



Arkansas Methodist

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



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

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NO. 51

THE CHRIST-CHILD SPEAKS

*Through smoke and noise and searing flame,
Past starving women, wounded men,
Back to the world at Christmas-time,
I try to come again.*

*More terrible than Herod's sword,
Demonic death rips through the sky—
They think it is some unknown child,
They know not it is I.*

*No room, no shelter! Down the years
A lonely heart is made to flee;
Forth to some other Egypt fares
The selfsame refugee.*

*"Peace on earth," the longed for words
That each prophetic steeple tells,
But clashing armament drowns out
The whisper of the bells.*

*A cup of water freely given . . .
Instead they cast me out to die,
Thinking it is some unknown child,
Not knowing it is I.—Edith Lovejoy Pierce in
Federal Council Bulletin.*

THE LUXURY OF HATRED

WE cannot afford hatred in contemplation of the current international scene. Yet as we sing "peace on earth and mercy mild," we find evidences of this deep corruption not only outside but within our own souls.

A denial of the existence of hatred within ourselves will make us akin to steam chambers without valves, ready to explode. Nor can inner bitterness be dealt with merely by trying to separate hatred for a ruler or a system from pity for a people or a nation. Hatred is as absorbent as blotting-paper. If experience, both historical and psychological, is any judge, such separation of hatred from pity while it may be possible so long as reason prevails, is doomed to break down. German Americans during the World War were eventually despised, however blameless, because they became associated in the American mind with the hated Kaiser. At the start of the Japanese-Chinese War, American hatred was directed against the Japanese military caste. Now we hear customarily only about "the Japanese," and many Japanese Americans suffer through no fault of their own.

We may indeed disapprove of a leader or a system of government. But that disapproval and dislike should be under the control of our more positive Christian convictions. Hatred is a blind, unreasoning emotion, which is stronger the less we know about it.

Whatever position we take in reference to the present wars, as Christians we cannot escape the initial obligation to plumb the depths of our own feelings. We shall find them chaotic and non-rational, but they must be sought out. By no other first step can churches "guard against becoming agencies for the propaganda of hatred." Hatred unrecognized is like gunpowder which, when confined in a small space, explodes with great force. If got into the open, even an explosion will be relatively harmless.

The recognition of our non-rational feeling does not mean a mere airing of prejudice. It means first a personal examination before God of our feelings of bitterness, of their sources, of the evil they try to compel us to do. Whatever of hatred we have in us is indeed a cardinal sin. As a sin, it cannot be forgiven if we deny or cloud it. But if we bring it before God in sincerity and penitence, we may be restored to that fellowship which our sin has broken.

How we do this is not news. Prayer, worship, meditation, confession,—the Christian

* VERILY I SAY UNTO YOU, WHOSO- *
* EVER SHALL NOT RECEIVE THE *
* KINGDOM OF GOD AS A LITTLE *
* CHILD, HE SHALL NOT ENTER THERE- *
* IN. AND HE TOOK THEM UP IN HIS *
* ARMS, PUT HIS HANDS UPON THEM, *
* AND BLESSED THEM.—Mark 10:15-16. *

knows the means whereby his sin may be washed white. It is the old story of the sinner presenting his real sin in the faith that God can and will and does forgive. But we cannot be washed white if we want only to be white-washed. Frequently hatred is cherished under some such pseudonym as righteous indignation. Of course we are not to refrain from making moral distinctions; when we see things which despoil and injure human beings, we brand them as sin and we "hate" that sin. But this is a moral judgment which we, living in history, must make. It is not the emotional cancer of hatred which can never really separate the sin from the sinner.

Our prayers must begin with a recognition of the guilt of ourselves as individuals, as nations, as churches, as a world—and that not alone of the past but of the here and now. To find that our feelings are citadels of spiritual power-politics may be a shock, but it should be a familiar shock to the Christian who has known the stabbing pains of Christian growth.

The recognition of our bitterness should so stimulate us that we lay even this before God in the power which is in Christ Jesus. Perfect love casts out fear and hatred. But it must be that perfect love to which we turn, and not some substitute which permits us meanwhile to nurse our bitterness under some holy guise.—Federal Council Bulletin.

* A MESSAGE FROM OUR BISHOPS *

* **"IN a world of turmoil and open conflict**
* **we wish to remind the people called**
* **Methodists that they make use of the**
* **weapons of our spiritual warfare—the**
* **reading of the Bible, prayer, meditation,**
* **the assembling of themselves in fellow-**
* **ship for worship, and the ceaseless striv-**
* **ing to live according to the will of God.**

* **"To these ends we call upon the**
* **Methodist Church throughout the world**
* **to set aside Sunday, December 31, 1939—**
* **the last day of this year—as a day of**
* **prayer. We urge that in every Methodist**
* **Church, in family worship, and in the**
* **prayers of individuals, petition be offered:**

* **"For the restoration of world peace;**

* **"For the deepening of the spiritual life**
* **of the Methodist Church;**

* **"For the Methodist Advance about to**
* **be launched in the Methodist Church;**

* **"For the Church Universal.**

* **"Let us not forget the prayer of adora-**
* **tion and of thanksgiving to God for all His**
* **mercies.**

* **"Let Sunday evening be set aside for**
* **the observance of Watch Night in each**
* **Methodist Church or at one or more cen-**
* **tral points in each center of population,**
* **according to the usage established by Mr.**
* **Wesley and still held in honorable observ-**
* **ance amongst us.**

* **"We trust that all Methodists will enter**
* **heartily into the observance of the Uni-**
* **versal Week of Prayer being observed**
* **among the evangelical churches from Sun-**
* **day, January 7, to and including Sunday,**
* **January 14."—The Council of Bishops.**

CHRISTMAS IN A WORLD AT WAR

CHRISTMAS approaches. As in other years Christians will give thanks unto God for the advent into the world of the Child of Bethlehem. Once more we recall the prophecy of Isaiah that "the government shall be upon His shoulder." Once more the song of the angels will echo, "On earth peace, goodwill toward men."

But how can Christians sing songs of peace in this tragic year, when death bombs are dropped from the skies where once was heard the song of angels? Why not a moratorium on Christmas rejoicing until the wars which ravage Europe and the Far East have come to an end?

Christians do not yield to this counsel of despair. There is cause for rejoicing. For one thing, men and women everywhere are coming to look upon war as an evil thing. We are witnessing a strange phenomenon, unprecedented in history. War there is, but there is no glorification of war. There is no martial music, no hilarious applause. From Berlin, Paris, London and Tokyo the story is the same. There is bewilderment, confusion and even resignation, but nowhere is there exaltation. Nowhere is war welcomed as a glorious and holy crusade. To this extent the Christmas spirit is more and more possessing the minds of the common people of all lands, even if not of all the rulers. The shepherds, at least, are at the Christmas cradle of our Lord; the kings are yet to come.

Again, the fact of war itself is a vindication, however painful, of the essential truth of the Christmas message. Many nations are at war today, and other nations are threatened with war, for the lack of simple goodwill. It is just because national selfishness in the use of the resources of the earth, power politics and a lust for dominion have usurped the place of goodwill that the world knows no peace. History is proving to be a convincing demonstration that the Christmas spirit represents the truly realistic understanding of life.

"O hush the noise, ye men of strife, and hear the angels sing."—Federal Council Bulletin.

SOUTHERN BAPTIST PROGRESS

THE following items, indicating Baptist progress, are gleaned from *The Arkansas Baptist*: Alabama Baptists gave last year to Co-operative Program \$147,130. This is \$13,239 more than the previous year. Louisiana Baptists met lately in their Convention with 1,000 messengers. They reported 10,838 baptisms. The total membership in that State is 182,905. Their goal for next year is \$150,000 for programs and 20,000 baptisms. Texas Baptists raised last year \$1,000,000. Their goal next year is \$1,046,000. Oklahoma Baptists raised this year \$140,852 for the Co-operative Program and set the next budget at \$166,584. The Convention authorized Oklahoma Baptist University to raise \$100,000 to pay for construction of a boys' dormitory."

THE CITY OF BOMBAY, India, went dry on August 1. Some have said that for a time at least this will mean what it says—the city will be absolutely dry. Much interest centers upon this dry move of India. It is being said that it will mean a large loss in immediate revenues, but the equally confident response is that it will ultimate in an era of great prosperity. Some time ago, Mr. Gandhi was quoted as saying that India would accomplish that in which America had failed. Let us devoutly hope and pray that such may come to pass.—N. O. Christian Advocate.

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Personal and Other Items

IN a recent local option battle in thirty-eight
counties of the state of Ohio the temperance
forces won thirty-four counties and lost only
four.

REV. W. B. YOUNT writes: "We have started
on our year's work at Smithville. Every-
thing is moving along nicely, and we like the
work fine."

BISHOP SELECMAN AND DR. HARRY DEN-
MAN, Secretary of Evangelism, are expected
to be in First Church, Fort Smith, Jan. 1-5 for a
Two-State Institute of Evangelism.

REV. J. H. ROBINSON writes: "We have been
wonderfully received on the Dalark Circuit.
One of the churches, Bethlehem, set the salary
25% above last year and the Benevolence 10%
above last year. The Benevolences are paid in
full for the year."

A PROPOSED plan for the merger of the United
Brethren in Christ and the Evangelical
Church was completed last month by the com-
missioners representing the two bodies. The
plan will be presented to the next General Con-
ferences of the two bodies.

A COPY of the Composite Annual Report of
the Board of Home Missions and Church
Extension for 1939, entitled, "Home Missions in
the Methodist Church," will be mailed without
charge upon request to the Publicity Office, 1701
Arch Street, Philadelphia, Pa.

THE METHODIST ORPHANAGE should be
remembered in the Christmas offerings at
all churches on or near Christmas. Those per-
sons who do not have opportunity to contribute
through their churches should report direct to
Dr. James Thomas, Superintendent, Exchange
Bank Building, Little Rock.

RUSSIA has just raised by voluntary sub-
scription \$6,000,000 to maintain the world's
largest printing press, which will be used to
print anti-Christian and anti-religious litera-
ture in five languages. How this should stir
Christian people to really do something to fur-
ther the kingdom of our Christ.—Ex.

NO PAPER NEXT WEEK.

THE brewers are employing high-salaried
broadcasters to invade our homes with sub-
tle inducements which appeal to every member
of the family to buy beer, offering prizes for
empty bottles, labels and beer caps.

THE northernmost cathedral in the British
Empire has been dedicated at Aklavik,
Northwest Territory, Canada. Situated at the
mouth of the Mackenzie River, on the barren
shores of the Arctic Ocean, this cathedral was
built entirely by the Esquimos and Indians who
worship there.—Pathfinder.

DR. L. L. EVANS, the new pastor of First
Church, writes: "We are quite happy here
at Fort Smith. The people have been quite ex-
travagant in their cordiality and have given us
great congregations both morning and night.
New members have been received each Sunday
during the Conference year. The many breth-
ren from over the Conference who have written
us with such kindness have added greatly to our
happiness."

REV. H. LYNN WADE, Superintendent of
Paragould District, announces the following
changes of pastors since adjournment of Con-
ference: G. B. Pixley transferred to Little Rock
Conference; J. C. Richey changed from St.
Francis Ct. to Leonard Ct.; S. M. Adams trans-
ferred in and appointed to Greenway Ct.; J. W.
Simmons appointed to St. Francis Ct. These
changes were made necessary after the Method-
ist Protestant preachers were certified at Little
Rock Conference.

WILLIAM CAREY, the founder of modern
missions, mastered thirty of the languages
of India, and he superintended the translation
of Scripture in all of them. He wrote various
Indian grammars and prepared dictionaries of
great excellence in Bengali, Marathi and San-
scrit. He farmed, ran an indigo factory, built
printing presses, established schools and colleges,
evangelized and, as a part time, engaged in bo-
tanical research. Such was the life of the Lon-
don cobbler who heard the call of God and sur-
rendered all for India.—Ex.

SUNDAY AT ATKINS AND POTTSVILLE

NOT often am I able to arrange for dates soon
after adjournment of the Annual Confer-
ences, because pastors usually need their first
Sundays to start the work of the new year.
However, Rev. W. A. Lindsey at Atkins and
Rev. Irl Bridenthal at Pottsville were kind
enough to invite me to spend Sunday, Dec. 10,
with them. As the weather was superb, con-
gregations good, and entertainment fine, I en-
joyed the day immensely.

As Brother Lindsey's preaching hour is 9:45,
I first preached and then addressed two classes
of women at 11:00. This is an excellent ar-
rangement, and might often be used to advan-
tage. Entering his third year, Brother Lindsey
had during the preceding years, received about
20 members, paid the debt on the church, and
had 100% payments on all finances. A small
increase on Benevolences was accepted this year.
Some improvements have been made on the
Education Building, which make it more con-
venient. The substantial brick church is in good
repair, as is also the comfortable seven-room
parsonage. All organizations are active. W. H.
Bost is chairman of the Board; Mrs. J. I. Hughey
is president of the W. M. S.; and W. J. Broach
is superintendent of the Church School. The
outlook is better and quite encouraging.

Atkins is an excellent community with strong
business houses, a fine farming country between
it and the Arkansas River, many "homey" resi-
dences, a brick public library, a 12-grade con-
solidated school with a large building and a fine
stone gymnasium, 15 teachers, and about 500
students; and four brick churches. North is
Crow Mountain, rising precipitately about 500
feet, with many nice houses and good farms on
the plateau which runs back for miles. For more
than 50 years I have eyed this mountain, as I
have passed by, and wished that I might ascend
it. On this occasion my wish was gratified.

When Brother Bridenthal came for me in his
car, it was suggested that a trip up the moun-
tain would be interesting. So, taking Brother
and Sister Lindsey and myself, he steered his
car up the new road to the top where we had a
magnificent view of the valley. Then, to cap
the climax, just before we reached Pottsville, we
climbed the other end of the Mountain and saw
Ford Chapel, a former Methodist Episcopal
church which is now on the Pottsville Charge.

After seven happy and fruitful years on
Centerton Charge, near Bentonville, Rev. Irl
Bridenthal was sent down into the lower level
at Pottsville Charge. Here he found the former
Methodist Episcopal Church and the former
Methodist Episcopal Church, South, ready for
union and rejoicing over the event. The first
group has a beautiful brick-veneer building,
with a large auditorium; the other congregation
has a smaller stucco building and a fair par-
sonage. The two congregations are considering
junking the smaller building and using the ma-
terial for a Church School annex to the larger
building. If that is done the plant will be ideal.
With several acres of land, the pastor will be
able to keep a cow and chickens, if he desires.
The pastor will give two services each Sunday
to the Pottsville Church, and one hour each to
Bell's Chapel and Ford Chapel. He can do this
by preaching first at Pottsville at 9:45 and then
running out to the rural churches for eleven
o'clock. There are no debts and about 300 mem-
bers. Mr. J. C. Jones is chairman of the Board;
Mrs. G. Robinson is president of the W. M. S.;
Prof. D. W. Russell is superintendent of the
Church School; and George Jones is president
of the Young People, a fine group of about 25
members. There is a strong Men's Class of some
30 members. The Pottsville Church has agreed
on a liberal budget, including salary and Be-
nevolences, and the prospect is for a very suc-
cessful year. Brother Bridenthal is brimming
over with happiness and his people seem to be
equally delighted. It seems to be a good case
of "love at sight."

Pottsville is a small town with a good farm-
ing country south and an unusual hill country
north. It has remarkable business and fine social
and religious activities. Under the superinten-
dency of D. W. Russell, son of Rev. A. W. Rus-
sell, the 12-grade consolidated school has 15
teachers and about 550 students. United
Methodism in this ideal village has a bright fu-
ture. Sitting in with the Young People and
then preaching to an attentive congregation
brought me to "the end of a perfect day."—
A. C. M.

A BROTHER EDITOR'S KIND WORDS

THE following editorial paragraph by Dr. J. I.
Cossey, editor of The Arkansas Baptist, is
appreciated: "Dr. A. C. Millar, editor of the
ARKANSAS METHODIST, was a welcome visitor in
one session of the Convention. I am led to say
at this particular time, that Dr. Millar has been
a real helpful friend to me during my editorship.
He has been very kind to me while I was trying
to catch on to what it was all about. He is cer-
tainly one of Arkansas' first citizens. I am sure
that none of us know his real worth to the state.
He is unflinching in his opposition to the liquor
traffic and all its attendant evils. I hope that I
may always count him as one of my very best
friends." This editor can truthfully say that
his relation to Dr. Cossey has been extremely
pleasant, and he reciprocates the kind words
and hope of continued friendship.

CIRCULATION REPORT

SINCE last week the following subscriptions
have been received: First Church, Jones-
boro, A. W. Martin, 23; Drew Ct., G. C. Bailey,
3; Malvern, W. C. Watson, 2; Paris, G. F. San-
ford, 2; Fairview, Texarkana, O. W. Teague, 3;
Grand Ave., Stuttgart, R. E. Darrow, 1; Wood-
lawn, Hot Springs, G. E. Reutz, 2; First Church,
Fort Smith, L. L. Evans, 1; Strickler, I. R. Wil-
son, 2. These reports are appreciated. Let
others come. Pastors are urged to secure Clubs
through getting the cost in the regular budget.
If the plan is explained and understood, most
official Boards will gladly make the paper a
budget item. Circulars explaining the circula-
tion plan will be mailed out early in January.

CHRISTMAS EMBLEMS

See the pretty Christmas tree
Standing in the corner there,
Decked with gifts for you and me,
Emblems of a friendship rare.

See the Christmas Angel high
Upon the topmost limb,
Hear the heralds passing by
Sing the Christ Child's hymn.

See the manger where he lay;
Wise men come their gifts to bring;
Shepherds kneel with thanks to pray,
While the angels carols sing.

Keep our God's first Christmas gift,
Saviour, friend, for all mankind.
Strive to serve and give uplift
To those who seek this friend to find.
—Margaret Janette Haigwood,
Clarksville, Ark.

WILL YOU DO YOUR PART?

In our world of tomorrow each one of us would want to reduce suffering and illness to the least possible minimum. Thinking back into the tragic era when plagues were mysterious agencies which devastated whole nations, we of this age can be grateful for all the labor which has gone into the conquest of these ancient enemies of man.

Even in the memory of those now living tuberculosis, one of the oldest and most persistent and most damaging of human plagues, took one life in seven of all who died. In the ten year period, 1928-37 in Arkansas it took one life in fifteen. Back of this enormous cut in tuberculosis deaths has been the unremitting service of the gay little Christmas Seal. Letters, carrying these symbols of comfort to the afflicted, and protection to the homes of those who are well, are now in the hands of thousands of our readers. They offer an opportunity to be practical in our desire to make a better world tomorrow. For our world today is still struggling against tuberculosis. Tomorrow's world need have none of it if we have a real desire to conquer it. Let us be thankful that we can help finish the job and bring the eradication of tuberculosis within reach.

Sixty-four thousand persons in this nation will die from tuberculosis within the next twelve months. While the figure is roundly accurate and true, the public is apathetic because the story is so old . . . the old, old story of tuberculosis! What can we do about it? We can all do something about it by buying Christmas Seals. It is not too late to help.

THE VIRGIN BIRTH

If Christ was not conceived by the Holy Spirit of the Virgin Mary, then he was naturally generated. That would have brought into being a human person who had no prior existence. But that would mean that he had no pre-existence as the only begotten Son of God. It would make vain, irrelevant all these passages of Holy Writ: "The Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us;" "God so loved the world, that he gave his only begotten Son;" "O Father, glorify thou me with thine own self with the glory I had with thee before the world was!" "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father;" "Before Abraham was, I am;" "Though he was rich, yet for our sakes he became poor." All these passages are rationally explained by the virgin birth. Otherwise they are meaningless.

If the eternal Son of God became incarnate in human nature through the virgin birth, it is perfectly consistent and reverent to call him

Meeting of Council of Bishops

Against a brilliant background of hospitality extended by 375,000 Methodists of Illinois, the first meeting of the new Council of Bishops of the Methodist Church was held in the Stevens Hotel, Chicago, from Wednesday morning, December 6, through Saturday night, December 9. Under a pressure of business hard to realize even for lay business executives, the bishops labored at their task of projecting the organizations of the united Methodist Church. They took a number of actions which will be of interest to Methodists everywhere.

A committee of two representatives from each jurisdiction to consider the matter of the location of boards and commissions in the united Church and to report to the General Conference of 1940 was elected as follows:

Northeastern Jurisdiction—Rev. L. O. Hartman, Boston, Mass., and Rev. Fred B. Newell, New York City.

Southeastern Jurisdiction—B. A. Whitmore, Nashville, Tenn., and Rev. R. L. Russell, Griffin, Ga.

Central Jurisdiction—Rev. J. B. F. Shaw, West Jackson, Miss., and Dr. David D. Jones, Greensboro, N. C.

North Central Jurisdiction—Troy W. Appleby, Cincinnati, Ohio, and C. O. Loucke, Chicago, Illinois.

South Central Jurisdiction—Dr. Umphrey Lee, Dallas, Texas, and Charles M. Hay, St. Louis.

Western Jurisdiction—Rev. Chas. MacCaughey, Seattle, Wash., and Rev. Charles E. Schofield, Denver, Colorado.

The Council of Bishops appointed a study committee of four persons from each Jurisdiction and one per-

"Immanuel, . . . God with us." But if he was only a human person, what blasphemy it would be to call him so, and what idolatry it would be to call him Lord and worship him! If, however, the divine Person of the Son was ensphered in human nature and functioned in and through his assumed human nature, then indeed was he God with us, tabernacling among men.—Selected.

HEROIC FINLAND

For 700 years this "land of a thousand lakes" languished under alien rule, while its people longed for freedom. They remained a problem for every master. The final enslavement was to Russia of the Czars. Then came the Russian revolution and the threat of a second conquest by the Soviets. The Finns had had their taste of bolshevism and found it bitter. They shed their blood to put it down. The capture of Tampere (Tammerfors) in their war of independence raised a barrier against the Russian march toward Scandinavia.

Since the formation of the republic democracy has been a flame in Finland, burning as brightly as it did in Thomas Jefferson's young America. It has fused Finland into a united nation. It has burned away riches and poverty alike. The Finns are a free and happy people. They have developed a modern and prosperous state on advanced lines of social justice. Their extraordinary accomplishment in twenty years entitles them to be let alone, masters of their own destiny. The shadow of Russia looms over them now, but it is not likely that they will pass as meekly into the darkness as Latvia, Estonia and Lithuania.—New York Times.

son from each Central Conference to study the property interests of the boards involved in the proposed organization of the new Church for missions and church extension as required in paragraph 1672 of the Discipline. The personnel of the committee follows:

Northeastern Jurisdiction—Rev. J. D. Piper, Pittsburgh, Pa., Rev. F. G. Holloway, president Western Maryland College, Westminster, Md., Mrs. Henry Phillips, Syracuse, N. Y., and Mrs. Henry R. Van Deusen, Scranton, Pa.

Southeastern Jurisdiction—Mrs. W. J. Piggott, Irvington, Ky., Mrs. F. B. Godfrey, Orlando, Fla., Rev. Paul Garber, Durham, N. C., and Rev. W. A. Shelton, Birmingham, Alabama.

Central Jurisdiction—Rev. J. S. Scott, Houston, Texas, Rev. E. A. Love, Washington, D. C., Mrs. D. H. Hargis, Wilmington, Del., Mrs. Matthew W. Clair, Covington, Ky.

North Central Jurisdiction—T. Morton McDonald, Princeton, Ind., Rev. W. T. Smith, Burlington, Ia., Mrs. Mary Eaton Blake, Detroit, Mich., Mrs. C. M. Blackman, St. Paul, Minn.

South Central Jurisdiction—Rev. J. O. Haymer, Big Springs, Texas, Rev. Phil Deschner, Tulsa, Okla., Mrs. W. W. Fondren, Houston, Texas, Mrs. Edward Hislop, Kansas City, Mo.

Western Jurisdiction—Rev. C. K. Mahoney, Spokane, Wash., Rev. Roy L. Smith, Los Angeles, Calif., Mrs. C. P. Colgrove, Pasadena, Calif., and Mrs. Charles G. Cole, Missoula, Montana.

Central Conference—China, Miss Katherine Boeye; Germany, Dr. J. W. E. Sommers; North Europe, Rev. T. H. Arvidson; South Asia, Rev. E. M. Moffatt; Europe Provisional, Gaither Warfield; Philippine Islands, Rev. E. S. Lyons; Southeastern Asia, Mrs. Edna Archer; Africa Provisional, H. E. Taylor; Latin America, Rev. Hugh Stuntz.

As required by paragraph 1688, the Council of Bishops appointed a Commission to study "the entire question of a Department of Promotion and Publicity" as follows:

Bishop G. Bromley Oxnam, Bishop Ivan Lee Holt, Rev. Elmer T. Clark, Rev. Miron A. Morrill, Rev. Roy L. Smith, B. E. Chappelow, W. F. Bigelow, Harry Withers and Mrs. J. H. McCoy.

Rev. C. W. Brashares, Ann Arbor,

THE GIFT DIVINE

By Alexander Copeland Millar

This is the day when heaven's portals opened;
When God, the Father, sent His well-loved Son,
Through mortal mother's loving labor,
To finish that which Eden had begun.

He came, a little babe, the gift of heaven;
Because His Father loved this sin-cursed earth.
He came, because He loved our race,
Though fallen,
With which He joined Himself in humble birth.

This day records His deep humiliation;
But for this sordid world a day of joy.
This day, as we recall the lowly manger,
Our hearts pour out the songs our tongues employ.

This natal day of heaven's earth-born Ruler—
This wondrous day that marks the gift divine;
We sing of Christ, the Son of God and Mary,
Each heart exulting, crying, "Lord and Saviour mine."—In five of The Christian Advocates.

Mich., and Rev. Walter Spaulding, Bozeman, Mont., were elected to membership in the World Service Commission until the expiration of that body in its present form presumably following the General Conference.

The Council Confirmed dates and places, where known, of the meetings of the Jurisdictional Conferences as follows:

Northeastern, June 18, place not selected; Southeastern, May 22, place not selected; Central, June 21, St. Louis, Mo.; North Central, June 26, Chicago; South Central, May 28, Oklahoma City, Okla.; and Western, July 9, San Francisco.

The last hours of the meeting of the Council of Bishops were saddened by receipt of the death of Bishop Eben S. Johnson who died in Portland, Oregon, late Saturday, December 9, age 74. Bishop Johnson was elected a missionary bishop in 1916 and general superintendent of the Church in 1920. He had served exclusively in Africa from Liberia to Capetown. A brief memorial service for Bishop Johnson was held immediately upon receipt of the tidings.

The bishops adopted a report of a special committee on statement concerning the state of the Church and world affairs as follows:

"The authority of the Gospel stands firm in the midst of a shak- en world. The message of Jesus

A CONTINUING CHRISTMAS GIFT

A Year's Subscription to the ARKANSAS METHODIST would be a Gift that would be a Pleasant Reminder of the Giver Every Week for a Whole Year.

If you wish to make such a gift to a friend, use the Order Blank below, indicating whether you wish to be mentioned to the friend as the Giver.

....., Dec., 1939.

Inclosed find \$..... for which please send the paper for one year to the names below:

.....,

.....,

.....,

You may notify persons that it is a Christmas Gift from me.

(Signed)

Christ constitutes our continuing and unfailing hope, even in the darkness of the present hour;

"Therefore, to a confused world, the Church proclaims the certainties of the centuries; to men of might, who rule for a little hour, the Church declares, Jesus Christ shall become the Ruler of the Kings of the earth; to men drunk with power, who vainly place their trust in force, the Church repeats, 'Blessed are the meek for they shall inherit the earth'; to self-appointed 'leaders,' who ignore the will of their own people and coerce the consciences of other peoples, the Church asserts, 'One is your Leader, even the Christ'; to those who would defy the state, the Church reaffirms the ancient law, 'Thou shalt have no other gods before me'; to all who would divide mankind by class and race and party, the Church heralds anew the fatherhood of God and the brotherhood of man; to masses taught to hate, who have been forced into conflict they abhor, in her Master's words, the Church commands 'Love thine enemies'; to men and nations driven by greed in imperialistic exploitation, the Church insists 'Ye cannot serve God and mammon'; to mad dictators who cry 'Woe to the weak' the Church replies, 'He who would be greatest among you must become the Servant of All.'

"The Church knows that faith and hope and love abide. It summons men to the table of the Lord. It envisions the unbroken family of God; brothers all; kneeling in communion; sharing in the life of the Lord; rising to reveal the Christ in service to man. This we do in remembrance of Him, confident in the ultimate triumph of truth, respecting the personality of every son of God, united by love."

Report Number 2

"We recommend that, in the light of the Uniting Conference pronouncement upon conscientious objection to war, the Council of Bishops appoint three of its body to cooperate with the World Peace Commission or any other body in giving effect to the Uniting Conference action."

To implement this document, the Council appointed Bishops Ivan Lee Holt, John Calvin Broomfield and William C. Martin.

The conscientious objector clause to which reference is made, is item 15 of the Social Creed of our Church contained in paragraph 1695 of the Discipline as follows: "The Methodist Church true to the principles of the New Testament, teaches respect for properly constituted civil authority. It holds that government rests upon the support of its conscientious citizenship and that conscientious objectors to war in any or all of its manifestations are the natural outgrowth of the principle of good will and the Christian desire for universal peace; and holds that such objectors should not be oppressed by compulsory military service anywhere or at any time. We ask and claim exemption from all forms of military preparation or service for all conscientious objectors who may be members of The Methodist Church. In this they have the authority and support of their Church. However we recognize the right of the individual to answer the call of his government in an emergency according to the dictates of his Christian conscience."

The Methodists of Chicago extended a warm welcome to the Episcopal Council. They were entertained at a series of luncheons and dinners by the various connectional agencies located in Chicago,

Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

OUR NEW YEAR'S PRAYER

Heavenly Father, help us now
To sign our pledge cards with a vow,
"To serve Thee better and love Thee
more
And work as we never worked before."

Work? Yes, we all can harder work;
There's no excuse for us to shirk.
Let us accept our tasks and smile;
Our load will lighten with each mile.

Yes, our Father, we all can pray;
We may not know words to say,
Words that drown the human din;
But Thou canst know what is within.

Help us to work and pray and pay,
As we start on this New Year's Day,
And may the cards we sign just now
Remind us ever of our vow.
—Mrs. Turner Hamlet, Atkins, Ark.

REPORT ON LITTLE ROCK CONFERENCE SCARRITT FUND

Scarritt membership drive
goal\$270.00
Received up to date 117.50
Bal. to raise by Jan. 1, 1940.... 152.50
Mrs. B. J. Reaves, Little Rock 3.00
Mrs. R. E. Wait, Little Rock 1.00
Mrs. A. G. Davis, Prescott.... 2.00

May we help to make Scarritt College a happy Christmas present by realizing our goal by then?—
Mrs. W. S. Anderson, Representative of Scarritt College in the L. R. Conf., Wilmar, Ark.

BEECH GROVE AUXILIARY

The Society of Beech Grove met Tuesday for its devotional service with Mrs. W. C. Scoley, leader. A Christmas program was rendered by the ladies. A report of the year's work was given by Mrs. Ezra

including the Methodist Book Concern and Northwestern University. Dr. Franklin Bliss Snyder, recently elected president of the University, delivered a brief address Thursday evening.

Seventeen hundred persons attended the annual fall banquet of the Methodist Social Union, given in honor of the Council of Bishops in the Stevens Hotel Friday evening, December 8. Addresses were delivered by Bishop Charles C. Selecman and Bishop Edwin Holt Hughes. Bishop U. V. W. Darlington pronounced the benediction.

Sunday morning, December 10, each of the active bishops preached in one of the Methodist Churches of greater Chicago.

Leaders of the Chicago Area gathered in for a series of meetings all through the day December 8. Besides various committee meetings the most important of these gatherings was a meeting of the Chicago Area Council Friday afternoon. World Service plans for the year, the evangelistic plans of the area and many other items of area business were transacted. Addresses were delivered by Bishop G. Bromley Oxnam, Bishop Charles C. Selecman and Bishop James C. Baker. The committee in charge of the special campaign for the Wesley Foundation at the University of Illinois reported amounts pledged to date totaling \$136,749. The goal of the campaign is \$225,000. The Champaign District of the Illinois Conference, the Rev. W. G. Pulliam, District Superintendent, was reported as the first district to have realized and exceeded its goal.

Rusch and Mrs. Lester Groves, treasurer and secretary. Mrs. M. E. Williams closed with prayer.

The ladies put up two quilts which had been quilted Wednesday in an all-day quilting, when 20 ladies met in the basement of the church. Also another quilt was put up and quilted Wednesday. All enjoyed the day and will meet again Wednesday in another all-day quilting. The money received for quilting goes to pay on the new church. Have quilted 18 since Oct. 15.—Publicity Supt.

BLEVINS AUXILIARY

Mrs. J. J. Foster was hostess to the Auxiliary. The devotional was given by Mrs. A. B. Wetherington. Mrs. Alena Smith, president, presided over the business session, after which the following officers were elected: President, Mrs. Alena Smith; Vice President, Mrs. Chester Stephens; Conference Sec'y, Mrs. P. H. Stephens; Recording Sec'y, Mrs. H. W. Timberlake; Treasurer, Mrs. P. H. Stephens; Local Treas., Mrs. P. C. Stephens, Jr.; Supt. of Study, Mrs. Herbert M. Stephens; Supt. of Literature and Publicity, Mrs. Chester Stephens; Supt. of Christian Social Relations, Mrs. Carl Brown; Supt. of Supplies, Mrs. Reaves Alston; World Outlook Agent, Mrs. M. L. Nelson.

TYRONZA AUXILIARY

At the installation of officers Nov. 29, in the Missionary Society in the church. The following were installed: President, Mrs. R. L. Price; Vice-President, Mrs. E. C. McDaniel; Recording Secretary, Mrs. Sid Smith; Corresponding Sec'y, Mrs. Mary Grace Sanders; Treasurer, Mrs. L. M. Wood; Sec'y Children's Work, Mrs. A. W. Willoughby; Christian Social Relations, Mrs. Fred Edens; Committee on Social Relations, Mrs. Ray Edens, Mrs. Moll, Mrs. L. H. McDaniel; Study Leader, Mrs. Downs; Supt. Literature and Publicity, Mrs. Alice Elliott; Supt. Spiritual Cultivation, Mrs. Ketzell; Program Chairman, Mrs. A. B. Miller; Supt. Baby Division, Mrs. Espa Boone.

BOONEVILLE AUXILIARY

Woman's Missionary Society No. 1 and the Irene Franklin Society of the Booneville church have united, and will be the Irene Franklin Woman Missionary Society in the future. Officers elected are: President, Mrs. C. I. Evans; Vice-Pres., Mrs. B. B. Bevens; Conf. Treas., Mrs. J. R. Armstrong; Local Treas., Mrs. Clem Acuff; Rec. Sec'y, Mrs. Cornie Crawford; Conf. Sec'y, Mrs. Eugene Lusk; Sec'y of Young Women, Mrs. John Lipscomb; Sec'y of Children, Mrs. I. N. Claud; Supt. of Study, Mrs. H. G. Moore; Supt. of Literature and Publicity, Mrs. W. T. Bacon; Supt. of World Outlook, Mrs. C. P. Evans; Supt. of C. S. R., Mrs. John Pendergrass; Supt. of Supplies, Mrs. D. B. Griffin; Supt. of Local Work, Mrs. Sam Roberts.

ZONE MEETING AT CALICO ROCK

The Edith Martin Zone of Batesville District held its meeting in Calico Rock December 5. Mountain Home, Batesville, Cotter, Salem, Melbourne and Calico Rock were well represented. Mrs. R. L. Blair, Melbourne, presided. Rev. Mr. Johnston conducted an inspirational devotional service. Mrs. I. N. Barnett and Mrs. Grey sang "I Gave My Life to Thee," accompanied by Mrs. Stewart. Mrs. O. B. McSpadden, Cotter, was elected secretary. Officers for 1940 were capably instructed by Mrs. I. N. Barnett, Mrs. Stew-

art, Batesville; Mrs. Clem, Melbourne, and Mrs. M. E. Franks, Cotter. Miss Juanita Hill gave an interesting talk on Prayer. Music was furnished by Mrs. Stewart who accompanied Mrs. Fullbright as she sang a solo. Miss Lavinia Jelks, District Secretary, spoke on "Spending Missionary Dollars." Rev. Mr. Robertson dedicated the officers and gave the benediction. The visitors all enjoyed the hospitality of the Calico Rock ladies

COTTON PLANT AUXILIARY

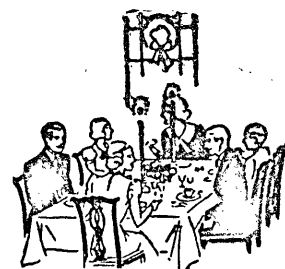
At a meeting of the W. M. S. with Mrs. Joe D. McGregor hostess and Mrs. Will Riner co-hostess all officers and standing committees were re-elected for another year.

The business session was opened with prayer with Mrs. J. L. Keith, president, and Mrs. Vernon E. Chalfant, secretary, presiding.

Report of Week of Prayer was made by Mrs. Chalfant. A check for \$10 will be sent to Missions.

All officers were re-elected: President, Mrs. J. L. Keith; vice-president, Mrs. W. L. Powell; recording secretary, Mrs. Vernon E. Chalfant; corresponding secretary, Mrs. Horace Arthurs; treasurer, Mrs. Arthur Wilson; Supt. of Bible and Mission study, Mrs. W. G. Jones; publicity, Mrs. W. I. Booe and Mrs. J. M. Dillon; supplies, Mrs. Warren Fraser; Christian social relations, Mrs. Joe McGregor; World Outlook, Mrs. Eugene Wiseman; children's Work, Mrs. Cora Wilkerson; spiritual life, Mrs. W. A. Arthurs; treasurer, Mrs. E. F. Leighton.

Mrs. W. I. Booe led a splendid Human Needs of the Christian program on "Enlarging Horizons of Church." "I've a Story to Tell to the Nations," was sung by the assembly, with Mrs. Jones at the piano. Scripture lesson was led by Mrs. Eugene Wiseman, closing with prayer by Mrs. Booe. Meditation was



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CHRISTMAS DINNER

75c

at Mrs. Adkins'

Enjoy the greatest variety and real economy of Mrs. Adkins' famous Christmas dinner. It will be a treat for the whole family!

Special Christmas Plate
for the Children, 25c

MRS. ADKINS' CAFETERIA

415 Main

Little Rock

read by Mrs. Horace Arthurs, "The Functions of the Church Today." Further discussion was led by Mrs. Chalfant. Mrs. McGregor read an original poem entitled, "Thanksgiving." Eight facts on the subject were given by Mrs. J. W. Hill, Mrs. Chris Sims, Mrs. Ray Tarkington, Mrs. F. B. Schoephoester, Miss Mildred Hamilton, Mrs. W. G. Jones, Mrs. Wm. Bengel and Mrs. Keith Lesson closed with prayer by Mrs. Jones.

BISCOE AND BRASFIELD AUXILIARY

The Society finished their year's work with an all-day Christmas social on Dec. 14; had a covered dish lunch, and a Christmas tree in the afternoon; 34 present. We have met all obligations for the year; observed the Week of Prayer with a nice offering at the close of the all-day meeting at our president's home. We have sent a quilt and \$10 to the Methodist Orphanage, and have some money in the treasury to begin the new year's work. A high spirit of Christian fellowship characterizes the year. We are few in numbers but are having new members for the coming year, which will give us courage to go on.

The following officers were elected: President, Mrs. W. H. Deemar; Vice-President, Mrs. J. J. Fowler; Mrs. W. L. Williams, Supt. of Bible Study; Mrs. J. A. Reed, Supt. Mission Study; Mrs. Burke Sisson, Supt. Outlook; Mrs. Calvin Betzner, Sec. and Treas.—Mrs. J. J. Fowler, Reporter.

PIGGOTT AUXILIARY

The three Circles were entertained at the home of Mrs. D. C. Martin Dec. 12. The home presented a festive appearance with its soft glowing colored lights, a cheery fire and Christmas decorations.

The dining room was aglow with colored lights and decorations. The table was centered with a beautiful silver covered tree. Around this lovely place decorated adornments were arranged.

This was a covered dish fellowship supper and a quarterly joint meeting of the Circles.

The Christmas program was carried out according to the old custom. Mrs. Norris Pierce read the Christmas story from Luke. Mrs. J. J. Decker led in prayer, Mrs. Gwinn McNeil told the old story, "The Other Wise Man," Mrs. Franks gave a well rendered reading and Mrs. Leo Trout sang "Silent Night."

A business session was held and each one left knowing they had the Christmas spirit and had enjoyed the hospitality of the hostess.—Mrs. Mattie F. Norred, Publicity Supt.

GURDON SOCIETY

The Society of Gurdon observed the Week of Prayer in three groups. First, the entire Society met at the church on Nov. 8 in an all-day program. Lunch was served. That evening the Young People's Division presented a program, and the following evening was observed by the Business and Professional Women's Circle. A good offering was received by each group.

The final report for the year will show that all obligations have been met, including the Mission Pledge paid in full.

Officers elected are: President, Mrs. C. J. Steed; Vice-President, Mrs. William Stephens; Recording Secretary, Mrs. Chase Stephens; Corresponding Sec'y, Mrs. Beatrice Bryant; Local Treasurer, Mrs. M. M. Ryle; Connectional Treasurer, Mrs. Horace Estes; Supt. Local Work, Mrs. A. L. McDonald; Supt. Liter-

ature and Publicity, Mrs. A. C. Carraway; Supt. Christian Social Relations, Mrs. Louis Dodgen; Supt. of Supplies, Mrs. P. J. McCuller; Supt. World Outlook, Mrs. Leroy Moore; Supt. Study, Mrs. F. E. Wright; Supt. Spiritual Life, Mrs. W. B. Moore; Supt. Status of Women, Mrs. J. Ross Moore; Supt. Children's Work, Mrs. Audrey Morris; Supt. Baby Special, Mrs. George Clark; Representative Board of Education, Mrs. William Stephens; Members of Council of Missions, Mrs. O. B. Webb and Mrs. C. J. Steed; Circle Leaders, Mrs. Glen Black, Mrs. David Lassiter and Mrs. A. H. Edwards.

Mrs. Audrey Morris has been selected as leader of a new Circle to be composed of the younger women of the church. This Circle will begin work the first of the year.

ZONE MEETING AT BALD KNOB

Zone No. 2 of Searcy District held an all-day meeting at Bald Knob Dec. 12, the regular quarterly meeting being held in connection with Officers' Institute. Mrs. Mary Griffin, Heber Springs, District Secretary, had charge of the morning session; and Mrs. S. J. Albright, of Searcy, the Zone chairman, presided throughout the afternoon.

Bro. Moore, pastor at Bald Knob, gave the morning devotional. He gave a message on "Learning to Speak the Language of God."

The highlight of program was an inspirational talk by Mrs. Connell of Searcy, using as her subject, "Purposeful Living."

The Zone divided into groups, according to officers, each group discussed duties and problems of their work. A social hour was enjoyed at noon. Dinner was served in the high school gym.

The afternoon session opened with a devotional, led by Mrs. Matthews, Heber Springs, District Spiritual Life Leader. Members stood at the altar, rededicating their lives, as Mrs. Oliver, Heber Springs, led in prayer. Mrs. Albright presided over a business session. Mrs. Kenneth Foster, Kensett, was elected Zone chairman; and Mrs. Edgar Williams, Bald Knob, was elected secretary.

The meeting closed with an impressive candlelighting service, led by Mrs. Albright.—Mrs. Morris Johnston, Zone Sec'y.

PLANS CHURCH-WIDE STUDY: "METHODISTS UNITED FOR ACTION"

The plans for this study, so far as the Woman's Missionary Society is concerned, will be as heretofore: The pastor is responsible for a School of Missions, or a church-wide class, and the members of the Missionary Society, along with other groups, will take a part and cooperate in any way requested by the pastor. If the Society wishes this class to count as one of the two mission study classes receiving recognition on the Efficiency Aim, the members must read the text, participate in class discussion and assignments as called on by the teacher.

The pastor may even ask a member of the Society to teach the class. The thing to remember is that it is not a woman's class, but a church class under the direction of the pastor, and the W. M. S. counts it as one of their classes when taken with the church as they would in the Society.

Special Council recognition may be received for these classes only when the pastor wishes to have such a class and when our usual requirements are met. The standards are not changed for these classes

May Yours Be a Merry Christmas and Happy New Year

Once each year the spirit of the Christmas season brings us together in a bond which ties all races and creeds into mutual understanding of goodwill towards all. It is then that we realize and appreciate the true fruits of sincere friendship. As your industrial friend, the Lion Oil Refining Company wants to take this opportunity to let you know that its sincere purpose is imbued with the desire to build a greater Arkansas so that you as a citizen may fully enjoy the rewards of a more progressive state . . . So, let's join together and remember those about us who are less fortunate. Let us do our part to see that they, too, will find the true spirit of Christmas . . . To yourself, Lion extends its warmest wishes for a Merry Christmas and a more prosperous New Year.



Lion Oil Refining Co.

El Dorado, Ark.

T. H. Barton, Pres.

and the study leader should secure an application blank for the pastor ahead of time so that he may know what the requirements are. If such a class is attempted, Miss Haskins' "Suggestions to Leaders" and the extra materials referred to must be used, assignments and activities must be done, correct methods used and the time element observed just as in our regular S. C. R. classes.

Missionary Societies are urged to cooperate in these classes, not just to secure S. C. R., but because this promises to be a helpful study which will increase interest and knowledge concerning the missionary work of the new Methodist Church.

Please write me for further information if anything is not perfectly clear, and ask for an application blank if your pastor wishes it.—Mrs. Peter Kittel Conf. Supt. of Study, North Arkansas Conference.

HARVEST DAY AT FIRST METHODIST CHURCH, HOT SPRINGS

A trumpet call summoned the laborers from the field of service for the Harvest Day celebration at First Methodist Church, Hot Springs, Tuesday, December 12, at which time more than one hundred earnest, enthusiastic women gathered to lay the garnered sheaves for 1939 at the feet of the Lord of the harvest. The unique program arranged by Mrs. C. T. Cotham betook us to a field, with the laborers, or stewards bringing their sheaves, or reports to the general superintendent, the president, Mrs. O. A. Smith.

Mrs. H. C. Wehlan opened the program with quiet music, an invocation by Mrs. S. W. C. Smith, a violin solo by Miss Gordonelle Williams, and the reading of Ruth II by Mrs. W. A. Woodcock. The president said there was diversity of gifts, also diversity of operation, giving opportunity for all to serve, striving for the approval of the Lord of the harvest, and introduced her co-laborers in the field as stewards.

After choice description of each portion of the field with accompanying Scripture each officer gave her report and the song, "Bringing In the Sheaves," was heartily sung.

The Circle leaders as overseers, reported activities of the six Circles embracing a membership of 225, the treasurer reporting \$1,930.38.

As the tender green of the forest tells us that spring has come, just so a sight of the dining room and the exquisite table decoration told us it was harvest time. Mrs. Jessie Cox, assisted by Miss Martha Ramseur, prepared the artistic table decorations with runners of autumn shades of crepe paper, ranging from rich browns to elaborate shades of yellow, followed the length of the long U shaped tables with scattered autumn leaves, candles and napkins in like shades, a large cornucopia emptying its rich fruits at the speakers' table, with specimen chrysanthemums in autumn shades. Mrs. W. S. Orr completed this beautiful picture by serving a delicious luncheon with the horn of plenty the motif, and autumn leaf cakes with the ice course, after which Mrs. L. W. Smith read a Psalm of praise and thanksgiving.

In accepting the reports the retiring president, Mrs. O. A. Smith, was interrupted by Mrs. C. T. Cotham, who, in felicitous words of appreciation, presented Mrs. Smith with a gift in token of her splendid service. The gavel was then given to this writer, assuming the duties of the incoming president who claimed the cooperation of such a

fine group of laborers in the field of missionary service.

The beauty of this Harvest Day might be conveyed to our fellow workers if one had flaming ideas and glowing words, but it would be difficult to give the spirit of this group as shown in sweet Christian fellowship, a desire to serve and a deserving joy in labors abundant and their rich harvest for the Master.—A Co-laborer for Christ, Mrs. F. M. Williams.

OFFICERS INSTITUTE AT NEWPORT

The Officers Institute of Nellie Dyer Zone opened at ten o'clock Dec. 12, at First Church, Newport, for an all-day meeting, with Miss Lavinia Jelks, District Secretary, presiding.

Rev. O. L. Cole, pastor, led in a few minutes of worship and Mrs. B. E. Snetser, Newport, introduced our new District Secretary, Miss Jelks of Batesville, who graciously responded.

After a short business session, a discussion of the duties of each office followed, and instructions were given by following officers:

1. President and Vice-President, Mrs. Alice Graham, Tuckerman;
2. Secretaries, Mrs. B. E. Snetser, Newport;
3. Treasurer, Mrs. L. C. Craig, Weldon;

At the noon hour a delicious lunch was served by the Newport ladies.

The afternoon session opened with quiet music. Worship theme, "What Shall We Do in Christ's Service?" Mrs. Alice Graham.

Instructions of officers resumed:

4. Mission and Bible Study, Mrs. W. B. Huff, Shoffner;
5. Literature and Publicity, Mrs. James Johnston, Newport;
6. Baby Specials, Mrs. J. L. Brownd, Newport;
7. Secretary of Children's Work, Mrs. Eugene Baker, Newport;
8. Supplies, Mrs. Henry Coe, Swifton;
9. Christian Social Relations and Local Work, Mrs. L. C. Craig.

Offering.
"Spending Missionary Dollars" was the next topic and was ably presented by Mrs. Roy Umsted, Newport.

Mrs. J. O. Turner, Newport, was elected Secretary for next year.

Mrs. Dee McCartney of Weldon is Zone Chairman.

A beautiful consecration service for new officers, led by Mrs. Graham, closed this most profitable day.—Mrs. Eugene B. Baker, Sec'y.

TRAINING DAY AT COTTON PLANT

An Officers' Training School was held Dec. 8 with officers and members of Augusta, Gregory, Hunter, McCrory and Cotton Plant Societies attending. Mrs. W. A. Arthurs, Cotton Plant, chairman of Zone 3, Searcy District, presiding.

The meeting opened with quiet music, Mrs. Edgar Wunnenberg at the piano. Rev. A. N. Storey of Augusta led in prayer.

Greetings were extended by Rev. V. E. Chalfant. Mrs. W. A. Arthurs stated that "Unity" was the theme.

A splendid devotional was given by Rev. A. N. Storey.

Although disappointed by the absence of all Conference officers, we feel that much good was accomplished by the discussion.

How to interest the younger women of the church and get them to become members or form circles was discussed by Mrs. L. W. Stur-

divant, McCrory; Mrs. T. E. Stanley, Sr., Augusta, and others.

Mrs. Sam Blalock, president of the Fellow Workers class, reported work done by their organized Sunday School class and asked for information as the class is considering becoming a circle of the W. M. S.

"Baby Specials" was discussed by Mrs. T. E. Stanley, Sr.; "Press and Publicity" by Mrs. W. I. Booe of Cotton Plant.

"An Editor's Advice on Reporting Missionary Articles," by Mrs. J. M. Dillon, Cotton Plant.

In the dining room, bright with lovely flowers, lunch was served.

The afternoon program was opened by a piano prelude played by Mrs. Wunnenberg.

Mrs. W. G. Jones led the Prayer Retreat; the Scripture lesson being read by Mrs. Will Riner.

Mrs. Frankie Vinson spoke on "Admonitions of Prayer."

Mrs. V. E. Chalfant led in prayer; discussion on "Bible and Mission Study," followed by superintendents of this department.

Mrs. Arthurs urged all Auxiliaries to organize Spiritual Life groups and report to her.

The offering will be applied on a Baby Life Special from this Zone.

An invitation was extended by Augusta to entertain the next meeting.

A vote of thanks was given the Cotton Plant Auxiliary for their hospitality.

MORRILTON AUXILIARY

The following officers were elected for the coming year: President, Mrs. William Stover; Vice-Pres., Mrs. Charles Massey; Recording Sec., Mrs. Brent Newell; Cor. Sec., Mrs. Pryor Cruce; Missionary Treasurer, Mrs. John Moore; Local Treasurer, Mrs. Charles Dunn; Supt. of Mission and Bible Study, Mrs. V. V. Hellums; Supt. of Children, Mrs. D. P. Newkirk; Supt. of Supplies, Mrs. J. M. Hodgins; Supt. of Social Relations, Mrs. W. O. Massey; Supt. of World Outlook, Mrs. Charles Parish; Supt. of Spiritual Life Group, Mrs. J. A. Gatlin; Supt. of Baby Special, Mrs. Shy Anderson; Supt. of Local Work, Mrs. B. C. Logan; Program Chairman, Mrs. George A. Overstreet.—Mrs. Pryor Cruce, Cor. Sec'y.

PORTIA AUXILIARY

The Society met at the home of Mrs. Homer Woodyard for a social and Christmas party Dec. 15. Twenty-five members were present and two visitors, Mrs. Frank Jennings and Mrs. Martin of Senith, Mo. Mrs. Merrill Williams gave an interesting devotional; subject, "The Difference the Coming of Jesus Has Made." She was assisted by Mrs. McCall, Mrs. Garner and Mrs. Choate. Christmas carols were sung and gifts for each member were distributed by Mrs. Gus Faust from the Christmas tree. Two large Christmas boxes, filled with food and gifts, were presented to Rev. and Mrs. R. E. Wilson, our pastor, by the ladies of the Society and members of the church. Our president, Mrs. Artie Garner, was showered with lovely handkerchiefs by the ladies, in gratitude for her three years of splendid service as president. At the closing a plate lunch was served by the hostess, assisted by her daughter, Betty.

A very delightful afternoon was reported and the Christmas spirit reigned throughout.

The next meeting will be at the home of Mrs. Broadus Raney on Jan. 5, with an Outlook program.

The Laymen's Forum

J. L. VERHOEFF, Editor

Address: 1018 Scott St.

BETTER THAN GIFTS

Many persons this Christmas will receive expensive gifts, but it is doubtful if any will be more appreciative of their gifts than I am appreciative for a letter received a few days ago.

It was from a man who was superintendent of the Bentonville High School when I graduated 19 years ago. He was not certain of the authorship of this column, and in his letter said: "I am wondering if you are my high school boy of Bentonville, . . . I read with interest, appreciation and approval the Laymen's Forum." The letter was from G. L. Amos of Charleston.

It is "something" to be remembered after nearly two decades; and it is "great" to be remembered as "my boy." It is a pleasure to hear the Laymen's Forum endorsed. It has been condemned too, and the fact that it has been both praised and condemned gives me greater interest in it.

The column was born of a desire for a medium through which laymen could relate experiences and exchange ideas. It came into being through the liberality of Dr. Millar, and soon may celebrate its second birthday.

EXCHANGING IDEAS

The column has failed to be what it was intended to be, actually a forum where interested laymen could freely express views about the Church, its weaknesses, and methods through which the Church might better serve those it was created to minister unto. In the beginning I suggested that the column be a "Charlie McCarthy" for Methodists and hoped that laymen might put words of wisdom into his mouth.

I had hoped that it would be a medium for exchanging ideas. Anthony Wons has aptly illustrated the value of exchanging ideas. He said: "You have a dollar; I have a dollar. We swap. Now you have my dollar. I have your dollar. We are no better off. You have an idea; I have an idea. We swap. Now you have two ideas; I have two ideas; both are richer. What you gave, you have; what I got, you did not lose."

A few laymen have responded to appeals for material for this column, but entirely too often it has been a medium for expressing my own ideas . . . if they by a stretch of the imagination could be termed ideas.

REWARDS

Even though the column is without value to others, it has been worth to me the time it has taken to assemble material which was available. Satisfaction such as I have found in this activity is within the reach of any layman who will work at any of the many assignments the Church offers its members in the Sunday School, in the women's activities, or as stewards promoting fellowship.

Many laymen are giving generously of their time in this work and are finding sufficient reward for themselves in the doing. Any benefits to others from such work can be considered dividends for the Master, who gave us an example and a desire to do things in his name.

Christian Education

N. ARKANSAS CONFERENCE HOME AND FOREIGN MIS- SIONARY ENTERPRISE, NOV. 10-DEC. 10

| Batesville District | |
|---------------------|---------|
| Bethesda | \$ 1.20 |
| Salado | .91 |
| Melbourne | 2.17 |
| Mountain View | 2.00 |
| Oak Grove | .99 |
| Tuckerman | 4.13 |
| Hopewell | .95 |
| Total | \$12.35 |

| Conway District | |
|-----------------------|---------|
| Atkins | \$ 2.50 |
| Danville | 3.86 |
| Greenbrier | 1.55 |
| Havana | 1.44 |
| Bigelow | .95 |
| Morrilton | 28.00 |
| N. Little Rock, First | 13.14 |
| Gardner Memorial | 2.00 |
| Washington Avenue | 2.76 |
| Plainview | 1.50 |
| Dover | 1.00 |
| Vilonia | 2.40 |
| Total | \$61.10 |

| Fayetteville District | |
|-----------------------|---------|
| Bentonville | \$ 4.79 |
| Berryville | 2.01 |
| Elm Springs | 2.21 |
| Green Forest | 1.25 |
| Tuck's Chapel | 1.00 |
| Prairie Grove | 4.04 |
| Winslow | 5.85 |
| Total | \$21.15 |

| Fort Smith District | |
|---------------------|---------|
| Fort Smith, First | \$22.91 |
| Dodson Avenue | 7.88 |
| Midland Heights | 4.89 |
| Huntington | 5.16 |
| Dyer | .68 |
| Mt. View | .94 |
| Oak Grove | 3.00 |
| Mansfield | 6.94 |
| Van Buren, First | 6.40 |
| Bethel | 2.13 |
| City Heights | 1.00 |
| Total | \$61.93 |

| Helena District | |
|-----------------|---------|
| Colt | \$ 1.16 |
| Wesley | 1.25 |
| Crawfordsville | 2.60 |
| Hughes | 2.50 |
| Hulbert | 1.00 |
| Parkin | 2.40 |
| Vandale | 2.16 |
| Hickory Ridge | 1.55 |
| Weiner | .97 |
| Total | \$15.59 |

| Jonesboro District | |
|--------------------|---------|
| Bono | \$.73 |
| Pine Log | .41 |
| Pleasant Grove | .40 |
| Lake City | 1.00 |
| Leachville | 3.63 |
| Lepanto | 6.00 |
| Marion | 7.82 |
| Macey | .72 |
| Monette | 2.00 |
| Black Oak | 1.50 |
| Osceola | 8.00 |
| Total | \$32.21 |

| Paragould District | |
|--------------------|---------|
| Biggers | \$ 1.00 |
| Portia | 1.20 |
| Ravenden Springs | .30 |
| Mammoth Springs | 2.29 |
| Paragould, First | 13.54 |
| Piggott | 4.34 |
| Pocahontas | 7.95 |
| Emmons Chapel | 3.00 |
| Morris Hill | .80 |
| Walnut Ridge | 2.15 |
| Total | \$36.67 |

| Searcy District | |
|-------------------|---------|
| Augusta | \$ 4.12 |
| Bald Knob | 2.00 |
| Beebe | 5.00 |
| Cabot | 5.00 |
| Cato | 1.00 |
| Revels | 1.00 |
| Harrison | 5.00 |
| Heber Springs | 8.83 |
| Hunter | 2.20 |
| Kensett | 9.00 |
| Leslie | 3.34 |
| McCrory | 4.00 |
| Garner | 1.20 |
| Sixteenth Section | .66 |
| Oak Grove | .70 |
| Pangburn | 2.00 |
| Goodloe | .35 |
| Mt. Pleasant | 1.20 |
| Valley Springs | 1.07 |
| Smyrna | .51 |
| Total | \$58.18 |

| Standing by Districts | |
|-----------------------|----------|
| Fort Smith | \$ 61.93 |
| Conway | 61.10 |
| Searcy | 58.18 |
| Paragould | 36.67 |
| Jonesboro | 32.21 |
| Fayetteville | 21.15 |
| Helena | 15.59 |
| Batesville | 12.35 |
| Total | \$299.18 |

—Ira A. Brumley.

PARAGOULD DISTRICT C. A. ASSEMBLY

A Christian Adventure Assembly was held at Pocahontas, of the Paragould District, Friday and Saturday, December 15-16. Twenty-eight people were enrolled. The courses and instructors are given herewith:

Jesus and His Relationship to People—H. Lynn Wade, D. S.

What Can I Do For My Community?—Mrs. Ruth A. Steinsick.

Materials for Worship—Earle Cravens.

Entertainment was furnished by Rev. J. A. Reynolds and his fine people.

TEXARKANA DISTRICT UNION

The Central Union of Texarkana District held its monthly meeting at De Queen on December 12. The Leagues represented were Horatio, Walnut Springs, Lockesburg, Wofford's Chapel, Dierks and De Queen. The total number present was 137.

A very impressive program was presented by the members of the De Queen League. The president, Mary Kizer, presided, with the musical numbers presented by Betty Ann Goodson. A vocal solo by Patricia Allen, a reading by Maurice Durham, a talk by Opal Long and a beautiful Madonna scene by Sallye Aubrey.

Gifts were exchanged and refreshments were served to all.—Mary Kizer.

GOALS FOR THE PARAGOULD DISTRICT—1939-1940

H. Lynn Wade, D. S.

Objectives for Christian Education:

1. 10% Church School membership increase.
2. Regular meetings of the Board of Christian Education, and Workers' Conference in each charge.
3. Vacation School in every charge.
4. Promotion Day to be observed the last Sunday in September.
5. Church School Day observed with program and offering in each Church on Sunday, April 21.
6. Training opportunities to be made available to each charge.
7. Christian Adventure Institutes in three or four centers.
8. Walnut Ridge training school Jan. 21-26. Paragould Training School, Feb. 18-23 and other centers.
9. Epworth training conference for young people and adult leaders.
10. College Day observed, Sunday, March 3.
11. Every pastor in the Arkansas Pastors' School.
12. Every charge represented in the Young People or Senior Assembly.
13. Every Church having an adult home department and nursery.—Presented by Earle Cravens.

EDUCATION THAT IS CHRISTIAN

We must keep our young people from selling their minds to enterprises dangerous or insignificant. We must give the mind a worthy purpose to serve, or it will go down to futility and defeat. That is what Jesus meant, I am sure, when he said, "Thou shalt love the Lord thy God with all thy mind."

The mind's direction must be toward the highest. It must be laid on the altar of the service of man and the service of God. Instead of training young people to be skilled in the promotion of enterprises socially useless or dangerous, their skill of mind must be accompanied with a devotion of heart which will

make them want to use their love for high causes, rather than low.

Can anyone estimate the power and effect of the turning of the minds of men away from causes insignificant to causes significant? From the service of greed and destruction to the service of man and of God? No dream which man can hold before him is so stirring as that of generation after generation of young people coming along; line after line, company after company, trained, independent in thought, and giving all their minds to the service of their Lord and to the serving of mankind.—Presbyterian Tribune.

DEADLY MAGIC

There is magic in phrases—and often it is dangerous magic. Caught by the rhythm of words, the ordinary citizen is likely to endorse a slogan without any adequate understanding of what it really means.

"Economic planning" is such a slogan. We have heard much of it in recent years. Men high in government have painted roseate pictures of what a properly "planned society" could do for the people. What they haven't pointed out is that real "economic planning" is possible only under an airtight dictatorship.

Speaking at the 42nd commencement of Lincoln Memorial University, H. W. Prentiss, Junior, had this to say: "Economic planners are the modern prototype of the medicine men of our barbaric ancestors . . . Economic planners believe that somewhere there actually exist individuals who have the capacity to plan the economic affairs of the whole nation. As a matter of fact, there is not enough information and ability available today to correlate the activities of any single industry, let alone the infinitely complex

interests of the entire country . . . Furthermore, if government once starts planning the economic affairs of our basic industries, the process will inevitably have to be extended to every phase of our economic life. There would be no stopping short of the bitter end. As Stalin said in 1934: 'Without getting rid of capitalism and abandoning the system of private ownership in the means of production, you cannot create planned economy.'

"Planned economy means state socialism. Once state socialism becomes a reality, what becomes of the other two legs of the tripod of freedom—representative democracy and religious liberty? . . . The state could not tolerate the throwing of a monkey-wrench into any of its well-laid plans. Consequently our government would simply have to control every opinion-forming agency; the radio, the press, the movies, the schools and church. In Germany, Russia and Italy you can see that program at work today."

A planned economy, in brief, demands the death of freedom—of all these liberties which we associate with the ideal of democracy. It demands totalitarianism, cold and ruthless. So next time you hear that magic phrase, go to the root of it—and see it for the enemy of freedom that it is.—Industrial News Review.

No child should learn American history as if it were a myth; no boy or girl should leave high school without connecting the growth of our country straight with the problems and difficulties of our own day. The sense of obligation to live justly, to work for clean government, and to take part in community affairs, should be as inevitable a result of American schooling as the ability to add two and two.—Ex.

555

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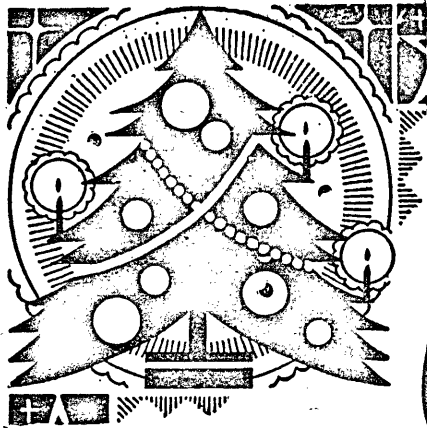
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From All of US— Christmas



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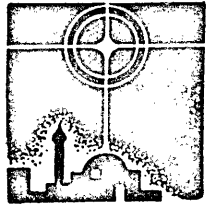
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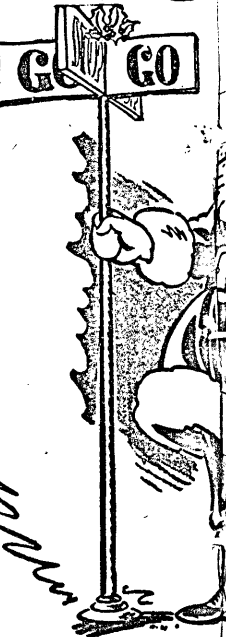
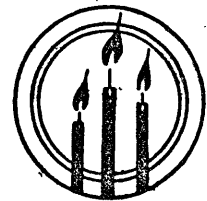
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Happy New Year

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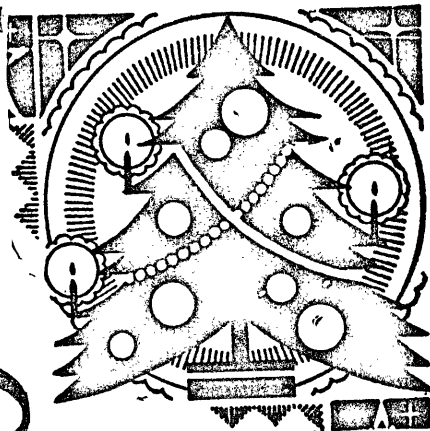
of the Generosity of
Arkansas Methodism

—WE EXTEND OUR BEST WISHES
FOR A JOYOUS CHRISTMAS AND
A PROSPEROUS NEW YEAR

Methodist Orphanage

★ ★ To All of YOU! ★ ★ ★ ★ ★

Greetings



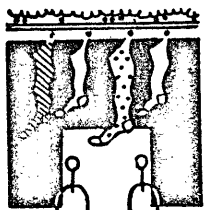
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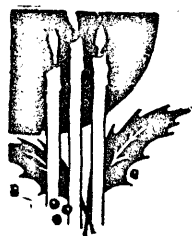
Christmas Greetings

FROM

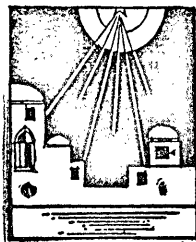
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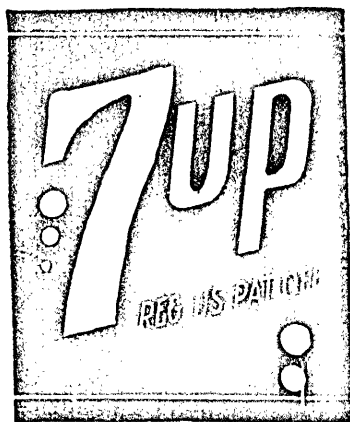
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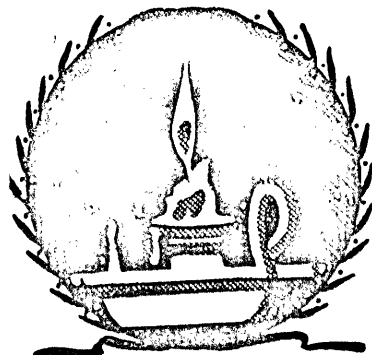
Season's Greetings

and Best Wishes from



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CHURCH NEWS

NOTICE FROM BISHOP MARTIN

To all Conference Treasurers in the South Central Jurisdiction: In the absence of any direction from the Uniting Conference as to who should serve as treasurers for the expense fund of the Jurisdictional Conferences, it was agreed at a recent session of the Bishops of the South Central Jurisdiction that the following procedure should be observed:

All payments on apportionments for Jurisdictional Conference expense made to churches of the former Methodist Episcopal Church, South, and of the former Methodist Protestant Church, are to be sent to Mr. Lovick Pierce, Cokesbury Book Store, 1910 Main Street, Dallas, Texas. Payments from churches of the former Methodist Episcopal Church will be made to Dr. W. C. Hanson, Methodist Book Concern, 1121 McGee Street, Kansas City. March 15 has been set as the final date for these remittances. Payments for General Conference expense will be made to the treasurers that have formerly been designated.—William C. Martin, Sec'y.

ARK. METHODIST ORPHANAGE

One of our bishops recently said in a public address: "If we should be asked to name the cause nearest the heart of our Lord, doubtless our unanimous answer would be 'Orphan Children.' We all know this but we become so engrossed with other duties that we forget it."

We have been through a little scourge of sickness at the Home—four children being in the hospital now, but I am glad to say they are getting along very well and we can but hope that they will be fully restored to health. Some of the children come to us depleted and down physically. It is hard for our people to understand that we are not running a hospital but are trying to run an Orphanage.

I am thinking much now about our coming Christmas Offering for our Home and I am praying God that the time will come when Arkansas Methodism will take its place along the side of Conferences in other states throughout the United States in this great cause.

With all good wishes and much love for everybody, I am, your brother.—James Thomas, Supt.

APPRECIATION OF A PREACHER

Rev. John Lester Rowland was assigned the Methodist church in Walnut Ridge at the 1938 annual conference for the fourth year. He preached one sermon the following Sunday and was stricken with a serious illness. He has been incapacitated since that time. He has been under the care of physicians in various cities and now is a patient in a United States government hospital. Bro. Rowland is a self-made man. He secured his college education, after the world war, in Hendrix College and in Duke University. He responded to his country's call in the World War and served at the front in major battle engagements with one of America's best combat divisions.

It is generally believed that war service is responsible for the breakdown in Bro. Rowland's health. It is the sincere prayer of everyone that he will recapture physical and mental well-being and return to his family and to the church.

And in that connection, few of those men who saw serious front-

line engagements, participated in battles in 1918, are wholly sound in mind and body. The terrific strain on nerves and body took a serious toll. The count increases as time goes along.—Walnut Ridge Times-Dispatch.

SALINE CIRCUIT

We are just finishing our first round on the Saline Circuit and the people are getting in line for the greatest year that we have had. I am looking for the work to advance in an orderly manner. Last night an old Methodist custom was re-established. When the pastor and family were quietly getting ready to retire early after a hard day's work, there came a sound of voices on the front porch and, demanding that we open up, in came a throng of old and young alike with the usual "pounding." Our hearts were made glad, not so much for the value of the gifts but the presence of the givers. After singing for some time they quietly left for their homes and we feel like this is sufficient evidence that they expect us to do our best to make them the best pastor that it is at all possible for us to be.—A. N. Youngblood, Pastor.

DATES SUGGESTED FOR 1940 PROGRAMS

Lake Junaluska, N. C.

Student Leadership Training Conference, June 10-15.

Young People's Leadership Conference, July 16-27.

Council Social Order, July 17-21.

Laymen's Conference, July 22-26.

School of Missions, July 23-August 6.

Pastors' Conference, August 6-11.

Missionary Conference, July 30-Aug. 6.

One-week Leadership School, July 30-Aug. 6.

Two-weeks' Leadership School, August 8-22.

Conference on Evangelism, Aug. 21-25 (tentative).

Mount Sequoyah, Ark.

Laymen's Conference, July 8-12.

School of Missions, July 12-23.

Missionary Conference, July 16-23.

Two-weeks' Leadership School, July 24-Aug. 6.

One-week Leadership School, August 7-15.

Conference on Evangelism, August 16-18 (tentative).

Young People's Leadership Conference, Aug. 20-31.

THORNTON CIRCUIT

We have been received most kindly by the good people for our second year. Our work has been cut down from five churches to three, namely: Thornton, Temperance Hill and Chambersville. These churches have doubled the support for the ministry in order to get more services.

Last year the five churches did a wonderful job in repairing the parsonage, at an expense of \$150.00. This year they have already bought two new stoves for the parsonage. This credit goes to the good women of the churches. They have proved invaluable to the church and its program. The church at Thornton has repaired the roof of the building, and they are now raising funds to re-decorate the interior and paint the exterior. The young people have responded in a great way to this project by sponsoring a chili supper, netting over \$13.00.

Bro. Clegg, our excellent District Supt., has met with us and helped to install the Unified Budget system in the three churches. The churches have most of their pledges

in and have already paid a month's salary in advance.

A few nights ago the good people of the Thornton community, including some of the members of other denominations, came to the parsonage bringing gifts as tokens of their love for us. I have never seen a more beautiful spirit of Christian fellowship than we have on our charge. All the people of all groups have been very gracious to us.

We met at our church at Temperance Hill Dec. 3, and organized a Young People's Department. This is a fine group and they are off to a good start for the new year.

Our newly organized W. S. C. S. at Chambersville is moving out into a new year's work splendidly. Our young people of this church are now making preparations for a Christmas program. Thank God for the young people of the charge.

We are planning to have a meeting once a month of all the stewards of the charge. Last month we met with Mr. and Mrs. S. R. Holmes. We had a good old-time social hour of visiting together and then a wonderful meal, served by the good hostess. Immediately following this we had a short business session. I have never seen a group enjoy a social hour more than this. Our next meeting is to be with Mr. and Mrs. R. H. Parham of Temperance Hill.

We have one of the best Conferences in Methodism, one of the best Districts in the Conference and one of the best District Superintendents in the Conference, one of the best charges in the District and some of the best people in the world.

We turn our faces to the future with great hopes, desires and anticipation for the coming year. But may we approach our great task with a deep sense of love and reverence for Jesus Christ our Master.—C. M. Atchley, P. C.

TO FRIENDS IN LOUISIANA

Being happily retired and temporarily returned "to the rock whence I was hewn, and to the hole of the pit whence I was digged," and indulging in a bit of autobiographical scribbling, I indite this screed for the benefit of interested friends. Mrs. Shaw and I are visiting my sister, Mrs. E. L. White, at Lonoke, Ark., where, from my window, I look across the street to the old home of the late Senator Joe T. Robinson. But it is not of this that I wish to write.

A little data may interest our friends. Our youngest son, Rev. Joseph C. Shaw, First Church, Port Arthur, Texas, is the eleventh Methodist preacher of our immediate family, representing the fourth generation—and he and I are the surviving representatives of 217 years of ministerial service, from my grandfather's forty years (as a local preacher) to my forty-five years—the longest period yet served by one of our clan. My grandfather, father, five uncles, one brother and one cousin are the nine who have preceded us.

I have served in three Conferences: twenty-one years in the Little Rock Conference, two years in the Pacific, and twenty years in the Louisiana Conference. My first year as a local preacher was spent as supply Junior preacher on the Star City circuit, Little Rock Conference and the second year as supply on Little Prairie Mission. This appointment was given me by Bishop Haygood, autumn of 1895, at a conference meeting in Lonoke, the town where this is written. A year later, at Camden, Bishop Joseph S. Key presiding, I was admitted on

trial, and appointed to Murfreesboro circuit. I was ordained deacon in Winfield Memorial Church, Little Rock, by Bishop H. C. Morrison, in 1898. The princely young Jas. M. Hawley, my presiding elder in 1899, with more than four years in the Chair of English in Hendrix College behind him, contravened all rules, orders and committee precedents by guiding me through four years of English literature and general study—in which the remaining two years of my conference course of study were included, and at Benton, Arkansas, 1902, I was ordained elder by Bishop E. E. Hoss.

I have served twenty-five pastoral charges and had twenty-eight presiding elders; not that I have moved so often, but presiding elders have, and boundaries of charges have changed, making new ones of my old ones. They represent all varieties, from six circuits and missions of from four to eight appointments, to eight full-time stations; and all kinds of communities, from rural Oma postoffice to Oakland, California, in 1905, a city of a hundred thousand inhabitants. In rural places I have treated the sick when no better doctor was available—and never lost a patient! Twice I have appeared in Magistrate's courts as attorney; once for the defense and once for the prosecution—winning the former case and losing the latter, I have twice been drafted to serve as mayor, in the towns of Vandervoort and Crossett, in Arkansas. And, believe it or not, I once served, illegally, as deputy sheriff for fifteen minutes in Georgia—where I was not a citizen—guarding a murderer while the sheriff was buying tickets. It was midnight in Helena, Ga.

In one particular at least, I have followed my Master, who "went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom." Teaching apart from evangelism is but cold, dry light at best; evangelism apart from teaching is mere froth.

I have crossed swords with Dr. S. C. Steel and a senior bishop on unification, and with other great leaders on the issue between formal orthodoxy and vital liberalism, and have lived to attend the family reunion of Methodism and to lay a wreath on the grave of an unyielding, anti-liberal nominal orthodoxy.

I have conversed during the present year with an old couple who attended the first revival I ever held, in which sixty-four souls were received into our church, and there were numerous non-Methodist converts.

Doubtless every preacher has had some experiences unparalleled in the work of any other. My most cherished experience of the kind was in the first of three revivals which I conducted at White's chapel near Bunkie, La. I administered baptism and the vows of membership to Mother Campbell, 81 years old, two of her sons, two of her grandchildren and a thirteen-year-old great granddaughter, four generations of one family at a single service. Our latest victory came as we closed a fifteen-days' revival, October 15 this year, with eight accessions on profession of faith, and an attendance of about four hundred that night. I am now unemployed, but shall not be idle.—Arthur M. Shaw, in N. O. Christian Advocate.

To avoid a colorless existence, keep in the pink of condition, do things up brown, treat people white, be well read, and get out into the green under the blue occasionally.—Boston Transcript.

NEUTRALITY—A PRACTICAL NECESSITY

Now that Europe is again at war, the question in the minds of every American is, Can America stay out? Or must she join in the chaotic debacle as she did in 1917? Some feel that this country should enter wholeheartedly in a united effort to maintain tolerance and freedom the world over, even if such a course leads to war. They believe that saving the world for Democracy on foreign shores will forestall possible attack in the Western Hemisphere. But actually we have reached the point where American neutrality is a practical as well as an idealistic necessity.

If this nation goes to war, freedom and representative government will automatically end, perhaps permanently. Brief study of "M Day" (mobilization day) recently drawn up by military officials, encompassing the entire economic life of the nation, is sufficient proof of this fact. We will have one-man government in this country from the instant war is declared, just as completely as Germany has been subjugated to the will of one man. Likewise, in view of the present Federal debt, a war would mean ultimate financial chaos—which alone is sufficient to destroy freedom.

The greatest service that this country can render the world today is through maintenance of representative government, tolerance and individual liberty within its own borders. Only by doing that can the arts of peace be preserved and a toehold saved for the rebuilding of world civilization after chaos has had its day abroad.—Industrial News Review.

FAIR PRICES WANTED

The efforts of the leading agricultural marketing cooperative organizations to better the wholesale prices paid for farm products does not necessarily mean that the ultimate selling price to the consumer must likewise be increased.

The farmers realize as well as anyone else that any attempt to "stick" the public would be eventually suicidal. But they know that more efficient and economical methods of distribution can make it possible to give the farmer a fairer return—and also give the consumer the reasonable price he is entitled to.

As a result, these marketing organizations are working constantly on distribution problems, along with production problems. They are doing much to cut down in-between costs and to stabilize and balance markets. This work is directly in the interest of the consumer, as well as the producer.—Industrial News Review.

POWER PRODUCTION VS. FLOOD CONTROL

Representative Will M. Whittington of Mississippi stated a fact which should be commonly understood, when he recently said: "Generally, reservoirs for power and flood control are incompatible. An empty reservoir is necessary to detain flood waters. A full reservoir is necessary to develop power."

That simple truth exposes much of the bunk behind the government's so-called flood control program. It will be remembered that when the government was forced to defend in court the constitutionality of certain of its power-producing projects, such as the TVA, it did so on the ground that the projects' principal work was to aid in flood control and similar normal governmental

undertakings, and that power production was purely a "by-product." That argument may be legally valid—but from any practical standpoint, it is about as completely fallacious as anything could be. You don't have to be an engineer to realize that a dam which is full of water, and so able to produce power, will be worse than useless as a reservoir in case of flood.

All of this illustrates the conscienceless tactics of the "power politicians." They seem to work on the Hitlerian thesis that anything, no matter how untrue, unfair or vicious is legitimate so long as it brings them nearer the ends they desire. They want to see the power industry socialized, as a first step in the general socialization of private enterprise. No more unwarranted attack has ever been made on a basic industry, representing the savings of hundreds of thousands of people—and no program is more inimical to the preservation of freedom as we know it.—Industrial News Review.

PUBLIC RESENTMENT THE ONLY RULE

Since the World War, Great Britain's national debt increased only \$2,000,000,000, up to the end of last year.

In the nine years since depression struck the United States, the national debt has increased more than \$25,000,000,000.

In those two sets of figures you see vividly illustrated the magnitude and gravity of our debt problem. No nation in the world has been so prodigal as we in spending what we have not earned. In no nation has the national debt—which means a mortgage against all that we have, and all that may be produced by our children—soared so rapidly or so high.

Worst of all, the debt problem grows more menacing every day. The national budget is almost as far out of balance now as it was early in the depression. In spite of the highest and greatest number of taxes in our national history, the Federal government continues to spend billions more than it receives in revenue each year.

It is obvious that we can expect no help from the politicians. They will spend and spend and spend as long as the voters acquiesce. The solution must come from public rebellion against wasteful spending. There must be an end to Federal competition with business and financing projects which are purely local and ten years ago would have been paid for with local money. There must be an end to grab-bag tactics by counties, municipalities, states. There must be an end to the insane delusion that we can get something for nothing.—Industrial News Review.

THIS IS FAITH

To live one's best today, believing that God will give us strength for the responsibilities of tomorrow when they come.

To use one's best judgment in each emergency, refusing thereafter to reproach one's self for not having used better judgment.

To invest all one has on the side of right, confiding in God that the investment shall be eternally safe.

To meet each rising sun with the knowledge that no temptation will come during the day which will be more than we can meet, if we walk with Christ at our side.

To do the duty that I now see clearly, trusting that each new duty will be clear when I come to it—This is faith!—Selected.

ELECTING DELEGATES

A veteran preacher recently gave a reminiscence of the "good old days" as he talked of elections of delegates to the General Conference. The old Cincinnati Conference, famous for a number of Methodist leaders, in 1887 elected four ministerial delegates. When they returned the following May, every one had been chosen to high positions in the church: Isaac W. Joyce as bishop, Charles H. Payne as secretary of the Board of Education, Adna B. Leonard as corresponding secretary of the Missionary Society, James H. Bayliss as editor of the *Western Christian Advocate*. Such unanimous recognition of one Conference delegation probably never has been paralleled. The four men were "giants of their day" in more ways than one.—*Western Christian Advocate*.

HOW DEAD ARE YOU?

If you never play games for the fun of playing, your youthful spirit is dead.

If you do not take time occasionally to enjoy a beautiful picture, an inspiring sunset, noble music, you are dead to art.

If you have only business dealings with the people you meet, you are dead to fellowship and friendship.

If you can't tell the difference between the fragrance of an orange grove and a smoking car, your sense of smell is dead.

If you never pray except when in trouble, your religion is dying.

If you do not breathe deeply and assimilate your meals properly, your body is dying.

We are alive in proportion to the variety and vitality of our interest; our responsiveness to our surroundings.

Be alive.—Providence Young Men.

FRUITS OF THRIFT

The appetite of the American people for future protection in the form of life insurance continues to grow. During the first eight months of the year, almost \$4,334,000,000 of new ordinary life insurance, exclusive of group insurance, was sold. This marked an increase of 6 per cent over the same time last year, in itself a period of heavy sales.

What this means is that millions of citizens aren't taking a chance on their economic futures—they are assuring them, through individual thrift and foresight. That's a splendid sign in any nation.—*Industrial News Review*.

THIS IS NO JOKE

Kansas, a pioneering State in the cause of prohibition, is made the butt of many jokes because of its dry attitude. It is no joke, however, what Kansas has reaped as a result of its bone dry law. In Kansas there are: Fifty-four counties without any feeble-minded; ninety-six counties without any person in jail; fifty-six counties without any representatives in the state penitentiary.—*Christian Observer*.

MORE CAREFUL READING—A MORE LOYAL MEMBERSHIP

Every successful farmer, mechanic or business man considers a journal or magazine in his particular field indispensable. So every churchman should read one or more religious journals. He cannot get on well without developing the soul and receiving the help and inspiration of fellow Christians.—Bishop Clippinger in *Religious Telescope*.

To produce the amount of light used monthly by the average American family with electricity, more than half a ton of candles costing nearly \$350 would be required.—*Ex*.



—the finest small piano ever built. In this modern instrument, engineers offer harmony to the eye as well as to the ear.

Compact, yet retaining a full-sized tone, this piano meets the demands of today's smaller rooms and more limited space.

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THE ROAD TO RUIN

Our per capita debt for all the branches of government totaled \$59.28 in 1913; in 1938 it totaled \$422.65. In other words, the worker with the smallest income, who probably delays going to the dentist or hesitates to buy a new pair of shoes because he can't afford it, owes Uncle Sam nearly \$500!

Some day a start must be made to pay the public debt. Paying it will be painful—but less painful than not paying it, which is something all of us will eventually find out if we continue to follow the line of least resistance. Those who have subscribed to the belief that we have been getting something for nothing are due for a rude awakening, and the sooner it comes the better off we shall be.

In about nine months, at the present rate of spending, the debt of the Federal government will reach \$45,000,000,000. In 1939 alone, the United States spent \$3,600,000,000 more than it received in taxes. This is not due to meager tax receipts, but heavy spending. America is taxed to the hilt. Our citizens pay a greater share of total income to government than the citizens of Great Britain, if Britain's present war expenses are excepted. British taxes in 1938 took 21.7 per cent of income; in the same period American taxes took 22.4 per cent of income.

The present government fiscal situation requires little comment. We will either economize or go broke.—Industrial News Review.

WHILE AMERICA TALKS

Nobody should minimize the importance of the European conflict to this country. Directly and indirectly its evil effects will be felt for many years to come. But in some respects America is acting like a family excitedly watching a neighbor's house burn, while, unnoticed, flames devour their own back porch. Instead of getting busy and wetting their place down to prevent spread of the fire, they merely talk of what should be done. The other day while America talked, the Federal debt passed the \$41,000,000,000 mark.

Bankruptcy, not war, ruins nations. As a rule, a financially strong nation can survive war; a financially weak nation cannot.

For more than a decade this nation has steadily weakened itself financially. The government has constantly spent more money than it has received from taxpayers. "Deficit financing" or borrowing has been a continuing process. It has been like a flame creeping

slowly through dry grass toward a powder keg. Talking will not put it out. Yet, we all know that if it is allowed to reach the powder keg of national insolvency, a devastating explosion will follow.

Then what will become of our national security, of which we talk so much? It will be blown to bits along with the savings and liberties of a hundred and thirty million Americans—Americans who spent their time talking.—Industrial News Review.

THE STRONG SHOULD SERVE

Very clearly and very emphatically our Lord taught his disciples that their mission in life was not to be served, but to serve, and in that strange, humiliating, symbolic ceremony of washing his disciples' feet, He aimed to fasten forever upon the mind of the Church the wholesome and epoch-making truth, that the strong should evermore serve the weak, and the greatest of all should be in deed and truth the servant of all. Yet this truth penetrates but slowly, even the thought of the Church, and only too often ecclesiastical greatness demands service instead of rendering it.

Lyman Abbott wrote that "a community in which the rich make the poor serve them, and the strong make the weak serve them, and the wise make the ignorant serve them, is pagan; and a community in which the rich serve the poor, and the strong serve the weak, and the wise serve the ignorant, is a Christian community." This may seem to some little short of revolutionary and yet it seems to embody the very spirit of our Lord. The poor, and the weak, and the ignorant are with us on every side, and the rich, and the strong, and the learned are also with us, and the attitude of the latter towards the former stamps our civilization as either Christian or pagan.

If this be true, and it seems hard to deny it, what must the verdict be concerning our own community, and even concerning ourselves? It is not agreeable to become our brother's keeper, and we build walls about ourselves to shut out the disagreeable poverty, and weakness, and ignorance of our neighbors, and we forget that in shutting out these we are also shutting out the Lord. We aim to shut sorrow and pain and to live carefree lives, but in closing our doors against the woes of the world, we close them also against the Light of the World. Strength is God's gift, and He meant it to serve the weak.

The strong man who refuses to use his strength to serve his weaker fellows is untrue to his God from whom he received his gift; and he is untrue to his fellows who have a right to expect his aid.—Christian Guardian.

WAITING HIS TIME

So, then, ye who cannot do things ye would, ye spirits in prison, ye much-hindered and disappointed souls, ye men and women of struggle and sorrow, scattered in every congregation and outside of all, earth does not exhaust your chance. Your redemption from these cosmic bonds draweth nigh. Sometime and somewhere ye shall find your opportunity. O rest in the Lord and wait patiently for him; and he shall give thee thy heart's desire; and bring forth thy righteousness as the light, and thy judgment as the noonday.—John Hunter.

What this world needs is less quibbling over needs and better deeds.—Ex.

THE HIDDEN HEARTACHE

How little we know about our fellow-men and how little they know about us. The smile may play upon the face when the heart is near to breaking. The hidden heartache of which the poets speak is very common. Few men or women live a long life that there does not come an abiding sorrow. We live with these sorrows until they become familiar and, like familiar friends, we may sometimes leave them and go visiting into the fields of laughter and of song, but at eventide we are back again with our sorrow.

The character of these hidden sorrows varies with each individual. Sometimes it is the memory of a broken home. Sometimes it is the memory of a broken friendship. Sometimes it is the loss of the heart's love beneath the flowers in the garden of the dead. Sometimes it is the memory of the results of an evil life. Sometimes it is the bitter word that stings the more with the years. Oh, there are countless ashes to the countless millions of men. Humanity has not yet sung a song that has not held a minor chord. The weary-hearted, the broken-hearted, sit beside the rivers of Israel at Babylon and cannot sing because memory has driven song out of their lives.

The hidden sorrow of our hearts ought to make us very tender with others. We are partners in the valleys of pain. The word ought to be soft, since we may open again the wound that has not healed. A fellow feeling ought to make us wondrous kind.

But the hidden sorrows of life make religion more real and the need of God more felt. There is a chastened joy in the faith that tells of a "land that is fairer than day," a "home of the soul," where no sorrow comes, and where the song of life is never lost. But religion has a meaning to us here that soothes the burdened spirit. God has heartease for hidden griefs. He knows how to minister to spirits in pain. And He is a very present help in trouble. The soul in its sorrows has a desperate need of God, and then we come into such fellowship with Him that our love is ecstasy.—Selected.

DO NOT SCOLD

No preacher should allow himself to scold or indulge in personalities in the pulpit. It is too often the case that the preacher, on learning of some irregularity or delinquency on the part of his members during the week, makes that his theme the next Sunday morning and treats the congregation to a genuine scolding instead of a gospel sermon. Such a course is evidence of true cowardice. It is bad taste and not only does no good but works positive injury.

The shepherd's duty is to feed the sheep, not to scold and fleece them. If one has strayed from the fold during the week, do not parade the fact before the public, but by private and loving admonition seek to restore the offending one.—B. R. J. in Free Methodist.

With much of the culture and customs of Indian life disappearing, officials of the University of Oklahoma are planning to offer courses in Indian languages, which will be the only courses of their kind offered in the world.—Ex.

The average American family has \$3,249 of life insurance compared with \$273 in Germany, \$103 in Italy and none in Russia, which does not have insurance.—Ex.

HANDING OVER THE TANGLE

How tangled some of one's problems do become as the days pass, and no way appears by which the matter may be straightened out! Perhaps we have been keeping the problems too much in our own hands. No wonder, then, we cannot find the beginning or the end of the line, or how to loosen the knotted strand in just the right places. A young man writing to his father about a personal problem says: "Once again, just yesterday I have put this whole matter in the Lord's hands, and asked Him to guide me about it all. I often think of how I'd get my fishing line all tangled up. The more I pulled the worse it got. Finally I'd hand the whole thing over to you, and you'd smooth it all out. So I generally do that with my problems now; and I'm trying to learn not to pull at the line much, before I give it to Him." Have you been pulling at the line in that problem that troubles you today? Just hand it over to your heavenly Father, and see how swiftly and lovingly he will untangle the criss-cross and knotty impossibility that has troubled you so!—Sunday School Times.

Words are the signs of ideas. But the sign doesn't always signify the same thing to different persons. And there is where most of our differences have their origin. Each person puts his own meaning into the terms he uses. Two persons may have a hot argument on the subject of "evolution" simply because the word does not mean the same thing to both of them; and the same is true of most of our present-day controversies. The first thing people ought to do in discussing a question that involves a difference of opinion is to argue on the definitions of the key terms that are used. With agreement on definitions often all other differences will disappear.—Religious Telescope.

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BOOK REVIEWS

What Is Man? by Robert Lowry Calhoun; published by Association Press, 347 Madison Ave., New York City; price 50 cents.

This book is presented to the reading public with the hope that it may lead many to a more thorough self-knowledge. The author attempts to answer the question by common sense, by science, by philosophy, and by religion; and follows this up with many practical suggestions of ways for acquiring a more healthful self-knowledge. The suggested readings included at the last of the book will be most welcome to those wishing to go further into the subject.

Christians In An Unchristian Society; by Ernest Fremont Tittle; published by Association Press, 347 Madison Ave., New York City; price 50 cents.

The Foreword to this little volume presents clearly the reason for such a book. "The world is out of joint. What, if anything, can be done about it?" This book is based upon the conviction that much can be done about it, provided that men are willing to avail themselves of the power and wisdom of God. Chapter I presents the ground for this conviction. Chapter II is addressed to the question, "What kind of world are we now called of God to seek after?" Chapter III maintains that only Christianity, in view of its faith and aims and methods, can hope to produce social changes that are desirable and enduring. Chapter IV undertakes to describe and appraise various attitudes that, historically, Christians have taken toward their world."

The Church; by George Stewart; published by Association Press; 347 Madison Ave., New York City; price 50 cents.

The author frankly and sanely presents the nature of the church and the crying need of humanity for such an institution. In Chapter Four he gives as the Church's Task: "To Preach the Gospel," "To Provide a Group Consciousness," "To Provide Adequate Worship," "To Help Men Realize Their Fullest Spiritual Stature, (1) In Relation to Their Own Nature; (2) In Their Relation to the Home; (3) In Their Relation to the Community; (4) In Their Relation to the State; (5) In Their Relation to the Economic Order; (6) In Their Relation to Education; (7) In Their Relation to the World of Nations," and the Church's final task is to "Realize Its Own True Nature as the Body of Christ." The last chapter discusses the Church in action and, to illustrate this presents the four metaphors used by Jesus, "Fisherman," "Teacher," "Healer," and "Shepherd." He concludes his discussion with many strong reasons for Church attendance.

Toward A World Christian Fellowship; by Kenneth Scott Latourette; published by Association Press, 347 Madison Ave., New York City; price 50 cents.

This book is written with the purpose to show that Christianity is the one religion which makes possible a world fellowship. To the many questions that arise in connection with this subject the author affirms, in no uncertain terms, that the Christian religion holds the key to the solution. He points out how and why this is true. Under the following subjects he gives stimulating and constructive discussions: "A World-wide Christian Fellowship," "Essentials of a World-wide Christian Fellowship," "Recent Steps Toward a World-wide Christian Fellowship," "Problems Still To Be Solved," "Next Steps." In speaking of the true Christian's desire for world-wide Christian Fellowship the author says: "The achievement of the fellowship for which he longs, rests, in the last analysis, with God. God has given us enough of free will to enable us to further—or to retard—the fulfillment of the dream; but the dream, we believe, is first of all His and not ours, and He has the ages through which to work. Because we believe in Him we are saved from despair." And again, "The world-wide Christian fellowship is not a mirage, ever vanishing as we think we are approaching it; but a growing actuality. Ours is the high privilege of contributing to its fuller realization."

EVERY LEGAL STILL HAS 100
ILLEGAL COMPETITORS

ONE of the chief arguments for the repeal of the 18th Amendment was that bootlegging and illicit distilling would be abolished. That this has failed is evident from the following statement of Dr. Wesley A. Sturges, executive director of the Distilled Spirits Institute, as published in the New York Times of Feb. 16, 1939: "Every legal distillery in the United States has at least 100 illegal competitors producing bootleg liquor. The Commissioner of Internal Revenue reported 256 distilleries operating in 1928. According to Dr. Sturges' estimate, therefore, there are 25,600 illicit distilleries. During 1938 the Internal Revenue Department seized 11,407 stills and 344,668 gallons of distilled spirits, in addition to mash, wine, automobiles and trucks, and arrested 25,867 persons."

"IT HATH BEEN SAID"

IN the Sermon on the Mount, recorded in the fifth chapter of Matthew, Jesus contrasts the law of Moses with the code of grace. In verse 21, he says: "Ye have heard that it was said by them of old time . . . but I say unto you." In verse 27, he says: "Ye have heard that it was said by them of old time . . . but I say unto you." Verse 33 repeats the same assertion, as do verses 38 and 43. In every case, Jesus refers to a law of the Mosaic code, and then sets forth his own law of righteousness and grace as a great advance over the former. He introduces all of these contrasts by these words, in verse 20: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The Scribes and Pharisees displayed the best

righteousness of the generation. They were the leading Jews, the chief religionists, but Jesus saw that this was insufficient. He was not like certain men of the present age, who make no distinction between Jews and Christians on the ground that both regard God as their Father. If no distinction were necessary, Jesus Christ never would have lived and suffered and never would have risen again. It was because the Jewish religion was insufficient that he came and taught a higher standard. The Mosaic law was one of restraint, one of a nearly balanced justice as could be devised. It was an advance over what little moral code it superseded, but a law of exact justice never leaves any room for mercy, goodness, and sympathy. It cuts out the second mile. It allows no one to go the first mile. It is a tit-for-tat religion. It is treating the other man as he treats you, good for good, evil for evil, indifference for indifference. In Jesus' language, this was insufficient. Equated justice, as displayed to conduct, must give place to a character which has a heart, which refrains from hatred as well as from murder, which refrains from thinking adultery as well as committing it, which plans for mercy and good will rather than an injury equal to the injury suffered.

A man really is not a man unless he can be kind to another beyond what that other merits, unless he can be merciful when punishment is deserved, unless he can forgive when forgiveness is unnatural. Jesus puts grace above justice, and love ahead of law. Those who profess to follow him and live under the law of Moses, or as in the period of private vengeance before Moses, are stone blind to their spiritual privileges.—Religious Telescope.

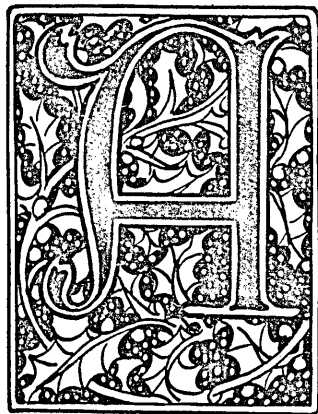
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The Story of the Nativity



St. Luke Version . . . Chapter II



And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

(And this taxing was first made when Cyrenius was governor of Syria.)

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

SONGS OF THE SOUTH

Most of us love the old-time Negro spirituals, but few know any of them well. Most of us have never seen the words and music of a single one of these stirring old Southern songs, or known where they could be found.

Realizing this need, the Conference on Education and Race Relations, an association of Southern educators, has just brought out a volume of spirituals so inexpensive as to be available to everybody. Entitled "Songs of the South," this collection includes words and music of seventeen of the most popular numbers: "Swing Low," "Steal Away," "Study War No More," "Go Down Moses," "Little David," "I Want To Be a Christian," and others equally well known. Included is an interesting interpretation of the spirituals, their origin, development, and significance, by Dr. Fred Hall, Director of Music of Dillard University. Excellent print, good paper, durable covers.

The collection sells for ten cents, postpaid, and may be ordered from the Conference headquarters in the Standard Building, Atlanta.—R. B. Eleazer.

A MOVING INCIDENT

One of the deeply moving incidents of Christian association and parallels in personal experiences, occurred during the last moments of the recent annual meeting of the Board of Home Missions and Church Extension. Bishop Ernest G. Richardson, president, called Bishop John C. Broomfield to his side on the platform and a dialogue ensued which was intensely significant. When young men and not acquainted with each other, both reached New York in 1890. Bishop Broomfield arrived on a steamer from Scotland; Bishop Richardson on a sailing ship from the West Indies. Both were poor, lonely, and homesick. Both received New Testaments from the American Bible Society

when they reached old Castle Garden. On the following Sunday morning each sought a church. Bishop Broomfield in Beaver Falls, Pa., and Bishop Richardson in Brooklyn. Both received a kindly handshake and greeting. Bishop Broomfield, working with pick and shovel, received an invitation to attend a Methodist Protestant Church on the second Sunday. He later became a preacher in that denomination and in 1939 was elected bishop under the Plan of Union. Bishop Richardson found a Methodist Church on the first Sunday. It was Simpson Methodist Episcopal Church. He was then sixteen years old. Twenty-three years later he became pastor of the same church. Earning his way through Dickinson College he became a minister in the New York East Conference, district superintendent, and in 1920 was elected bishop. The scene when the two bishops stood side by side and exchanged experiences aroused deep emotions.—The Christian Advocate (Cincinnati).

AN EXPERIENCE OF UNION

It was the happy privilege of the editor of The Christian Advocate (New York Edition) to be invited to give the Conference lectures for the Louisiana Annual Conference at Ruston, and while there to occupy, also, two of Southern Methodism's great pulpits, one in New Orleans and one in Shreveport.

The experience was one of those memories which simply cannot be forgotten. The South is at its best in faith and hospitality, and he who is privileged to minister to one of her great Church gatherings, and to live for a time in one of her homes, is bound to experience both excellences.

There is a vitality and recognition characteristic of Church gatherings in the South which is refreshing. Faith down there is still the community's first interest. At every single assembly I attended I met justices of the county and circuit courts, as well as many other persons of influence.

I was in the so-called "Bible Belt"; but it would be a mistake to suppose it either credulous or intellectually indifferent. There were scores of university-trained men and women in every audience. I met professors of physics, mathematics, theology, etc. One of the joys of the experience was the contact with students who came at the close of each address to check upon the intellectual responsibility of some detail. They all liked the vitality of an affirmative Christian faith; but they wanted to be sure it was responsible in its intellectual foundations.

As for the Mason and Dixon line, in Methodist circles it evidently has ceased to exist. They did not treat me as a Northerner come South, but as just a fellow Methodist who was sharing with them the one highest devotion of the ages—the affirmation of the fact and sufficiency of Christ.

I came away from Louisiana enriched by the generous courtesy of Bishop A. Frank Smith, who never lost a chance to be considerate of the stranger, or an opportunity to enliven the good fellowship of the great gathering with his rich humor. My conclusion is: It is a very great privilege to be a Christian and an American anywhere and at any time; and it is indeed a very great privilege to be a Christian and an American amid the throbbing vitality of Southern Methodism.—Harold Paul Sloan in The Christian Advocate (New York).

FOR THE CHILDREN

CHRISTMAS TIME

Sing a Song of Christmas!
A pocketful of toys;
Anything and everything
To please the girls and boys;
Sleds and skates and picture-books,
Penknives bright and new,
Games, and paints and fairy-tales—
A pretty doll or two.
Of course there are some mittens;
There must be useful things;
Socks, and handkerchiefs, and ties,
Some bracelets, beads and rings;
Some drums and trumpets; though our
noise
Drives grown-up people wild.
But isn't it a jolly time
Just to be a child.—Lou G. Findley in
The Presbyterian.

CHRISTMAS IN SWEDEN

"When I was a little girl I lived in Sweden," said Elsie L. Oberg to Milton and Luella, who had asked her for a Christmas story. "We used to celebrate Christmas just about the same there as you do here. We had a Santa Claus, and good things to eat, and presents. But we did some things at Christmas that we don't do here in America.

"On Christmas Day, as early as five o'clock, we all got up, dressed in our best clothes and went to

church. The church was always decorated with holly and Christmas trees, and a great many candles were lighted all over the whole building. We sang Christmas carols, the minister preached, then we went home through the crunching snow.

"After breakfast my sisters and brothers and I went out in the barn, climbed into the loft, and got down big sheaves of wheat. We took these to the house and fastened them on the windows outside, and then we went in and watched the birds come and get their Christmas dinners.

"When it was very cold and there was a great deal of snow on the ground many birds came to eat of our wheat.

"Sometimes we sprinkled bread-crumbs on the sills, too; and it wasn't long before everything was eaten by the birds."

"I don't know why we shouldn't feed the birds at Christmas time, too," said Milton. "American children can be just as thoughtful as those who live in Sweden. We haven't any sheaves of wheat, but we can get bread-crumbs and suet."

"Oh, let's do it every day all winter, instead of waiting until Christmas," said Luella. "And I'll tell that story in school this afternoon, and maybe other children will feed the birds in their yards, too."—Our Dumb Animals.

A MYSTERY

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

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

NEW YEAR'S DAY IN WOODS

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

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

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

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

"The very thing!" said the Rabbit.

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

"How does that look?" asked the Rabbit.

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

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

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

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

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

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

"Splendid," said the Rabbit. "Now let us go and make our New Year's

calls. Where shall we go first?"

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

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

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

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

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

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

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

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

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

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

"There!" cried the Chipmunk.

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

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

"Come on," said the Chipmunk. So they went to Miss Woodchuck's door and knocked once more at the door, and Miss Woodchuck opened it.

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

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

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Unless democracy enhances and invigorates human life, it is not worth keeping. Democracy, however we define it, must be known by its fruits.—Ex.

INTERNATIONAL Sunday School Lesson

Lesson for December 24

THE CHILD AND THE KINGDOM

LESSON TEXT—Matthew 1:18-25; 18:1-6; 19:13-15.

GOLDEN TEXT—A little child shall lead them.—Isaiah 11:6.

The children's holiday!

Yes, Christmas is the children's day of days, and it is also the day for those who have been "converted and become as little children" (Matt. 18:3). It is quite proper that it should be so, for Christmas really means nothing very significant except as we gather at Bethlehem's manger and there we find a child, the Christ-child. Those who come on the morrow to do homage to Him in the spirit of childlike faith will truly keep Christmas. In that spirit the writer of these notes wishes for you who read these lines just that kind of a holy day of joy and gladness.

Let us then go first of all to Bethlehem, and there having seen the One who "became flesh and dwelt among us" as a little child, we shall be ready to go on and learn from Him what a blessed example, responsibility and opportunity there is in the childhood which we see all around us.

I. The Child—Jesus Our Saviour (Matt. 1:18-25).

The virgin mother Mary "brought forth her firstborn son" and "called his name Jesus"—the one who should "save his people from their sins" (vv. 21, 25). In order that He might be the Saviour, He had to be both God and man. This could only be true as God sent His own only-begotten Son into the world by giving to Him a human mother in whom He as the eternal Son of God was "conceived by the Holy Ghost" (as we express it in the creed) and became the Son of Man.

For anyone who believes that God has all power and all wisdom to do what He wills and as He wills, and who further believes that Christ was pre-existent as the Son of God before His incarnation, there is no difficulty in believing in the virgin birth. In fact, no other manner of incarnation would have been possible. It necessarily follows that the one who denies the virgin birth of Christ thereby declares that He does not believe in the God of the Scriptures and in Jesus Christ His Son our Lord.

II. The Child—Our Example (18:1-4).

The disciples had been having the discussion about who was to be the greatest in the kingdom of heaven. This was not because they desired their brothers' advancement, for each one wanted to be the greatest (Luke 9:46).

Jesus frankly told them that they needed a real change of heart, a conversion. True greatness is not a matter of worldly position or ambition, but of a childlike humility. Such an idea was absolutely revolutionary in the days of Jesus, and in fact sounds unbelievable to the worldly man today. But it is nonetheless true that the great man or woman is the one who knows and recognizes himself to be utterly dependent on God in every moment, every circumstance, every trial, and

in every opportunity of life. We need to learn of our children.

III. The Child—Our Responsibility (18:5, 6).

These awful, solemn words should be considered with great care. What a terrible judgment awaits those who cause little ones to stumble by reason of their false teaching, their failure to bring God's Word to bear upon their lives, improper discipline in the home, or the influence of a bad example. There are probably preachers, teachers in the Sunday School, grandparents, uncles, aunts, mothers, fathers, yes, even friends of little children who need to reread these verses and then cry out to God in repentance before it is too late.

IV. The Child—Our Opportunity (19:13-15).

Jesus knew the real value of a child and His loving heart reached out to invite the children to come unto Him in love, in obedience, and in trust. When they came, He never failed to bless them.

The glorious thing is that we are privileged to thus bring little children to Him. Someone may say, "Jesus is no longer on earth, I cannot take my child to Him." Jesus is not here in the flesh, but He is here ever present with His children. You can bring your child to Him, for the coming which He has in mind in these verses is not in any physical sense but rather spiritual. The parents who teach their little ones about the birth of Christ on this Christmas day have brought them to Him. Every word of instruction, every encouragement to pray, every example of devotion to Christ which the child may follow is the true bringing of that child to Him.

Will you do it this Christmas—in the home, in the Sunday School, in the church, anywhere? If you do, there will be blessing beyond your ability to contain it and you will have

A Blessed Christmas!

Lesson for December 31

FRIENDS AND FOES OF THE KINGDOM

LESSON TEXT—Matthew 13:54-14:4; 15:29-31.

GOLDEN TEXT—Ye are my friends, if ye do whatsoever I command you.—John 15:14.

Inventory time has come, and it seems that our lesson for today, although it does come in the middle of our study of the Gospel of Matthew, comes too to sort of a pause to consider what has been the result of that which Jesus had said and one thus far in our study.

The answer we find is that He had both friends and foes, both love and hatred. His foes apparently outnumbered His friends, and the hatred was evidently fierce and the love none too warm. So Jesus was defeated? No, far from it. As we know, He won the victory over His enemies.

The situation is not different today. Those who follow Jesus and love Him truly are quite evidently in the minority and all too often it seems that hatred for the cause of Christ has the upper hand. Are we defeated? No, Jesus will ultimately win the victory again. We are on the winning side.

I. Dishonored Because of Jealousy (13:54-58).

One would have supposed that the people of the little, almost unknown town of Nazareth would have been thrilled at the return of its

native son whose fame had also spread its name abroad and whose name was on the lips of thousands because He went about doing good.

They were astonished, but they were not ready to accept Him. They could not deny the fact either of His person or His power, but they could and did permit their personal pride and jealousy to lead them to deny Him. "This story teaches us the unutterable folly of refusing to accept fact because it is astonishing, yet there are thousands of people standing in that position today concerning Jesus Christ. It is utterly unscientific, not to say irreligious. Here is an astonishing thing. They say we cannot understand how this man hath this wisdom. Has He the wisdom? Why, yes, we cannot escape it. Then in the name of God and common honesty obey the injunction and postpone the investigation" (G. Campbell Morgan).

II. Hated Because of Sin (14:1-4).

The pride of heart which causes many to hold themselves too good to follow the lowly Nazarene is sin. There is also that which even the world recognizes as sin which separates men from Christ. D. L. Moody is said to have written on the fly leaf of his Bible, "This book will keep you from sin, or sin will keep you from this book." That is true, and it is also true that sin will keep a man from Christ.

Herod, living in sin, had been rebuked by John and had silenced his accuser by the simple expedient of imprisonment and ultimately by beheading him. But one does not thus put away sin, and when this man heard of Jesus, he at once assumed that John had risen from the dead to plague him still. So Herod also took his place with the enemies of our Lord.

If a man shows his opposition to Christ, whether it be by indifference, or by jealousy, or in outright hatred, be sure there is sin in that man's life. Those who love righteousness love the righteous Lord.

III. Accepted Because of Service (15:29-31).

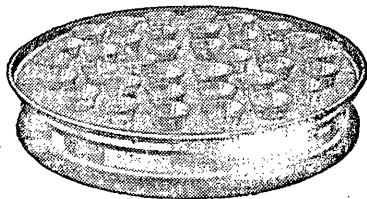
"The Son of man came not to be ministered unto but to minister," even to the giving of "his life a ransom for many" (Matt. 20:28). We have so overemphasized and misused the word service that one almost hesitates to speak it in connection with the name of the Lord Jesus. Yet it does summarize His earthly life and ministry. He served the needy with His teaching and preaching, with His provision for their daily needs, with His healing touch, and we read that they wondered and glorified God (v. 31).

We said above that the majority of men appear to reject Christ, but that does not mean that He has no friends. "The communion of saints" is made up of a great and almost numberless host, including in its ranks the finest and most distinguished men and women of all ages who gladly stand side by side with the humblest of believers to be counted for the Lord Jesus.

The last war did not save democracy. It did not end war. It did not establish collective security as a world system within which democracy can be safe. It did not even strengthen democracy internally in democratic countries. Yet in this country, at least, loyalty to democracy in government and in life burns as bright as before.—Ex.

We call your attention to advertisements in this issue—read them. Say that I saw the ad in this paper.

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Young People to Have Banquet

Members of the Young People's Department are planning a banquet to be held Friday, Dec. 29, at seven o'clock in Fellowship Hall. Evelyn Heard and Marguerite Clark are in charge of general arrangements. Chairmen of the committees working with them are Gladys Helen Nations, Program Committee; Jane Paschal, Decoration Committee; Alma Marshall, Favor Committee; Wood Knight, Ticket Committee; and Billy Anderton, Publicity Committee.

Lots of fun and fellowship has been planned and it is hoped that all members of the Department will keep this date in mind, buy their ticket and be there to enjoy the good time.

OUR NEW MEMBERS

Dr. and Mrs. Carroll F. Shukers and Carroll, Jr., 1601 Battery.
Norris M. Allen, 709 W. 3rd.

OUR SYMPATHY

The heartfelt sympathy of the congregation is extended to Mrs. H. L. McDonald and family whose mother, Mrs. M. A. Short, passed away December 12. Since uniting with the church last spring, Mrs. Short had been a loyal member of Winfield, and will be greatly missed by her friends in Winfield.

Our sympathy is also extended to Mrs. W. E. Snodgrass whose husband passed away Dec. 18. Although he was not a member of Winfield, he had many friends here and will be missed by them.

Since next week is Christmas week, there will not be an issue of the Arkansas Methodist.

USE YOUR WEEKLY ENVELOPES

Give as an act of worship: (1) Regularly "Upon the first of the week"; (2) Every member "Let every one of you"; (3) Proportionately, "As God hath prospered him."

NOTICE, MEETINGS POSTPONED

Since the first Monday of January will be New Year's Day the regular meeting of the Women of Winfield will be held the following Monday, Jan. 8.

The meeting of the Business Women's Circle which was to have been held Tuesday, Jan. 2, has been postponed until the following Tuesday, Jan. 9.

MEN'S CLASS WORKING FOR ATTENDANCE

The Men's Class under the leadership of President Dewey Glasscock and his fine group of officers is really doing some work on attendance. Last Sunday there were fifty present and this is the best attendance they have had in several Sundays. WORK WILL PUT IT OVER. Let's do it.

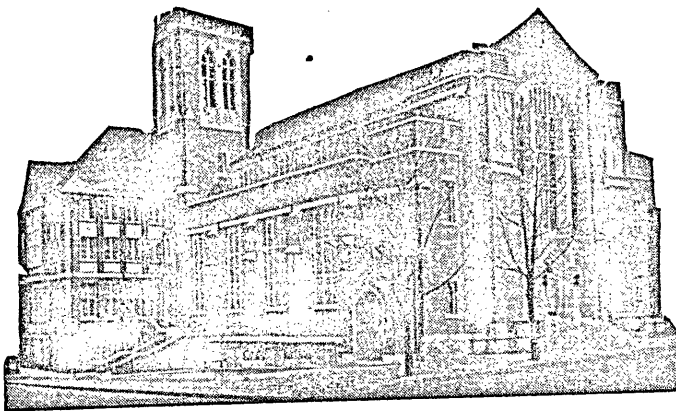
CHOOSING YOUR WORDS

Say what is true and what is pleasant. Do not say what is pleasant and not true, nor what is true and not pleasant.—Manu.

VOL. XI

Pulpit and Pen

NO. 51



Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This Page Devoted to the Interests of This Church

Next Sunday At Winfield

10:00 A. M. CHURCH SCHOOL—Bring the Children on this Christmas Occasion.

11:00 A. M. "BEAUTIFUL IDEALS—BRUTAL FACTS"—Christmas Sermon by Pastor.

(There will be no evening service)

THE PASTOR'S MESSAGE

By GASTON FOOTE

"Here is One who was born in an obscure village. He never wrote a book. He never went to college.

He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. Nineteen wide centuries have come and gone. Today he is the centerpiece of the human race and the leader of the column of progress. All

the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as that one solitary life."

—Phillips Brooks.

Joyous Christmas To All

The Winfield Church staff wishes for each of its members a most happy Christmas occasion and material and spiritual prosperity during the coming year.

GASTON FOOTE, Minister.

HAL H. PINNELL, Associate

MISS MARGUERITE CLARK, Secretary

MRS. I. J. STEED, Dir. of Music

MISS KATE BOSSINGER, Organist

Christian Education

By HAL H. PINNELL

Church School Attendance

Last Sunday631
A Year Ago604

Departmental Report

| | Pres. | On Time | Cont. | Stay Ch. |
|--------|-------|---------|-------|----------|
| Jr. Hi | 62 | 48 | 49 | 50 |
| Sr. Hi | 66 | 50 | 50 | 46 |
| Y. P. | 54 | 39 | 32 | 36 |

Adult Report

| | |
|-------------------|----|
| Couples Class | 53 |
| Men's Class | 50 |
| Mothers Class | 44 |
| Fidelity Class | 26 |
| Forum Class | 25 |
| Ashby Class | 25 |
| Brothers Class | 23 |
| Jenkins Class | 23 |
| Young Men's Class | 10 |

Total Adults.....279

New Pupils Sunday 3

Visitors Sunday 37

DON'T MISS CHURCH SCHOOL NEXT SUNDAY

Next Sunday is Christmas Eve. Surely every Christian ought to so remember the historical significance of this day that he will find himself in Christ's Church on next Sunday. There will be special programs for many of the classes and departments and we EXPECT EVERY PUPIL AT CHURCH ON CHRISTMAS EVE. PARENTS bring the whole family next Sunday.

PUT GOD FIRST

That Christmas time is hard on the family pocketbook no one will deny. But as we pass through this period of strain let us not forget to PUT GOD FIRST. There are more weekly offering envelopes coming THROUGH THE CHURCH SCHOOL NOW than ever before. Let's keep it up. Pay as you worship—thus worship through sharing. IT MAKES NO DIFFERENCE if you put your pledge envelope in Church SCHOOL offering or Church offering. All goes to one budget. YOU NEED NOT MAKE TWO OFFERINGS. Make ONE THAT'S BIG ENOUGH for all.

REMEMBER THE ORPHANAGE

Adult classes and departments have set their quota for the Orphanage and much of it will be turned in Sunday. If you have not already contributed to this most worthy cause plan to do so Sunday. This is THE ONE GIFT OFFERING of the church outside the regular budget. This does not mean toys for the children at the home—it means food and shelter, and clothing.

THERE WILL BE NO WEDNESDAY EVENING SERVICE NEXT WEDNESDAY. The next fellowship dinner will be Wednesday, Jan. 3.

BRO. PINNELL RETURNS FROM NASHVILLE CONFERENCE

Bro. Pinnell, Associate Pastor, returned last night from a week's stay in Nashville, attending the Conference of Educational Leaders of our Church. The program was an inspiring one and Bro. Pinnell is anxious to share his findings with the workers of the Church School.

Sunday, Dec. 31st, 11:30 P. M., New Year Watch Night Service
"A Sermon In the Dark"—"The Candlelight Communion"