membership."

REV. ALVA C. ROGERS, pastor of Murfreesboro charge writes: "We are about settled down to work in this fine town. We are delighted with the outlook. Want to begin our drive for THE METHODIST at once."

BISHOP CHAS. C. SELECMAN announces that after Jan. 1 his address will be 1901 N. Douglas St., Oklahoma City. Until that date he would appreciate receiving mail, as heretofore, at Southern Methodist University.

REV. GEORGE WENDELL PYLES, the new Presiding Elder of Searcy District, writes: "Am busy making first round of quarterly conferences. Will have held all by the 19th of this month. The year's work begins hopefully."

OUACHITA COLLEGE, the Baptist college for Arkansas, has this semester enrolled 92 ministerial students and expects more than 100 during the year. Some 40 Ouachita graduates are now enrolled in Baptist theological seminaries.

REV. W. R. BOYD, new pastor at Ashdown, called Monday while passing through the city. He is getting a good start and is delighted with these fine people, the town and the church. He expects to have his usual 100% list of subscriptions.

REV. J. L. HOOVER, writing from his new charge, Camden, says: "These fine folk have been very cordial in their reception of Mrs. Hoover and me. We are full of hope and faith for a great year's service in the things of the Kingdom."

REV. O. L. COLE, transferred to North Arkansas Conference and appointed to First Church, Newport, writes: "We have had a wonderful reception. Received three new members by certificate Sunday. The spirit of the people is fine and the outlook is propitious."

A CHRISTMAS PRESENT that will be appreciated is a year's subscription to the ARKANSAS METHODIST for a friend or absent member of the family. The news of the old home church will be enjoyed. Think of this, readers who have kin or friends who are not now receiving the paper.

REV. W. NEILL HART, the new presiding elder of Pine Bluff District, whose boyhood home was Pine Bluff, writes: "Mrs. Hart and I are satisfactorily settled and are hard at work trying to learn the situation in the District and get the program under way. It is good to be back home again."

A CERTAIN Presiding Elder writes: "At this time I have depended more largely on the ARKANSAS METHODIST than ever before. The issue carrying the Minutes of our recent Conference was a great help to me in getting ready for our District Stewards' meeting, and in making other plans. You may count on me to do my best in putting the ARKANSAS METHODIST in the homes of Methodists of my District."

REV. CLEM BAKER, Executive Secretary of the Board of Christian Education of Little Rock Conference, at the meeting of the Educational Council of our Church at Nashville last week, was elected President of the Local Church Section of the Council. This distinguished honor comes to Bro. Baker because of his long and successful experience as Executive Secretary of Little Rock Conference. He has held this position since 1915, and is thus the senior secretary of our denomination.

REV. J. L. Dedman, P. E., of Helena District, writes: "We have been received with cordiality by pastors and laymen over the District. This is a great Conference and the Helena District offers a challenging opportunity. It is well manned and has profited by the leadership of Rev. A. W. Martin. We left many friends and a great church in Hot Springs, but find great churches here and many new friends. We do not feel that we have left our preacher friends of the Little Rock Conference for the reason that we are still in Arkansas and the two Conferences have so much in common."

REV. R. C. MOREHEAD, who took the superannuate relation at the last session of North Arkansas Conference, has been under the care of a specialist in a New Orleans hospital; but is reported as improving and hopes to be out in a short time. So reports Mrs. Morehead from Long Beach, Miss.

REV. A. H. DuLaney, writes: "We have been given a hearty welcome on our second year on Perry-Houston Charge—two generous poundings from Perry and Perryville. We have here a fine loyal people who love the church and its services and are ready to contribute to its ongoing. The salary will be in advance of last year."

CONFERENCE ON EVANGELISM

A CONFERENCE ON EVANGELISM for North Arkansas and Little Rock Conferences will be held at First Church, Little Rock, on Friday, Dec. 16, from 10 a. m. to 2:00 p. m. Between 10:30 and 11:30 Dr. Harry Denman will discuss and explain the organization for Evangelism and its place with the Commission, Presiding Elders and other invited leaders. Between 11:30 and 12:30 there will be a public meeting at which Bishop Selecman will speak. Before this meeting Bishop Selecman will be in North Carolina, Georgia, Virginia, W. Virginia, Kentucky, and at Memphis, Dec. 15.

ANALYSIS OF TEMPERANCE SITUATION

WE gladly give space to this careful analysis of the vote on Act No. 1, as prepared by Superintendent J. H. Glass.

In the recent campaign to enact a fair local option law the temperance people of the state had everything to gain and nothing to lose. If we had won, that much would have been added as a protection to the people against the location of objectionable places of sale of liquor. The bill was not enacted, but we retain all the laws we had, with the full privilege to use them. Under the present law we have ten counties and thirty-five towns and townships where liquor stores have been voted out. The people can, and should, continue to initiate local option elections under the present law.

Although Act No. 1 failed of passage by 15,263 votes, the advocates of liquor are not feeling very comfortable over their victory. The leading wet paper in the state, three days after the election, warned the liquor dealers that they would lose their business in ten years. It stated that the Anti-Saloon League, reborn, is a lusty infant and able to make loud protests.

It is probable that the liquor forces came near polling their strength in the recent election. They had a strong organization in the state. There are in the state 4,147 retail liquor dealers and 109 wholesale dealers. These liquor dealers are in almost every community. They were well organized and all, with their friends, were active in the campaign. Besides, ample contributions were made for the purpose of newspaper advertising and distribution of literature. Evidently they were able to persuade their friends to go to the polls and vote.

In the election there were 11,363 who voted for Governor who did not vote on Act No. 1. In addition to that, there were 198,877 who had paid poll tax who did not vote on any question. This makes a total of 210,236 people in the state who had poll tax receipts who did not vote on Act No. 1. We do not claim that all these would have voted for the Act, but we do believe that the 71,000 votes cast by the advocates of liquor is practically the liquor strength in Arkansas. It is probable that many people who are really dry in sentiment were induced to vote against Act No. 1, by the false propaganda of the liquor dealers.

CIRCULATION REPORT

SINCE last report the following subscriptions have been received: Bauxite, S. K. Burnett, 1; Fordyce, J. M. Workman, (before leaving), by Mrs. E. S. Spraggins, 24; Kensett, R. E. Wilson, by J. H. Wiseman, 3; Melbourne, R. A. Robertson, 6. Appreciation is due for this work. New 100% Clubs should be formed early so that our people may have the interesting news of the new year. Circulation letters will be mailed to pastors and lay leaders within the coming week.

The Freedom of the Pulpit

Statement Adopted by the Bishops of the Methodist Episcopal Church at Their Semiannual Meeting Last Week in Atlantic City, N. J.

The freedom of the Protestant pulpit is endangered by dictatorships. Dictatorships destroy democracy, decapitate opposition, and demand conformity. The civil liberties of democracy must be preserved if the freedom of the Protestant pulpit is to be retained. Freedom of press, speech, assemblage, and pulpit, won after a thousand-year struggle for political liberty, are lost at once when dictatorship supplants democracy.

If a prophetic pulpit is dependent upon democracy for the freedom essential to its proper functioning, it is equally true that democracy is dependent upon prophetic preaching for the inculcation of those ideals that are essential to the continuance of democracy. It is to religion that democracy must turn for those overmastering ideals that will insure that men granted freedom will not abuse it.

The Methodist preacher has been protected by a democratic ecclesiastical government, and because he has been guaranteed freedom, the church has become an increasingly powerful force in teaching the ethical principles of conduct upon which permanent social organization rests. Methodism, likewise, has been a voice of judgment condemning social and individual sin. This freedom has enabled the preachers of Methodism to herald a new day wherein the ideals of Jesus are to be translated into the actualities of the common life.

This liberty is challenged in many lands and destroyed in some. Methodism proposes to defend itself from every attempt to silence its preachers, whether the attempt be made by forces who regard religion as the tool of reaction, or those who declare religion to be revolutionary. Methodism espouses no economic system. It seeks to preach the religion of Jesus Christ. It possesses and will struggle to retain the freedom to preach that religion. When paganism lifts its voice, be it in the concept of the totalitarian state that would subordinate religion to politics, in economic theories grounded in the doctrine of class struggle and justifying violent methods to attain power in economic practices that subordinate men to machines, or in racial theories that deny brotherhood, Methodism is determined to preach a gospel that insists that all men are brothers and children of one Father, to whom final loyalty is due. Citizens who have inherited the privileges of liberty will do well to defend the civil liberties that make a free pulpit possible.

A word of earnest exhortation is needed. Methodist preachers, rightly protected in their privilege of preaching God's Word, will do well to remember that the monotonous reiteration of a single proposal for social reform or a particular religious doctrine, to the exclusion of a vast part of the Christian message, is likely to create an opposition upon the part of their hearers that is not a challenge to a free pulpit, but a protest against an inadequate and a partial gospel. There are those whose combative dispositions and arrogant presentation of social ideals and theological doctrines, no matter how worthy, alienate the masses of Methodism. This alienation is often the fault of the preacher who forgets pedagogy, fails to reveal in his person the cooperative spirit he demands for society, and lacks that winsomeness that drew men to the Master until at last the common people heard Him gladly. Not a few preachers, possessed of the martyr complex, believes themselves persecuted and unprotected, when as a matter of fact the issue is not one of a free pulpit but of an unwise pulpiteer.

With full recognition of the frailties of human beings, and with full emphasis upon the need of presenting the whole message of the Christ to our people, it is apparent that certain forces are abroad that would restrict the preaching of the gospel of Christ to those platitudes that forever evade the fundamental issues of righteousness and justice. Once again Methodist preachers feel the pressure of the liquor traffic in its sinister demand that it be left alone. Promoters of gambling would silence preachers by subtle bribes, whereby a percentage of their gain is given to charity. In certain sections Methodist preachers have been intimidated by those who seek to serve Mammon weekdays and worship God Sundays. Reactionary forces strive to discredit our ministers by labeling them "red," and revolutionaries seek to destroy conservatives by labeling them "Fascists." In some states the totalitarian philosophy incarnate in forces of law and order has silenced some preachers. Methodism refuses to sacrifice its freedom of preaching. Whether the demand comes from those who profiteer in the sale of debauching liquors, from those who refuse to build an economic order in accord with the social ideals of Christ, or from the pagan state that denies the right of man's final loyalty in the realm of conscience being to God, no matter whence these attempts to shackle the Methodist preacher, Methodism proposes to resist. It fights to the end that free preachers, occupying a free pulpit, preaching to free laymen in a free land, may proclaim the freeing truth of the religion of Jesus. Methodism is determined not to allow the intimidation of the clergy. It calls upon laymen, whose freedom is equally involved, to join with its preachers in maintaining this freedom in the presence of social systems that deny it, so that our people may progress steadily and surely, and above all peacefully, towards a society worthy of the term, "The Kingdom of God."

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Nazi-ism Versus Civilization

By DR. CHARLES. STELZLE, Executive Director, Good Neighbor League

It is one of the shocking things in this topsy-turvy world to awake to the fact that among certain kinds of people there is a mere crust between civilization and savagery. This has been demonstrated in the action of the Nazis in their treatment of helpless people within the German Reich, and which treatens to extend to many other countries.

Their brutality has transcended the acts of pre-civilization pagans. The amazing thing is that this has been done by those who regard themselves as "super-men," at a time when the pity of the civilized world has been increasingly stirred in behalf of all oppressed and depressed peoples.

We thought we were getting somewhere in our progress toward human kindness and tender mercy. Then suddenly we discover that the beast has torn loose, tearing and devouring, and wallowing in the blood of human beings.

He began with the Jews. They were the most helpless, and therefore the easiest to destroy. Then he attacked the Catholics because they dared proclaim that they had souls of their own. The Protestants came next. They would not bow down to the pagans who had set themselves up to be gods.

And now the brutal war is on, on all fronts, nothing barred. Anything goes, while the rest of the world stands aghast. The victims haven't even the chance that was given to men during the World War, for then the contestants on both sides had weapons which they might use in self-defense.

But now! Crippled old women are prodded by beastly 'storm troopers," made to crawl on hands and knees through muck and slush to their final destruction. Little children are brutally beaten and marred for life,

and men are driven to suicide through the brutality of these Nazi "heroes.'

Meanwhile the rest of the world seems to stand helpless. The Democracies are like sheep in the presence of a "Dictator Wolf." It is a question as to how long this situation can continue. It seems inevitable that somewhere something must break out which will destroy this monstrous creation of a disordered mind.

If there is still justice in the world, if there is a Force powerful enough to subdue even this incarnation of the Beast, then there is hope for civilization. Of this we may be sure: It will require the united efforts of Protestant, Catholic and Jew, the protests of Labor, and the rising wrath of all right-thinking people everywhere.

THE AGE LIMIT OF A PREACHER

We have come to a day in the history of our church when there is evident, a growing demand for young men in the pastorate. When the Annual Conference has made an assignment of pastors to their new charges, even before many of them reach their new work, some one inquires, "What is his age?"

As a rule, if young preachers go into the pastorate well equipped for the work they are to do, there is no occasion that they should ever fall into the rank of the "undesirables." Physical disability and infirmity ought to be the limit for cessation of labor and no other.

In the midst of a rich field of new information with all of its resources, such as we now have, there is every incentive for the accumulation of knowledge and equipment that should keep one alert and abreast of his times.

It may be said, without successful challenge, that any pastor who suffers himself to get out of touch with his young church life will soon begin to face an inroad of premature age as a pastor.

Not only should a pastor hold and maintain a place of leadership among his young people, but his area of mental and spiritual activity must also enable him to "feed the sheep." They get hungry for fresh pasturage as well as the lambs.

It is not difficult for one with alert mental activity to detect any deficiency of due preparation in the matter of sermon building, when it is manifest in the delivery of the message, whether it be by the pastor, or by some other.

With our free access to books for the asking, and other good literature, it is inexcusable that any pastor should go into his pulpit without a real message of truth for his people.

It was a matter of some astonishment to me, when, some time ago, a statement appeared in the Christian Advocate that not half of the preachers in our Conference read this great publication. It does not appear quite consistent to hear a pastor urge his official board and his parishioners to read our own church literature when he, himself, does not take nor read such an important part of it at the Christian Advocate. If I had a pastor who did not take and read this great paper, it would not take me long to discover it, for the reason that some of the contents of the paper would occasionally appear in his sermons.

The failure to build new sermons has a tendency toward premature pastoral age. Some of the first presiding elders I recall were on the district from three to four years, and the sermons they preached were, to my mind, great messages. Of course they were.

Then these holy men were called to other parts of the field and preached here and there.

Twenty years passed and they came again as presiding elders on the district. They preached the same sermons I had heard them preach twenty years before. I thought it rather singular that they did this, but in my reasoning on the matter, I reached the conclusion that maybe they had not made a new sermon in twenty years!

"Let us have a young man," is a frequent request now from our laity. "Old men for counsel, and young men for war," may not fully parallel our present situation, but there is always safety in sound wisdom and eperience.

It may be said in conclusion, that arbitrarily pushing aside our older pastors with their ripe experience does not appear to be an altogether wise policy.

If we proceed to discount their ability and labors, and so, take them out of the active ministry, may there not be a probability that we will soon be loading the ranks of our superannuate preachers, until that may become a graver problem than it now is?—G. N. Cannon.

Youth Replies

—by—

SUSIE McKINNON MILLAR

"So nigh is grandeur to our dust,
So nigh is God to man,
When Duty whispers low, thou must,
The youth replies, I can!"
—Emerson.

CHAPTER XII

The lunch hour was not the gay occasion Katherine had counted on. Mason and John were as full of banter as usual; but, try as they would, they could not arouse either girl from the meditative mood into which each had fallen.

"Wake up, Katherine," cried John. "Don't fade out on us just because Phillip didn't come. There'll be another day if you'll just hold everything."

"Yes," added Mason, "and this is a good time for us to get in some fast work. You might look at us for a change and see what swell fellows we really are. You never see us if Phillip is around. And we really are worth looking at."

"I'll say you are," agreed Katherine. "But don't mind me today. I'm low in my mind. I'm sunk. None of my plans are working out right."

"But," cried Mason, "what's the matter with Rose? She's lost to the world. Is she sunk, too?"

"On the contrary," declared Rose, "I'm up among the stars, perhaps just a little lost in the clouds."

"With your voice you're a star among stars," exclaimed John. "But come on back to earth and let's take a turn to this music then get out and drive while this glorious day lasts. Come, Rose; let's get going. Mason, you and Katherine haven't lost your taste and skill yet have you? Or are you too old and stiff?"

"Not too old yet," said Katherine, "just not in the mood for merry-making. I'll take just one turn with Mason; then out we go. We'll drive for a while. I need air to get rid of this fog I'm in. I'll take Mason with me, and, John, you take Rose. But don't let her make a monkey out of you, and whatever you do, be sure to get her to my house before six. We're having out-of-town guests for dinner, and Granddad is counting on Rose singing for him. Don't let her escape. She's planning just that very trick. I'm stopping her if I can."

"We'll get that notion out of her pretty head or die trying," offered Mason.

"We'll do our best," agreed John. "Summer's the season for roses and we don't intend to be frisked out of our Rose."

While his young friends drove through the bright sunny afternoon, Phillip was having a new, heart-warming experience at the District Conference. His pastor and presiding elder recommended him to the Conference, and commended him for dedicating his life to the Master's service while he was yet young. One wise old member of the Conference advised him to dedicate himself to the Master's service, but to wait a few years before being licensed to preach. But the Conference licensed him and arranged for him to take charge of a circuit as soon as he was graduated from Junior College. In the eagerness of his youth and inexperience, he agreed to take the work and said he could be ready to begin the week following his graduation.

When he reported back to school, he found himself in a difficult situation. His Bible teacher thoroughly disapproved of his action and declared his intention of preventing his graduation. Phillip offered to make up his work, but was refused the opportunity until the president insisted that Phillip was entitled to graduate without further requirements and that since he himself had given Phillip permission to absent himself from class, there should be no punishment inflicted. After a heated session, therefore, Phillip won his right to finish with his class. The unexpected hostility of his teacher was a new experience for him, but his sincere effort to overcome this gave him added strength to meet the many difficulties that began almost at once to spring up on every hand.

When Rose left to take up her new work, Katherine turned all of her energy toward winning Phillip from his purpose. Failing in this, she began to do all she could to hurt him. She took a special delight in leading Mason and John into all sorts of wild escapades and saw to it that Phillip had no chance to talk with them alone or influence them to take the upward path, which they had been so nearly persuaded to do. This grieved Phillip deeply, but in no way turned him from his course.

He went on to his new work and found it all disorganized because of the evil character and conduct of the former preacher in charge. His presiding elder, not realizing Phillip's youth and inexperience, failed to give him the guidance and support that he needed. Gossip and local feuds met him on every hand. Such atmosphere was enough to baffle an older and wiser head than Phillip's; but his youth, his friendliness, his evident sincerity and singleness of purpose did much to bring harmony back to the church and a deeper spiritual life to its members.

When Conference met in the fall, Phillip was able to turn the charge over to the presiding elder in better shape than it had been for many years. "Beginner's luck," the Bishop said. "We don't want too much green stuff in the Conference." This hurt Phillip very seriously, but did not shatter his determination to preach. When one of the presiding elders had trouble finding a preacher to take charge of a large but very poor circuit out from a town where one of the state's teachers colleges was located, Phillip took over the work with the understanding that he be allowed to complete his college course while devoting his week-ends to the circuit. This left him very little time for recreation or extra-curricular activities.

Two years of this gave him his bachelor's degree, a fair record as a circuit preacher, and physical exhaustion. In the fall he was admitted to the Conference and transferred to a Western Conference where his presiding elder and bishop hoped that he might regain his strength.

Before going West he made a brief visit to his Aunt Margaret. There Katherine tried again to turn him from his purpose. Her grandfather had died that spring and Katherine was in full charge of her estate and very appealing in her sadness and loneliness.

"Phillip," she said, "I'll make you my business manager. The work won't be heavy because I'll attend to most of it myself. I need you to help though, just terribly."

"No, Katherine, I'm no business man," said Phillip. "You're a lot better at that than I am. You don't need me or anybody else."

"But, Phillip, I do," she insisted. "I need you. Oh, why are you so stupid? You force me to say it. I love you terribly, Phillip. Marry me, and we'll travel everywhere; and you'll soon be well and strong again. Everything I have will be yours. You have nothing to lose and everything to gain. No, don't shake your head at me. I'm not so awful. Don't you think you could learn to love me if you tried, Phillip?"

Phillip shook his head sadly. "I do love you, Katherine, as a very dear friend. But you don't know what you are asking. You deserve a better man than I, one who could share the life you wish to lead. I couldn't follow the course you've planned any more than you could share my life of poverty and service."

"But, Phillip, don't you see," she persisted, "what increased possibilities of service you'd have with all this money at your disposal. Why, you could hire two workers to take your place. Don't you see? You have nothing to lose and everything to gain."

"No, Katherine," urged Phillip, "don't tempt me, my dear. Don't you see how it is with me? 'What shall it profit a man if he gain the whole world and lose his own soul? My dear, my dear, don't you see that I must be true to my purpose?"

"Oh, Phillip," cried Katherine, as she turned and left him, "you're breaking my heart. This is goodbye, I'll not see you again before you leave. Some day maybe you'll change your mind. I'll still be waiting for you."

(To be continued)

Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

AN EXPLANATION

If names are misspelled and other items "messed up," it is because some of our correspondents use such mysterious symbols in writing that our editor and even the highly intelligent printer cannot successfully decode them. Much trouble would be avoided and misunderstanding prevented if correspondents would either use a typewriter or write in a hand that can be read by the uninitiated.—The Editor.

CARTHAGE AUXILIARY

The Society met in an all-day meeting in the home of Mrs. Paul Wylie Dec. 1. Pot-luck dinner was served. The day was spent quilting. At 2:30 the Society met in a business meeting. First was the Mission Study, Romans 11, led by Mrs. J. W. Crowder. The president, Mrs. L. F. Griffin, took charge.

It was voted to get subscriptions to Holland's Magazine. Plans were made for the bazaar and chicken dinner and the time set for Dec. 17. The next meeting will be in the home of Mrs. C. C. Cox.

Mrs. J. W. Crowder was elected president; Mrs. R. H. Banks, vice-president; Mrs. Paul Wylie, secretary; Mrs. C. C. Cox, corresponding secretary and treasurer; Publicity Supt., Miss Hanna Wylie; Social Service Supt., Mrs. Bud Walker; Voice Agent, Mrs. Lewis Sims; Supt. of Mission Study, Mrs. Walsh; Supt. of Supplies, Mrs. R. J. Nutt.

Our Society has done good work lately. We quilted 13 quilts, using a day each week. Now we will postpone our quiltings until after Christmas. We hope the next year will be our best. We hope that our Society may cooperate in such a way with our new pastor, Brother Walsh, that we may be a help to him and he will be a help to us.—Miss Hanna Wylie, Publicity Supt.

MORRILTON AUXILIARY

On November 21 the Morrilton Society celebrated the sixtieth anniversary. Mrs. Garland Dowdle, the president, told of the anniversary and introduced Mrs. C. C. Burrow, only surviving charter member. Mrs. Burrow gave a brief history of the birth of the Morrilton

Society, organized by Mrs. Sally Reid, mother of the late Congressman Charles Reid. Mrs. Burrow was presented with a beautiful chrysanthemum.

Any descendants of charter members were asked to come forward and Mrs. T. A. Dowdle came to represent her mother, Mrs. W. W. Garland and her mother-in-law, Mrs. R. A. Dowdle. She also was presented with flowers.

A call was made for members who had belonged to the Society 25 years, or longer. Many went forward and each was presented with a flower.

Mrs. W. O. Massey gave a brief talk and presided over the cutting of the cake, which was covered with white candles and surrounded by yellow chrysanthemums.

The meeting closed with the Mizpah benediction.—Reporter.

OFFICERS TRAINING DAY AT JONESBORO FIRST CHURCH

Officers Training Day for Jonesboro District was held at the First Church, Jonesboro, Dec. 1, with Mrs. A. P. Patton, District secretary presiding, assisted by Mrs. Pewett, Conference president, Mrs. B. E. Snetser, Conference secretary, Mrs. Peter Kittel, Conference superintendent of Bible and Mission Study, and Mrs. H. E. Pearce, District secretary of Batesville District. Eighty members, representing 18 Auxiliaries, were present. Several visitors and new members were introduced. Mrs. E. W. Potter was in charge of the devotional, using Thanksgiving as her theme. Various officers' groups met privately for special instructions in their duties. The afternoon session opened with prayer by Mrs. E. K. Sewell. All Conference officers spoke briefly, after which the time was given to a general discussion of the standing of the Auxiliaries. The meeting was concluded with a devotional by Rev. A. W. Martin, pastor of First Church, and the benediction was pronounced by Rev. M. A. Graves. Since we had some Conference officers with us, great benefits were derived from this enthusiastic meeting.—Mrs. J. E. James, Supt. of Pubilcity.

ZONE MEETING AT HARRISBURG

Zone 3 of Helena District met at Harrisburg Nov. 30. Wynne, Earle, Parkin, Weiner, Cherry Valley, Harrisburg and Vanndale were represented with 55 present.

Mrs. F. B. Porter of Earle, Zone Chairman, was in charge.

Devotional by Rev. J. J. Decker. Subject, "Christianity In Action."

Prayer by Bro. Spicer of Wynne.

Each Society gave a report of work done and plans for next year.

Mrs. Graham of Tuckerman gave a talk on Spiritual Life group. Miss Marie Holmstedt talked on reports sent in to her each quarter; the needs of the District parsonage.

The Harrisburg ladies served luncheon in the home of Mrs. Gant. Talks were made by several ladies.

Afternoon program started with Prayer Retreat conducted by Mrs. Graham. Mrs. Weaver and Mrs. Smith made talks. At two o'clock our regular program was given:

Duet, "Pilgrim's Journey"—Green Sisters of Harrisburg.

Violin Solo, Swan Song; Wagner, by Hazel Hall.

Mrs. F. B. Porter was re-elected chairman; Mrs. J. J. Decker, Spiritual Life leader, and Mrs. E. E. Turner, Secretary.

Report of Hospitality committee, Mrs. H. K. Barwick, Wynne; Mrs. M. G. Aldridge, Earle; and Mrs. J. D. Hare, Wynne.

Decided to meet March 24 at Cherry Valley with Parkin in charge of program.—Mrs. E. E. Turner, Secretary.

VANNDALE AUXILIARY

The Society met in an all-day Prayer Retreat Thursday in the home of Mrs. Elsworth Turner, with Miss Charline Sigman, leader for the morning.

Scripture lesson by Miss Sigman.

Prayer by Mrs. Elsworth Turner.

Mission topic: "Foreign Work," by Mrs. Elsworth Turner Mrs. A. L. Riggs and Mrs. Leon Hare.

Talk: "Is There An Answer to Prayer," by Mrs. H. L. Lessenberry.

Experiences of answered prayer were given.

Reading by Mrs. Frances Jones.

A delicious pot-luck lunch was served.

Mrs. H. K. Gardner was leader for the afternoon.

Scripture lesson by Mrs. Gardner.

Topic: "Home Mission Work," by Mrs. Frances Jones and Mrs. Gordon Pace.

Mrs. Elsworth Turner read a poem by Kagawa.

Closing prayer by Mrs. Riggs.

At their annual election the following oficers were elected: President, Mrs. Elsworth Turner; Vice-President, Mrs. W. F. Gardner; Recording Secretary, Mrs. Edna Talbert; Corresponding Secretary, Mrs. Frances Jones; Conference Treasurer, Mrs. H. K. Garner; Local Treasurer, Mrs. Corrine Lessenbery; Secretary of Children's Work, Mrs. Leon Hare; Supt. of Suplies, Mrs. Faye Bledsoe; Supt. of Study, Mrs. J. L. Griffin; Supt. of Publicity, Mrs. A. L. Riggs; Agent for World Outlook, Mrs. T. D. Hare; Chairman of Finance, Miss Charline Sigman. —Mrs. A. L. Riggs, Supt. Publicity.

OPPELO AUXILIARY

The Oppelo Society met at the church Friday at 2:00 to elect officers.

Mrs. Darrell Wear, president, read Psalm 1:1-6. Mrs. A. E. Goode led in prayer.

The following officers were elected: President, Mrs. Darrell Wear; Vice-President, Mrs. Jas. T. Moore; Cor. Sec'y, Mrs. A. E. Goode; Recording Sec'y, Mrs. Othel Gentry; Treasurer, Mrs. O. A. Wear; Sec'y of Young Woman's Group, Mrs. Lois Clayton; Supt. Christian Social Relations, Mrs. C. G. Young; Supt. of World Outlook, Mrs. Kenneth Cody; Supt. of Study, Mrs. George Redman; Supt. of Local Work, Mrs. Ethel Brown; Supt. of Supplies, Mrs. Roy Kelso; Supt. of Publicity, Eva Mae Hayre; Supt. of Children's Work, Mrs. Hazel Brown; Supt. of Baby Specials, Mrs. Jim Burton; Supt. of Spiritual Life Group, Mrs. L. Sadler; Pianist, Mrs. Garland Conatser; Supt. of Publicity, Mrs. Jas. T. Moore.

Christian Education

REPORT ON THE METHODIST CHURCH SCHOOL MEMBERSHIP CAMPAIGN

I am enclosing the final report on the church school membership campaign. You will note that the total increase is 125,183, the total decrease 14 (Illinois) leaving a net increase of 125,169. In my judgment this will be reduced by approximately 5,000 when we are able to check with the Conference Journals. I am quite certain however that the net increase for the year will remain at least 120,000.

So far as our records show we haven't had as large an increase in church school enrollment since Dr. Chappell's report to the General Conference of 1922 when he reported a gain of 354,000 for 1921 over 1920. It was the interpretation of those in charge of our work at that time that this gain was in picking up the losses which occurred in the church school enrollment during the world war. At any rate, this is the largest increase we have had in our church in the past 17 years. Nothing like it has happened in any other denomination in this country within the past decade or more.

Conference	Goals	Increase
Alabama	750	2,092
Arizona	397	132
Baltimore	.....	5,341
Central Texas	1,383	2,969
Florida	312	2,053
Holston	3,085	12,620
Illinois	195	*14
Kentucky	1,413	1,016
Little Rock	3,252	4,363
Louisiana	.....	2,136
Louisville	393	3,565
Memphis	1,456	4,122
Mississippi	800	3,036
Missouri	.....	1,519
New Mexico	1,735	2,434
North Alabama	930	5,640
North Arkansas	3,892	5,900
North Carolina	1,420	4,758
North Georgia	2,395	5,153
North Mississippi	750	944
North Texas	550	3,581
Northwest	311	232
Northwest Texas	.....	1,647
Oklahoma	800	3,113
Pacific	815	1,566
St. Louis	1,267	2,229
South Carolina	2,698	2,380
South Georgia	2,143	3,193
Southwest Missouri	200	964
Tennessee	565	6,500
Texas	8,206	7,527
Texas-Mexican	270	444
Upper South Carolina	4,536	2,892
Virginia	.....	3,004
Western Mexican	353	132
West Texas	.....	1,705
W. North Carolina	2,010	9,185
Western Virginia	2,251	5,169
Total	51,533	125,183

* Decrease.

To All Those Who Have Helped to Make This Result Possible: Our Bishops, our Conference organs, Executive Secretaries and other Conference officers, presiding elders pastors and officers and teachers in the Church Schools, we extend our grateful thanks. We expect to repeat this record again next year and we are counting upon your unswerving cooperation.—John Q. Schisler.

HAPPENINGS AT HENDRIX COLLEGE

"I see Bishop W. C. Martin of Los Angeles in the congregation," said Rev. Sam B. Wiggins at his church service Sunday morning, "and without consulting him I'm going to announce that he will preach here tonight. Tell your friends!" Bishop Martin, en route home from the Methodist unification meeting in Nashville, Tenn., had stopped in Conway for a day's visit with his son, Donald Martin, a sophomore at Hendrix College. At the evening service a crowded church greeted the Bishop, many of them old friends of his student days at Hendrix (1914-1918), and he inspired them all with a stirring and cheering sermon on "A Kingdom That Cannot Be Shaken."

Rev. Charles Franklin, of Conway, spoke at chapel Thursday. He illustrated his address with beautifully colored stereopticon slides, picturing interesting places in Palestine. After showing the "Wailing Wall' in Jerusalem, he said: "I never expected to see the day when the Jews, whose history has been so full of weeping, would again suffer such barbarous, inhuman, demoniac treatment as they are receiving in Germany today." And he made an impassioned plea that Jews be treated more justly.

Dr. J. E. Sanders, professor of education, was guest speaker for the public forum in Little Rock last week. Discussing the National Emergency Council's recent report on economic conditions in the South, he said that the root of the problem in Arkansas is "there are too many farmers per acre" and the school system is inadequate, Arkansas spends less per pupil, in proportion to income, than any state in the Union. Remedying these two defects will help to solve the economic problem," he said.

Professor D. R. Robertson, instructor of violin and director of the Hendrix Orchestra, attended the music supervisors' clinic at the University of Missouri December 1-3. At the clinic Mr. Robertson conducted a 75-piece orchestra composed of music supervisors and a 100-piece orchestra of high school students.

Coach Ivan H. Grove, athletic director, was guest speaker at the Batesville High School football banquet Friday night. The Batesville team, of which Morton Hutto, a graduate of Hendrix, is coach, has had a very successful season, winning seven of nine contests. Coach Grove will be guest speaker for the football banquet of the Morrilton High School Tuesday night.

Mr. Percy Goyne, Hendrix Alumni Secretary, was on the 13th annual program of the American Alumni Council, District 4, meeting at the Arlington Hotel in Hot Springs December 1. Speaking on "The Importance of Pre-College Contacts in Making a Loyal Alumnus," he stressed the purpose of college education as 'learning to think' rather than 'thinking of earning,' as many prospects do. The Alumni Council has ten districts with a membership of more than 400. District 4 includes Arkansas, Louisiana, Mississippi and Tennessee.

Dr. R. L. Campbell, professor of English, was the representative of Hendrix College at the inauguration of Dr. M. L. Smith as the fifth president of Millsaps College in Jackson, Miss. The inaugural program included numerous distinguished speakers.

Speaking at chapel assembly Tuesday on the subject "Either . . . Or," Dr. R. L. Campbell discussed dilemmas—the choice of alternatives, neither of which is desirable. "May it not be possible to harmonize the good phases of the inharmonious?" he said, "rather than to choose 'either'." To accomplish much toward a happy life one must have practicality and vision and be able to synthesize the paradoxical," he said.

Miss Myrtle Charles, professor of French, as program leader for the Conway Shakespeare Club meeting Thursday, spoke on international relations, using a quotation from Goethe as her subject, "A mystic bond of brotherhood makes all men one."

The Hendrix Christian Association has began a new series of programs on "Race." The first topic, "The Truth About Racial Differences," was discussed by Coach Grove last week. The Jewish Situation will be discussed at the next meeting.

Members of the Conway Methodist Church choir were entertained with dinner Friday evening by Professor and Mrs. Towner, their director and organist.

The Hendrix Choristers, under the direction of Professor Towner, will present Handel's world-famed oratorio, "The Messiah," Sunday, December 11, at the Methodist Church in Conway. The soloists will be Miss Katherine Gaw, soprano; Dr. Campbell, bass; Professor Homer Hess of Arkansas State Teachers College, tenor. Mrs. Towner will be accompanist.—G. A. Simmons.

ELBERTA UNION

The Elberta Union of the Prescott District met at Nashville Dec. 1.

The program was in charge of Mary Young of Wakefield and was opened by about 100 young voices singing "Faith of Our Fathers." The Scripture was read from Matt. 6:16-24. Bro. Robinson of Washington led in prayer.

Charlotte Ramage of Nashville sang a beautiful special "Without a Song."

Rev. Chas. H. Giessen, District Director of Y. P. work, gave the "Objectives of the Youth's Crusade."

Wallis Calloway, Jr., of Murfreesboro made a most inspiring talk on "What We As Young People Can Do to Carry Out These Objectives."

Bro. Martin, pastor of the Mineral Springs Church, rendered the beautiful number, "The Story That Never Grows Old."

This was followed by a very interesting and helpful talk, "What Adult Leaders Can Do to Aid in the Realization of These Objectives," by Mr. Cazort of Nashville.

The Young People pledged their best services in carrying out the Youth's Crusade by singing the hymn "Ready."

Bro. Alva Rogers, pastor of Murfreesboro church, and Bro. Martin of Mineral Springs made interesting remarks.

Following the serving of pop-corn balls, the Council met in an adjoining room, while games were played by the rest of the group.

This was one of the most inspiring programs rendered by the Union this year. We feel like these young people are going to do a great deal in helping to carry forward the program of the Youth's Crusade.

The Elberta Union will meet at Bingen January 5.—Esther Thompson, Publicity Supt.

JUILLIARD DEAN PLEASED WITH MUSIC AT HENDRIX

"My survey of the Music Department of Hendrix College has been far more interesting to me than I had hoped," was the statement made by Dean Oscar Wagner of the Juilliard School of Music of New York, following an official visit. His visit, made at the invitation of President Reynolds, was for the purpose of observing all phases of the music work and making recommendations for its improvement.

Dean Wagner, an experienced man in such surveys, spent two days visiting classes and hearing rehearsals of musical organizations, getting a comprehensive view of the Department.

The Juilliard Foundation is furnishing two professors in the Hendrix School of Music, Professor David R. Robertson teaching Violin and Theory, and Professor Benjamin Owen teaching Piano and Theory. The New York institution has aided the college in numerous other ways.

One of the needs, especially emphasized by Dean Wagner, is a Fine Arts building, that the various parts of the Music Department may have more adequate quarters.

Before returning, Dean Wagner conferred with Dr. Reynolds on the results of his observations and made several suggestions. The President will see him and go over the matter more fully at a meeting in New York.

"I had expected a certain amount of excellence in the teaching and in the support of music education by President Reynolds, Dean Staples, and the faculty," said the Juilliard official. "Where I had made my mistake was in discounting to a certain extent the reports I had heard before my visit.

"I had thought that these reports reflected a certain amount of loyalty to Hendrix College, which might or might not be justified when I actually saw classes in operation.

"After visiting classes, rehearsals, and offices continually, a certain sense of fairness in me forces me to admit that these complimentary advance reports were plain facts."

Dr. Reynolds, commenting on Dean Wagner's visit, expressed satisfaction. "Dean Wagner said emphatically, when taking leave, "that he was delighted with the general music set-up and was impressed with the great opportunity in Hendrix College for an important musical center. His observations touching points where the college may strengthen its musical set-up are such as can and will be carried out."

STORY OF A RED-HAIRED BOY

Some years ago a New York merchant, who was a Sunday School teacher, was called upon for a speech at a great Sunday School gathering in the West. He told the story of an experience he had with a red-haired boy. This man was the teacher of a class of boys, and one Sunday morning he started from home early to see if he could find some recruits for his class on the way to the church. At the corner of the street he met a barefoot boy, without coat or hat. His hair was fiery red and looked as if it had never been combed. He spoke to the boy and asked him if he would not go with him to Sunday School. "No sir," the boy said sharply. "You ought to go to Sunday School," said the man kindly. "What for?" asked the boy. "We teach boys to be good," said the man. "But I don't want to be good," replied the boy. "Why don't you want to be good?" the man asked. "Because I'm hungry," was the boy's quick reply. The man looked at his watch and saw that it was 9 o'clock, then asked the boy if he had not had breakfast; and he shook his head and said, "No, sir." "Will you eat some breakfast if I get it for you?" asked the man. "I sure will," said the hungry boy. The man took this red-haired boy into a near-by food shop and gave him all he wanted to eat. "Now, will you go with me to Sunday School?" asked the teacher. "Yes, sir; you've been so kind to me, I'll go with you anywhere you say; but let me go tell Aunty up the alley and take her what is left of this breakfast, because she is sick," said the boy.

The Sunday School teacher waited on the street corner, and in a few minutes the boy returned and accompanied him to the Sunday

School. The other boys in the class received him kindly, and he became a regular attendant. He found some of his own play-mates of the street and brought them to the class. This lad of ten years was an orphan living with his old aunt, who was herself in rather destitute circumstances. So, when a lot of boys were sent out west two years later to be placed with farmers, this boy was among the number. For a while the man back in New York heard from the boy, and then lost trace of him. He concluded his story before the Sunday School meeting with the statement that he felt sure his red-haired boy had done well, and that he would always feel glad that he had tried to get hold of such neglected boys and give them a chance.

As he sat down, a tall, fine-looking gentleman with red hair, arose in the meeting and said: "Ladies and gentlemen, I am that red-haired boy, of whom the gentleman has just told you. I have lived in the west for all these years. God has blessed me. My car is here, and after the meeting, I shall be most happy to take this good man to my home, where he will be welcome to stay at long as he pleases. I am superintendent of a Sunday School myself; and I owe just about all that I am to what the good man did for me and what I learned of Jesus Christ in the Sunday School."

Who can measure the results in life and character that come from work done for the red-haired, or black-haired, or tow-headed boys of this land? Of one thing we are certain; there are thousands of such boys in our cities and towns, and even in the country places, who need to be reached and brought into our Sunday Schools. The figures as to the number of boys and girls who never attend any Sunday School or Church would startle the church workers; but we already know enough to arouse us to action. There can be nothing more urgent than that these neglected children be reached and brought to Christ and the Church. For the sake of their own precious lives; for the sake of saving them from lives of poverty or shame or crime; for the sake of our civilization and for the sake of the Kingdom of God, these boys and girls should be sought out eagerly, and lovingly persuaded to come to Sunday School and Church where they can learn about Jesus Christ, the loving Friend and Savior, and about the good life of a Christian. Here is a task to challenge the consecrated energies of Christian workers all over our land.—Alabama Christian Advocate.

The Laymen's Forum

J. L. VERHOEFF, Editor
Address: 1018 Scott St.

It is popular to be decent, in spite of so many things pointing in the other direction.

The other night at a Community Little Theater a play was presented which the critics termed "spicy". The lines calculated to be entertaining ranged from bad to worse and there was but little proof the audience was anything more than tolerant.

Then a line popped out which lacked the lewdness of scores of others and turned out to be a decent wise-crack. It found the audience quickly alert and appreciative.

Another observation: Publicity about the play after the first night told of the "packed houses" and the hearty response given the play. Contrast the publicity with the announcement made by one of the sponsors who between acts called attention to the empty seats and appealed to the group, which half-filled the place, to suggest to their friends that they see the play.

One of the things in which Americans should become adept is to distinguish between news, publicity and propaganda.

Is this propaganda, or news? "The sixty-fifth birthday in Arkansas for those who have worked in trade, commerce and industry since January 1, 1937, means an increasingly larger birthday present from Uncle Sam."

The quotation is from the first paragraph of a "news release" sent out from the Little Rock office of the Federal Social Security Board. One of the daily newspapers used that first paragraph word for word, except "Uncle Sam" was changed to "government."

The feature of the "news item" is to be found in the words **"larger birthday present from Uncle Sam."** It is easy to agree that Uncle Sam is the government, and that in the United States "we the people, are the government." It becomes more difficult to explain the birthday present idea put forth by **the publicist, who wrote the item for the newspapers, and looks to the taxpayers each month for his salary check since he is not an employe of the newspapers, but of the United States government.**

The "present" which workers under the Social Security Act hope to receive at sixty-five is in reality a tax paid by workers and by their employers.

The "news item," stripped of its propaganda by another daily newspaper, appeared in print like this: **"Social Security taxes paid by workers in Arkansas and by their employers are paying bigger returns to employes who reach the retirement age of sixty-five,** according to the manager of the field office in Little Rock for the Social Security Board.

The greatest and noblest pleasure which men can have in this world is to discover new truths; and the next is to shake off old prejudices. —Frederick the Great.

Men are born to succeed, not to fail.—Thoreau.

CHURCH NEWS

EVANGELIST'S NOTICE

I commenced my last meeting of this year Sunday, Dec. 4, at Picher, Okla., with Rev. D. W. Brashear, pastor of the M. E. Church. This will be my second meeting at Picher with the same pastor who is now commencing his tenth year.

We will now commence booking for meetings for 1939 and have open date for January 1. Pastors should write me now for meetings, addressing me at 900 Douglas St., Fayetteville, Ark.—H. C. Hankins, Evangelist.

REV. T. C. CHAMBLISS, EVANGELIST

Rev. T. C. Chambliss, pastor at Marshall for the past two years and long-time faithful and efficient member of the North Arkansas Conference, was appointed Conference Evangelist at the last session of our Annual Conference. He is now living with his family in Searcy.

Brother Chambliss is available to help in meetings anywhere in the Conference. He is a sincere and forceful preacher. His evanglistic work has borne much fruit. He will do you good. For reference he suggests you consult either Rev. E. H. Hook at North Little Rock or Rev. William Sherman at Augusta. I take pleasure in recommending him for this type of work. His address is Searcy.—A. G. Walton.

ARK. METHODIST ORPHANAGE

We have many applications for the admission of children into the Home. In the last hour, we have accepted three children from one family in the North Arkansas Conference and feel, from the recommendations, that they are going to be worth-while and that we will be able to make good citizens of them.

We are very much interested in the coming Christmas Offering. If we do not have an increased contribution over last year, we will be in financial trouble, but I do not believe the Church will permit it.

In my judgment, from experience, if you preachers will present the matter, there is no one who will not make an offering from twenty-five cents up to one hundred dollars. The point I am trying to make is that the preachers must become interested, and deeply interested, in order to do what ought to be done. A letter received from one of the Presiding Elders says, among other things: "What a pleasure it is to make an appeal in behalf of the Methodist Orphanage. If we will each do our best, the offering will be larger this year than ever before. Pastors and Sunday School Superintendents have a special privilege in this matter. As they lead, the churches and Sunday Schools will respond."

I received the first Christmas Offering this morning from Brother Guy Murphy, Treasurer of the North Arkanass Conference, which came from Searcy, a small amount, but gratefully and joyfully accepted.

I do not know when I have enjoyed a morning more than this morning with my children at the Orphanage.

The special Orphanage Number of the ARKANSAS METHODIST will come out on December 15. I do pray God that it will be read by all of the people in whom we are interested in our great state.

With love for all, I am, yours truly.—James Thomas, Exec. Sec'y.

ARK. METHODIST ORPHANAGE

During November, we have received the following cash contributions:

McDonnell-Streepy Class, Pulaski Heights Church	$ 2.50
Inez Smith Class, Pulaski Heights Church	5.50
Mae Jenkins Class, Winfield Church	5.00
Susanna Wesley Bible Class, First Church, Texarkana	5.00
H. M. Martin Dairy, Little Rock, Route No. 3	2.00
H. A. Shoup, Augusta, Thanksgiving Offering	10.00
J. C. Hale, Batesville, Thanksgiving Offering	5.00

Belated Christmas Offerings for last year:

Ola S. S., N. Ark. Conference	$ 2.00
Pleasant Valley S. S., Lake City Ct.	4.40
Beebe Church	10.00
Carlisle Ct.	3.00
St. Charles Circuit	5.00

—James Thomas, Supt.

ARK. METHODIST ORPHANAGE

Received in the Home during November: Mrs. Lotta Pierce, Paragould, 1 bu. sweet potatoes; Business Girls Circle, Lakeside Church, Pine Bluff, clothing and accessories for Edith; W. M. S., Delight, dress for Helen; Mrs. Grace Butler, McGehee, clothing, fruit and candy; W. M. S., Princeton, Church, cotton comfort; W. M. S., Waverly, quilt; Intermediate Epworth League, Vantrease Memorial, El Dorado, box handkerchiefs for girls and boys; Junior and Intermediate Girls of Vacation Bible School, Bearden, quilt; Primary children, made by Mrs. J. E. Word, Bearden, tea apron for Mrs. Steed; Holly Springs Church, quilt; W. M. S. Bethlehem Church, Hickory Plains Circuit, 45 qts. vegetables and fruit; Mrs. Foote's S. S. Class, Winfield Church, underwear for Talmage, girls' coat and shoes; Mrs. Estelle Parker, Earle, clothing for Martel and Edward; W. M. S., Mena, $3.00 Thanksgiving gift; Church Circle, Arkadelphia Church, quilt; West Side W. C. T. U., city, flowers, visit and prayer service for Mrs. Steed and Home personnel; Gould church, 10 lbs. sugar, canned and preserved fruits and vegetables, 1 pr. pants; Mr. Louis Schneider, city; 69 pieces decorative candy; Mountain View Home Demonstration Club, Alma, quilt; Dardanelle W. M. S., barrel canned fruits preserves, jellies and vegetables; Geyer Springs church, 2 pumpkins, fresh and canned fruits and vegetables; Primary Dept., Gardner Memorial, N. Little Rock, 4 suits underwear, fresh and canned fruits and vegetables; Beginners and Primary Depts., Forest Park Church, program and donation of fresh fruits and canned foods; May Riley Bible Class, Gardner Memorial, N. Little Rock, canned foods, preserves, jellies, and soap; Gleaners Class, First Church El Dorado, canned foods, preserves and jellies; Primary Dept., First Church, city, fresh and canned fruits and vegetables; Children's Division, Church School, Cushman, pencils, crayolas, tablets, socks and gloves; Vinetta Bettis S. S. Class, Capitol View, city, gifts for Lena Mae; W. M. S., Cabot, canned fruits and vegetables; Miss Jane Hess, Conway, gifts to Ann and Barbara; Mrs. M. D. Prator, Magnolia, 4 prs. underwear and 4 prs. flannelet pajamas; Mrs. M. Y. Chivers, Russellville, cap and scarf and pieces of dress material for Barbara, and two dol-

lars for Margaret; Home Demonstration Club, Manning, 3 quilts; Mae Jenkins S. S. class, Winfield church, Thanksgiving gift to Dorotha Mae of $2.00; Junior Dept., Asbury Church, fresh fruits, canned foods and jellies; Junior Dept., First Church, N. Little Rock, fresh fruits, canned foods, jellies and preserves, candy for each child and 1 quilt; Jacinto District Club Women, Holly Springs Ct., 1 quilt; Lee School, city, canned fruits and vegetables; Shirley and Jimmie Hill 200 Brown St., city, a turkey; Dr. Paul Day, city, took two girls for Thanksgiving dinner; Terry Dairy Co., 12 doz. cups delicious ice cream; Keeton Enterprises, city, 4 cases cold drinks; Mrs. D. McDonald, Smackover, 4 doz. oranges, stick candy, and linens for the kitchen; Smackover S. S., two single-bed-size quilts; Virginia Howell Bible Class, Asbury Church, $5.00 cash toward Martha's outfit, 2 pairs shoes; W. M. S., Macedonia, quilt.—Mrs. S. J. Steed, Matron.

JONESBORO DISTRICT LEADERS LAY PLANS

The annual meeting of Jonesboro District stewards at Marked Tree, November 29, was used by Dr. E. W. Potter, P. E., for planning the work for the year. Eighteen District stewards were present. Only two pastors were absent. Mrs. A. P. Patton, District Secretary of the Woman's Missionary Society, and Dr. J. P. Womack, Associate Lay Leader, and other lay members participated in the conference. Women of Marked Tree church served lunch.

The district stewards apportioned the askings for Conference and General Benevolences. The sum to be raised for expense of the Uniting Conference was distributed to the charges.

The program emphasized spiritual resources. Dr. J. D. Hammons, Vice-President of Hendrix College, preached at eleven o'clock. The sermon was intellectually stimulating and heart-warming, stressing the distinctiveness of Christianity as interpreted in Methodist life.

Nine ministers new in the District were introduced. Rev. A. W. Martin had been appointed to preach, but was called home by the death of his mother. A telegram of sympathy was sent him. Rev. E. B. Williams spoke on the sum, manner and time to raise Benevolences. Rev. C. W. Good discussed methods of revivals. Rev. Paul V. Galloway presented in sprightly fashion, the claims and the value of Christian literature. The Youth Crusade was presented by Rev. George McGhehey. Mrs. Patton discussed encouraging features of the Woman's Missionary Society. Dr. Womack set out the responsibilities of laymen for the financial needs of the Church. Rev. R. E. L. Bearden, Jr., delivered a clear and helpful message on the value and methods of pastoral visiting. Dr. Hammons brought the greetings of Hendrix College and disclosed plans for more effective cooperation between the Church and its school.—Reporter.

PRESCOTT DISTRICT MEETING

The district stewards and preachers of the Prescott District met in Prescott Nov. 28, at the call of Presiding Elder J. D. Baker, After a brief worship service, conducted by the presiding elder, Arthur Terry was elected secretary and the following business was transacted by the district stewards:

District assessment was set at 1½% of the pastor's salary, the additional ½ of 1% being voted to care for a district missionary.

The continuation of the ministerial sustentation fund was adopted by the stewards as a policy for the year.

The presiding elder presented the apportionments of askings for Benevolences to the several charges and the stewards approved the quotas set up.

The several charges accepted their prorata share of the Uniting Conference expense allocated to this District.

The presiding elder's salary was set at one seventh of the pastor's salary, or one-eighth of the total assessment for salaries.

Dr. F. C. Crowe, District lay leader, spoke to the laymen regarding the program for laymen's work in the District.

The business of district stewards being finished, the presiding elder addressed himself to the preachers, emphasizing the Arkansas Methodist, increased Church School enrollment, Christian Education Institute, the Youth Crusade, Evangelism, Benevolences and the Missionary Institute.—Reporter.

LONOKE

The Board of Stewards of the Lonoke Methodist Church held open house at the parsonage last Monday evening welcoming Rev. and Mrs. D. T. Rowe and family back again for the ensuing year. The guests were met at the door by Mr. John Christian, who is chairman of the Board and Mrs. Christian.

Baskets of chrysanthemums were used effectively in the living room, and the dining table was covered with a lace cloth and centered with a low bowl of bronze chrysanthemums. Mrs. W. H. Bransford, president of the Woman's Missionary Society presided at the table. She was assisted by Mrs. C. G. Miller, Mrs. R. L. Young, Jr., Mrs. George Bailey, Mrs. R. D. Benton and Mrs. Lum Berry. About seventy-five adults called during the evening and expressed their appreciation to Rev. and Mrs. Rowe for their services during the past two years, and pledged to them their support in making this year one of the best years of Lonoke Methodism.—Mrs. R. L. Young, Jr.

MARMADUKE CHARGE

Our church year has opened with more zeal and an unusually fine spirit. Our members seem to have new determination to go forward.

Our new pastor, Rev. C. H. Harvison, was given a hearty welcome, also one of the largest poundings ever given to any pastor here.

The pastor, pastor's family, and members who participated received a great blessing.

Our crowds at church services have been above the average.

On last Thursday a special meeting of the Stewards and all members interested in the general welfare of the church, was held in our church. All four points of the Charge were well represented. The object was to discuss plans to finance the churches.

Rev. C. R. Culver, pastor of First Church, Paragould, was the speaker, and brought an inspiring message on "How to Finance the Church." The ladies served sandwiches and coffee.

Visitors were Rev. H. Lynn Wade, our new presiding elder, Rev. W. E. Benbrook, pastor of Paragould Circuit, and Rev. A. N. Storey, pastor East Side Methodist church.—Nita Ferguson, Reporter.

SUCCESS CHURCH THANKS CONTRIBUTORS

We want to thank all who helped us in repairing our church. Through your aid we now have the church in fairly good shape and are having services in our own church again. I wish I could see each one personally and thank you for the aid rendered. We pray God's richest blessings on all who helped us and the cause of Christ in this community.—Mrs. C. W. Ferguson, for Church at Success.

PORTLAND REVIVAL

The closing week of the Conference year was also the occasion of a revival in the Portland church. The pastor did the preaching and Mr. W. P. Forbess of Little Rock led the singing and conducted the Children's and Young People's meetings. "Brother Bill" does his part of the work in a very fine way, and makes possible the success of the revival. This is the "seventh" time this pastor has had "Brother Bill." He is a repeater too from the standpoint of the congregation, as they unanimously voted for his return to Portland for this revival.

Five people were received into the church, four on profession of faith, one by certificate. This brings to a total of 42 the number received during the past three years. This is nine more than have been received since the church was rebuilt in 1926, up to 1935. It indicates an interest and loyalty on the part of the community toward the church.

This closes three years of service of Rev. R. E. Simpson, and inasmuch as he is serving also as principal of the Portland High School his return for the fourth year was expected.—Reporter.

NORTH ARKANSAS BENEVOLENCES

Fresh from the victories of 1937-1938, the North Arkansas Conference begins the new year well.

Nov. 21, Springtown Church of Centerton-Springtown Charge, Rev. Irl Bridenthal, pastor, paid their Benevolences in full for the new year, winning Conference honors as the first church to go over the top.

Nov. 30 two churches paid in full —Gum Springs, Extension Church of Searcy First Church, Rev. A. G. Walton, pastor; and Salem Church, Conway Circuit, Rev. A. M. Hedges, pastor. Each of these wins District honors, as the first churches in Searcy and Conway Districts. All honor to these churches and pastors, who are pointing the way. Brother Hedges comes to a new charge, and in less than a month has one of his leading churches out in full. We remember that he was pastor at Antioch in Searcy District, the first church in the Conference in full last year.

From First Church, Paragould, comes the news of accepting their Askings in full, with $150.00 increase over their acceptance of last year, with check for $112.50 for their first month.

Brother H. L. Wade, P. E. of Paragould District, paid $100.00 on the Uniting Conference Fund, Nov. 24.

Received from Hartman-Spadra, Rev. Bates Sturdy, pastor, $14.50; and from Dodson Avenue, Fort Smith, Dr. Goddard, pastor, J. McMurtry, Treasurer, $50.00.

Who will take the honor of being first Charge in full?—Guy Murphy, Treasurer, Conway, Ark.

CHIDESTER CHARGE

When we left Thornton we left behind some of the most loyal church people we have ever served.

But here, at Chidester, we have found a most delightful situation. The people have already shown how cordial they are to their pastors.

Bro. Rufus Sorrells did two years of fine work, and the people hold him and his wife in the highest esteem. He made it easy to follow him by leaving everything in good shape.

We have at Chidester one of the most beautiful brick-veneer church buildings in the Conference, and it is paid for. Last Monday evening the spacious basement was well filled with not only Methodists but many others to give us one of the warmest welcomes and biggest poundings we ever witnessed. We feel fortunate in being associated with so fine a people in so splendid a town. We shall have a great year.—Geo. L. Cagle, P. C.

THE CASE FOR PRIVATE ENTERPRISE

Every candid person, of whatever persuasion, presumably prefers to derive his impressions of various social and political philosophies from authoritative and first-hand sources. The following excerpt from an address by Winthrop W. Aldrich, chairman of the board of directors of the Chase National Bank of the City of New York, given at Northeastern University in Boston, on October 3, is such a pronouncement:

"The system of private enterprise is essential to democracy. It is impossible to think of a democratic system which does not provide for individual initiative with its personal rewards and its personal penalties. I am no advocate of the doctrine of laissez faire, for after all, that doctrine has not been permitted to operate entirely without controls at any time. I am convinced that the enterprise system, subjected to enlightened controls from within itself, and responsive to the broad demands of the public interest, is inseparable from democracy. Neither can exist without the other.

"The enemy of the enterprise system is planned economy, just as the enemy of democracy is authoritarian government. As a matter of fact and I call to witness the examples of authoritarian governments now operating in the world, a planned economy cannot function except under an authoritarian state. . . .

"Let me go one step further. No planned economy is possible without economic nationalism. One necessarily implies the other. I think you will agree with me, that to identify the economic system of a country with its national government, vastly increases the hazards of war. If we are to throw the mantle of national dignity around the commercial activities of a country, we cannot avoid investing every international commercial dispute with the sinister aspect of a dispute between the governments of n tions. Moreover, since a plann economy exerts its primary a most profound influence within n tional boundaries, frontiers nece sarily assume greatly augment importance. It is for these reaso among others, that many belie that planned economy is the han maiden of war.

'Now, between a rigid system planned economy and the flexib system of free economy such as had, for example, in the early yea of this century, there is a vast fie within which controls by gover ment can be exercised. No one w say, I think, that we can turn t calendar back to 1910; and fe would say we should turn it back we could. Times have changed t much, thought has changed t much, the emotions and desires men have changed too much. If read the signs of recent times arig public regulation of private ente prise is not going to be suspend But is there any reason why should venture into extensions public regulation without determi ing to the best of our techni ability, first, whether it is nec sary—that is to say whether the r sult cannot be achieved by volu tary action—and, second, whether will work or not, whether it w achieve the social objective which it is designed, and especia whether it will be exercised at t cost of our hard won liberty?

"The most important question b fore the American people today this: To what extent is it desirab in particular fields or more gen ally, for the government to exerc controls over the enterprise syste It goes without saying that if controls are to work to the bene of the country, the remedies m not be worse than the ills they designed to correct. It goes with saying, too, that the controls m accomplish their social object without the sacrifice of essent liberties which are basic to a s tem of free enterprise operating response to the profit motive a

functioning through free markets. The normal incentives to enterprise and production which have been so long native to our race must not be destroyed, whether by government regulations, governmental competition or such unmanageable governmental expenditures as will result in either an impossible tax burden or bankruptcy of the government. Otherwise, as one corrective succeeds another, and remedies are devised to offset the ill effects of other remedies, we gradually are drawn into collectivism, an alien system repugnant to our deepest convictions."

THE ELECTIONS

The elections are over. Every patriotic American will accept the results without rancor. It is the cardinal principle of democracy that the people rule—even as it is the cardinal principle of dictatorship that the people be ruthlessly submerged to the whim of the dictator.

To the thinking citizen, who is less interested in partisan politics than in good government, the real significance of this election is the revival of the two-party system, the very foundation of the republic. It is a well-known fact that even men high in the Democratic party have looked with disapproval on that party's excessively great Congressional majorities of recent years. And it will be remembered that following the World War, the Republicans had a similar topheavy majority, faced no influential opposition, and certain abuses were the result.

This election has to a large extent readjusted the balance of power in Congress to the status envisioned by the founding fathers. That makes for sound government, Whatever party you follow, whatever your political allegiance, if you believe in democracy, you will welcome the resurgence of an effective political opposition as a check on whatever party happens to control Congress at the moment. — Industrial News Review.

POSSIBLE STANDARD BEARERS FOR 1940

One of the important ends served by off-year elections is to bring to the front possible presidential candidates for the national election two years later. In this respect, this year's election has hardly served the Democrats at all, but it has done well by the Republicans. The only possible Democratic aspirant whose chances have been increased is Senator Clark of Missouri. His easy victory will undoubtedly increase his attractiveness to the conservative Democrats, led by Vice President Garner, who hope to control their party's next presidential nomination. On the other hand, the Republicans have turned up several winners this year who may soon attain national proportions. In that party's quest for "fresh faces," it has demonstrated the vote-winning powers of young men like Robert A. Taft, senator-elect from Ohio, Payne H. Ratner, governor-elect of Kansas, Leverett Saltonstall, governor-elect of Massachusetts, and Harold E. Stassen, governor-elect of Minnesoto. Nor can Thomas E. Dewey, who was barely defeated for the governorship of New York, be dismissed as a 1940 possibility. It is clear that if the Democrats had not drafted the immensely popular, but conservative, Governor Herbert H. Lehman to run against Mr. Dewey, the young Republican would have won in a walk.—The Christian Century.

SOCIAL DISEASES MOUNT

One of the many evils chargable to beverage alcohol which receives little attention is the large part it plays in the spread of social diseases. This is probably because until very recently the discussion of venereal infection outside of a physician's office was taboo. But since there has been such an increase in the prevalence of these troubles during the last few years the medical world has sought, with some success, to force consideration of the evil into the open.

According to Dr. F. I. Furry, an authority in that field, ten per cent of the population of the nation is afflicted with syphilis, and there are approximately half a million new cases annually The appalling fact is that these diseases are youth diseases. Dr. Morris Fishbein, editor of the Journal of the American Medical Association, states that "three per cent of these diseases are acquired before the age of 15; 24% between 15 and 20 and 51% between 20 and 30—78% acquired before age 30."

Dr. Haven Emerson, former health commissioner of New York City, and now head of the Department of Public Health in Columbia University, says that "More instances of syphilis and gonorrhea in youths of both sexes have been due to alcohol than to any other cause."

Douglas White, an expert in this field, states that "80% of the cases were acquired under the influence of liquor," and Dr. A. F. Wright in an article in the *Medical World* states that in his experience "beverage alcohol was a factor in fully 90% of the cases."

Dr. Ray L. Wilbur, president of the American Social Hygiene Association, states that "There is a direct relationship between the increasing use of liquor and the amount of gonorrhea and syphilis in the United States." He adds that "no campaign successful against venereal disease is possible when there is widespread use of alcoholic beverages among the young."

Since repeal cocktail bars, drink-and-dance resorts, drinking of boys and girls at social functions has boosted these unlovely maladies until Dr. Fishbein, quoted above, observes that "Unless something effective is done we shall become a 'syphilized', instead of a 'civilized' nation.—W. G. Calderwood.

A JEW COMES TO CHURCH

Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but, no, the universities immediately were silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers, who, as literary guides of Germany, had written much and often concerning the place of freedom in modern life; but they, too, were mute. Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly.—Albert Einstein.

ANOTHER MERGER IN PROTESTANTISM

With but six dissenting votes the General Synod of the Evangelical and Reformed Church, in session at Columbus, Ohio, last month, adopted a constitution to become effective at the next General Synod in two years.

With this action the union of the Evangelical Synod of North America and the Reformed Church in the United States, effected four years ago and carried on under a temporary plan of union, is consummated.

Under the new constitution the full-time offices of president, secretary, and treasurer are created. They will eventually be elected for six years and will be eligible to re-election. Their salaries are to be fixed by the General Synod. The offices of first and second vice-presidents are created and the latter is to be a layman. Under resolutions adopted, however, these officers are to be elected by this Synod for two years until the next General Synod.

Administrative boards as now constituted are to continue as heretofore, until they are merged in accordance with the provisions of the Plan of Union.—Ex.

WILLS FOR CHURCHES

Hon. Carl H. Fowler of Chirst Church, New York, heads a committee made up of lawyers who belong to the church, "who have agreed to give their services without charge in the preparation of wills, for persons who desire to leave money for Christ Church or its benevolences." The Advocate carried an item not long ago from Mountain View Church, Butte, Montana, which called atttention to similar activities inaugurated there. As about 50,000 Methodist Episcopalians die each year, and it never occurs to most of them to leave any funds to the institution which they have supported through life and which many of them dearly love, these are steps in the right direction. It is possible to overdo the matter, and the Roman Catholic church frequently does so that every two of three centuries a financial purge has to be put on to restore property to the tax rolls But the Protestant churches of this country are still far below the danger point, and it would be a great blessing if more bequests were left to them.

There is one caution which ought to be borne in mind: The life and usefulness of any local congregation may be limited. In New England, where the Congregationalists have done better at this sort of thing than any other Protestant group, the automobile and hard roads have rendered obsolete some village churches, which must be kept going in order to satisfy the provisions of wills made many years ago. The Advocate recently carried an article about the old Indian church at Mashpee, Mass., which during the summer is opened up and receives Baptist preaching (the pure milk of the word, paid for by Harvard University which is predominantly Unitarian). Somebody in England willed money to the university two hundred years ago in trust for the use of the Mashpee church, and that accounts for present activities.

In cities monies should never be left unconditionally to local congregations, but always with the proviso that, if and when the congregation ceases its work, the money shall revert to the city missionary and church extension society for use in such other sections of the city as it may decide to be most needy and worthy. A rich man in Helena, Mont., a few years ago (a convert to Roman Catholicism) ordered his lawyer to write $1,000 in his will for every church in town. There were seventeen of them, and the paint and carpets they were thus enabled to buy did much to take away that "run-down" appearance and made for self-respect which really helped the cause of religion in the community.—Pacific Christian Advocate.

SAFE—SANE

The place in the future of the people of rural America, people of the towns and farms, was emphasized by the events at Munich, Germany, on September 29.

On November 12, 1918, I was visiting in London for an hour with one of the greatest English statesmen of the World war period—Arthur Balfour. On the streets outside, the joy-crazed people were celebrating, as they did for more than a week, the signing of the Armistice the day before. As we listened to the noise, Mr. Balfour said:

"The people of England and other nations do not realize that the world is today facing more serious problems than those of war; that today the civilization we have known is in jeopardy. Russia has gone Bolshevik. We have no idea of what will happen in Germany. Italy is on the verge of Communism; France is close to the same condition. England is threatened, and America is affected in its large cities. National and world systems which have been the foundation of the civilizations we know may disappear sometime within the near future.

"But if the civilization we have known is lost, it will be but a temporary loss. In time it will be restored to the world by the rural people of America. They, as a class, are the safest, sanest, most dependable people of the world today."

The events at Munich recalled that statement. Those events marked a new advance of European "isms" on the civilization we have known, a change to systems with which America has not been familiar, but which are encraching upon us through the mass elements of our large cities.

The safe, sane, dependable rural American people portrayed by Arthur Balfour 20 years ago, are today

the greatest safeguard for the civilization which has made America prosperous, and made for a contented and happy people. They have a job to do today in preserving the civilization and systems we have known and appreciated.

The ideas, activities, purposes of the rural people of America are reported and interpreted by the country press which represents them. The country press is one of America's typical and valuable institutions. It has a definite place in the preservation of civilization, and it measures up to that place. It cannot be influenced by European dictators, as these dictators have influenced statesmen of European democracies.—Wright A. Patterson, Editor, W. N. U. Auxiliary.

A GOOD EXAMPLE

Correspondence in *The Christian Science Monitor* recently carried the interesting story of a young girl in Sheffield, England, who made a courageous stand against gambling. She was without employment, and sought work at the Employment Exchange. The work that was offered consisted of folding and dispatching football pool coupons, which would make her at least an accessory to the business of gambling.

But the girl in question was a Methodist. She had scruples against even such a minor participation in anything that involved the operation of chance. As a result of her refusal, she faced the loss of six weeks' unemployment compensation. She appeared in court, accompanied by a Methodist clergyman, but the ruling of the court was against her. The case was referred to another authority, and final judgment was given in favor of the girl.

This moral stand of a lone young woman against a recognized practise in the community, and even against the adverse decision of a court, is worth pondering by Methodist youth in America. "Gambling —Right or Wrong?" is a subject that needs the consideration of alert Christian young people. Can Christians indulge even in the seemingly harmless practise of "getting something for nothing"?—Zions Herald.

THEY DO THINGS TO US

"Come on, children, let's go to the movies and have our manners and morals changed."

Sounds silly, but it isn't. The movies do change us. They have already remade the United States and they are remaking the world. A slight shift in policy on the part of the motion picture industry means more to the future of the country than all the lectures before all the clubs.

Watch the girls. Garbo set clothing styles and mannerisms for a while. Joan Crawford, Norma Shearer, Claudette Colbert take their turns at changing their looks and behavior.

Remember Valentino? Deference toward women very nearly passed with "The Sheik." The boys were taught that the girls like 'em rough and tough.

If you have read "Gone With the Wind," you will, perhaps, be surprised to learn that millions of young people admire Rhett Butler. He had no morals, owned no allegiance. He was realistic and took care of Number One. Put on paper as an arch-scoundrel, he seems to have been accepted as a hero.

The movies have done better for sometime. Just now, they seem to be slipping a bit. Whoa! If they slip, the country slips.—The Voice.

IT WORKED

The shortest modern sermon on record, according to the Diocese South Carolina diocesan paper, is that of Dean Swift, the famous English wit. On one occasion, says our contemporary, he delivered a charity sermon, eloquent and impressive, but so long that it tired many of his hearers, and so hurt the contributions. As he was to deliver another shortly afterward in another church, the local authorities were apprehensive of disastrous results, and dropped hints to the effect that if the sermon were too long the amount of the collection might suffer. Dean Swift merely smiled and said: "I won't tire them this time."

Ascending the pulpit he looked down upon a crowded congregation eager to hear the famous wit and preacher, and announced his text—"He that giveth to the poor, lendeth to the Lord."

"Now, my friends," he began, "you have heard the terms of the loan. If you are satisfied with the security, down with the dust!"

Then he turned and descended the pulpit without another word. The congregation saw the point, and the collection was a phenomenal one.—Southern Churchman.

HITLER AND HAMAN

Suppose America treated the German minorities as the Germans have the Jews? Suppose after being maltreated and robbed, they were deported without any place to go? What would Hitler say about that? And suppose that in his speech Herr Hitler demanded that the United States should cede to Germany the New England States, a smaller area in proportion to our size than he demanded of Chechoslovakia, and that all Americans should withdraw from that territory, taking along only their cows, and that all utilities, factories, transportation and defenses were to be left intact, and that unless we evacuated those six states and hauled down our flag, he would declare immediate war upon our country, and take what he desired by military force. What would America say about that?

And if other countries proposed a Conference to be held in Germany, as the guest of Hitler, to negotiate terms of peace, without consulting us, who agreed to yield to the demand of Hitler, without its costing him a dollar or a soldier, and then pledged themselves, including Hitler, to guarantee the territorial integrity of what was left, after several other countries had taken a nibble at our remains, what would America say and do about that? They may not SAY much, but if attempted they would hang Hitler as high as Haman.—Clinton N. Howard in I. R. F. Bulletin.

Next to knowing the Bible you need to know the history of your Church. Order Anderson's History.

TO PLEDGE OR NOT TO PLEDGE

"To pledge or not to pledge—that is the question:
Whether 'tis nobler in a man to gather
The Church's blessings free, and leave the others
To foot the bills and spread the gospel tidings,
Or to take a pen, to sign a pledge that's generous
And share the cost. To write—to sign—to pledge—
To pledge—perchance to pay? Ay, there's the rub;
For in six months I may have lowered salary;
Stocks may have sunk, or bad investments swat me.
And then, besides, the increased cost of living
Must give me pause; then, too there's respect
I owe myself to run a costly motor;
The dues of clubs, the children off at college!
Why not content myself with casual giving
On pleasant Sundays when I journey churchward
And not commit myself to certain moneys?"—Author Unknown.

GROWTH OF THE LIQUOR HABIT

With unprecedented rapidity the alcohol habit is being fastened on to the lives of American people. For the first time in history public revenues from alcoholic beverages exceeded one billion dollars last year. Outside of income taxes the government receives more from liquor than for any other source. Do our American people stop to think of the tremendous waste of life, morals and economic purchasing power there is in this national debauch? It is one of the causes of the present business decline. It is responsible for thousands of deaths and injuries on the highways. It means the degradation of youth, the despair of poverty, shadows of ill-health, and millions devoted to irreligious living. Brewers and politicians are holding high carnival piling up profits and campaign funds while children starve, domestic happiness is blasted, terror and folly ride through the land. Where is the force that can restore the lost American conscience?—Watchman-Examiner.

NOT A SOLUTION

Whether publicly or privately owned, the roads would have to be supported by some group or class in the community if they were not self-sustaining. When privately owned roads incur losses, investors suffer. If the government-owned roads are run at a loss, taxpayers must supply the money with which to cover deficits. In short, government ownership would solve none of the financial problems of the railways. It would merely change their character and add fresh complications due to intrusion of politics into management of the nation's transportation system.—Washington Post.

VALUABLE HELP FOR STEWARDSHIP COMMITTEES

The Layman Company, which cooperates with all denominations, will send for one dollar, to any committee or individual, on approval, a package containing over 500 pages of pamphlets, bulletins, and tabloids, including three playlets, "The Scriptural Basis for the Tithe," and an ac
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THEIR SINS

SIN and power do not go together in the spiritual realm. Humility, prayer and consecration to God define sin to us and make it hideous and hateful. Separation from it becomes easy when we meet God's conditions. Nothing is more important in relation to a great season of soul-winning than for our leaders and people to do what John the Baptist did when the Lord came. He laid the axe to the root of the tree and cleared the forest of sin. He called all the people to consecration and separation.

We must call our people both from fleshly indulgences and inner sins of the heart. Preaching prophets should lay the axe to the root of the tree.

A campaign of humility, prayer, comradeship with God, repentance, confession, and forsaking of our sins will bring times of refreshing from the presence of God and a great harvest of souls. It will bring in our churches at once increase of spiritual life and of those outward activities which are normally the expression of that life in its passion for the spread of God's Kingdom on earth. Let us meet the conditions and reap the harvest.—L. R. Scarborough, President Southern Baptist Convention.

PAUL MALLON expressed the view of most informed commentators when he wrote in a recent column: "The farm act is failing fast. That fact . . . is becoming so evident that many of Mr. Wallace's men will now concede privately they do not see how the situation can be worked out next year on the same basis." This has been the unhappy experience of most farm acts of the past, no matter how sincerely inspired or efficiently administered. Time has again proven the old adage that "self-help is the best help," and that goes for the farmer as well as everyone else. If agriculture looks to political panaceas for permanent benefits, it will be foredoomed to disappointment. Real farm progress is coming from activities instigated and controlled by the farmers themselves, such as nonpolitical farm marketing cooperatives which apply sound business principles to farm operation.—Industrial News Review.

"KNOWLEDGE IS POWER" is a maxim which seems to be the basis of our educational system, with the result that there are far too many who find out too late that it takes knowledge, plus hard work, to make success. Knowledge without energy is like a gasoline engine without gas.—The Booster.

MISS GRACE M. EDWARDS of Boston, in her will, left $50,000 to the New England Deaconess Hospital and to Boston University $25,000. Among other bequests is a fund of $1,500,000 to assist deserving young men and women to get an education.

THE CHRISTIAN HERALD reports that, since 1878 the membership of the different religious bodies in the United States, has increased 228%, while the population has increased only 169%. Since the *Christian Herald* reported last year, the increase of persons thirteen years of age and over has been approximately 754,136. The number of people committed to a better life is very close to one-half of the total population. The remaining 50% includes some 24 million persons under ten years of age.

THE greatest economic superstitions of this generation cluster around the words "Big Business." What a curious fact that so many users of the automobile, refrigerators, radio, and telephone, and thousands of other incidentals of American life, do not stop to think that business—big and little—has been responsible for great and continuing advances in our standards of living, the benefits of which have been extended to the humblest homes. Business creates jobs, reduces the cost of goods, provides tax revenues, and promotes new discoveries and inventions. Without productive enterprise there can be no wages, taxes, national budgets or security. Failure to understand this is costly to all.—Bank of New York & Trust Co.

BOOK REVIEWS

A Steward In The Methodist Church; by George L. Morelock; published by the Cokesbury Press; Nashville, Tenn.; price 50 cents.

This little book should be read and studied by every layman who wishes to take an intelligent part in the work of the Methodist Church. It has been carefully prepared by Dr. Morelock, who by his active work as General Secretary of our Board of Lay Activities, is well prepared to present this program to others. The discussions include chapters on "The Office of Steward," "Qualifications Of A Steward," "The Election of Stewards," "Organization Of The Board Of Stewards," "The Work Of The Board Of Stewards," "The Financial Task," "Installation Of Stewards," and "Disciplinary Requirements Of Stewards." No Steward of the Methodist Church can well afford to be without this excellent handbook.

The Master Book Of Humorous Illustrations; compiled and edited by Leewin B Williams; published by the Cokesbury Press, Nashville, Tenn.; price $2.00.

While this book is a source of entertainment for the individual reader, it is offered with a larger purpose in view. The stories are calculated to win the attention of an audience and add force and direction to the speaker's arguments. The stories are clean,, sparkling, and varied. They are well arranged for ready reference. Give yourself a treat by getting this book for your reference library. It will not only entertain you, but will enable you the better to entertain others.

The Evolution Of Happiness; by Frances Naoma Andrus; published by the Christopher Publishing House; Boston; price $2.00.

In her "Foreword" the author says: "Our nation has need of great personalities, strong in purpose and deep in feeling, who are not ruled by what they say or limited by arbitrary, man-made rules that are not based on principle. The salvation of our country depends on courageous leaders who are not afraid to leave the beaten paths to fight the corruption that is weakening our national life, because they are inspired by the noble promptings of their souls." And again: "Unless you use for the service of others what God has already given you, you will find it a long, weary road to spiritual understanding." With this we can heartily agree. Throughout the pages of this book there are many helpful truths, beautifully and forcefully expressed; yet we cannot accept nor recommend to others her entire philosophy of life.

Klondike Gold; by Hubert V. Coryell; published by the Macmillan Co., New York; price $2.

This is a thoroughly stirring and wholesome story of adventure. It is the tale of a fine, clean-minded, courageous boy who faced the world alone, yet unafraid. Never even in the face of great obstacles, did he lose sight of his high ideals. By his sincere, straight-forward manner, he won the friendship of splendid men whose skill and character tended to strengthen his purpose. It is a story that will delight the heart and fire the imagination of the reader, especially if the reader is a boy, eager for the adventures life holds in store. The illustrations, by Armstrong Sperry, are worthy of note, since they add atmosphere and charm to the book and make more real and impressive the events presented.

TOMORROW'S TAXES

No longer can the American citizen look abroad at the heavy tax burden borne by the European citizen and with a sigh of relief thank providence that he is not cursed with an equally heavy burden. The shoe is on the other foot. Actual cost of government in this country now challenges that of Great Britain.

According to figures compiled by the United States Chamber of Commerce, "American taxes in 1937 were 47 per cent more than in 1923 and 22 per cent more than in 1928.

"British per capita taxes, on the contrary, were 5 per cent less in 1937 than in 1928 and only about 5 per cent more than in 1923."

Actual per capita taxes collected in this country about equal the per capita tax in Britain. But, Britain has steadfastly clung to a balanced budget, or very close to one, while since 1930 this country has squandered itself into the red to the tune of $24,000,000,000! In other words, there are $24,000,000,000 of deferred taxes hanging over the head of American citizens which eventually must be paid. Otherwise, every man, woman and child in the country will suffer the intolerable hardship of national bankruptcy.

The public purse string must be drawn against the irresponsible actions of demagogic politicians, or the American dollar will sooner or later become nothing but a worthless souvenir. Investments, jobs, opportunities, "cash" savings—all will be wiped out.—Industrial News Review.

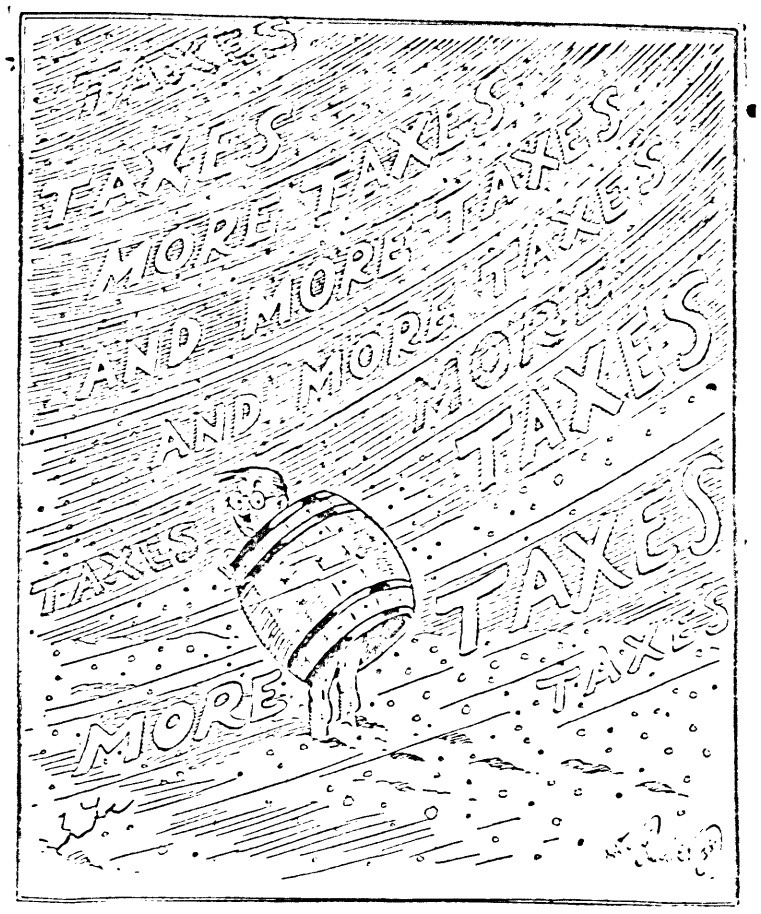
PATIENTS IN MENTAL HOSPITALS

The capacity of hospitals for mental cases throughout the country increased by 38 per cent between 1926 and 1936, according to Patients in Hospitals for Mental Disease, 1936, recently published by the U. S. Bureau of the Census. But the excess of hospital population over normal capacity increased from 7.1 per cent to 11.4. In four states it ranges from 53.3 per cent to 41.0 per cent. Ten states, to be sure, have a capacity slightly greater than the number of patients. New York has more than twice as many such patients in state hospitals as any other state and more than three times as many as any other except Illinois. Massachusetts and California have just under a third as many as New York state. New York's share of first admissions in 1936 was also very much greater than that of the other states but it is a trifle smaller than that of total population in state hospitals.

LOTS FOR SALE

For sale in Pine Crest Memorial Park: Choice four-grave lot. A bargain.—P. O. Box 39, Perry, Ark.

THE SNOW STORM



ARE WE COMING TO THIS?

Discussing the situation in which farmers are placed by the wholesale desertion of farm work by laborers, who are employed on various relief projects, a prominent farmer recently said he was thinking of discontinuing his family operations as now conducted with share-croppers or hired labor, and planting his entire farm lands in oats and wheat. He said he could not go on as at present with inability to secure labor. Perhaps this farmer is right, but what about the future of farming and the welfare of the country? Who will the producers be?—The Press and Standard, Waterboro, S. C.

GRANDPARENTS SHARE IN SHAPING LIVES

A well-known preacher, traveling with a friend, and engaged in evangelistic effort, had occasion to stop over night in a small and unimportant town. They made their home for a few hours with a widow who had an only son, the son having been converted on a former occasion when the same preacher had visited that town.

The preacher had developed a great interest in this boy, first because he was one of his own converts, then, perhaps because the boy seemed destined for the ministry. That boy later became the companion of the older and successfully continued the labors of his old friend and companion.

However, there were others who had much to do with shaping the young man's destiny, for it is written that his mother, Eunice, and his grandmother, Lois, the only grandmother mentioned in the "ancient writing," were both noted for their unfeigned piety. Which story seems to plainly indicate that an excellent point from which to start the training of a good and pious man is with his grandparents.—Religious Telescope.

COTTON IS MONEY

Cotton is money in a tremendous area of the United States—in the Deep South, in the Southwest, and elsewhere. Eighteen of the states depend upon cotton for a large part of their income—the money that goes to buy automobiles, food, clothing, machinery, gadgets, books, newspapers, and a thousand and one other products made by the nation's factories.

When King Cotton faces a critical surplus problem it isn't a local issue. It is a national issue. It affects everyone with a job, an investment, a stake in America and American wealth and industry. Reduce the purchasing power of but one state and the adverse results of that are felt in the other 47. Reduce the purchasing power of eighteen states and you make a major contribution to national depression.

Cotton faces such a problem today. Unless something extraordinary is done in its behalf, when the 1938 crop is baled a surplus equivalent to two years' normal production will be weighing down the market. Such a surplus means narrowing markets, drastic price drops and ruinous losses to the people of the vast cotton empire.

Thus when a great distribution industry comes to the aid of cotton it is news—and good news, for the people of all parts of the United States. The industry in question is the chain store industry, which has started a campaign to stimulate the sale of cotton goods and allied cotton products. The campaign is to reach its peak with a National Cotton Promotional Week, beginning May 30. Advertising, handbills, eye-attracting window and inner-store displays—these are but a few of the devices that are being employed to move cotton in greater quantities than it has ever moved before.

So when you see these ads and displays you'll know what's back of them—a desire to save the growers of a crop which is the means of livelihood for millions of people directly, and tens of millions indirectly, from economic disaster.—Industrial News Review.

HIDE IN WASH ROOM

It would be uncomfortable to have a suppressed desire for a moon, a canoe, and a ride down a rippling river with the ideal companion. The package of cigarettes is right at hand to buy. The ad tells you "they satisfy," and the narcotic settles the longing. It is an easy way out of effort for better things. The office girl, cooped up at her desk, used to hasten outdoors at lunch time for air and exercise, and it did her good. Now she hides in the wash room to smoke, and she is "satisfied."

There are two kinds of narcotics, the legal, respectable kind—liquor and tobacco, and the illegal, disreputable kind—morphine, opium, cocaine, marihuana, and so forth. The difference in effect is only of degree and time, and not of kind. All narcotics are habit forming, and since colossal profits are involved, it pays to go to great lengths to induce the first try.

All narcotics are habit forming and exact a price besides the money paid some slower, some faster; but the price is always the same—a price out of health and life, out of the best possibilities that can be in life.—The Narcotic Review.

GERMAN AUSTRIAN SCHOOLS

It is announced by the Hitler regime that religious and other private schools of German Austria were to be closed September 19, 1938, following which the State and National Socialist Party will assume the education of youth.

Most of the non-public schools in Austria were Church schools, conducted by the Roman Catholic Orders. There were also a few sectarian schools operated by Protestants, and a small number of secular private schools.

Previous to the announcement of the new educational plan, Hitler's Chief Deputy for German Austria, Joseph Birckel, said in a speech at Stuttgart, August 31, 1938: "We must take care of the preservation of our nation in this world. This only is possible if care is total care, therefore the school must belong to the State upon which devolves the responshibility for the future. The State owns youth; the Church can only act in a secondary capacity in religious care."

Many observers hold that the present trend in this country, as indicated by the provisions of the Harrison-Thomas-Fletcher Bill, is in the direction of Federal control of all education.—Scottish Rite Bulletin.

Quarterly Conferences

ARKADELPHIA DISTRICT
First Round

Arkadelphia, Dec. 4, a. m.
Friendship Ct., at Midway, December 10, 2 p. m.
Traskwood Ct., at T., Dec. 11, a. m.
Benton, Dec. 11, 7:30 p. m.
Holly Springs Ct., at Mt. Olivet, Dec. 17, a. m.
Leola Ct., at Hunter's Chapel, Dec. 18, a. m.; Q. C. at 2 p. m.
Pullman Heights Dec. 18, 7:30 p. m.
Tigert-Pearcy, at T., Dec. 25, a. m.
Dalark Ct., at D., Jan. 1, a. m.; Q. C. at 2:30 p. m.
Hot Springs, First Church, Jan. 1, 7:30 p. m.
Princeton Ct., at P., Jan. 7, a. m.
Carthage-Tulip, at C., Jan. 8, a. m., Q. C. at 2 p. m.
Sparkman-Sardis, at Sparkman, Jan. 8, 7:30 p. m.
Malvern, Jan. 11, 7:30 p. m.
Malvern Ct., at Rhodes Chapel, Jan. 15, 2 p. m.; preach at Rockport,, 11 a. m.
Grand Avenue, Jan. 15, 7:30 p. m.
Hot Springs Ct., at New Salem, Jan. 22, 2 p. m.; preach at Mt. Pine, 11 a. m.
Oaklawn, Jan. 22, 7:30 p. m.
Arkadelphia Ct., at Mt. Zion, Jan. 29, a. m.—Fred R. Harrison, P. E.

HELENA DISTRICT
First Round

Earle, Dec. 4, a. m.
West Memphis, Dec. 4, p. m.
Vanndale, Dec. 11, 11 a. m. and 1:30 p. m.
Crawfordsville, Dec. 11, p. m.
Wynne, Dec. 14, 7 p. m.
Haynes, Dec. 15, 11 a. m. and 1:30 p. m.
Wheatley, Dec. 18, 11 a. m. and 1:30 p. m.
Brinkley, Dec. 18, p. m.
Holly Grove, Jan. 1, 11 a. m. and 1:30 p. m.
Clarendon, Jan. 1, p. m.
Colt Ct., Jan. 8, 11 a. m. and 1:30 p. m.
Parkin, Jan. 8, p. m.
Weiner, Jan. 15, 11 a. m. and 1:30 p. m.
Harrisburg, Jan. 15, p. m.
Widner-Madison, Jan. 22, 11 a. m. and 1:30 p. m.
Hughes, Jan. 22, p. m.
Aubrey, Jan. 29, 11 a. m. and 1:30 p. m.
Marianna, Jan. 29, p. m.
Elaine, Feb. 5, 11 a. m. and 1:30 p. m.
Helena, Feb. 5, p. m.
West Helena, Feb. 12, 11 a. m. and 2:00 p. m.
Forrest City, Feb. 12, 7:30 p. m.
—J. L. Dedman, P. E.

MONTICELLO DISTRICT
First Round

Fountain Hill Ct., at Prairie Chapel, Dec. 3.
Monticello, Dec. 4.
Montrose-Snyder, at M., Dec. 11, a. m.
Dermott, Dec. 11, 7:30 p. m.
Dumas, Dec. 18, 11 a. m.
Lake Village, Jan. 1, 11 a. m.
Eudora, Jan. 1, 7:30 p. m.
Hermitage Ct., at Green Hill, Jan. 7, 11 a. m. and 1:30 p. m.
Wilmar, Jan. 8, 11 a. m.
New Edinburg Ct., at Good Hope, Jan. 15, a. m.
Warren, Jan. 15, 5 p. m.
Crossett, Jan. 22, a. m.
Hamburg, Jan. 22, 7:30 p. m.
Ark. City-Watson, at A. C., Jan. 29, a. m.
McGehee, Jan. 29, 7:30 p. m.
Tillar, Feb. 5, 11 a. m.
Wilmot, Feb. 12, 11 a. m.
Portland-Parkdale at Port., Feb. 19, a. m.
District Missionary Institute, Feb. 3, at Dermott, at 10 a. m.
—H. B. Vaught, P. E.

PRESCOTT DISTRICT
First Round

Center Point Ct., at C. P., Dec. 11. a. m.
Amity Ct., at Amity, Dec. 11, 3:30.
Mt. Ida Ct., at Mt. I., Dec. 18, a. m.
Forester, at F., Dec. 18, p. m.
Bingen Ct., at Friendship Dec. 25, 3:30; preaching at Bingen 11 a. m., Dec. 25.
Okolona Ct., at O., Jan. 1, a. m.; Q. C., 2:30.
Prescott Station, Jan . 1, 7:30 p. m.
Gurdon, Jan. 4, 7:30 p. m.
Prescott Ct., at New Salem, Jan. 7, a. m.; Q. C. 2 p. m.
Spring Hill, at Bethlehem, Jan. 8, 3:00.
Emmet Ct., at E., Jan. 8, 7:30.
Saline Ct. at Saline, Jan. 15, a. m.; Q. C. 3 p. m.
Nashville Station, Jan. 15, 7:30 p. m.
Washington-Ozan, at O., Jan. 22, a. m., Q. C., 2:30.
Glenwood- Rosboro, Jan. 22, 7:30 p. m.
Murfreesboro-Delight, Jan. 25, 7:30 p. m.
Mineral Springs Ct., at M., Jan. 29, a. m.; Q. C., 2:30.
Hope, Jan. 29, 7:30 p. m.

The District-wide Educational Institute will be held at Prescott, Dec. 15, 10 a. m. All W. M. Society Presidents, District Secretaries, Church School Superintendents, Adult workers, Young People and Children workers, Union Presidents, Lay-leaders, Pastors, Stewards, are expected to be present. Missionary Institute at Prescott, Feb. 8, 10 a. m.
—J. D. Baker, P. E.

JONESBORO DISTRICT
First Round

Nov. 13, p. m., Huntington Avenue.
Nov. 20, a. m., Marion.
Nov. 20, p. m., Fisher Street.
Nov. 27, a. m., Wilson.
Nov. 27, p. m., Joiner.
Dec. 4, a. m., Garden Point-Riverside, at Riverside, Conference, 2 p. m.
Dec. 4, p. m., Lepanto.
Dec. 7, p. m., Marked Tree.
Dec. 11, a. m., Lake City, at L. C., Conf. 2 p. m.
Dec. 11, p. m., Jonesboro Ct., at Mount Carmel, 2:30 p. m.
Dec. 11, p. m., Bono, at B.
Dec. 14, p. m., Tyronza.
Dec. 18, a. m., Dell Circuit, at Half M., Conf. 2 p. m.
Dec. 18, p. m., Brookland Circuit, at B.
Jan. 1, a. m., Luxora-Keiser, at Luxora. Conference following church.
Jan. 1, p. m., Yarbro-Promised Land, at Promised Land.
Jan. 8, a. m., Dell
Jan. 8, p. m., Manila-Saint Johns, at M.
Jan. 15, a. m., Turrell-Gilmore, at Turrell. Conference at 12.
Jan. 15, p. m., Dyess-Whitton, at D., 3 p. m.
Jan. 15, p. m., Osceola.
Jan. 22, a. m., Truman.
Jan. 22, p. m., Nettleton-Bay, at N.
Jan. 29, a. m., Leachville.
Jan. 29, p. m., Lake Street.
Jan. 30, p. m., Jonesboro, First.
Feb. 5, a. m., Monette at M. Conf. at 2 p. m.
Feb. 5, p. m., Blytheville, First.
—E. W. Potter, P. E.

FOR THE CHILDREN

JUST FOR FUN

Ralph had a bad habit of doing little things to annoy and hurt others. Whenever he was reproved for it, he would always say, "Oh, I just did it for fun."

After his little brother, Billy, had spent a lot of time building some particular thing with blocks or tinker-toys, Ralph would pass by and drop a book on top of it, or slyly give it a push with his foot, and it all came tumbling down.

He snatched Baby Ann's candy from her and took generous bites of it without her consent.

When Donna had her paper dolls spread out on the table, he sometimes took the scissors and snipped off a few heads, or arms and legs; or "huffed and puffed" and blew them all over the floor for her to pick up again.

He found various ways to annoy his brother, Jack, when he was deep in thought over some problem in his studies or other important matters.

He put out his foot and tripped the little boy who lived next door, making him fall into the mud and soil his clean suit. In fact, all the children in the neighborhood had fallen prey to Ralph's pranks which he did "just for fun."

He had been repeatedly reproved and even punished, but neither seemed to have a lasting effect. "Father, we must cure Ralph of having his fun at the expense of others," said Ralph's mother one evening after an unusually trying day.

"I think I have a plan," said Father with a little twinkle in his eye. Then came a family consultation while Ralph had gone to the corner store for a bag of peanuts.

The next morning Ralph was hurriedly getting ready for school. He wanted to be there early for a few minutes at baseball before the bell rang. He had a nice pan of warm, sudsy water all ready to wash his face and hands, when his mother came by and playfully threw part of a cup of coffee into it.

Ralph looked up in surprise. 'Why, Mother, what did you do that for?"

"Oh, just for fun," answered his mother in a gay, careless tone.

Ralph grinned. He recognized his pet excuse. Dumping the water out, he got some more and washed himself.

He had piled his books neatly on a chair, ready for school. Just as he was about to take them, along came Billy with a stick and gave them a hard poke, sending them on to the floor, and scattering papers about.

"Hey, you, what's the idea?" Ralph grabbed the stick out of his little brother's hand and shook it threateningly at him.

"Aw, I just did it for fun," said Billy, beating a hasty retreat to the living room. Ralph grumbled something to himself as he picked up the scattered books and papers and hurried off to school.

Late that afternoon, Baby Ann unconsciously contributed her share to the day's program. Ralph had made a new kite. He left it lying on a kitchen chair while he went to hunt for more string. When he returned, Baby Ann was poking a pink little finger through the kite, making a fair-size hole.

"O, Baby! You naughty girl!" cried Ralph. "Mother, just look what she did!"

"Well, that's too bad, Ralph," said his mother picking up the baby, "but don't scold her; she was just trying to have a little fun."

Ralph shot a quick glance at his mother and made no reply. He mended the hole and went outside to fly his kite.

There was a chicken for supper, and Ralph took his place at the table with a pleased smile. The gizzard was his favorite piece, and he took it the moment the platter came his way. He was sitting next to his father, who presently reached over and transferred the gizzard from Ralph's plate to his own. At first Ralph thought it was a little joke, and that his father meant to return it; but after seeing him eat several large bits, he exclaimed, "Why, Father, what are you doing that for? That was mine."

"I know it," answered his father laughing, "I just thought I'd have a little fun." And he gave Ralph back the small piece of gizzard that was left.

When he went to take a drink of milk, Donna gave his glass a little push, and down over his napkin and trousers went the milk, making a small puddle on the floor. Ralph glared angrily at his sister. If he had dared, he would have liked to box her ears. He looked at his mother and father, wondering that they did not reprove her; but they seemed absorbed in conversation.

"What'd you do that for, Smartie?" he said in an undertone.

Donna smiled sweetly. "Oh, just for fun," she whispered.

Ralph finished his supper in sullen silence, and then followed the rest of the family into the living room. On the library table lay his paint book. He had just been putting the finishing touches to a choice picture when called to supper. It was a basket of lovely daffodils. He looked at it now, and to his astonishment, nearly all the daffodils had turned into homely old ladies with long noses and topknots, or ugly-looking men with black bristling whiskers and enormous ears.

He knew that the guilty culprit could be none other than his brother, Jack, who was a fair cartoonist. Ralph flared angrily and turned toward Jack. "What—" he began, and then stopped.

Jack was grinning at him foolishly. "Oh, I just did it for fun," he said in rather an apologetic tone.

Ralph had heard about the "last straw that broke the camel's back,' and suddenly felt that he and that camel had something in common. He toppled over into the easy chair with a loud groan. "Oh, I give up, folks, I give up! I won't do it any more, really, I won't" he cried.

"How do you like it?" chorused several voices.

"I don't like it at all," replied Ralph with a queer little gulp.

And the family relaxed with a sigh of satisfaction; for they knew that Ralph had been taking a good dose of his own medicine, and it was working a cure.—Selected.

INTERNATIONAL *Sunday School Lesson*

Lesson for December 11

THE SIN OF COVETOUSNESS

LESSON TEXT—Exodus 20:17; Luke 12:13-21; Timothy 6:6-10.

GOLDEN TEXT—Thou shalt not covet.—Exodus 20:17.

"The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). These are the words that came to the writer's mind as he read the Scripture portions assigned for this lesson. He would fain have set aside his own comments and used this column to print the words from the Bible. If any reader of these lines purposes to read just these efforts to expound the truth, and not to read the Bible itself, let me plead with you to stop here and turn to God's Word. Let its powerful truth grip your soul and change your life.

It seems peculiarly appropriate that this lesson on covetousness should come right in the midst of our preparations for Christmas, for it directs our attention away from things to God, from outward preparation to the preparation of the heart, from greedy desire to true liberality of heart. Christmas may be liberally "made over" for all of us if we receive its truth.

I. A Command (Exod. 20:17).

"Thou shalt not covet."

This last commandment carries us "beyond the domain of civil magistracy into that intellectual realm of motive, desire, and thought, where God alone is Lord and Judge" (Dykes). It deals with the heart, out of which are all the issues of life. It reaches to the root of so much that is wicked and destructive in the world—the covetousness of man. The love of money makes men lie, steal, kill, cheat; in fact, "the whole realm of human inter-relations is disorganized and broken up by the dishonoring of the tenth commandment" (Morgan).

II. A Warning (Luke 12:13-21).

"Beware of covetousness."

The teaching of this passage is so directly opposite to all ideas regarding such matters accepted by the world at large, that it may be a total surprise to some readers and attendants at Bible school.

The yardstick of success in the world—for an individual, and organization, or a nation; yes, even for many a church—is the possession of wealth, or property, or other "things." Write it then in large letters on the hearts and minds of our boys and girls. "A man's life consisteth not in the abundance of the things which he possesseth" (v. 15).

The one who was known to his friends (and to himself as "a rich man" (v. 16), but whom God knew as a "fool" (v. 20), had more than he could use for himself. He had to build new and bigger barns, and could not see the "barns" that were already prepared, for, as Ambrose says, "Thou hast barns—the bossoms of the needy, the houses of widows, the mouths of orphans, and infants." He was a fool who loved money for himself. One wonders what he had to say for himself when that very night he was called into the presence of God to give an account of his stewardship (v. 20). If you are similarly situated and have the same attitude, what will you say in that day?"

An important point which we must note is that Jesus expressly repudiated the connecting of His name with the so-called "social gospel" in His reply (v. 14) to the question of the covetous fellow who regarded his inheritance as of more importance than brotherly love. Those who are ignoring the gospel of redemption and claiming Jesus as a social reformer or the "judge and divider" of some new economic solution for the world's ills, need to read and ponder this verse. Every Christian is interested deeply in social problems, but knows that the first concern of Christ and His followers is the souls of men.

III. A Way of Victory (1 Tim. 6:6-10).

"Godliness with contentment."

As a minister of the gospel the writer would first remind himself that this was written by Paul to the preacher Timothy. Brethren in the ministry, let us not fall into the temptation and snare that comes with the love of money.

In this dizzy age when many are so intent on making money that they have no time for home and children, church and fellowship; when men neglect their responsibilities and duties as citizens to get gain; when any dirty business is all right if it produces a profit; when "for gold men betray their country, their friends, their God, their immortal souls" (Farrar)—yes, in this day let us remind men that "we brought nothing into this world, and it is certain that we can carry nothing out." Let us teach and exemplify in our lives the fact that the only real and worth while gain in life is "godliness with contentment."

Every layman should read Anderson's History of Arkansas Methodism.

Development Program
2 Half Century Fund

Circles To Meet Next Monday

The December meeting of the circles will be held the second Monday of this month, Dec. 12, instead of the third since that date is so near Christmas.

No. 1—Mrs. A. C. Shipp, Chairman, with Mrs. J. C. Jackson, 209 Ark.-Mo. Highway, Park Hill, 1:30 dessert luncheon.

No. 2—Mrs. Paul E. James, Chairman, at Wonder Bread Bakery Hostess Room, 11 a. m. Christmas luncheon. Mrs. Roy White, hostess, Mrs. Paul James, co-hostess.

No. 3—Mrs. C. B. Wilson, Chairman, with Mrs. F. P. Funda, 2610 Summit, 1:30 dessert luncheon. Mrs. E. J. Florian, co-hostess.

No. 4—Mrs. James Thomas, Chairman, with Mrs. H. M. Norwood, 5215 "U" street, 1:30.

No. 5—Mrs. C. E. Hayes, Chairman, at the church, 1 o'clock dessert luncheon.

No. 6—Mrs. E. Q. Brothers, Chairman, with Mrs. J. A. Bigbee, 3110 Battery, 12:30 luncheon. Cohostesses Mesdames J. P. Bowen, J. W. McGarry, J. P. Waldenberger, M. F. Moose, F. O. Botsford, H. G. Woodsmall, John Cullings and L. H. Caldwell.

No. 7—With Mrs. J. S. M. Cannon, Chairman, 445 Midland, 1 o'clock luncheon. Co-hostesses, Mesdames Rufus Hunt, B. F. Lewis, A. E. Cavanaugh, B. P. Champion, J. W. Allen, W. E. Maddox, G. S. Simpson.

No. 8—With Mrs. R. D. Ginocchio, Chairman, 1515 Louisiana, covered dish luncheon at 12:30.

No. 9—Mrs. E. W. Beeson, Chairman, with Mrs. R. W. McWhirter, 427 Dennison, 12:30 luncheon. Mrs. F. A. Naylor, co-hostess.

No. 10—Mrs. E. F. Dixon, Chairman, with Mrs. C. C. Arnold, 207 East 21st, 12 o'clock Christmas luncheon.

CHOIR TO HAVE NEW ROBES

Because of the generous private contributions of the members of the choir and friends in the membership of the church Winfield Choir has purchased 40 beautiful and dignified robes which will probably be ready for use by the first of the year. Mrs. I. J. Steed, Minister of Music, the members of the choir, and the pastor are genuinely appreciative of this splendid addition to the properties of the church. Letters of thanks have gone out to all contributors.

A GOOD START

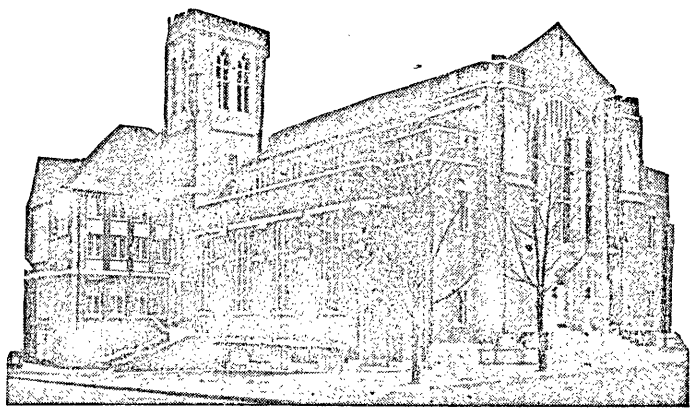
Collections for the first Sunday of the new fiscal year were $398.00 and all current salaries were paid up to date as of December 1. Winfield began the new year with approximately $23,000 in pledges signed. However, we still need between $1,500 and $2,000 more to meet the financial requirements for this year.

OUR NEW MEMBERS

We are happy to welcome into our fellowship of Winfield Mr. and Mrs. Harold H. Hedges, 2300 Summit, who united with the church last Sunday, December 4.

SUNDAY STARTS A NEW CHURCH YEAR
PAY YOUR PLEDGE BY THE WEEK

VOL. X **Pulpit and Pew** NO. 49



Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This Page Devoted to the Interests of This Church

GASTON FOOTE, Minister
ALVIN D. HAVEKOST, Associate Minister
JEROME P. BOWEN, Supt. Church School
MRS. I. J. STEED, Minister of Music
MISS KATE BOSSINGER, Organist
MARGUERITE CLARK, Church Secretary

Next Sunday At Winfield

10:00 A. M. Church School, A Class for Everyone
11:00 A. M. "A BROKEN BODY"—Sermon by Pastor
6:00 P. M. Jr-High, Senior, Young People's League and The Sunday Evening Club (Young Adult)
8:15 P. M. HANDEL'S "MESSIAH"—At High School Auditorium. 300 voices augmented by a 30 piece orchestra. (Eighth consecutive presentation—Under the direction of Mrs. I. J. Steed)

THE PASTOR'S MESSAGE

By GASTON FOOTE

A Plea For Tolerance

Intolerance is the modern survival of an ancient paganism. It is an unwillingness to acknowledge the rights, opinions and privileges of others; individuals, groups, races, or nations. Intolerance has had a long history and bids fair to have a prosperous future, as the evidence of the persecution of the Jews in Germany indicates.

The world has been shocked at the extent to which the leaders of the German nation have gone in their relentless persecution of a minority group. But we may well keep in mind the fact that all intolerance is not in Germany. Perhaps, after all, we as individuals are guilty to some extent of the sin of intolerance.

Intolerance is one of the persistent sins of religious groups. Religion has always had a hankering for uniformity and a deadly dislike for variety. Plenty of people still hold a theory of infallible authority in religion, thinking that they and their kind alone are the divinely appointed keepers of the rubrics of truth and all others are beyond the pale of salvation and, by their teachings, are endangering human souls. Recently this preacher was accused of deliberate refusal to follow the Lord because his form of baptism did not conform to that of the accuser. Suppose we are wrong, but one way at least in which we can follow the Lord is through practice of the virtue of tolerance.

Many have developed a deadly intolerance to certain classes of people within our commonwealth. Some have no sympathy with the unemployed, the poor, the federal employee, the rich, the elite, the foreigner. Such intolerance leads to prejudice, hate, and class strife, and the ultimate spiritual impoverishment of the individual. It is much better to be hated by those prejudiced against you than to hate.

Individuals sometimes cultivate the spirit of intolerance toward other individuals. As a result we shun their presence and are ill at ease around them. The spirit of Christianity is the practice of love. Let's make no exceptions. Let's love . . . even those who persecute us.

Christian Education

By ALVIN D. HAVEKOST

Church School Attendance

Last Sunday	662
A Year Ago	578

Departmental Report

	Present	On Time	Cont.	Sty. Ch.
Jr. High	78	70	46	60
Sr. High	93	75	60	59
Y. P.	58	53	21	48

Adult Class

Couples Class	53
Mother's Class	43
Fidelity Class	39
Men's Class	35
Jenkins Class	27
Forum Class	21
Brothers Class	20
Ashby Class	17
Total	255

MEETING OF ADMINISTRATIVE COUNCIL

The Administrative Council will hold its regular supper meeting Wednesday at 6:00 p. m. All general officers, superintendents of divisions and superintendents of departments are to attend this meeting.

LEAGUES

All Leagues will have meetings next Sunday evening. Program will be planned to provide sufficient time for League members to attend the Messiah at the High School auditorium.

WOMEN OF WINFIELD ELECT

The following officers of the Women of Winfield were elected at the Joint Circle Meeting last Monday morning:

President, Mrs. A. S. Ross; Vice-Pres., Mrs. J. Russell Henderson; Rec. Sec'y, Mrs. Crawford Greene; Cor. Sec'y, Mrs. H. C. Graham; Local Treas., Mrs. Allen Mulkey; Connectional Treas., Miss Lila Ashby; Supt. Mission Study, Mrs. R. M. McKinney; Supt. Local Work, Mrs. W. M. Rankin; Supt. Children's Work, Miss Fay McRae; Supt. Christian Social Relations, Mrs. E. F. Dixon; Supt. Publicity, Mrs. Rufus Hunt; Supt. Supplies, Mrs. D. W. Gordon; Supt. World Outlook, Mrs. Walter Fuller.

The new Circle Chairmen who will serve next year are: Mesdames James Thomas, E. W. Beeson, E. Q. Brothers, W. N. Freemeyer, W. F. Ivy, L. H. Caldwell, Cage Cross, J. H. Krouse, N .J. Sebastain, and Miss Zora Cross.

NEW MEMBERS ON THE BOARD

Winfield welcomes these new members of the Board of Stewards: C. E. Mashburn, Secretary, Beard Furniture Co., Charles Carter, Architect, Donaghey Bldg., Dr. M. F. Moose, Professor, Little Rock Junior College, Sam James, Dairyman, R. R. Neilson, Farm Security Administration, A. S. Ross, State Department of Education, Roy White, Executive, Telephone Company, J. W. Allen, Fischer Lime and Cement Co.

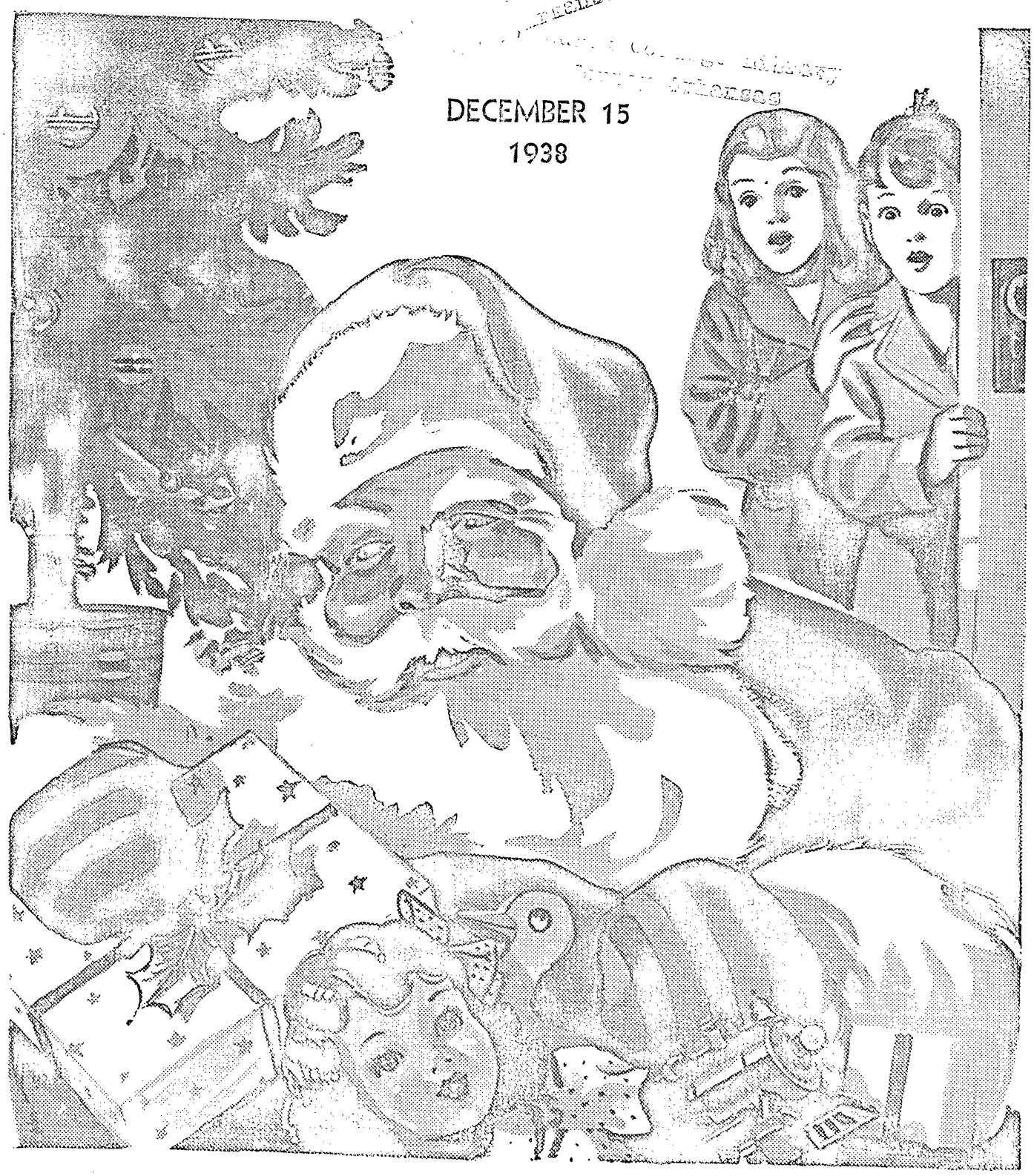
TO CHURCH MEMBERS WHO DO NOT ATTEND CHURCH SCHOOL:

Why not start the Church year off RIGHT? Find YOUR Church School class next Sunday. It's a good example to your children. It's a means of mental and spiritual enrichment. START SUNDAY!

METHODIST ORPHANAGE NUMBER

ARKANSAS METHODIST

DECEMBER 15
1938



"On Earth Peace, Good Will Toward Men"

SEASON'S GREETINGS

From an organization that contributes
its part to the progress of
our state!

It's Good Business . . .

★

You don't have to be sentimental about the goods and service you buy from Arkansas' own people. It's sound business judgment to trade with your neighbors.

★

Union Life believes in building Arkansas—in encouraging the development and growth of Arkansas institutions. And it believes that this idea of mutual cooperation applies to life insurance as it does to food, clothing, lumber, agricultural products and other things that Arkansas produces and consumes.

★

You can buy Life Insurance from Union Life at the same rate, with the same legal reserve safety—and have the added satisfaction of keeping your money in the section where you lilve.

★

Buy your life insurance from a Union Life agent. He believes in Arkansas. He's a booster for Arkansas.

★

"Arkansas' Oldest Legal Reserve Old Line Insurance Company"

★

"As Enduring as the Ozarks"

★

The *UNION LIFE INSURANCE COMPANY*

Little Rock, Arkansas

J. W. WALKER	President	CHAS. A. MILLER	Vice President
J. E. FELKER	Treasurer	A. N. FLORENTZ	Assistant Secretary
ELMO WALKER	Secretary	DR. J. HARRY HAYES	Medical Director