



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

VOL. LIX

LITTLE ROCK, ARKANSAS, JANUARY 4, 1940

NO. 1

THE PROMISED LAND LIES BEFORE US THIS YEAR!

EIGHT million Methodists stand today at the edge of their Promised Land. Behind them lie years of disunion. Before them stretches a priceless heritage of greater service and more effective evangelism. God wills that they enter and possess it!

We call all Methodists loyally to follow their Bishops in the coming crusade of The Methodist Advance. Evangelism, the Gospel of Christ "for every life and for all life," will be a chief emphasis of this nation-wide movement. Notable days are ahead for all Methodism.

We challenge every Methodist to own afresh the Lordship of Jesus in every area of his life and to order his daily living in the spirit of the Master. Through prayer that empowers, through faith that faces forward, and through love that redeems life, we ask each Methodist to seek and find that radiant, victorious way of life that overcomes the world.

We urge every Methodist to share his faith by telling his friends what Christ and his Church mean to him. The fields are white with opportunity as 45,000 Methodist Churches face 60,000,000 unchurched Americans and 20,000,000 youth in no Church School. Eight million Methodists can and ought to win eight million non-Christian friends to Christ and to His Church.

We commend the joyful life of stewardship, of prayer, of influence, of service and of money to every Methodist as a way of life for this Stewardship Year. The Christlike life is a life of stewardship.

We pray that the hearts of eight million Methodists may be warmed to this Holy War and that they may go forward into their promised Land under the white banners of the Son of God.

Message to the Church by the Joint Commissions on Evangelism.—Bishop Ralph S. Cushman, Bishop Charles C. Selecman.

"THE LOVE OF CHRIST CONSTRAINETH"

IN the so-called "Sermon on the Mount," Jesus was laying down certain fundamental principles. When He said, "Seek ye first the kingdom of God, and his righteousness; and all these things (food and raiment) shall be added unto you," He recognized the need for food and clothing; but stressed the primary importance of the pursuit of spiritual things, the interests of the Kingdom of God and right ways of living. Human beings who must have food and clothing were expected by Him to promote a spiritual kingdom. He desired to free, as far as possible, the minds of his disciples of the anxiety that mere worldlings have about material good things. Jesus does not guarantee rich and abundant food. Why? Because it is not necessary for the good life. He does not promise costly and fashionable raiment. Why? Because it is not necessary for right living. He merely indicates that, if men will devote themselves wholly to the interests of the kingdom, they may expect to be clothed and fed. He does not promise exemption from hardship, suffering and even death; for He said, "Blessed are they which are persecuted for righteousness' sake." Jesus was differentiating two ways of life, and seeking to convince his followers that they cannot "serve two masters, God and mammon."

Later Jesus defines the conditions of discipleship. He announced, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Following Him then meant constant and unashamed association with Him. Today it cannot mean association in the flesh; but

* **THEN SAID JESUS UNTO HIS DISCIPLES, VERILY I SAY UNTO YOU, THAT A RICH MAN SHALL HARDLY ENTER INTO THE KINGDOM OF HEAVEN.—**
* **Matt. 19:23.**

must mean following the kind of life that He advised and conforming to the fundamental principles that He laid down. Taking up the cross cannot mean actually carrying a wooden cross. Cross-bearing must in spirit signify to us what it meant to Him. It cannot mean enduring the ordinary trials of life. We must do that to have the respect of our associates. It cannot mean patiently enduring suffering and pain, the loss of loved ones, or the loss of fortune; because even wicked men often surpass Christians in enduring these things. It does not merely mean public confession of Him as Lord and Master; because it is possible to make a confession with the lips and yet not surrender the life. It is not simply joining a church and keeping its rules; because one may do that and be a hypocrite. It does not mean mere giving up bad habits and living an outwardly moral life; because one may do that and be selfish and self-centered. It does not mean simply the first step in a full surrender, however sincere that may be. It does involve that; but much more; because Jesus said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Here the Master says: "Take up the cross daily." Consequently "cross-bearing" is a daily activity. It must then mean what symbolically it meant for Jesus. He was the divine Son of God, and, as St. Paul says, "Being in the form of God, thought it not robbery to be equal with God," yet He voluntarily surrendered his legal right to remain beside his Father and denied himself daily while on earth by giving up the privilege of doing his own will. Consequently cross-bearing and self-denial must be for his disciples full acceptance of God's will and the surrender of many things for his sake that, if one were not Christ's disciple, but an unsundered person, he might legally have or do.

In the light of this understanding, let us see how one may "deny himself and take up the cross daily." We remember that Jesus recognized our need of food and raiment. Consequently He does not require us to starve and go ill clad. It may be that our income may be such that we could pay for costly meals and clothing; but, with a legal right to do that, if we decide to eat simple and wholesome meals and wear decent but relatively inexpensive clothing, and thus deny ourselves luxuries such as non-Christian men of our income may honestly have, may we not daily bear the cross in a practical manner and deny ourselves in a sane and Christlike way? The same thing might be argued about our houses, or furniture, our automobiles and recreation. Able to spend our money freely and honestly for these things, if we use only the moderate-price things, may we not be practicing self-denial and practical rather than sentimental cross-bearing? If this is not almost the only way we can deny ourselves and bear the cross daily, we suggest to our readers that they search their hearts and exercise their minds to discover a better way.

But it may be argued that this is reducing cross-bearing to a low level. It may seem so at first glance; but not when it is admitted that, next to living a holy life, the thing most needed today to advance the interests of the Kingdom of God, is consecrated wealth. We are under the Master's command to "Go and teach all nations." How can that be done without money to equip schools for trained leaders and to sup-

port missionaries and hospitals and build churches? How else can we seek first the Kingdom of God and his righteousness? How else can we today deny ourselves?

It may be freely admitted that there are saintly characters who are not doing this. But may it not be that they have not yet fully understood the implications of cross-bearing and self-denial? Would they be less saintly if they were practicing the suggested kinds of living? Would they be hindering the progress of the Kingdom by such living?

If self-denial means giving up certain things that are not in themselves hurtful, but are simply costly, what may be said of the use by church members and professed followers of Christ of things that are expressions of vanity and unnatural appetites and that may be stumbling blocks in the way of weaker persons? Among such things may be mentioned tobacco, chewing gum, soft drinks, fashionable jewels, and cosmetics. Tobacco may be taken as an illustration. There are many good and useful members of the church who use tobacco without any qualms of conscience. Some are far better than this writer would dare to consider himself. Would not they be better examples if they would let tobacco alone? Especially so at this time when the tobacco people are striving, by attractive advertising, to influence women and youth to use tobacco? If the habit is strong, would it not be real Christlike self-denial to give up the habit and devote the cost to those things that contribute to the upbuilding of the Kingdom? We say that a Christian should try to be Christlike. If so, can he safely indulge in those things that would be considered questionable if the Master were here and were to indulge in them? It is often argued that, if all church members who use tobacco would devote their tobacco money to the maintenance of the church and its institutions, there would be ample funds in the Lord's treasury. Let any person who is addicted to the habit sit down and honestly calculate the amount that is spent on tobacco by church members in good standing, and see what would be the result. Then let those who are indulging in other things that are pure luxuries make calculations. Is it not true that the askings for Benevolences would be too small and the amounts which could be paid for all worth-while church activities would be ample?

We are starting on a new year and the slogan is "Advance." How can we come nearer realizing the objective of our newly organized Church than by the members actually denying themselves things that are not needful for sane and healthful living and that may even be handicaps, and then investing the saved funds in Kingdom institutions and activities? It is the time of year for making new resolutions. Let us begin with the Wesleyan resolution, "To make all we can, save all we can, and give all we can." It certainly would not injure our bodies and it would undoubtedly promote our spirituality. Even if we have no conscientious scruples about the use of some of the things mentioned, let us adopt the Pauline principle, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Let us try this, and see if we can not make it individually and for the church, the best year in our lives. To that end the writer adopts in behalf of his readers the wish and hope of St. Paul: "And this I pray that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." "Let this mind be in you, which was also in Christ Jesus."

The Arkansas Methodist

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ANNIE WINBURNE Treasurer
REV. R. B. MOORE and REV. A. W. MARTIN Corresponding Editors

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Personal and Other Items

THE editor will be absent all of next week
while attending the meeting of the General
Missionary Council at Charlotte, N. C.

BISHOP C. C. SELECMAN last Sunday morn-
ing dedicated the Methodist Church at
Glenwood and at night preached at the Watch
Night service at First Church, this city.

MRS. GIESSEN, the mother of Rev. Chas. H.
Giessen, our pastor at Blevins, on Dec. 26,
at the Baptist Hospital in this city, submitted to
an operation, the amputation of a lower limb.

DR. J. D. HAMMONS left last Tuesday for
Columbus, Ohio, to meet with the Ad-In-
terim Committee of the General Board of Mis-
sions to consider the problems of re-organiza-
tion.

REV. S. G. RUTLEDGE, a retired member of
Little Rock Conference, who had been in
the hospital for many weeks and whose wife re-
cently died, called Tuesday. He is so much im-
proved that he would like to supply a light
charge. His address is 200 summit Street, Hot
Springs.

BISHOP JOHN M. MOORE has been elected
editor of The Southwestern Advocate, suc-
ceeding the late Dr. A. J. Weeks. He will be as-
sisted by an editorial staff representing the sev-
eral patronizing Conferences. Dr. H. S. DeVore,
Superintendent of Dallas District, will be busi-
ness manager.

REV. JOHN R. RUBLE, aged 81, died at his
home in Fayetteville on Dec. 27. He was a
fine local preacher who had for many years, as
a supply, served charges in North Arkansas
Conference. He is survived by twelve sons and
one daughter. He was highly respected and
loved by all who knew him.

DR. L. O. LEACH of the Hendrix College fac-
ulty, who died last Friday, was one of the
most useful and esteemed members and will be
sincerely mourned by all who are connected
with the college and his many old students. He
had been seriously ill for many months and had
been in a Hot Springs hospital for treatment.

BISHOP SELECMAN COMMENDS ARKANSAS METHODIST

AS the New Year begins and we look
forward to certain great movements
in Methodism it will be a great help to
every pastor and to the whole Church if
the ARKANSAS METHODIST can be placed in
the homes of our officials and members.
Let us regard this paper as the strong
right arm of Arkansas Methodism, and as
the co-pastor of every congregation. It
will help in every good cause, missions,
evangelism, stewardship, education, and
church loyalty. When we help the AR-
KANSAS METHODIST, we are helping our-
selves indirectly, and promoting the Cause
in which we are all interested.

JANUARY 1, 1890, AN EVENTFUL DAY

HAVING been authorized by concurrent reso-
lutions of the three supporting Annual Con-
ferences at their sessions in 1889, the Trustees
of Hendrix College, then located at Altus, met
in Little Rock, on Jan. 1, 1890, to consider the
question of removal of the college. After full
discussion by those who favored removal and
those who opposed, the Trustees adopted a reso-
lution announcing that, at a meeting to be held
in Little Rock in the middle of March, bids
from communities seeking to have the college,
would be received and considered. This calls
to mind the fact that, as a result of action taken
at this March meeting, the college was re-located
at Conway and opened there that fall. This
suggests that there should be a program cele-
brating that opening at some appropriate date
this year.

MINISTERS' WEEK will be observed at Emory
University, Ga., Jan. 22-26. Dr. Henry
Sloane Coffin of Union Theological Seminary,
New York City, will be the guest lecturer. His
subject will be "Religion Yesterday and Today."
Courses will be offered by members of the Fac-
ulty of Candler School of Theology. For infor-
mation address Dean Trimble, Emory Univer-
sity P. O., Georgia.

REV. C. L. FRANKS, pastor of the United
Methodist Church at Cave City, writes:
"This year is starting off with more interest and
larger congregations and more in the Church
School than ever before. Our new church is a
beauty and is practically finished. If any one
knows where we can get some good second-
hand pews, I suggest that he write Mr. J. O.
Laman, Chairman of the Building Committee."

REV. BATES STURDY, pastor of Hartman-
Spadra Charge, writes: "The good folk on
this charge have graciously received us. Their
kind and appreciative words are encouraging.
Some generous 'poundings' have been received.
The work starts off fine. Finances are in better
shape. We hope to have a substantial increase
in additions to the church over that of last year,
which was my first year here. All in all the
prospects are good for a fruitful year."

REV. A. T. MAYS, pastor of our church at
Hartford, writes: "We are to dedicate our
church Thursday evening, January 4. Bishop
Selecman is to be with us. Two years ago we
owed \$4,500 on the building, \$3,000 to the Church
Extension Board and \$1,500 to Dr. E. B. Jones of
this place. Last year we paid the Extension
Board. On December 10 in the morning service,
Dr. Jones gave the church his notes, making it
possible for the dedication. This clears the
church of all indebtedness. It was built at a cost
of \$25,000."

MRS. LULA HARMAN WINBURNE, mother
of Miss Annie Winburne, our secretary-
treasurer, died at her home in this city, Dec. 23,
and, after services at the Drummond Funeral
chapel on Dec. 24, conducted by her pastor, Dr.
Gaston Foote, and Rev. A. C. Millar, interment
services were held at Coal Hill, the early home
of the family, in which Rev. Wm. Sherman as-
sisted. Born at Ozark, Oct. 22, 1869, and married
to Casper B. Winburne, July 4, 1889, Mrs. Win-
burne lived in Coal Hill and Leslie (where her
husband died) and in Conway, and since 1925
in Little Rock. During fifty years she was a
member of the Methodist Church and a faithful

and consistent Christian. She is survived by two
daughters, Miss Annie, and Mrs. Henry Wood of
Bentonville, and two sons, Eugene and Frank of
Little Rock. Many friends, who sincerely mourn
the loss of this noble woman, were at the serv-
ices both in Little Rock and Coal Hill.

DEATH OF REV. J. K. FARRIS

REV. J. W. Moore, our pastor at Bald Knob,
writes: "Brother J. K. Farris died Friday
evening at 9:45 o'clock at his home in Wynne.
I was called over there to conduct the funeral
service, Saturday afternoon at three o'clock in
the Methodist Church. At this time Brother
Spicer, the pastor of the church was in Con-
way, attending the funeral of Sister Spicer's
brother, Dr. Leach. Brother Hoggard, our pastor
at Parkin, assisted me." In a tribute prepared by
Bro. Moore, will be found full details of the life
of this veteran of the Church.

DEATH OF DR. A. J. WEEKS

SOUTHERN METHODISTS were shocked when
news came that, in his home at Dallas, on
Dec. 8, Doctor Andrew Jackson Weeks, editor of
The Southwestern Advocate, had died as result
of heart attack. Apparently in fine health at
Kansas City, where we were associated in the
last meeting of the Judicial Council of the
Methodist Episcopal Church, South, he seemed
to have many more years to his credit. Born
May 31, 1869, in Walnut Hill, La., he went with
his family to East Texas in early childhood. At
twenty-one he joined the Texas Conference and
served such charges as Marshall and Galveston,
and later served as a Presiding Elder of five Dis-
tricts in Texas and Oklahoma, and as editor of
the Texas Christian Advocate for four years,
then as editor of Missionary Literature of the
General Board of Missions, and again as editor
of The Southwestern Advocate from 1931. A
member of two General Conference, a represent-
ative of Southern Methodism on the Ecumeni-
cal Methodist Council, and having had several
European trips, he was known and honored
throughout Methodism. Witty, wise, brave and
a careful student of Methodist history, he was
rendering Texas Methodism unusual service in
these last years. Genial and brotherly, he was
president of the Southern Methodist Press As-
sociation and was highly esteemed by the edi-
torial fraternity. Rooming with him on many
occasions, I had learned to have for him a genu-
inely brotherly affection. I shall miss him, but
expect to meet him in a few years "over there."
—A. C. M.

DEATH OF REV. J. H. CUMMINS

REV. E. W. Faulkner, pastor of Central Church,
Batesville, writes: "Monday evening, Dec.
18, Bro. Wilford, our pastor at Harrison, called
me and asked me to conduct Bro. J. H. Cum-
mins' funeral. He had requested over a year
ago that, when the end came I should conduct
his funeral. He had everything—songs, minis-
ter and place—arranged long before he passed
away. So, on Wednesday afternoon, at the Meth-
odist Church at Harrison, I complied with his
request. Bro. Wilford, obliged to be out of town
that day, had arranged for the Presbyterian pas-
tor, Bro. J. Theodore Alam, to act in his place.
There, among many of his life-long friends, we
tenderly paid our loving tribute to his beautiful,
sacrificial life. The floral offering was beautiful.
Thus passes one of our old heroes of the Cross,
a pioneer who helped lay the foundation of the
Church and Kingdom in Northwest Arkansas."

CIRCULATION REPORT

SINCE the last report the following subscrip-
tions have been received: Lincoln, B. A.
McKnight, 3; Hot Springs Ct., C. V. Mashburn,
1; Boydsville, John Simmons, 3; Smackover, W.
L. Arnold, by Mrs. Roy Price, 4; Washington,
J. A. Newell, 1; Saline Ct., A. N. Youngblood,
2. These subscriptions are appreciated. This
week circulars of information have been mail-
ed to every pastor. If any pastor has failed to
receive one, let him notify the office, and it will
be sent to him. It is hoped that all pastors will
make their circulation campaign promptly so
that their members may have the benefit of in-
formation about the new Church and its plans
and activities.



The Annual Conferences having granted the request of the Editorial Commission and the Editor to appoint two Corresponding Editors to contribute occasional articles for the editorial page, the following have been appointed: (Left) Rev. A. W. Martin, Pastor of First Church, Jonesboro; (Middle) Rev. R. B. Moore, Pastor of Asbury Church, Little Rock; (Right) Mr. J. L. Verhoeff, a member of the Arkansas Democrat Staff and a member of the Official Board of Winfield Church, who has for eighteen months edited the Laymen's Forum.

Church Committee's Work For China Relief

Methodists throughout the South should have warm personal interest in the great Christian humanitarian campaign for one million dollars to relieve suffering and help rebuild shattered lives of China's war and flood-stricken people, now being carried on in the churches of America, under the leadership of the Church Committee for China Relief. The Church Committee maintains national headquarters at 105 East 22 Street, New York City, and acts as a clearing-house for information and funds received through local committees functioning in many cities and towns of the United States.

Bishop Arthur J. Moore, with headquarters at San Antonio, Texas, now one of the distinguished Methodist Bishops in China, urges all Christians, in the strongest words of endorsement and appeal, to contribute generously to this life-giving fund.

While attending the great Methodist Uniting Conference in Kansas City, Bishop Moore was instrumental in perfecting plans for the Methodist Church Committee for China Relief, to cooperate with the Church Committee, which was one of the important resolutions passed by the Conference. Bishop Herbert Welch is Chairman of this Methodist Committee and other members include Bishops Ivan Lee Holt, Paul B. Kern, James H. Straughn, and E. C. Waldorf.

En route to China, to carry on his great Christian work in the Far East, Bishop Arthur J. Moore sent the following letter to Mr. Harper Sibley of Rochester, New York, national chairman of the Church Committee for China Relief:

"No single person can adequately interpret the desperate need of our suffering friends in China. One of the most brutal wars of history has swept over a vast section of the nation, leaving a train of deaths, destruction, and suffering in its wake. Tens of millions of innocent men, women and children have been driven from their homes. The hu-

man suffering resulting is probably without parallel in human history.

"I have no word to describe this situation, except to say that now, after more than two years of cruel war, the sad hearts, empty stomachs, and diseased bodies of our brothers and sisters furnish a cry no true Christian dares ignore. If we are to be worthy of Him who gave us the Good Samaritan as a model and was Himself the Good Shepherd, we simply must do something to relieve the distress of these our suffering brothers and sisters.

"Out of intimate association with this frightful tragedy, I once more beg America to give renewed expression of her concern for all who suffer."

Since receiving this urgent appeal from Bishop Moore, for more worthy support of China Relief among the Christian churches of all denominations in the United States, the Church Committee for China Relief announces that needs for relief in China have greatly increased, and urges all conscientious church men and women, both pastors and laity, to accept immediate responsibility for the saving of as many lives as possible, at the estimated cost of twelve American dollars per year.

"It is impossible to overestimate the tremendous needs and suffering in China," states Mr. Fred Atkins Moore, national director of the Church Committee for China Relief, "or to appreciate the life-saving power of these dollars contributed by the Christian churches of America. At least fifty million men, women, and children of all classes have been torn up from their homes in China by the havoc and devastation of war and have been obliged to join the great humble trek toward the west of China or live huddled in caves, hovels, or fields, dreading the horrors of air-raids by day and skulking like frightened shadows by night, in their search for food, shelter, and medical care to heal their diseased and broken bodies.

"In the flooded areas of North China, alone, there are said to be twenty-million people homeless and destitute due to the floods caused by the river's unprecedented rise and the breaking of dykes as a war measure of defense. Thousands,

We Have Heard the Angels Sing

And the Shepherds returned glorifying and praising God for all the things that they had heard and seen, as it was told unto them. Luke 2:20.

"Christmas is over," someone said with a sigh. "I feel all in and flattened out," he may continue.

I recall a similar experience in other days, when, as a boy eagerly looking to the coming of Santa Claus, my heart was thrilled. The stockings were emptied and bundles unwrapped enthusiastically early Christmas morning, a big dinner enjoyed. Then in the afternoon it dawned on me that this fine time came but once a year. I would have to wait another year. Sadness filled my heart.

Humble men, shepherds, watching their flock by night, are suddenly greeted by angels telling of a Savior born in Bethlehem, and singing, "Glory, Peace and Goodwill." The angels are gone. These men tremble with fear and awe. "Let us go," say they, "and see this thing which is come to pass." They came and saw the Babe of the Manger. What a glorious experience and how their very being is stirred. They looked upon Him about whom prophets have prophesied, sages have spoken, and the poets wrote.

The shepherds returned to their flocks different men. Before this experience they probably thought how little came to them in the car-

perhaps millions, of these helpless people will die unless American Christians, in the name of the Good Samaritan, open their hearts and their purses and send immediate aid. How can the great Christian heart of America turn deaf ears to this cry of anguish?"

Contributions and pledges may be sent to the Church Committee for China Relief at 105 East 22 Street, New York City. Officers and directors of the Church Committee are: Chairman, Mr. Harper Sibley; Vice-Chairman, Dr. John R. Mott; Treasurer, Mr. James M. Speers; Director, Mr. Fred Atkins Moore; Associate Director, Mrs. Charles Kirkland Roys.

ing for the sheep. Now they think, how much can we give through this occupation?

It was the effect of the thrill in their souls which sent them back to their flocks with a different attitude toward life. The presence of the Manger cradled Babe had changed their outlook on life. They returned with praise in their hearts and glorifying God.

Again we have heard the Christmas carols and story. Our souls have been thrilled. Then in our hearts we have made resolutions and have rededicated our selves to Him who was the Manger Babe. Do our souls stir with eagerness and enthusiasm which will be shown in loving service in days to come? Yes, in days to come.

If a Sunday School teacher, is your attitude more of a complaining one, "That bunch of pesky juniors?" How do you feel as a steward? Is all you see in your work just collecting salary for the preacher? Or, as a member of the church, do you think of it, only to be respectful? Whatever your place or office in the church, what is your attitude toward it? I wonder if your attitude is like that of the boy when his father said, "Son, go out in the field and cut that patch of sprouts." The boy said, "Those old sprouts. I dread the things. If I could get out of it, I wouldn't cut them." No thrill, no objective and a meaningless lot of dead weights, "Those old sprouts."

Come now, friends, did we not catch the tense feeling and emotion in the shepherds as they return? They had heard the glorious announcement and anthem of the skies. They had seen the Lord's Christ and His mother. Now the angels are gone back to heaven and the Babe is in Egypt. What is the permanency of these experiences in the days and weeks of their lives? How can they keep this glorious experience alive? Let us see. A few days after that wonderful night a person with crushed hopes and a breaking heart is met by one of the shepherds. What a fine opportunity to "lift the fallen." The shepherd may allow the enthusiasm and hope of his own heart and soul to be contagious and send this person on with new hope and courage.

Yes, if we have heard the song of the angels and have seen the Lord of the humble birth, our own being has been made alive with the occasion. Now the angels have gone back into the heaven, so to speak. What will future experiences bring? How can we keep astir the inspiration born within us? The best way to retain the thrill is to share it with others. In order to keep a thing, give it away. Instead of that "pesky bunch of juniors," your attitude will be, as a Sunday School teacher, what a fine opportunity to help these boys and girls develop into Christian men and women. Your changed attitude as a steward will be that you are building the Kingdom as you collect finances. "I'm a church member because I love the Lord and the Church," will be the mind of the Church members.

The drab, rasping, and meaningless is taken out of our life and service, when we have heard the angels song and have seen the Lord as our Savior and personal friend. We should have the attitude of the Psalmist who said, "I was glad when they said unto me, 'Let us go into the house of the Lord'."—Bates Sturdy, Hartman, Arkansas.

The Campus Goes Co-operative

By SUSIE MCKINNON MILLAR

CHAPTER I

"Nannie, it simply doesn't make sense. And I can't make myself believe it."

"But it's there to believe," said Nannie. "And we must face it and find some way to go on without all this—" She waved her hand to include the rich and artistic furnishings of the room.

"Gone, Nannie, gone! Did you say everything is gone?"

Helen Wilson sighed as she turned from the window and looked toward her old housekeeper who had been her nurse, friend, and comforter all her life, who had been with her mother through her girlhood and all through her married life. Tears were streaming down poor old Nannie's cheeks and it was with difficulty that she said: "Oh, my lassie, my lassie! My heart aches for you. Never did a poor lassie have more to stand. There you were in France, carefree and happy among friends, thinking your dear father and mother were here at home carefree and happy, waiting for your return in the fall. Then to be called home to this great sorrow. Father and mother gone, killed in that terrible accident. Your fortune lost; no home left; nothing left but your poor old Nannie, who can do so little to help."

"Oh, but Nannie," cried Helen, "it does help just to know you're here. You're all I've got."

"Not all," declared Nannie. "You have got old Nannie, and you've got a brave young heart. And the dear Heavenly Father, who never forgets his wee-est wee lamb. Don't be troubled over leaving all this. I'll go with you wherever you want to go. And I've saved up enough to keep us until you decide what you want to do."

Impulsively Helen threw her arms around Nannie's neck and kissed her.

"Precious," she cried, "what would I have done without you? But I'm young and strong and I'm not going to let you give up your dream of a lifetime just to spend your time and money looking after me."

"Not even if I want to?"

"No, not even if you want to. You are going to take all of those precious pennies you've been saving ever since I can remember, and go back home to Scotland and live in that little vine-clad, white cottage you used to tell me about. Why, Nannie, rather than to let you give that up, I'd marry that horrid, pop-eyed, pot-bellied Mr. Davis, who says he wants to marry me and take care of me. Ugh!"

"Well, you might say ugh!"

"He's terrible, Nannie, simply terrible. It's hard to believe him when he says that he was Daddy's partner. He says he owns everything that belonged to Daddy. He claims he had to take it all over in his name to save Daddy's honor—Daddy, the most honorable man I ever knew. I don't—I simply can't believe this Mr. Davis nor his lawyer. They are both terrible. Mr. Davis is crooked, crafty and cruel. I can't breathe the same air he does without smothering. All my courage, hopes, ambitions and ideals would die if I had to marry him and live in the same house with him. I won't even think of it. No fortune is worth that. I'm young and strong and there's sure to be another and

better way. And I'll find that way. Ugh! He's a crook, and I simply can't endure the thought of him."

"Yes, lassie, I think he's very crooked and 'twould break my heart if you should marry him, because I know he'd break yours. Don't marry Mr. Davis. I'll not leave you as long as you need me. Don't think of marrying that wicked man. If your father and mother were here they'd never consent for their daughter to marry a man with such low ideals and standards of living."

"Oh, Nannie, if they were only here I'd be so safe and happy. I wouldn't have to decide this question."

"But all along the way, lassie, questions come and must be faced. Courage, my brave lassie, courage will carry you through the roughest places and brighten the darkest paths. Without courage life is a dingy thing. 'Tis a weary and bleak way you'll be taking if you marry without love, and bleaker still if you sacrifice high ideals and freedom of spirit for a life of material ease and comfort."

Helen said slowly: "I've never been without comfort and ease and plenty of money, but I've had freedom of spirit and my high ideals have always been encouraged. I can't make up my mind all at once, Nannie. I'll have to think this thing through. Ease or hardship. Poverty or plenty. Face the world alone and fight for existence or marry Mr. Davis and take my ease."

"Not that, my lassie. There's no ease in that way for you. Take the other way. Keep your life fresh and lovely, your heart pure and holy. Turn your eyes from the glitter and false promise held out by Mr. Davis. His greed will stifle and destroy your soul. Take the other road. All along the way you'll find friends whose high courage will help and inspire you; and, better still, you'll find those who need the help and inspiration your brave heart can give them. Take the other road. You'll have no cause to regret it, for it leads home to the Master and the Master will go with you and open the way at every step. Take the other road like the Wise Men of the East did when they returned from worshipping the new born Saviour. You'll win out to a happy life. Oh, I strongly and truly believe it."

"Bless your heart, Nannie, you do buck a fellow up mightily. Why, I can almost but not quite see myself getting out and getting a job—making my own living and—Oh my, what could I do that anybody wants done? This bears looking into. I'll remember what you've said, Nannie. I think I'll take my car now and ride and ride until some of these cobwebs are blown from my eyes and I can see my way a little more clearly."

"It will do you good, lassie. I'm glad you feel like going."

"Don't wait up for me, there's a dear. I'll be back with a clearer head, and then we can make plans in double-quick time."

She ran out and got into her car and said, as she slammed the door: "There's no one to help me. This is my problem, my life, and what do I plan to do with it? I'll just have to think this thing through for myself. But where to begin?"

Out on the highway she drove steadily for some time, then turned out into a rough, unfamiliar mountain road that she might be alone with her problem. On and on she drove, noticing neither time nor the way until quite suddenly her car stopped. Why? Out of gas. Sure, she had forgotten to notice before

Woman's Department of Christian Service

MRS. A. C. MILLAR, Editor

Communications should be received not later than Saturday for the following week.
Address 1018 Scott Street

CUSHMAN AUXILIARY

The Society of Cushman has elected the following officers for 1940: Mrs. Lizzie Rogers, president; Mrs. E. R. Nelson, vice-president; Mrs. Arden Nelson, secretary; Mrs. W. P. Dobson, recording secretary; Mrs. Annie Kimmer, supt. of study; Mrs. W. A. Dobson, supt. of World Outlook; Mrs. Delbert Hill, supt. of baby special.—Mrs. W. A. Dobson, Reporter.

PERRY AUXILIARY

Our society met at the home of Mrs. O. O. Oates on December 18 to have our Christmas tree, our birthday social and our baby party. The meeting opened with the singing of Christmas carols. "The Birthday of a Child," by Mrs. Colvin; "The Melody of Life," by Mrs. Oates; prayer by Bro. DuLaney; a duet, "Silent Night," by Mrs. Millard and Mrs. Oates. Then we opened our Christmas packages, which everyone appreciated. Delicious cake and cocoa were served.

After attending Conference at Morrilton this year, everyone came home with a greater determination to make this year a success, and we have already got our church house newly covered and will soon have the parsonage covered and both of them painted.—Mrs. W. A. Glenn, Publicity Supt.

OFFICERS' TRAINING DAY AT NEWARK

The Pearl McCain Zone of Batesville District held its annual Officers Training Day at the Hazel Edwards Memorial Church in Newark, December 13, with representatives from six churches present.

Miss Lavinia Jelks of Batesville, District Secretary, presided, and Mrs. Cleodice T. Jones presented the work for the day. Miss Ada Welborn and Mrs. George Adams of Newark were elected Zone Chairman and Secretary respectively.

Rev. Ray D. Seals, pastor of the Newark Church, led the devotional, using as his theme "How Far Is It To Bethlehem?" This was an inspiring message and a great challenge. Mrs. Ben Jernigan of Batesville was guest soloist and rendered "My Task" by way of interpreting the duties of a good missionary member.

In addition to those mentioned, the following participated on the program: Mrs. B. E. Snetzer, Newport; Mrs. B. F. Adams, Newark; Mrs. W. P. Jones, Mrs. John Saffell, Mrs. I. N. Barnett, Jr., Mrs.

she left home. Where was she now? And where could she find a filling station? This was what she got by taking an unknown road. She'd get out and climb that hill and see what she could find. Well, there's no hurry. So she sat there quietly and turned her attention to solving her greater problem.

Lost in thought, she sat there until the twilight shadows began to lengthen. The peace and quiet of the place and hour stole over her, and her courage began to stir. Plans and possibilities for the future began to take shape. Yet she had not reached any definite decision.

(To be continued)

S. B. Headstream of Batesville.

Luncheon was served at noon by the hostess society.

This was one of the most enjoyable and beneficial meetings of the year. The entire program was well balanced, and much good was derived by every member present.

The next Zone meeting will be at Central Avenue Church, Batesville, the date to be announced later.

STANFORD CHURCH AUXILIARY

The Society of the Stanford church held a business meeting at the home of Mrs. Earl Tatum. The devotional was given by Mrs. Jess Gramling, followed by a prayer by the pastor, Bro. M. L. Edgington. Reports were made by the officers. All pledges were paid in full. Twelve members were present, each answering the roll call with a passage of Scripture. The president, Mrs. Mack Self, was given a handkerchief shower. Four visitors were present: Bro. and Mrs. Edgington and children and Mrs. Charlie Hunt of Lorado and Mrs. Tom Smith. The pastor was presented with a Christmas box by the Society. The hostess served grape juice, angel food cake topped with whipped cream. She was assisted by Mrs. Jess Gramling and Mrs. Tom Smith.—Mrs. Brodie Robb.

HIGHLAND AUXILIARY

The Highland Society held their regular meeting December 5 in the church. The Spiritual Life meeting was conducted by Mrs. J. W. Bradshaw, after which the program for the month was presented by the la-

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dies of Circle No. 4 with Circle No. 1 as hostess for the month.

Installation of the following officers was conducted by our pastor, Rev. H. Mellen Fikes: President, Mrs. E. C. Farabee; vice-president, Mrs. L. V. Frederick; Conference treasurer, Mrs. George Chew; assistant treasurer, Mrs. W. Menees; corresponding secretary, Miss Gertrude Donaldson; recording secretary, Mrs. Albert Joyner; assistant, Mrs. George Major; supt. Mission study, Mrs. Claude P. Trice; assistant, Mrs. W. L. Elliott; supt. Christian social relations, Mrs. F. P. Stephens; supt. of publicity, Mrs. Smith Lee; supt. supplies, Mrs. Geo. Jung; supt. World Outlook, Mrs. C. M. Dhonau; secretary children's work, Mrs. Edna Vineyard; secretary baby special, Mrs. A. E. Biggers; spiritual life leader, Mrs. W. J. Bradshaw; local chairman, Mrs. R. R. Berg; supt. W. C. T. U., Mrs. M. E. Lenox; assistant, Mrs. J. E. Garrison; chairman shut-in circle, Mrs. T. L. Adkins.—Mrs. W. M. Major.

MENA AUXILIARY

Mena Society has featured three outstanding programs of the year:

(1) The Week of Prayer, the All-Day Prayer Retreat—with Mrs. W. E. Anderson as program leader, with many able assistants, a Friday meet with a luncheon.

(2) An 11 o'clock Sunday service: Talk, "Missionaries in the Home Field," Miss Louise Durham; "Mission School in Brazil," Mrs. Evelyn Harrington.

A play, by the following group of juniors: Harry Anderson, Don Cartwright, Frank McCutcheon, Audry Waters, Lavonne Dixon and Olen Chambers.

A special anthem by the church choir. Closed with a generous offering, with Mrs. Lesley Moseley as master of ceremonies.

(3) "The Fellowship Day," with Mrs. Ralph Edwards and Mrs. Vernon Rodgers (members of the group of young women) as program leaders:

Piano, Mrs. Ralph Johnson. Scripture and devotional, Mrs. W. A. Finks.

Prayer, Mrs. Tony Meyer. Story, Mrs. Tom Bales. Musical reading, Mrs. Wilburn Witherspoon.

Vocal duet, Mrs. Ralph Edwards and Mrs. Vernon Rodgers.

Mrs. John Gosnell of First church, Little Rock, addressed the body and was graciously received. A social half hour with dainty refreshments, closed this enjoyable occasion.

(4) "Harvest Day" and Christmas program, with Mrs. R. A. Tee-ter as chairman:

Christmas carols. A general story of the work, by Mrs. Tom Bales.

"Christmas Story," Mrs. Wilburn Witherspoon; Billie Ruth Morden, piano accompanist.

A beautiful lighted Christmas tree made the service impressive. An exchange of presents followed by serving delectable refreshments brought this happy meet to a close.

This was all very fine, but the most profitable and spiritual meets of the past year were the heart-stirring hours spent in the three large spiritual life group meetings.

Visitors from other churches in all meets, prayer circle, zone meets have been sincerely welcome and appreciated.

We would not close without mentioning that the three Circles of the Methodist Society appreciate the publication of missionary stories through the Mena Evening Star and the Mena Weekly Star.—Mrs. Lesley Moseley.

The Laymen's Forum

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

SOMETHING TO KEEP: A RESOLUTION

What better resolution could be made during this first week of a New Year than to say: "I have not been worth as much to my Master as I could be. This year I am going to be better, do more and contribute regularly to my Church. In the doing of these things I can get more out of being a Christian, more satisfaction than can be obtained from doing any other thing; and, while I am getting, I will be doing something to make it easier for others to find in the Church what they have a right to expect to find."

READY TO SERVE CHARGES

Public utilities collect ready-to-serve charges from their customers in many sections of the nation and state regulatory agencies for utilities have found this policy reasonable.

Such a plan devised for churches

could go a long way toward solving financial problems, which too often are perplexing. The churches, like the utilities, have large investments and operating expenses in order that they may ever be ready to serve their members.

Methodists in Arkansas have an investment of \$6,552,621 in 932 houses of worship and \$900,650 in parsonages, a total of \$7,453,271. These same Methodists spend more than a half million dollars every year to maintain these churches and keep them ready to serve members within the state.

If the Church could operate with a minimum ready-to-serve charge, augmenting this by voluntary contributions, the immediate result would be an abundance of money to meet every need and leave ministers and laymen free to promote the kingdom spiritually.

The usual ready-to-serve charge collected by the utilities is fifty cents a month. Suppose each Methodist in the state should be required to pay \$6 a year just because the church stands ready to serve him. It would represent an annual income of nearly \$1,000,000, not to mention the hundreds of thousands of dollars received an-

nually from those who give for the joy of giving.

Under such a plan all debts on Methodist churches in Arkansas could be paid within a single year. This is not written, however, with the idea that a minimum price tag should be placed on Church membership, but to emphasize the fact that the Church has invested millions in this state in order that it might be of service to mankind.

SATISFACTION; HOW TO FIND IT

There are those within the Church, who are more or less active, but do not seem to find satisfaction in doing the work that must be done if the will of the Master is to prevail.

A reason for this failure to find satisfaction was offered the other day by a member who used these words: "Those who complain of not being interested in the work of the Church too often do not give the Church the best of their ability, or enough of their time."

Taxes paid last year by a large telephone company represented \$9.35 for every instrument in service, or an increase of 56 per cent in three years.—Ex.

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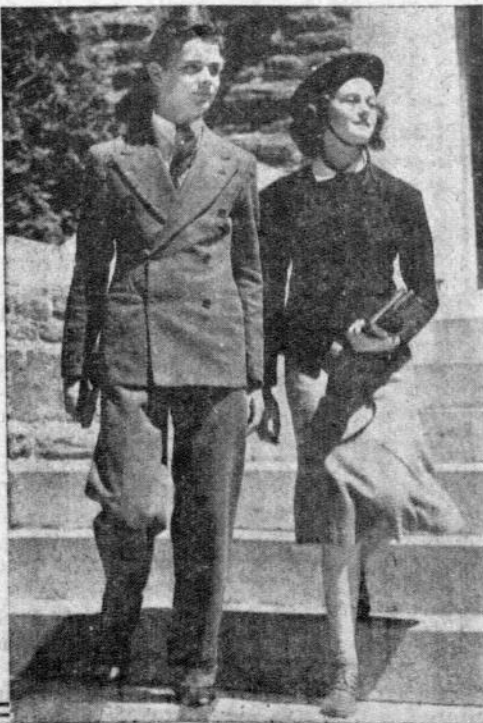
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Christian Education

MAMMOTH SPRING LEAGUE AND UNION WITH MISSOURI

With the aid of Rev. Jeff Smith, the young people of the Mammoth Spring Methodist Church have organized an Epworth League, and also joined the League Union of Missouri. The League gave a play Sunday morning, Dec. 24, entitled "Candle-Light Hour."

The officers are as follows: Sponsor, Miss Annabell Berry; Pianist, Mrs. Dixon; President, Mr. Claude Bickley, Jr.; First Vice-Pres., Mr. Billy Townson; Second Vice-Pres., Mr. Lester Judkins; Third Vice-Pres., Mr. Jesse Bennett; Fourth Vice-Pres., Miss Earline Calehan; Secretary, Miss Agnes Johnson; Treasurer, Miss Betty Dixon.

METHODIST CONFERENCE ON CHRISTIAN EDUCATION

Confidently looking ahead to greater achievement in the religious development of children, young people, and adults in the Methodist Church, leaders of Christian education from every section of the new church made plans for the new program in this field during the six-day Conference on Christian Education in the Local Church, at Nashville, December 14-19.

Approximately 600 attended the Conference. Part of the time was spent in general meetings and part in separate meetings for workers with children, workers with youth, workers with adults, conference executive and extension secretaries, presidents of conference boards of education, directors of religious education and college teachers of religion.

Considerable emphasis was placed on the necessity of securing adequate financial resources for a worthwhile program of Christian education, especially in the Annual Conferences. It was pointed out that the program of Christian education is largely dependent on a strong staff of workers in the Annual Conference. This was considered essential, regardless of the size of general and jurisdictional board staffs.

It was emphasized that greater attention needs to be given to the needy and underprivileged sections of the church. Dr. A. J. Walton made a strong plea for this work, referring to groups weakened by poverty, those segregated by racial peculiarities, those engaged in questionable occupations, those segregated by extreme wealth, and those who are indifferent. Several recommendations were made that a literature adapted to this group should be prepared—simple, inexpensive and easy to use. A special group interested in this matter proposed a recommendation, which was adopted, asking the publishers to prepare a second series of group Graded Lessons, observing the graded principle, but made simpler than the present series.

Five of the present Publishing Agents of the United Church were present during the discussion of literature. The executive editors of Church School literature presented a statement which suggested that a new literature for the Methodist Church will probably be available by October, 1941, since it is desirable to allow local church and conference workers to have a share in deciding upon the type of materials to be produced.

Bishop Paul B. Kern presented objective and plans for the "Methodist Advance," and asked for co-

operation of educational leaders in the movement. He stated that "anyone thinking there is any real difference between education and evangelism is simply advertising his spiritual ignorance."

Plans were made for the continuance of the Conference by setting up a continuation committee to plan for a session in 1940. No new officers were elected for the Conference as a whole, nor was a new constitution adopted, pending the meeting next year, which it is anticipated will reorganize the Conference.

Members of the Conference secured copies of three new pamphlets for Christian education workers: Planning the Program of Christian Education Under the New Legislation in the Local Church, Planning the Program of Christian Education Under the New Legislation in the District, and Annual Conference Manual on Christian Education in the Local Church.

Announcements were made concerning plans for carrying on the work in the South Central and Southeastern Jurisdictions by the Department of the Local Church, General Board of Christian Education, following instructions from the Joint Committee on Education created by the Uniting Conference. The effort to increase Church School enrollment and attendance will be continued in 1940. During the last two years this movement has increased the enrollment in these two jurisdictions by 192,277.

Youth Crusade activities are to be carried forward, with plans for enlarging the Crusade Caravans next summer.—Walter N. Vernon, Jr.

ROOM FOR THE THINGS WORTH HAVING

A youth was approached by his good genius with two baskets on her arm. One she held out before him. In it were money, athletic achievement, intellectual power, good health, worthy friendships, and best of all, an upright character intended specially for him. "Help yourself," she said. The youth stood irresolute. Finally he reached toward the other basket. In it were good looks, musical skill, clever wit, and social position. "Oh, but these were not intended for you," said the genius. Whereupon the youth fell into a grievous sulk. At last the visitor said, "Make haste and choose, for I must be going." The youth thereupon began to snatch what he could. He would have money, he would have intellectual power, he would have this and that besides. Greedily he filled his arms. Then he saw that there were still in the basket health, friendship, and the upright character which were to have been his. But he had no room for these things.—H. B. Hunting in Christian Life and Conduct.

OUR DAILY BREAD

Dean Farrar wrote of his mother, for whom he cherished the deepest reverence: "My mother's habit was, every day, immediately after breakfast, to withdraw for an hour to her own room, and to spend that hour in reading the Bible, in meditation and in prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfill all her duties, and to remain unruffled by all the worries and pettiness which are so often the intolerable trial of narrow neighborhoods. As I think of her life, and of all it had to bear, I see the absolute triumph of Christian grace in the lovely ideal of a Christian."—Claudius B. Spencer.

CHURCH NEWS

ANNUAL MEETING OF BOARD OF CHURCH EXTENSION

The Annual Meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the Chapel of the Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Tuesday, April 9, 1940, 9:00 A. M. All applications to be considered by the Board at its annual meeting must be in the hands of the Secretary on or before March 31.—T. D. Ellis, Secretary.

LINCOLN

Central Church Lincoln is now a full-time church. The new year starts well. The usual "pounding" has been given, and a reception in honor of our return for a second year.

Rev. H. T. Fort, Supt. of Fayetteville District, held our first quarterly conference, and all were delighted with him, both as a preacher and superintendent.—B. A. McKnight.

"ADVANCE"

This is the Methodist word today: Where? To the city? Yes. To the country? Yes. The country is our coaling station and base of supply for our pulpits. To the sick? Yes. To the poor? Yes. To the unlearned? Yes—and to the learned.

I raise this question and want somebody to answer it: How many of the preachers in both Conferences in Arkansas are or were city born and city reared, and sent into the ministry from a city home? Independence county has given between 25 and 30 to the itinerancy, but not one from Batesville. Seven of these became presiding elders, four of whom are living yet. Advance? Yes—into the by-ways, hedges and everywhere.—Jas. F. Jernigan.

HOT SPRINGS CIRCUIT

We have moved to our new charge and I will have preached to all the churches Sunday evening. I preached four times last Sunday.

This five-point circuit has good church buildings, with adequate Sunday School rooms and a nice furnished parsonage.

Last Wednesday we were showered with a big pounding and the next morning, when my little boy awoke and found the kitchen loaded with groceries he thought Santa Claus had come. We had a pleasant evening together, different ones talked on plans for the year's work, including missionary work, Sunday School work, other religious services, and material things.—C. V. Mashburn, Pastor.

DR. ELMER T. CLARK LECTURES ON SECTS

Since the appearance of "The Small Sects in America" (Cokesbury Press), the author, Dr. Elmer T. Clark, editorial secretary of the Board of Missions at Nashville and Editor of World Outlook, has been in demand as a speaker on the subject of the multitudinous small religious denominations in this country and their significance. In March he will lecture before the School of Religion at Duke University, and in June he will speak before the American Association of Theological Seminaries. In both cases his subject will be "The Psychology of the Small Sects and its Significance for Evangelism."

Theological seminaries report that when the graduates take up their

ministerial work they immediately encounter "Holy Rollers" and other sects, which often succeed in winning the plain people while the churches fail. The young preachers had received in the seminary no help in meeting the situation. They are asking why the sects can evangelize successfully where their own churches cannot. Because of his long researches in this field Dr. Clark is regarded as the leading authority on this new problem.

MISSIONARY OBJECTIVES: PARAGOULD DISTRICT

1. Every Pastor to adopt the slogan of John Wesley, "The World is My Parish."
2. Each Church official committed to the Great Commission of Christ.
3. 10% increase in subscription to the World Outlook.
4. A Local Church Council of Missions and Church Extension organized and functioning in each Church.
5. District Missionary Institute at Walnut Ridge, Wednesday, Jan. 17, with the Pastor, General Supt. and Chairman of the Council of Missions attending.
6. Missionary Program and offering on each 4th Sunday of each month in each Church.
7. The book, "Methodist United For Action," taught in each Church.
8. A School of Missions in at least six Churches in the District.
9. Establish a circulating Missionary Library.
10. At least two Missionary credits on each charge.
11. District fellowship of prayer for one another and that the Kingdom of God may come on earth and that His will may be done on earth as it is done in heaven.—Presented by J. T. Wilcoxon.

AN INTERESTING FAMILY

The Boyd brothers and their sister of Emmet, Arkansas, are an interesting family. The mother and father before them were devout Methodists who came to Arkansas in the early days from South Carolina. Marvin and his sister, Lucy, recently visited an only uncle in Charleston, South Carolina, who was 82 years of age. While there this uncle passed to his reward. He, too, was a devout Methodist and in his last hours repeated often the Twenty-third Psalm and saw visions of his mother and said, "Mother, Mother, the angels are coming." The local paper said of him "He was devoutly religious."

The Boyd brothers and their sister are valuable members of the Emmet Methodist Church. They have also established a church on their plantation where all the tenants of their farm are encouraged to attend. They maintain a well organized Church School. It is an inspiration to watch Marvin Boyd lead the children of the Church School in their song service.

These brothers seek to interest all

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their tenants in the church and the Church School. With no coercion, but by genial persuasion, they succeed in interesting their tenants in the Kingdom of God, and the Lord has blessed them in their constructive religious work.

These brothers and their sister are not only interested in the local church program. They are interested in the total program of the church and extend their influence into many institutions of the church. A visit in their home reveals a southern hospitality of which too little is known today.—J. D. Hammons.

HUGHES

The Hughes Methodist Church has some of the most loyal and consecrated people with whom I have ever worked. They are loyal to the entire program of the church. We have been received in a fine way for the second year.

Last year we paid the Benevolences in full on Easter Sunday, this year we paid them in full at Christmas. December 24 was a great day for the church. Our people feel that they are sharing with others when they pay the Benevolences, and sharing has always brought joy.

In order to care for the material needs of the parsonage family more adequately, the church raised the pastor's salary \$300.00 at the Fourth Quarterly Conference last year. All salaries are being paid in full monthly.

The attendance at all services is large. The Church School is doing unusually good work. All teachers are faithful in attendance and make thorough preparation to teach their classes. Mrs. S. C. Russwurm has been a very faithful and efficient Church School superintendent.

The Missionary Society had 49 paid members last year, made points required for honor roll, and all members agree that the spiritual tone of the Society was the best in the history of the church. There is unanimous consent that the mission study classes were the best in the history of the church, considered from number attending, number participating, quality of work and spiritual uplift.—H. F. McDonal, Pastor.

FOREMAN

The Church School of Foreman Church, under the leadership of the General Superintendent, Fred Gantt, is making consistent progress and the prospects are for a good year. Average attendance since Conference, has been well over the 100 mark with 115 present a number of times. The school has taken as one of its projects for the year the running of a bus each Sunday to make Church School available for some twenty-five families in a nearby rural district. The Children's Division, directed by Mrs. Fred Gantt, has a consistently high attendance and has a fully manned teaching staff. The division has recently completed a special study of "Christmas In Other Lands." A Junior Church has been organized and meets at the same time as the adult worship. This feature, under the supervision of Mrs. Bruce Wright, promises to be a fine contribution to our Religious Educational program. One Sunday a month these Juniors will meet with the adults at which time the pastor will give a children's sermon and the Junior Choir will present special music as a regular part of the worship service.

The young people of the church are expressing consistent interest in their program and their church. At-

tendance, both for morning study and evening worship, has been very good. These young folks have charge of one Sunday evening worship service a month. Plans are being made for another series of dramatic presentations early in the year.

The adult division is progressing nicely. A special feature is the mixed class of young adults. This is the group often most inclined to drop out of active work and hence deserves concerted effort on the part of Methodism.

The Official Board, with Wade Atkinson as chairman, has been organized for the year, and pledges have been taken for the \$2500 budget to be met under the united budget plan.

The choir, under the direction of John C. Johnson, is contributing largely to the life of the church. A Christmas Cantata was presented the night of Dec. 17, with a full house in attendance. Plans are already being made for special Easter music in connection with Holy Week services.

The two groups of the Women's Missionary Society are doing good work. Mrs. Wade Atkinson is to be the new president of the Senior Society, and Mrs. James McGuyre is to head the Lucy Wade group.

The pastor has begun to hold services two Sunday afternoons a month at Pecan Grove, a farming community near Foreman. A Church School has been organized and there are prospects for a thriving religious society there.

Bishop Selecman has notified the Foreman people that he will be with them for the morning service of January 7 for the formal dedication of their church.—John W. Hammons, Pastor.

MENA

We are well into our second year at Mena, and have been so cordially received that we are moved to write. As the Christmas season drew near the pastor and his family were invited to the church for a special program and found a department room artistically decorated in Christmas colors and heavily stocked with the materials of a "pounding." This was only the beginning, for throughout the week the "attack" on the slim parsonage pantry continued in the form of dressed turkey, chicken, ham and cash. The "special program" referred to above consisted of a speech of endearment and welcome delivered by Mr. A. W. Dodson, chairman of the board of stewards, with a few items added by other church leaders. It was the kind of reception that warms the heart and makes for better relations between pastor and people.

The pastor has been given a substantial increase in salary and an additional sum will be accepted for Benevolences. We have received 19 members since Conference and there is a marked growth along all lines.—R. A. Teeter, Pastor.

FIRST CHURCH, LITTLE ROCK

Bishop Charles C. Selecman delivered our Watch Night message, inaugurating the Methodist Advance Movement in First Church, Sunday evening, December 31. His sermon was challenging and inspiring, leading us into the determination to make our lives count more for the building of the Kingdom of God during the coming year. Would that all members of First Church could catch the vision of the opportunities before us that we might make our Church more outstanding in its accomplishments for good this year. Preceding the address by the

Bishop, Dr. C. M. Reves led in prayer, Mrs. E. J. Rauschkolb spoke on "The Women Look to the Future," Mr. George H. Burden on "The Church School Advances," and Mr. J. T. Thompson on "The Advancement of the Stewards." Each of these inspired us to greater achievements in the particular fields they were stressing. All of us went away feeling that the Methodist custom of the Watch Night service was the best way to bring in the New Year.

The Quarterly meeting of the Workers' Council will be held Wednesday, January 10, at 6:30 p. m. All teachers, superintendents, counselors, secretaries, pianists, song leaders, officers of the Adult Classes and substitute teachers are urged to be present. Plans for Easter, the Methodist Advance Movements, the Youth Crusade and the building of Church School attendance will be discussed. Departmental meetings will follow the general meeting. Make your plans now to attend. A twenty-five cent plate will be served.

A Junior Choir is being organized by Mr. John Summers, minister of Music. All children in the Junior and Junior High Departments who are interested in belonging to a Junior Choir are requested to meet in the Chapel each Wednesday afternoon at 4 o'clock. This will be a permanent organization, looking toward the development of the musical resources of the Church. Let us get a representative group each week because it will be a valuable asset to the church and will provide excellent training for the children and young people.

A goal of 700 average attendance in the Church School has been set by the Board of Education. This will not be hard to attain if all work toward it. Let every member of the Church School invite those who are not now attending so that we may be able to provide Christian training for all our people. Make it your business to see that ten people who have not been attending Church School attend during the year 1940. Let us advance in every field of the Church.—C. R. Hozendorf, Assistant Pastor.

RICHMOND CIRCUIT

For the second year we have been very kindly received by the good people of the Richmond Charge. The pastor has made the first round of preaching appointments. At every point the congregations were good. A real spirit of worship and a prayerful interest have prevailed in each of these services. It is evident that the thing uppermost in the heart and mind of these good people is to enhance the spiritual state of the church. We feel fortunate in the privilege of working in these churches.

At our first Quarterly Conference, under the efficient leadership of our District Lay Leader, Mr. Fred Gantt, of Foreman, plans were made to organize a circuit-wide stewards' organization. We feel that a plan of this kind will do much in helping the various boards to work together as a unit in carrying on the program of the church. This board plans to meet at some central place before each Quarterly Conference. Brother J. L. Mesamore of Wilton is the chairman of this new board.

Our W. M. S. at Richmond and Ogden are on the job and doing some fine work. The Society at Richmond has succeeded in paying the parsonage debt. They have also placed some new furniture in the parsonage, making it very comfortable. Our Society at Ogden has re-

cently beautified the interior of the church. They have built a new flue and installed a new stove. We feel indebted to these good women for the splendid work they are doing.

If possible, the "poundings" we have received this year are better than they were last year. For all these gifts and expressions of love we give our heart-felt gratitude and appreciation. The outlook for a good year under the leadership of our D. S., Rev. J. W. Mann, together with efforts of these good people, is very good.—Forney Harvey, Pastor.

George of the Parsonage, by Susie M. Millar, is a fine book for juveniles. Order of the Arkansas Methodist. Price 50 cents.

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REMEMBERING CHRIST

Walter Russell Bowie

A volume of sixteen sermons which are among Dr. Bowie's best. They all have to do with Christ—with what he did or said, with what he was and is. \$1.50

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The author discusses the relation of the early church to Judaism and sketches the leading personalities and the processes by which an independent Gentile Church arose. Just that has never been done before. \$2.00

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ARK. METHODIST ORPHANAGE

I am making the first report of the Christmas Offerings that have been received up through December 30. The offerings are coming in fine and I wish to thank each and every one of you for your fine cooperation in this matter.

LITTLE ROCK CONFERENCE

Arkadelphia District	
Arkadelphia Ct.: Mt. Zion S. S.	\$ 2.50
Hart's Chapel	1.00
Hollywood S. S.	2.20
Dalark Ct.: Manchester S. S.	6.00
Rock Springs S. S.	3.00
Bethlehem S. S.	6.00
Holly Springs Ct.: Mt. Olive S. S.	6.00
Hot Springs Circuit	10.00
Leola Circuit	12.00
Malvern Station	125.00
Malvern Ct.: Butterfield S. S.	2.50
Pearcy Ct.: Friendship S. S.	1.72
Morning Star	1.15
Tigert Memorial, Hot Springs	3.25
Traskwood Ct.: Lonsdale S. S.	5.00
Point View S. S.	1.09
Ebenezer S. S.	3.00
Fenter S. S.	2.75
Friendship Ct.: Midway S. S.	1.10
Total	\$ 195.26
Camden District	
Bearden	\$ 25.00
Buckner Circuit	15.00
Camden Church	186.00
Camden Circuit	19.33
Chidester Circuit	10.00
Ebenezer Circuit	5.00
First Church, El Dorado:	
Intermediate Department	18.00
Mrs. Frances Miller, El Dorado	50.00
Vantrease Mem.: Vantrease S. S.	13.53
Wesley's Chapel	6.27
Bethel S. S.	5.00
Fairview-Har. Grove: Fairview	8.00
Harmony Grove	4.00
Lakeside	2.00
Fordyce	50.00
Hampton-Harrell: Harrell S. S.	5.00
Huttig S. S.	16.00
Junction City Ct.: Junc. City	13.45
Callon W. M. S.	5.00
Magnolia-Village Circuit	5.00
Parker's Chapel-Fredonia:	
Parker's Chapel	5.55
Fredonia	32.23
Stephens S. S.	25.15
Strong Circuit	13.60
Thornton Circuit:	
Chambersville S. S.	5.45
Waldo S. S.	22.00
Total	\$ 565.56
Little Rock District	
Bauxite-Sardis: Bauxite	\$ 36.00
Sardis	14.00
Bryant Circuit: Bryant S. S.	4.00
Oak Hill	.75
Salem S. S.	5.00
Mt. Carmel	4.00
New Hope, W. M. S.	4.00
Congo	2.16
Pleasant Hill	.60
Carlisle Station	48.00
Carlisle Ct.: Hamilton	2.70
Rogers Chapel	1.75
Des Arc-New Bethel: N. B. S. S.	4.00
Mr. and Mrs. O. C. Robinson,	
New Bethel	2.00
Pepper's Lake	2.56
Douglasville-Geyer Springs:	
Douglasville S. S.	10.00
Hickory Plains Ct.: H. P. S. S.	21.00
Keo-Tomberlin: Keo S. S.	9.09
Little Rock:	
Asbury	75.00
Henderson	20.00
Highland	66.00
Hunter Memorial S. S.	15.00
Pulaski Heights-Business	
Women's Circle	6.50
Lonoke Station-Eagle S. S.	1.50
Mabelvale	20.00
Primrose Chapel	25.00
Roland Circuit:	
Martindale S. S.	2.00
Paron	2.00
Smyrna S. S.	1.10
Roland S. S.	3.00
Walnut Grove	.75
Natural Steps	.75
Personal and Individual Gifts	
Dr. A. C. Millar, Little Rock	\$ 2.50
Mr. O. D. Hadfield, Little Rock	3.00
Mr. Joe P. Waldenberger, L. R.	5.00
Grand Total from L. R. District	\$421.71
Monticello District	
Arkansas City-Watson:	
Arkansas City	\$ 8.00
Midway S. S.	1.75
Kelso	4.00
Crossett	100.00
Dumas	30.00
Drew Circuit	5.00
Dermott	30.00
Eudora	20.00
Fountain Hill Circuit	10.50
Hamburg	35.00
Hermitage Circuit, Jersey S. S.	6.60
Lake Village	15.00
McGehee	50.00
Monticello	100.00
Montrose-Snyder: Montrose	7.50
Snyder	7.50
New Edinburg Ct.: Hebron S. S.	1.50
Wheeler Springs	3.00
Portland-Parkdale, Portland S. S.	27.53

Tillar-Winchester: Winchester S. S.	5.00
Tillar S. S.	31.55
R. H. & S. A. Wolfe Trust, Tillar	25.00
Warren	100.00
Wilmar Circuit: Wilmar	7.38
Rock Springs	5.50
Mt. Tabor	2.27
Andrews Chapel	1.56
Mt. Pleasant	1.50
Wilmet-Miller's Chapel, Wilmet	
S. S.	12.00
Total	\$654.34

Pine Bluff District	
Almyra Circuit	\$ 6.25
Bayou Meto Ct.: Bayou M. S. S.	7.00
Stilwell	2.25
DeWitt	50.00
Gillett	20.00
Grady-Gould: Grady	16.50
Gould	10.00
Glendale	5.00
Humphrey Circuit: Humph. S. S.	8.00
Sunshine S. S.	2.00
Little Prairie Ct.: Camp Shed	11.50
Oak Grove	8.50
Pine Bluff:	
Carr Memorial: S. S. 47.50,	
W. M. S., \$5.00	52.50
First Church	200.00
Hawley Memorial Church	25.00
Lakeside Church	100.00
Pine Bluff Circuit: Faith S. S.	2.33
Sulphur Springs	3.25
Redfield S. S.	3.00
Roe Circuit: Elm S. S.	4.00
Hunter's Chapel	2.50
Sheridan Station	30.00
St. Charles, Pleasant Grove S. S.	4.53
Stuttgart: First Church	100.00
Grand Avenue	6.00
Swan Lake Circuit: Sw. La. S. S.	6.77
Total	\$686.88

Prescott District	
Amity Circuit	\$ 6.00
Bingen Ct.: Biggs Chapel	2.12
Pump Springs	1.00
Bingen S. S.	6.00
Doyle's Chapel	1.50
Columbus Ct., Blackland S. S.	1.81
Center Point Circuit: Trinity S. S.	.85
Center Community S. S.	2.65
Center Point	1.85
Emmet-Bierne: Emmet S. S.	
and Epworth League	27.26
Bierne S. S.	5.00
Hope Station	50.00
Mineral Springs Ct., M. Sp. S. S.	4.00
Murfreesboro-Delight: Murf.	11.53
Delight	20.00
South Prescott Circuit:	
New Salem S. S.	1.50
Springhill Circuit	5.05
Washington-Ozan: Ozan	5.00
Holly Grove	3.00
Washington	8.00
St. Paul	5.00
Total	\$170.12

Texarkana District	
Cherry Hill Ct.: Cherry Hill S. S.	\$ 1.50
Highland	1.00
Ransom	1.00
Dallas	5.00
Doddridge Ct.	12.00
Fouke Ct.	5.00
Gilham Ct.-Wafford's Chapel	.58
Hatfield Ct.: Cove S. S.	4.05
Wickes S. S.	.61
Horatio Ct.: Walnut Springs	3.00
Horatio	12.25
Lewisville-Bradley: Walnut Hill	.60
Lewisville	40.00
Lockesburg Ct., Rock Hill S. S.	2.30
Mena	70.00
Richmond Ct.: Wilton S. S.	5.00
Richmond	5.00
Texarkana: College Hill	5.00
Texarkana: First Church	207.00
Texarkana Ct.: Rondo S. S.	3.50
Harmony W. M. S.	5.00
Texarkana Ct.	10.00
Total	\$399.39
Grand Total from L-Rock Conf.	\$3,013.03

NORTH ARKANSAS CONFERENCE	
Batesville District	
Batesville First Church	\$ 50.00
Desha Circuit, Salado Church	2.25
Melbourne Ct., G. A. Rowland,	
Wiseman	5.00
Mt. View Church	5.00
Pleasant Plains Ct.: Oak Grove	2.00
Cornerstone	3.00
Weldon-Tupelo: Weldon Church	6.30
Yellville Circuit: Yellville	2.75
Cedar Grove	.75
Total	\$ 77.05

Conway District	
Belleville-Havana Ct., Martin	
Mem. Church, Belleville	7.13
Danville Church	6.00
Gravelly S. S.	1.00
Greenbrier	5.70
Lamar-Knoxville Ct., Knox. Ch.	1.10
North Little Rock:	
First Church W. M. S.	10.00
Gardner Memorial	10.00
Oppelo S. S.	3.51
Perry-Houston	3.30
Pottsville Circuit, Pottsville S. S.	9.15
Total	\$ 56.89
Fayetteville District	
Bentonville Ct., Council Grove S. S.	2.00
Avoca S. S.	8.20
The Irene Lawlis Class,	
Siloam Springs Church	1.76
Total	\$ 12.06

Fort Smith District	
Alma S. S.	\$ 6.06
F. and E. Miller Co., by F. E.	
Miller, Alma	1.00
Branch Ct., Ratcliff S. S.	2.35
Charleston Ct.	8.00
Clarksville	2.50
Midland Heights, Fort Smith	5.00
Hackett-Midland Ct., Bonanza S. S.	3.00
Lavaca Ct., Central S. S.	2.16
Magazine Ct., Magazine S. S.	3.55
Mansfield S. S.	6.50
Waldron Ct., Square Rock S. S.	16.57
Mt. Pleasant S. S.	1.20
Van Buren Ct., City Heights S. S.	2.75
Total	\$ 60.64

Helena District	
Brinkley S. S.	\$ 25.00
Colt Ct., Colt S. S.	7.00
Haynes Ct., Park's S. S.	3.25
Lexa S. S.	1.17
Haynes S. S.	10.50
Helena	50.00
Parkin S. S.	10.00
Cherry Valley S. S.	2.26
Wheatley	2.10
Widener-Madison: Widener	9.00
Round Pond	4.00
Madison	3.00
Tuni	2.00
West Memphis Ct., Brasfield WMS	5.00
Wynne	25.00
Total	\$159.28

Jonesboro District	
Blytheville, First Church	\$ 20.00
Bono-Trinity: 56 S. S.	5.00
Brookland S. S.	3.35
Luxora Ct.	5.00
Miss Mona R. Moore, Osceola	58.00
Total	\$ 38.35

Paragould District	
Biggers Ct., Biggers Church	\$ 13.00
Corning	25.00
Gainesville Ct., Beech Grove S. S.	3.10
Hardy Ct., Hardy W. M. S.	6.79
Hoxie: Junior Dept., \$5.36, Begin.	
Dept., \$5.74	11.10
Knobel Ct., Peach Orchard S. S.	5.78
Lorado Ct., Stanford Aux.	2.00
Mammoth Spring	6.35
Marmaduke Ct., Marmaduke S. S.	4.50
Paragould, Mr. and Mrs. Hughie	
Willis	3.00
Mrs. Allie Cothren	1.00
Smithville Ct.: Smithville S. S.	2.00
Lynn S. S.	3.00
Total	\$ 86.62

Searcy District	
Cotton Plant	\$ 6.00
Griffithville Ct., New Hope S. S.	1.00
Jasper	2.00
Marshall S. S.	4.45
Quitman Ct., Quitman S. S.	10.00
Mt. Pleasant S. S.	1.00
Rosebud Ct., Smyrna S. S.	2.00
Total	\$ 26.45
Grand Total from N. Ark. Conf.	\$517.24

Individual Gifts	
Bishop C. C. Sealeman	\$ 5.00
Grand Total to date	\$3,616.20

It gives me pleasure to announce that our District Superintendents are taking more interest in the Christmas Offering this year than at any time since I have been connected with the Home. The Monticello District, presided over by the Rev. H. D. Sadler, has passed 100% of the allocation. This is fine and others will do likewise.—James Thomas, Supt.

During December, we have received the following cash contributions for the Home in addition to the Christmas Offerings:

Streepy-McDonald Class, Pulaski Heights Church	\$ 2.50
Mrs. W. F. Cain, Stuttgart	2.00
Mae Jenkins Class, Winfield Church, City	5.00
Susanna Wesley Bible Class, First Church, Texarkana	5.00
Mrs. Lotta Pierce, Paragould, R-2	1.00
Gurdon Woman's Mis. Society	5.00

—James Thomas, Supt.

NORTH ARKANSAS CONFERENCE BENEVOLENCES

Since my last report, four Charges have joined the Honor Roll of Paid in Full, as follows:

Vilonia Circuit, T. H. Humphries, Pastor, Conway District; paid Dec. 16.	
Searcy First Church, R. E. Connell, Pastor, Searcy District; paid Dec. 21.	
Mountain View, J. L. Shelby, Pastor, Batesville District; paid Dec. 23.	
Hughes, H. F. McDonal, Pastor, Helena District; paid Dec. 28.	
Also, the following Churches on Charges not yet out: Pleasant Valley, Lake City Ct., Bay on Nettleton-Bay Charge, both in Jonesboro District; Centerville, on Ola Ct., Conway District; and Gregory, on Gregory-McClellan Charge, Searcy District.	

Total Benevolences to Jan. 1	\$4,882.57
Last year, to Jan. 1	4,447.24
Increase	\$ 435.23

First Quarter's report will be made February to include all receipts to February 8. Will appear in the Methodist week following that date.—Guy Murphy, Treasurer, North Ark. Conference.

METHODIST MISSIONARY INTERNED IN GERMANY

Rev. Edmund Chambers, missionary of the former Methodist Episcopal Church, South, in Poland, has been captured by the Germans and interned at Stettin, according to cable advices received by the Board of Missions. Mr. Chambers was a British subject.

At the outbreak of hostilities, Mr. Chambers, who had just arrived in America on a short furlough, was sent to Oslo as the representative of the Board of Missions with instructions to contact the missionaries and pastors in Poland, ascertain the situation there and supervise the remittance of funds. It appears that he was proceeding to Stockholm when the vessel on which he was a passenger was taken by the Germans. His internment as a British subject followed.

The Board of Missions has taken the matter up with the United States Department of State and asked the good offices of the American government in the affair. Although holding a British passport, Mr. Chambers had for many years been connected with the Methodist Church in the United States. He is a member of the Holston Conference and served in the pastorate there before going to Poland as a missionary of the Board.

HAYGOOD BIOGRAPHY READY

The biography of Bishop Atticus G. Haygood, announcement of which has been before our readers for some time, is passing through the press and will be reaching those who have sponsored it in early January. The author, Dr. Elam F. Dempsey, quotes as follows from the Wesleyan Christian Advocate: "This will be a most valuable addition to any library. The library of Methodism would be incomplete without this biography. Methodists everywhere should appreciate this opportunity to make a colorful record of Haygood's great life available to all succeeding generations. Let us see to it that the chronicles of his courageous career have a place on the bookshelves of future Methodism. We shall honor ourselves by sponsoring the biography of Bishop Atticus G. Haygood."

The Christian Index (Baptist) says: "The fame of Bishop Atticus G. Haygood as a great preacher, author and leader of Methodism has lost little of its luster, although he has been sleeping since 1896." Rev. George L. King says, "For the volume itself, for the tribute of a nationally-famed Methodist, and for the honor it will reflect on present-day Methodism, there should be instant and enthusiastic response on the part of Georgia Methodists, preachers and laymen alike."

Many have been purposing to order this volume for their own use. Those who will do so in the next few days will be enrolled on sponsors' pages therein. Dr. Dempsey's address is 810 Broadway, Nashville, Tennessee.

THE CONGO MISSION CELEBRATES ITS TWENTY-FIFTH ANNIVERSARY

Twenty-five years ago Bishop Walter R. Lambuth penetrated the heart of the African continent to found, in the center of the Belgian Congo, in the village of the Batela Chief Wembo Nyama, the Congo Mission of the Methodist Episcopal Church, South. The romantic story of Lambuth's penetration of the jungle was at the time familiar to hundreds of thousands of Metho-

dist people as one of the most important missionary adventures of history.

In 25 years the Mission has consolidated its position, though the climate, and other factors have taken a tremendous toll of missionary life, health and efficiency, necessitating a large turnover of workers. The missionaries pushed on from the original station at Wembo Nyama and are now established also in the villages of Tunda, Minga and Lodja.

The healing ministry of physicians and nurses, the beneficial activity of educators, the material advances made by agricultural, building and highway workers, added to the never ceasing proclamation of the Gospel by the evangelists, have created an entirely new situation among a tribe that had been cannibalistic shortly before the arrival of Bishop Lambuth.

Last summer the Mission celebrated its twenty-fifth anniversary. Bishops Arthur J. Moore and John M. Springer were in attendance. The officials of the Belgian government, missionaries from stations among other tribes and the chief men of the Batetela themselves were in attendance. It is said that more than forty chiefs attended the celebration, together with head men innumerable. All of these had felt the influence of the Gospel, and if they had not become actual converts had been greatly affected thereby.

One of the most interesting parts of the program was a pageant depicting the coming of Bishop Lambuth twenty-five years ago, participated in by a large number of natives and some of the missionaries. It was described as a dramatic triumph and evidently made a tremendous impression.

And so the trail of Lambuth continued to lengthen and his influence continues to deepen. In no part of the world is the Gospel so eagerly sought as among the simple people of the African bush. Bishop Arthur J. Moore reports that, as he and other workers pass along the roads and through villages the people are found assembled at every place begging and crying out for the coming of a preacher to tell them the good news of the Gospel. If the Church had the vision adequately to strengthen the work in this field, the only field where Methodist brings the Gospel to "raw heathen," it would be possible to take an entire tribe for Christ.

GOD CARES. DO WE?

Forget not that your first and principal business as a disciple of Christ is to give the gospel to those who have it not. He who is not a missionary Christian will not be a missionary Christian when the great day comes for bestowing rewards for service. Therefore, ask yourself daily what the Lord would have you do in connection with carrying the news of salvation to the perishing millions. Search carefully as to whether he would have you to go yourself to the heathen, if you have the youth and fitness required for the work. If you can go in person, inquire diligently what blood mortgage there is upon your property in the interest of foreign missions, how much you owe to the heathen because of what you owe to Christ

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for redeeming you with his precious blood. I warn you that it will go hard with you if he finds your wealth hoarded up in needless accumulations, instead of being sacredly devoted to giving the gospel to the lost.—Dr. A. J. Gordon.

INEFFECTIVE EXPERTS

Sir William Robertson Nicol told me about an interview he had with the late Dr. Joseph Parker. He went into the great preacher's study, and Dr. Parker said, "I have found a wonderful subject. It is the ineffectiveness of the expert. Can you tell me the text?"

Sir William could not do so, and then Dr. Parker said, "This is it: 'The stone which the builders rejected has become the headstone of the corner.'"

The men who knew most about stones, who handled them often and who ought to have known, did not know. Yet it became the headstone of the corner!

There are many who pose as clever experts who do not know that the headstone of the corner is He whose name is above every name.—W. Y. Fullerton.

LEADING CAPTIVITY CAPTIVE

Paul wrote, Ephesians 4:8, "When he ascended up on high, he led captivity captive, and gave gifts unto men." What tangled language does Paul use here? "He led captivity captive." Evidently, there is a reversal of conditions, perhaps physical, moral, spiritual. That which was bound, now is master. Slavery has changed its place—the slave now has full authority. History helps us out.

When Adam and Eve sinned, they lost independence. Their minds became weakened, their wills impaired, their hearts corrupt. They lost that full freedom they possessed. They became slaves, sold under sin, and became obedient to sin. They suffered all the penalties of slavery to sin—sickness, misery, mortality, death. Jesus came as a man, and looked and acted like a man. He, too, was subject to sickness, misery, mortality, death. He passed the whole way. But the tomb refused to hold him. He had foretold his resurrection, through power. Then he arose, and here comes the victory over captivity. His resurrection and ascension proved him the Son of God. He had authority to change things. He prepared an escape from all the sickness, misery, mortality, death. All this but leads to life if man will have it so. What Adam and Eve lost, Jesus restored. What they bequeathed, he counteracted. He changed their curse to a blessing. As man had been captive, Jesus assumed authority over that captivity, becoming its absolute master. He, as master, led that captivity to sin as his own chattel. Man can go free, if he chooses. The Master has made it so.

By leading captivity captive, Jesus restores to fallen man all he would have had if he hadn't fallen. The tree of life, from which he was debarred in Eden, reappears in Paradise. After man had sinned, it would have been a misfortune to enter into eternal life here—in sin. God took away life everlasting here that he might restore it over there, under better conditions. But it required the death and resurrection and ascension of Jesus to make it possible. Jesus even adds blessings. In Eden, the fruit was for man—or would have been in the absence of sin. In Paradise, even the leaves from the tree of life are for the healing of the nations. Indeed, "he led captivity captive."—Ex.

RECONCILING BY THE CROSS

Those are peculiar words in Ephesians 2:16: "That he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Jesus is the great Reconciler here. The cross is the method. The "both" refers to Jews and Gentiles, in antagonism toward each other for years, and consequently both out of harmony with God. When men need to be reconciled to each other, they need to be reconciled to God. When Jesus died, the enmity was taken away—if they would have it so. When the Jews and Romans killed Jesus, he killed the hatred between Jews and Romans. Murder murdered enmity, and love was restored.

Note that this reconciliation was "by the cross." There was no other way then. There can be no other way now. The money marts, frequented by Jews and Gentiles, make them business partners, but there is no reconciliation with God thereby. Advocacy of harmonious race relationship has the stage now, and has a worthy objective, but social peace comes short of reconciliation with God. There is no cross in business or social affairs. Some may be "afar off," and others may be "nigh," but they do not get any closer to God unless they acknowledge reconciliation by the cross. They know no real peace, unless it comes through the Prince of peace. He preached peace to both, and we are a part of one crowd to whom he preached—the Gentiles. He is the channel through which we both have access to the Father. But it was not his life, not his words, not his work merely, that made peace, but the shedding of his blood, the death of the just for the unjust. He took our place, and we are excused. He bore our sins, and we bear divine forgiveness. We are strangers and foreigners no longer, but heirs of all that Jesus is heir to—having an individual part in all his inheritance. "God was in Christ, reconciling the world unto himself."

THE DEFICIT OF SUFFERING

Most men do not court suffering, and should not. Nor should men attempt to dodge the suffering when it comes as a reward of duty. When Paul was in prison in Rome, he wrote the letter to the Colossians, and used these words in 1:24: "I . . . now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

It is unusual for a man to say that he is in arrears in his suffering, and that he rejoices at the opportunity to pay up. Yes, Paul had gotten behind in his payments, and rejoiced at any prospect of squaring accounts with the Lord and the church. At another time, he said he had persecuted the church of God. Yes, he had helped to stone Stephen, and then had started out on a mad course to uproot Christianity. He got rooted instead, but did immeasurable damage before God stopped him. Paul never forgave himself for his wickedness although accepting God's forgiveness and grace. He had inflicted so much punishment on people because they were good that he never felt that he had gotten all that was coming back to him. That is why he writes to the Colossians about deficits in suffering. But, in the Roman prison, he is getting paid up, slowly but surely, and joyfully.

Paul was suffering for the church, to which he had dedicated his life. It was because he was true to the church, true to God's call, that he

got into trouble. God foretold this while Paul yet was blind in Damascus. Suffering was not his chief business, but it made up a great part of his experience. He never uttered a word of complaint, so far as we know. He was inclined to point with pride to the scars which covered his body, which he called "marks of the Lord Jesus."

How should we look upon our afflictions? We can have no joy if we suffer as murderers, or thieves, or as evil-doers, or as busybodies in other men's matters, as Peter wrote. We may have some deficits to fill up in this line also, if we have been exceedingly wicked. But that is a sad misfortune. Our suffering should result from our goodness, not our badness. If we are reproached for the name of Christ, we are happy. If we suffer for his name and his ownership of us, we are happy. It is our business to pay up. We may be so free from suffering that we are bankrupt in spirituality. Joy in ease and comfort has little to recommend it. But joy in discomfort suffered because of service links us to Paul and to our Savior.—Ex.

THE CLIMAX OF RELIGION

In the first chapter of Colossians, Paul sets forth his desire for the Christians of Colosse. He recognizes them as saints; that is, holy in life; and as dependable; that is, faithful in their religious duty. Saintliness and faithfulness are the two traits on which he lays emphasis in so many letters. The one has reference to character, and the other to conduct.

But Paul doesn't stop here. He goes on to verse nine, where he speaks of constant prayer for the Colossians, and he desires that they may have a spiritual understanding, as well as an intellectual knowledge of his will. He proceeds to hope that they will walk worthy of the Lord, so as to please him, and that they will bear abundant fruitage of good works, and so keep on increasing in a knowledge of God.

Then, Paul brings in the word "dynamite." Literally translated, he said, "dynamited with all dynamite." He wanted them to be empowered with dynamic power according to the strength and the might of Almighty God. This might and strength he calls "glorious power."

All this is preliminary to what he wants them to be, as shown in these words: "Unto all patience and long-suffering with joyfulness." Any saintliness which stops short of patience and long-suffering loses its holy character. Any faithfulness that exhausts itself in the presence of needed patience and long-suffering is not faithfulness at all. Patience means to remain under a great load without complaining, or flinching, or backing off. Too many people try to get out from under the hard things. They are impatient, unreliable. The word "long-suffering" is

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translated exactly from the Greek. People today do not court suffering. It is right to avoid unnecessary suffering. It is wrong to try to avoid the suffering that comes from a devoted life. "They that live godly in Christ Jesus shall suffer persecution," the Bible tells us. That statement never has been repealed. No matter who causes the suffering, or what the cause is, or what the motive may be, or how intense it is, the Christian is to keep on the job, and keep smiling. "Unto all patience and long-suffering with joyfulness." One who suffers long and gets mad about it does not increase his saintness. One who suffers long, just awaiting a chance to get even, is not growing in virtue. The man who suffers long unwillingly, and is ready to quit doing right in order to avoid the consequences of doing right, hasn't any blessing from up above, according to Paul. Followers of Jesus are patient, and do suffer long, and yet retain their spirit of joy. Peter said: "Rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad with exceeding joy."

OBITUARIES

RUSSWURM.—Dr. S. C. Russwurm married Miss Pearl Wilsford of LAGRANGE, Arkansas, in 1902. He practiced medicine there until he moved to Hughes many years ago. He thought of his profession as an opportunity to serve his fellow men. He rendered so much courtesy service that he never accumulated a large amount of this world's goods, but he made large deposits in the bank of heaven. He was a Christian gentleman of the highest order. He had high ideals for the home, the church, and the community. His neighbors admired his courage in the fight for righteousness, and loved him for his gentle spirit and warm heart. He had been an official in the Hughes Methodist Church for many years and was always faithful in attendance upon the services of the church and the discharge of his official duties. Mrs. Russwurm always cooperated with him in the church and community life. For many years she has been an official in the church. Besides his widow, he is survived by one sister, Mrs. J. D. Baker of Olive Branch, Mississippi, and one brother, Dr. W. C. Russwurm of Helena, Arkansas. He passed to his reward on December 21 at his home. The funeral was held in the Hughes Methodist Church by the pastor. A large throng of friends gathered to pay their tribute of esteem and love and his body was laid to rest in the Marianna cemetery.—H. F. McDONALD, Pastor.

WADE.—Mrs. Mary Caroline Wade was born Nov. 18, 1854, in Brownstown, Texas, but came to Blevins, Arkansas, with her parents when but a small child. On Nov. 19, 1882, she was married to John A. Wade and to this union eight children were born, all of whom are living. She joined the Macedonia Methodist Church early in life and in 1886 placed her membership, with that of her husband, in the Blevins Methodist Church where she has been a faithful member since that time. For several years she had been in failing health and not able to be away from home, yet she remembered her faithful guide book, the Bible, which she read often. She died Dec. 3, after much suffer-

ing. Her funeral was conducted by Rev. Mr. Shepherd of El Dorado, Rev. Mr. Honea, of Blevins, and her pastor, at the Marlbrook Church. She is survived by her life-long companion, John A. Wade, eight children, Mrs. Belle Mayfield of El Dorado, Ark., Mrs. Milly Sage of Forester, Ark., John Alvis of El Dorado, Ark., Winton U. of Blevins, Ark., Troy of Wichita Falls, Texas, E. Lester, Arthur H., and Mrs. Ethel Honea, all of Blevins; fifteen grandchildren and six great-grandchildren. A good woman has gone to her reward.—Chas. H. Giessen, Pastor.

RUTLEDGE.—Mrs. Alice Wright Rutledge was born June 18, 1874, at Dyersburg, Tenn. She passed away December 19, at the Baptist State Hospital after an illness of only three days of pneumonia. Besides her husband, Rev. S. G. Rutledge, she is survived by the following children by her first marriage; a son, Albert Wright, Dyersburg, Tenn.; two daughters, Mrs. J. T. Barbarin, Clarksdale, Miss., and Mrs. R. E. Coleman, Gurdon, Arkansas. She and Brother Rutledge were married Dec. 27, 1928. Mrs. Rutledge was a good woman, and served devotedly and faithfully as a Methodist preacher's wife. She was a capable Christian and an energetic worker in the church. Since Brother Rutledge received the retired relation at the recent session of the Little Rock Conference, they had made their home in North Malvern, where he served as pastor of Keith Memorial Church last year. Funeral services were held at the Cooper Funeral Home in Malvern, December 20, in charge of Rev. Fred R. Harrison, Dist. Supt. of the Arkadelphia District, assisted by Rev. J. H. Cummins, pastor of Grand Ave. Methodist Church, Hot Springs. Interment was at Dyersburg, Tenn.—Fred R. Harrison, D. S.

REV. AMBROSE HUNTER WILLIAMS

Rev. A. H. Williams, retired minister of the North Alabama Conference, died in Attalla, Alabama, December 21. The funeral was conducted in First Methodist Church, Attalla, the 23rd, by Rev. O. R. Burns, the pastor, assisted by Dr. R. L. Dill, District Supt., Dr. B. T. Waites, pastor of First Church, Gadsden, and Rev. O. A. Bonner of Alabama City. The body was laid to rest in Forest cemetery in Gadsden.

Surviving are three daughters: Mrs. Willie Mae DuBard of Graceland, Miss.; Mrs. Lucille Worley of Bristol, Tenn.; and Mrs. Mark Clegg of Asheville, N. C.; five grandsons: Dr. Horton DuBard of Philadelphia, Penn.; Rev. W. Paul Worley of Nashville, Tenn.; Hon. Joe W. Worley, James Ralph and Jesse Dayton Worley of Bristol, Tenn. The son of Rev. Burton Williams and Clara Brown Williams, he was born Nov. 16, 1846 in Stone County, Arkansas. At an early age he united with the Methodist Church. At 16 he entered the Confederate Army, where he served for two years. At the close of the war he finished his studies in Columbia Institute at Mountain View, Ark. For the next five years he engaged in the mercantile business. Of this period he said: "The purpose of my life and the divinely appointed plan of duty were questions of gravest concern as I entered upon the threshold of young manhood. These questions settled, the ministry, since 1875 has claimed my chief attention aside from obligations in other sacred directions." He was admitted on trial

into the Arkansas Conference in 1875; was ordained Deacon by Bishop H. H. Kavanaugh and Elder by Bishop G. F. Pierce. While pastor at Altus, Ark. he was happily married, December 26, 1878, to Miss Loduska Alzada Horton. To them were born six children, four girls and two boys. Mather Wilton, Paul Hubert and Pauline died in early childhood.

For educational advantages Bro. Williams transferred from the Arkansas Conference to the White River Conference. In these two Conferences he served circuits, stations and districts. He was Presiding Elder of Fayetteville, Eureka Springs and Searcy Districts. Later he transferred to the North Mississippi Conference and in 1920 to the North Alabama Conference. In 1929, at Anniston, Ala., he took the relation of a retired minister after 54 years of active service. Early after retirement, he and his good wife moved into a home provided for retired ministers in Attalla, Alabama, where they spent their last days. Sister Williams passed to her reward in July of 1937. About the time he retired, he wrote the following lines: "Most of all, I have been glad to speak in His name and to direct my studies principally in that direction. Also I have found the highest joy in efforts to care for the small company who have lived upon my heart and whose triumphs have been the utmost source of gratification to me. What they are to me and what this work is to me, none can ever know." Brother Wil-

liams was the oldest member of the North Alabama Conference and the last surviving Confederate Veteran in Etowah County, Alabama.—O. A. Bonner.

JAMES HILARY CUMMINS

CUMMINS.—James Hilary Cummins was born in Tennessee, Aug. 20, 1854; was called to his reward December 18. His mother died when he was a small boy. His father was killed while acting as a lieutenant in the Confederate army. Early in life he came to Greene County, Arkansas, to live with his grandmother. When he was a young man, he was converted and united with the Methodist Episcopal Church, South. He then prepared himself for the ministry and was received into the old Arkansas Conference, of which he was a member for over sixty years. His whole life had been spent in service to his God and to his fellow men in North Arkansas. November 5, 1882, he was united in marriage to Mary Carolina Mitchell. To this union four children were born. Two of them and his wife preceded him in death.

He was an unselfish, kind, and loving husband and father who always thought of others before himself. He leaves to mourn his departure: two children, R. E. Cummins of Claremore, Okla., and Mrs. M. C. Hancock of Harrison, Ark.; one brother, W. A. Cummins; seven grandchildren; five great-grandchildren, and a host of more distant relatives and friends.—E. W. Foulkner.

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REV. J. K. FARRIS: A TRIBUTE

Rev. J. K. Farris, 80, Methodist minister for 47 years and one of Wynne's most beloved citizens, died at his home Friday night, Dec. 29.

He became critically ill last September, but apparently had recovered. He went to a Memphis hospital for a check-up and was told that he was in good physical condition. Upon his return, however, he went to bed and became steadily worse, lapsing into a coma at noon Friday.

Brother Farris gave a lifetime of service to his Church. He was a member of the board that organized Southern Methodist University at Dallas, Texas, and his name is inscribed on a cornerstone at the school. He also served as a member of the Board of Galloway College, the Board of Education of the Southern Methodist Church, and was a trustee of the Methodist Hospital at Memphis and financial agent for the hospital one year.

Several years ago he was chosen by his Conference as a delegate to the General Conference, one of the highest honors that can be given a Methodist minister, and later was selected as an alternate delegate.

Bro. Farris was widely known in the Methodist ministry as one of its Bible students and an authority on the Scriptures. He was a poet and writer and was the author of a book on the railroad strike which occurred at Harrison during his ministry there.

He had been a member of the

Masonic Lodge for 57 years and a Master Mason for more than half a century. He was presented with a 50-year button at a special ceremony held by the Rensselaer Vann Lodge, June 21, 1938.

Brother Farris was born in York County, South Carolina, on March 14, 1859, the son of E. A. and Harriet L. Farris. At the age of 11 he joined the Methodist Church.

In the fall of 1871 he came with his family to Arkansas and in the summer of 1892 he was licensed to preach and admitted on trial to the White River Conference at Batesville in December of the same year.

He was appointed to the Swifton Circuit and after that served the following charges: El Paso Circuit, Brinkley Station, LaGrange, Holly Grove and Marvell, Batesville District, Wynne Station, Clarendon Station, Paragould District, Helena District, Morrilton Station, Fort Smith District, Wynnewood (Okla.) Station, agent for Methodist Hospital, Augusta Station and Harrison Station.

At the close of his pastorate at Harrison he was superannuated and returned to Wynne to make his home. Until he became ill he preached at the rural churches at Hamlin, Union Grove and Ellis Chapel once each month.

Brother Farris is survived by his wife, Mrs. Lena Farris; one daughter, Miss Annie Lee Farris of Wynne; and one brother, Ed J. Farris of Cato, and several nieces and nephews.—J. M. Moore.

FOR THE CHILDREN**WINTER**

I do not mind the silent falling
Of the Autumn leaves,
The cold approach of Winter
And the stiffness of the breeze.

I would not wish for the Springtime
And all her nymphs of glory,
I'd rather think of Winter as
A lovely fairy story.

I would not sigh because the rain
Falls silently and slow.
I must rejoice and be content
That God would have it so.

For who am I to change His plan
From Winter snows to Spring?
I would not do it if I could—
'Twould be a foolish thing.

And so my life must always be
Free from fear and dread,
For, to make the best of Winter,
Sure—'Tis Springtime just ahead!
—Louise Williams Porter,
in Alabama Christian Advocate.

HANS, THE SHEPHERD BOY

Hans was a little shepherd boy who lived in Germany. One day he was keeping his sheep near a great wood when a hunter rode up to him.

"How far is it to the nearest village, my boy?" asked the hunter.

"It is six miles, sir," said Hans. "But the road is only a sheep track. You might easily miss your way."

"My boy," said the hunter, "if you will show me the way, I will pay you well."

Hans shook his head, "I cannot leave the sheep, sir," he said. "They would stray into the wood, and the wolves would kill them."

"But if one or two sheep are eaten by the wolves I will pay

you for them. I will give you more than you earn in a year."

"Sir, I cannot go," said Hans. "These sheep are my master's. If they were lost I should be to blame."

"If you cannot show me the way, will you get me a guide? I will take care of your sheep while you are gone."

"No," said Hans. "I cannot do that. The sheep do not know your voice, and—" Then he stopped.

"Can't you trust me?" asked the hunter.

"No," said Hans. "You have tried to make me break my word to my master. How do I know that you would keep your word?"

The hunter laughed. "You are right," said he. "I wish I could trust my servants as your master can trust you. Show me the path, I will try to get to the village alone."

Just then several men rode out of the wood. They shouted for joy.

"Oh, sir," cried one, "we thought you were lost."

Then Hans learned to his great surprise that the hunter was a Prince. He was afraid that the great man would be angry with him. But the Prince smiled and spoke in praise of him.

A few days later a servant came from the Prince and took Hans to the palace.

"Hans," said the Prince, "I want you to leave your sheep to come and serve me. I know you are a boy whom I can trust."

Hans was very happy over his good fortune. "If my master can find another boy to take my place, then I will come and serve you."

So Hans went back and tended the sheep until his master found another boy. After that he served the Prince many years.—Translated from the German, "Ethics for Children"—Ella Lyman Cabot.

**INTERNATIONAL
Sunday School
Lesson**

Lesson for January 7

**THE CHRISTIAN'S CONFESSION
OF FAITH**

LESSON TEXT—Matthew 16:13-24.

GOLDEN TEXT—Thou art the Christ, the Son of the living God.—Matthew 16:16.

Many outstanding miracles had been performed by our Lord during His ministry in Galilee, and now as that period of His earthly work was drawing to a close, He went with the disciples north into the great heathen center, Caesarea Philippi. Here He asked them life's greatest question, "What think ye of the Christ?" and Peter, blessed of God with true utterance, became the instrument for that confession of Christ upon which He could found His Church. Then there came from His blessed lips the prophecy of His death and resurrection which would make it possible for all who believe to become the sons of God and members of that Church.

I. The Question—Who is the Son of Man? (vv. 13-17).

The question of Christ was general at first, and in the answer we find that the people of our Lord's own day had a very high opinion of Him. They saw in Him the combined merits of the outstanding characters of their generation. They knew that He was no ordinary individual. He had made a striking impression on His own age, as indeed He has on every age of human history.

Observe carefully that such a confession of Christ is not sufficient. It is not enough to acknowledge Him as the great teacher, the perfect example, or the way-shower. To deny His divinity, to take from Him His place as Son of the living God is to make of Him an imposter and a fraud.

The personal question which follows, "Whom say ye that I am?" is the supremely important question from which no man can escape. Neutrality is impossible. Whatever we do or fail to do declares our position. "What think ye of Christ?" is the touchstone which determines character, condition and destiny.

Peter by the grace of God had come to the place where he recognized the one with whom he was having blessed fellowship in service as the Messiah, the Anointed One, the Son of the living God. We, too, should be so responsive to the guidance and control of the Holy Spirit that He may be able to teach us spiritual truth, which flesh and blood can never reveal.

II. The Church—Its True Foundation (vv. 18-20).

Christ, the Son of the living God, is the rock upon which the Church is built. The confession by Peter of this fact is in response to the question of Christ, "Whom say ye that I am?" and hence clearly relates to Christ, not to Peter, or to anything in Peter's personality. He was indeed blessed in his confession of Christ, but it is Christ who is the rock upon which the powerful and glorious Church is founded.

It follows without possibility of denial that only that organization which truly represents Jesus as the Christ, the Son of the living God, has any right to call itself a church. Countless are the groups calling themselves churches which are nothing but social or intellectual clubs with possibly a slightly religious flavor, for they deny the deity of Christ. Why are they not honest enough to take their proper names and their rightful places in the community? Is it because they wish to have the financial support of God's people and bear the good name of the Church?

III. The Cross—for Christ and for me (vv. 21-24).

"The shadow of the cross falls across the little gathering of disciples as the Lord tells them of His impending death on the cross. Note that he rightly coupled with the fact of His death the truth of the resurrection, which gives it true meaning and which carries us beyond the darkness of Calvary to the light and beauty of Easter morning.

Peter who had a moment before spoken for God, now becomes the mouthpiece of the devil. From confessing his Lord, Peter turned to tempting Him to avoid the cross. That he "meant well" does not excuse Peter's folly, nor does it excuse the blundering though well-meaning misdirections which many are giving to the souls of men in our day. Had Jesus yielded to the solicitation of the Evil One through Peter, there would never have been any redemption from sin wrought out on Calvary's cross.

But we observe in verse 24 that there is a cross for the Christian as well as for Christ. Obviously we can never bear His cross, He alone could do that, but we are to take up our own cross and deny ourselves and follow Him. Self on the cross—Christ on the throne—such is the secret of real discipleship.

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Joint Circle Meeting Next Monday

The postponed meeting of the Women of Winfield will be held next Monday morning, Jan. 8, at 10:30. Mrs. J. L. Verhoeff will be the leader of a program on "We Are Debtors," assisted by Mrs. N. J. Sebastian and Mrs. Dennis Williams.

Mrs. Roy G. Paschal, General Chairman, will preside over the business session.

Lunch will be served at 12:15 by Circle No. 10, Miss Zora Cross, Chairman.

BUSINESS WOMEN TO MEET NEXT TUESDAY

The Business Women's Circle will hold its January meeting next Tuesday, Jan. 9, in Fellowship Hall. Dinner will be served at 6:30.

The new officers elected at the December meeting will be installed.

All business women of the church are invited to attend this Circle.

STEWARDS MEET AT PARSON- AGE MONDAY, JAN. 8

The first meeting of the Board of Stewards for 1940 is called to meet at the home of the pastor, 2403 Louisiana, next Monday evening at 8:00. President E. V. Markham is anxious to have every member present. Mr. and Mrs. Foote will be expecting you. Our largest attendance so far is 44. Let's have 50 present Monday, Jan. 8.

OUR KNOWN SICK

Mrs. O. C. Cheney, St. Vincent's Hospital.

BABIES BAPTISED DEC. 24

Sandra Denise, daughter of Mr. and Mrs. H. D. Dallas.
John Ricks, son of Mr. and Mrs. John Priest.

OUR SYMPATHY

The sincere sympathy of the congregation is extended to Miss Annie Winburne and family whose mother, Mrs. C. B. Winburne, passed away on Dec. 23.

A GOOD PLACE TO GET ACQUAINTED

There is no better place to get acquainted with many of the fine members of the church than at the weekly Wednesday evening fellowship dinners. Come next Wednesday (and every Wednesday) at 6:30 p. m. for the fellowship dinner (25c) and the program of fellowship and inspiration. Services are over by 7:45 p. m.

YOUNG PEOPLE'S BANQUET

"Off With the Old and On With the New" will feature the program and decorations of the Young People's Banquet to be held this Friday night, Jan. 5, at 7 o'clock in Fellowship Hall. This affair was postponed from last Friday night.

Robert McNeely, Pres. of the Department will be the toastmaster and others to take part on the program are Mr. Foote, Mr. Pinnell, Rose Crossett, Betty Proctor, and Julia Dell Stevenson.

All young people of the church are invited.

VOL. XI

Pulpit and Pen

NO. 1



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.—Start the New Year RIGHT—ATTEND CHURCH SCHOOL.

11:00 a. m.—Sermon by the Pastor.

6:00 p. m.—Junior High, Senior, Young People's Leagues and Sunday Evening Club.

7:30 p. m.—"The Romance of Life," sermon by Hal H. Pinnell, Associate Pastor. (Second in series on "The Beatitudes of Life.")

THE PASTOR'S MESSAGE

By GASTON FOOTE

Resolved

Somebody made the following New Year's Resolutions:

RESOLVED: That I will make a practice of going to church regularly every Sunday, that it may be a source of spiritual strength in my personal life, a source of inspiration to other worshippers, and a helpful influence to the youth of my community.

RESOLVED: That I will cultivate an open mind, seek to lay aside my prejudices and willingly listen to the message which God has put into my pastor's heart to deliver.

RESOLVED: That I will enter my church worshipfully, maintain a reverent silence throughout the service, refrain from whispering to my neighbor, and cultivate the presence of God through prayer.

RESOLVED: That I will take an active part in the service, and, instead of merely watching what others are doing, will join heartily in the singing and responsive reading, and be an attentive listener while the choir sings and the minister preaches.

RESOLVED: That I will find joy in the sense of belonging to a world-wide Christian fellowship and of participating in a world-wide Christian enterprise.

RESOLVED: That as an act of worship I will regularly pay my weekly pledge for the support of God's Kingdom; that I will give cheerfully and generously of the first fruits of my labors because of a deep conviction that the church is an indispensable asset in my life and that of my community, and a saving force in the civilization of the world.

RESOLVED: That I will have a cheerful greeting for my fellow worshippers, thereby helping to give the church an atmosphere of warmth and friendliness; that I will take special pains to speak to the lonely stranger and give him a cordial invitation to come again.

RESOLVED: That I will regard going to church as a privilege and not an obligation, a pleasure and not a burden, an opportunity and not a responsibility.

RESOLVED: That when I go away from Church I will carry Christ's spirit with me and endeavor to make my life a living witness for Him.

Christian Education

By HAL H. PINNELL

Church School Attendance

Last Sunday	498
A Year Ago	497

Departmental Report

	Pres.	On Time	Cont.	Stay Ch.
Jr. Hi	50	39	36	36
Sr. Hi	46			
Y. P.	51	28	28	38

Adult Report

Mothers' Class	39
Men's Class	37
Couples Class	33
Brothers' Class	21
Fidelity Class	18
Forum Class	15
Jenkins' Class	14
Ashby Class	14
Young Men's Class	8

Total.....199

New Pupils	1
Visitors	21
Young People Evening	24
Seniors Evening	21
Junior High Evening	16
Sunday Evening Club	15

CHURCH LOYALTY TO BE STRESSED BY YOUNG PEOPLE

The Young People's and Senior High Departments are to have a series of programs during January on Church Loyalty. Roger Howard, Chairman of Evangelism and Church Relationship in the Young People's Department, will be leader of the series for that Department, and the following programs will be presented at the Sunday evening hour, 6:45:

Jan. 7—A Winfield Inventory. Adults who will assist in a panel discussion are: Mr. E. V. Markham, Chm. of the Board of Stewards; Mrs. J. L. Verhoeff, Vice-Chm. of the Women of Winfield, and Mr. Jerry Bowen, Supt. of the Church School.

Jan. 14—Your Pastor and You. Leader: Ethel Marshall. Speaker: Dr. Gaston Foote.

Jan. 21—Your Church and You. A questionnaire on various church activities and their effects on individuals. Leader: Billy Anderton.

Jan. 28—What Makes Our Church? Leader: Betty Proctor.

In the Senior High Department Dorothy Stevenson, Chm. of the Committee on Evangelism and Church Relationship, will be in charge of the following programs:

Jan. 7—What Your Pastor Expects of You. Speaker: Dr. Foote.

Jan. 14—What Is Winfield Church Trying To Do? Leader: Billy Louise Wilson.

Jan. 21—Youth Needs the Church.—The Church Needs Youth. Leader: Ralph Caldwell.

Jan. 28—What Can We Do In Our Church? Leader: Marion Davidson.

Next Sunday evening the Junior High Department will have the first of two programs on "Do Parents Know Best?" Miss Helen Dillahunt, Counselor will be in charge.

MARRIED

Miss Frances Ellen Hayes, daughter of Mr. and Mrs. C. E. Hayes, and Dick Hogan were married December 27 in the Sanctuary. They will make their home in Beverly Hills, California.