

ARKANSAS METHODIST

Official Organ of the Little Rock and North Arkansas Conferences, Methodist Episcopal Church, South
"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

VOL. XLIII.

LITTLE ROCK, ARKANSAS, THURSDAY JAN. 10, 1924.

No. 2.

NOTHING NEW.

Violation of law by liquor dealers is nothing new. In a communication to William Pitt, prime minister of England 140 years ago, John Wesley wrote: "Servants of distillers inform me that their masters do not pay for a fortieth part of what they distil. And this duty last year (if I am rightly informed) amounted only to 20,000 pounds."

It was always thus. When the tax was light and the liquor business popular, these distillers defrauded the English government. That nefarious traffic has always been conducted for gain, and has never had respect for law. It was so in the early history of our own government when President Washington used the army to put down the "Whiskey Rebellion" in western Pennsylvania. Why should anyone expect better conduct today?

REDUCE! REDUCE!! REDUCE!!!

Reduce? Yes. Not our weight, but the burden of taxation that oppresses. The people, with the exception of feeders at the public crib, demand it. The expenses of government are all out of proportion to the services rendered; and yet fertile brains are working over-time trying to concoct new schemes for bleeding the people. History shows that the tendency of government is to add new machinery and increase tax burdens. Shall we learn from history, or blindly drift until revolt arrests? Our representatives should heed. If they betray us, they should be rebuked. The member of Congress, the bloc, or the party that prevents tax reduction, however plausible the reason, should be called to account.

"GASHMU SAITH IT."

It is well understood in newspaperdom that reporters and editors are to seek out the unusual and exceptional things and play them up strongly to attract more readers. A thousand couples live beautiful orderly lives and are never mentioned in press reports, but let one couple be unfaithful and seek divorce, and every paper in the land will fill columns with the filthy proceedings. Ten thousand preachers declare a pure and helpful Gospel every Sunday, and while some sermons are reported, they are not featured and the preachers got no special publicity; but if a single preacher oversteps conventional bounds, he is advertised from Maine to California. It is the unusual that blazons the name abroad, and we should recognize this in appraising news.

Heresy is unusual. Its proclamation brings notoriety to the preacher and publication sells newspapers and books. Both of these should be considered in estimating the prevalence of heresy. The dailies have been full of reports of heretical preachers and teachers, and timid folk are shocked and begin to fear that their cherished faith is about to be shattered. When the facts are known the number of these so-called heretical preachers can be counted on one's fingers; and when the reported utterances are nailed down, it is almost always found that the preacher has been misquoted or is an egotistical notoriety hunter. There is really "much a-do about nothing."

Protestantism was a revolt against the intolerance of Romanism. It was the assertion of the claim that each soul is directly answerable only to God for his faith, and that each believer has a right to read and interpret the Bible for himself. As a result groups of believers whose interpretations harmonized, were formed, and we have Lutherans, Episcopalians, Presbyterians, Baptists, Disciples, Congregationalists, and Methodists. Each of these holds to certain doctrines which as viewed by the others would be heresy. In earlier days most of these denominations, retaining something of the spirit of Romanism, regarded others as heretical. Today they are more tolerant, and practically all accept the principles declared in the so-called "Apostles' Creed," although there may be a slight difference in the forms of expression.

When we Methodists receive members on profession of faith we simply ask, so far as doctrine is concerned, if they ratify and confirm the vow of faith in the baptismal covenant, and that is the "Apostles' Creed." We do not ask for their theories of inspiration and the atonement, nor their views on scientific and philosophical questions. It would be folly to make such requirements, as the Methodist Church is intended for all who have saving faith in Jesus Christ and receive uneducated people, even people of such simple child-like minds that they are incapable of understanding these theological and philosophical

NOW WE EXHORT YOU, BRETHREN, WARN THEM THAT ARE UNRULY, COMFORT THE FEEBLE-MINDED, SUPPORT THE WEAK, BE PATIENT TOWARD ALL MEN. SEE THAT NONE RENDER EVIL FOR EVIL UNTO ANY MAN; BUT EVER FOLLOW THAT WHICH IS GOOD, BOTH AMONG YOURSELVES, AND TO ALL MEN.—1 Thes. 5:14-15.

questions. As we do not examine our candidates on science, philosophy and certain theological questions, we have no right to discipline them for heresy if they differ from us on questions which are not clearly settled by the unmistakable teaching of the Scriptures. The same is practically true in the case of preachers. If a Methodist preacher affirms that he believes the principles which are stated in the "Apostles' Creed" it would be practically impossible to convict him of heresy. He might differ in his statement from some reputable authorities, but as these authorities are changed from time to time by our Bishops, it cannot be successfully held that they must be accepted as final and conclusive. However wise and good the authorities may be, they are only men.

Certain other denominations may have trouble because they hold extreme doctrines which we, as Arminians, think cannot be proved by the Scriptures. We have not, from our point of view, any such indefensible doctrines. However, because we ask no questions about these doctrines either of persons received on profession of faith or by letter from other denominations, we undoubtedly have many quasi-Calvinists or semi-Arminians in our membership. These good people, often among our purest and most faithful members, are alarmed over the noise of discussion as reported sensationally in the secular press and featured by special writers. Unfortunately there are a few (we believe very few) men in other denominations who would be delighted to see Methodists rending one another, and such men sometimes are able to convince our quasi-Calvinistic or semi-Arminian Methodists that the fight between so-called "Fundamentalists" and so-called "Modernists" is our fight. It is not. Our founders had heard of all the theories and vagaries of these extremists and adopted a system of theology narrow enough to run between these extremes and broad enough to include all that is essential in both, and promoted a spirit that could recognize as a Christian all who accept Christ as personal Saviour and live according to his principles of life.

Methodists are fundamentalists (not spelled with a capital F.) in that they fully and freely accept the principles of the "Apostles' Creed;" and Methodists are modernists (not spelled with a capital M.) because they recognize not only the right to study the Bible, but to study about the Bible, and, with the help of reason, literature, archeology, and science, to correct any false or faulty theories of the Bible.

Methodists are not "Fundamentalists" in accepting certain Calvinistic doctrines, which had been carefully examined and rejected by our fathers, and Methodists are not "Modernists" in accepting hastily adopted and unprovable scientific theories as demonstrated nor in dealing with the Bible as if it were merely ordinary human literature. Methodism is a religion of a life—a life hidden in Christ Jesus, who, being both God and man, relates us perfectly to both God and man. The Bible is invaluable because it reveals to us the dealings of God with man, culminating in the historic Christ; but the Holy Spirit reveals to us the everliving Christ in a personal experience that men have had before there was ever a Bible written and many have today without ability to read the Bible or comprehend all that is in it.

If we are true to our Master, we have nothing to fear. We honestly believe that practically all of our preachers and Methodist teachers are sound in the faith. We read almost all the Methodist papers and know hundreds of Methodist preachers, and we cannot recall an editorial nor a sermon which honestly interpreted could be used to convict of heresy. We are not arguing that every word has been wise nor that careless utterances have not been made; but the same might as truthfully be said about the fierce heresy-hunters.

During the last five years Christianity has made more advance toward overcoming Satan's strongholds than it has since the early centuries. It is not strange that, in his desperation, Satan sees that his best form of fighting is to create divisions and dissensions in the ranks of his victorious foes, and, as an angel of light, has cunningly provoked good men at both extremes of doctrine to promote unessentials to the rank of essentials and to engage in such bitter logomachy as to bring confusion in Christian ranks.

Our Centenary has given us a marvelous opportunity to advance the Master's cause. Let us not, by unkind and unjudicious magnifying of issues that are not really ours, destroy that which we have builded in His name. Calm, dispassionate argument convinces honest men, if in error, but invectives and sneers and personalities only drive men apart. This is no time for destructive criticism, but for constructive endeavors.

When Nehemiah was successfully rebuilding the walls of Jerusalem, his envious enemies tried to stop him by getting him into foolish argument over untrue reports. They said, "Gashmu saith it;" but he cared not what Gashmu was reported to have said. He was primarily concerned with building.

Let our whole care be to build upon Jesus Christ as the foundation. By making Him our foundation we are fundamentalists. By building on our faith in Him with courage, knowledge, temperance, patience, godliness, brotherly kindness, and love, we shall "be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

RESTRICT IMMIGRATION.

One of the most important questions before the present Congress is the adoption of a wise immigration law. There was a time when we needed immigrants to help develop our resources. That time is past. Our natural resources are rapidly passing, and we need people who will help us to conserve.

America is not simply a geographical designation. It is an idea, and stands for an ideal that was in the minds of its founders. Those who have been coming to us for the last quarter century are aliens in blood and ideals. They do not mix with us. They do not approve of our ideals, and they would overthrow our Constitution. If we allow that alien stream to flow in, our children will be forced to contend for their heritage. We should not imperil the institutions which we have established and to which our children are entitled.

Canada is pursuing a wise course. It is not wholly prohibiting immigration, but is carefully selecting it so that it harmonizes with ideals and institutions. Let us do the same. This is not selfishness; it is simply sanity. If a horde of Americans were to threaten to overflow Italy or Poland, their governments would act quickly to prevent it. Why should not we be as much entitled to our own country as are any other people? If you approve, write to your Senators and Congressmen, and let them understand your sentiment.

AN ANARCHIST'S DISILLUSIONMENT.

Emma Goldman, professional anarchist, who was deported from this country during the war for un-American and unpatriotic utterances, went to Russia expecting to find a modern Utopia. There is no reason why she should love the United States unless our country is worthy, and every reason why she should love Russia unless that country is unworthy. She went to Russia thinking that she would behold "the land freed from political and economic masters, the peasant raised from the dust, and the Russian worker, a modern Samson who had pulled down the pillars of decaying society."

After close observation through these intervening years, this bitter enemy of our institutions has written a book entitled "My Disillusionment in Russia," in which she says: "The great benefits brought to the Russian people by Bolshevism exist only on paper painted in glowing color to the masses of Europe and America by efficient Bolshevik propaganda. As advertising wizards the Bolsheviks excel anything the world had ever known before. Try as I might, I could find nowhere any evidence of benefits received either by the workers or the peasants from the Bolshevik regime. One must have lived in Russia, close to the everyday affairs of the people; one must have seen and felt their utter disillusionment and despair to appreciate fully the disintegrating effect of the Bolshevik principle and methods."

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PERSONAL AND OTHER ITEMS.

Are you arranging to pay that sacred Centenary pledge?

Let us make "Good Literature Day" epochal in each church.

Rev. E. M. Peters, at Delight reports a "severe pounding" and all things going well.

Have you resolved to do your part to make the work of your church successful this year?

Bishop Francis J. McConnell will be the preacher for the University of Chicago Jan. 13-20.

It is a wise woman who will both take a compliment and forget it.—The Youth's Companion.

Rev. G. G. Davidson reports that he is delightfully situated at Blytheville and his work starts off well.

Married, at Abbott, Dec. 25, 1923, Mr. Harlan Blaylock and Miss Nora Lowe, Rev. S. O. Patty officiating.

The small man also has his place; you would not go canoeing in an ocean liner.—The Youth's Companion.

Brother steward, have you done everything possible to give your pastor a favorable start on the year's work?

The man who has really tried has at least succeeded at a point where most failures begin.—The Youth's Companion.

The time that you save, like the money that you save, is useful only if you know how to spend it.—The Youth's Companion.

Rev. J. C. Evans of Medina City, Tex., would like to correspond with a good Methodist physician who is looking for a good location.

Rev. Jesse Galloway of Blevins reports that his people have been unusually kind since his return. He hopes for a successful year.

Dec. 28, at Cove, Ark., Rev. R. P. James, pastor at Waldo, and Miss Freda Moss of Cove, were united in marriage, Rev. L. A. Alkire officiating.

Jan. 2, at Bryant, Mr. T. K. Scott and Miss Delilah Banks, both of Salem community near Benton, were married by Rev. A. W. Hamilton, their pastor.

A dainty announcement has been received of the arrival, on Dec. 31, of Miss Lena Frances in the parsonage home of Rev. and Mrs. J. M. Harrison at Paragould.

Rev. C. A. Fuller of Little Rock Conference, who superannuated at last conference, is now living at 26th and Cedar Streets, Pine Bluff, and will be glad to hear from old friends.

If you want to understand the railroad problem

read "As the Jones Family Sees It" in the Saturday Evening Post of Jan. 5. It will open your eyes and make you wise.

The University of Chicago now has two vice-presidents, one who regularly represents the president in his absence, and another who supervises the finances of the institution.

A teacher writes that he sometimes reads the stories found in our Children's Page to his pupils who seem to enjoy them. This practice might be profitably followed by other teachers.

The first number of the Sanatorium Outlook has been received. It is published at Booneville, Ark., by patients of the Arkansas Tuberculosis Sanatorium, and contains much interesting reading.

Rev. T. O. Rorie, pastor at Okolona, writes that there is an error in Little Rock Conference Minutes in that he holds the treasurer's receipt for \$80, but it does not so appear in the Minutes.

A History of First Church, Little Rock, has been written by the gifted editor of our Woman's Missionary Department, Mrs. W. H. Pemberton. It is very complete and gives information of great value.

Rev. J. S. Brooke, formerly of White River Conference, was appointed to Grand Island, Fla., but, as there is no parsonage, he will live at Leesburg, Fla. His correspondents should take notice of the change.

Pastors who plan to preach on "Race Relations" on Feb. 10, should write to the Commission on Race Relations, 105 E. 22nd St., New York City, for a booklet with suggestions for programs, topics and materials.

It is announced that Mrs. Ora Nixon Arnold of Houston, Texas, has given to Southern Methodist University \$120,000 to endow a chair of American Statesmanship. The purpose of the chair is to promote correct ideals of citizenship.

Rev. J. A. Parker, presiding elder of Monticello District, writes: "Please correct an error in Conference Minutes for the Monticello District. The Minutes show a decrease of 324 in membership when by actual count we had an increase of 371 members."

At the annual election of officers of the Little Rock Ministerial Alliance, held last Monday, Rev. C. M. Reves, pastor of Winfield Memorial Church, was elected president to succeed Rev. C. H. McDill, pastor of the Associate Reformed Presbyterian Church.

Last Sunday morning the editor had the privilege of delivering to the Century Bible Class at First Church an address on "Our Constitution." On Christmas the teacher, Mr. H. T. Harrison, had received from this class a \$150 watch as a token of esteem.

Rev. L. L. Cowen, recently of North Arkansas Conference, who was transferred to Memphis Conference and stationed at Mayfield, Ky., reports that he has been royally received. His salary was fixed at \$5,000 and a liberal allowance made for all office expenses. Mayfield is one of our best churches.

Notice has been received of the death of Mrs. Rule, wife of our good friend, Mr. Geo. Rule, Jr., of Lonoke. The funeral service was conducted by Rev. J. W. Thomas and Prof. J. J. Doyne on Sunday, Dec. 30. Mrs. Rule was the daughter of Mrs. Turrentine of Carlisle and sister of Mrs. A. C. Curtis of First Church, this city.

Through the will of the late Ben J. Tillar of Fort Worth, Texas, the Texas Woman's College is to receive \$50,000 to be known as the Ben. J. Tillar loan fund. This is to be loaned without interest to deserving students of that fine Methodist college at Ft. Worth. Mr. Tillar was the son of the late Major J. T. W. Tillar of this city.

It is reported that President B. F. Bush of the Missouri Pacific Railway has forbidden the sale on the trains of that railroad of books that disparage Arkansas. He deserves credit for this action, as some people are gullible enough to believe all the stories that they read in books. We move a vote of thanks to President Bush.

The Methodist Steward is a 32-page booklet containing sixteen articles by leading preachers and laymen on the character and work of a steward. It has been endorsed by the Board of Christian Literature of the Virginia Conference. The price is only 10 cents a copy, or 8 cents if 25 or more are ordered. Send for it to Rev. H. H. Smith, Blackstone, Va.

All persons whose income is \$1,000 or more, should apply to Hon. H. L. Rummel, collector of Internal Revenue, Little Rock, for blank forms to be used in reporting for income tax. The forms have been much simplified and are easily understood. It should be remembered that failure to receive a form does not relieve the taxpayer of his

obligation to file his return and pay on time.

Bishop S. R. Hay will preach at First Church, this city, next Sunday morning, and will attend a meeting of Centenary workers on Jan. 14-15. His wife is recovering from the effects of a fractured hip. It is Bishop Hay's purpose to bring Mrs. Hay to Hot Springs for baths and treatment and to spend most of his time in Arkansas until next May. We rejoice to have our Bishop among us and hope that Mrs. Hay may be greatly benefited during her stay in Hot Springs.

It may be that you forgot to buy tuberculosis Christmas seals to use on your holiday letters; but it is not too late to contribute to the worthy cause for which the seals stand. They have helped to pay for the cost of the brave fight that science is making against the dreaded destroyer of human life. As the result of scientific treatment 500 lives were saved in Arkansas last year. If any of our readers failed to respond, let them now send contributions to the Arkansas Tuberculosis Association at Little Rock, 201 Donaghey Building.

The sad news comes of the death of Mrs. Bettie Fryar, mother of Rev. J. M. Fryar, our pastor at Beebe. She was born in Decaturville, Tenn., Aug. 4, 1853; joined the church when a small girl; died Jan. 3, at the home of Bro. Fryar with whom she had lived the last six years. The end came peacefully and triumphantly. The funeral, in the Beebe church, was conducted by Rev. A. H. Du Laney, who had been her pastor in Tenn., and Rev. J. L. Glover, pastor of Beebe Circuit. A good woman has gone to her reward.

Many of the members of the Hinds County, Miss., cotton club harvested nearly a bale of cotton per acre last year. An excellent yield was produced despite the extremely unfavorable conditions caused by abundance of rain and unusual activity of the boll weevil. It was the intensive cultivation, fertilization, etc., that won out over these obstacles. Let those who want to most successfully fight boll weevil take a lesson from these Mississippi club boys. Fertilize heavily with a high grade fertilizer, practice thick spacing, and give intensive cultivation and then poison properly.—The Progressive Farmer.

"The Fisher Lad of Galilee" is a beautifully bound and printed booklet, by Rev. Albert Davis Porter, a Hendrix College man and prominent member of Central Texas Conference, now stationed at Brownwood, Texas. It is a sweet and simply told story of the Christ and the boy with the five loaves and two fishes. It requires real literary genius and spiritual insight to tell such a story and make it true to the conditions as they are made known in Scripture. Bro. Porter, who has long been secretary of his Conference, often indulges in poetry and story of this kind. May his pen never be idle!

The Labor World, one of the most reliable and impartial of labor journals, is carrying a series of editorials showing conclusively that Russian Communists and other representatives of un-American organizations have for several years been trying to Bolshevize American Union Labor by "boring within." This has been at the bottom of many of the strikes and accounted for the atrocities at Herrin, Ill. It is gratifying to know that the best elements in Union Labor are seeking to purify their organization and drive out these alien and dangerous elements. If you want to understand Union Labor at its best, subscribe for this journal which is published at Pittsburgh, Pa., at \$5 a year.

The people of Arkansas are interested in Arkansas. They want to know what their rights and duties are as citizens. This fact has been made known through the everyday mail received in the office of Dr. A. M. Harding, director of General Extension, University of Arkansas. Requests have come from every part of the state in the past month for the "Syllabus on Studies in Citizenship" by Dr. D. Y. Thomas, and "The Laws of Arkansas Pertaining to Women and Children," by Dr. J. S. Waterman. A high school teacher in Little Rock wants to use these pamphlets in her class in civics. Hundreds of women's clubs are studying them. Men in commercial and professional life are asking for them for home study hours in order that they may know their Arkansas.

DEATH OF DR. R. P. WILSON.

After an illness of many months Rev. R. P. Wilson, D. D., passed away, Jan. 4, at his home in Nashville Tenn., at the age of 71. Dr. Wilson was born and reared in South Arkansas and began his ministry in Little Rock Conference, but soon went to the Pacific Coast where he edited the paper published by our Church for its Western Conferences. He then spent some years in Shanghai, China, as manager of the Publishing House maintained there by the two Methodisms. Returning to America some fourteen years ago, he became pastor of First Church, Searey, and then accepted the position of field agent of our Publishing House at Nashville, where he has made his home, with his membership in Little Rock Conference. Dr. Wilson was a close student of theology, a strong,

logical preacher, a diligent pastor, and had unusual ability in handling the business affairs of the Church. He was genial, prudent, and a keen observer of ecclesiastical and world events. He was a genuine Christian gentleman and a loyal friend, trusted by all who knew him. He leaves a wife and two married daughters, who will have the sympathy of many friends in their bereavement.

A CHALLENGE.

The editor of the Baptist Advance has challenged us to a circulation contest. With our organization in good working order we ought to be able to beat the Baptists. What do you say about it?

BOOK REVIEW.

Builders of A Kingdom: A History of The Little Rock Conference Woman's Missionary Society of Arkansas, 1873-1923; by Coralee Gannaway Williams, Author of "The Morning Glory," Poems, and Short Stories; Hot Springs National Park, Arkansas; price \$1.25

This is a remarkably complete account of a wonderful work written by a talented and versatile woman who has been so closely identified with the events which she records that she adds the touch of personal incident to many of the descriptions. The following paragraph briefly illustrates the many relations of our women to the great Missionary Society: "Do not our hearts swell with pride as we remember that one of the first organizations for work for women in our Church sprang from the heart of the women of Little Rock Conference; that the first suggestion of a Student Secretary, as far as we know, was suggested by a Little Rock Conference preacher at a Foreign Missionary Conference; that the first words uttered in public for the propagation of Scarritt Bible and Training School were given in a burning message in Little Rock, and the first gift in money came from little Julia Dortch Thompson, from First Church, Little Rock? Are we not rich in the heritage of earnest endeavor and noble deeds of the women who were building surer foundations than they dreamed and better than they knew?" The volume has many striking pen pictures of the great women who were making history in our Methodism, and it is adorned with numerous photographs of these noble leaders. Arkansas Methodism owes the gifted author a debt of gratitude for this splendid tribute to our womanhood. Every Methodist home in Little Rock Conference should have this valuable volume so that our people may know the names and deeds of the women who have been and are "builders of a kingdom."

TRAVEL NOTES.

When I planned to attend the Southern Methodist Press Association at Washington, D. C., I found it possible to combine on the one trip a large number of opportunities and duties.

Going via St. Louis I had expected to see Drs. Todd and Ransford in their offices, but a much delayed train prevented. However I had opportunity to see Frisco officials in the interest of our Western Methodist Assembly, and they gladdened my heart with assurance of fullest cooperation. It is through their backing of my invitation that we secured the next meeting of the S. M. Press Association at Mt. Sequoyah. With such a princely gentleman and fine business man as Mr. J. N. Cornatzer at the head of the passenger department it is not strange that that railroad is popular. He and other officials are profoundly interested in the success of our Assembly.

I had just time to stop one day in Columbus, O., where the annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America was being held, and heard the report on "Evangelism," by Dr. C. L. Goodell, the wonderful evangelistic preacher of the Methodist Episcopal Church, and brief addresses by others. Drs. Pinson and Tillett represented our Church, and Dr. Tillett spoke in glowing terms of the great evangelistic meeting held recently in Nashville by our own Bishop Mouzon who did the preaching. Rev. W. W. Alexander, representing "Race Relations," and Dr. E. O. Watson, Secretary of the Committee, were also there. They are our own men, and stand high on account of their valued services.

It was my privilege to meet with the Editorial Council of the Religious Press at luncheon and business session at the Hotel Deshler, although I came near missing on account of a change in place. I had met some of these editors at Cleveland and Atlantic City, and enjoyed renewal of fellowship and opportunity to hear discussions on subjects concerning religious papers.

Traveling all night, I arrived at Harrisburg, Pa., before day break. As I had several hours before my train left, although it was quite early, I viewed this capital city. It is an old, substantial city of 75,000 population, beautifully situated on the extremely wide and shallow Susquehanna River. There are elegant modern residences, but many of the houses are old and built without lawns close to the streets. The Pennsylvania Railway station, caring for the traffic of that great system,

is not equal to our Missouri Pacific station in size, convenience, or appearance. The State Capitol is an immense building, almost as large as the Capitol at Washington, is located on an eminence and has one of the greatest approaches of any public building I have seen. The interior is artistic and ample in all its dimensions. The Supreme Court Room is a gem. Strange to say, the Supreme Court sits also at Philadelphia and Pittsburgh. There are seven justices and each is elected for twenty-one years. It is thus a very stable body and has a high reputation. While the Capitol itself is immense, it is not big enough, and provision is made for adding other buildings as needed. When completed they will form a noble group.

Going from Harrisburg to Washington, I passed through what is said to be one of the richest agricultural regions in the world. The land is fertile and gently undulating, and lends itself to diversified farming. The farms appear to have from 25 to 100 acres each, and on practically every one is a comfortable house, an immense barn, and big silos. Dairying and market-gardening prevail. Everywhere are evidences of thrift.

My visit to Washington has already been described. The Senate and House had been wrangling over organization, and neither was in session when I visited the Capitol. I had a pleasant chat with Hon. J. N. Tillman, our able Congressman from Northwest Arkansas. Our new representatives, Ragon and Reed, were out house-hunting in order to domicile their families, and I saw their secretaries, Brown and Sadler, fine young men from Little Rock and Rison, who are just becoming accustomed to their duties. Time was insufficient to see others. Our representatives are good men with almost impossible tasks, and yet we are seeking to impose additional burdens. It is supreme folly to try to settle all our problems at Washington. Some things can be better done by the States.

Washington is overcrowded. There is not room for the automobiles even on the wide streets. Pedestrians must dodge for their safety. The time will come when we shall have pedestrian ways above the reach of automobiles. I escaped with my life in Washington only to be run down later within a block of my own door. The American people are undoubtedly divided into two classes, the quick and the dead—the quick dodging the cars, the dead failing to dodge in time.

It may have been merely a coincidence but while our Press Association was in Washington, the Evening Star of that city issued a 70 page edition, and claimed that no paper in the United States ever before had a regular week day issue of more than 64 pages. The Press Association was fairly well reported, but did not occupy all the extra space.

I wanted to visit Richmond, but had to meet other engagements. By traveling two nights, I was able to stop a few hours each at Charlottesville, Va., and Winchester, Ky.

Having telegraphed our Arkansas boy, Rev. O. T. Gilmore, I was met at Charlottesville by our pastor, Rev. H. P. Myers and Bro. Gilmore, and given opportunity, just as darkness fell, to see the campus of the University of Virginia. Most of the older buildings were as I had seen them in 1889; but many modern buildings had sprung up, making a fine group. Planned by Thomas Jefferson, this great institution, the oldest State university, is keeping up with the progress of the age. Last year there were 1672 regular students, 2523 in the summer courses, and 434 in extension courses, total 4,629. Of these 15 were from Arkansas.

My interest in Charlottesville was principally in the work for students which Bro. Gilmore as student pastor is doing. Two years ago, while I was studying similar work at the University of Illinois, I became acquainted with Dr. Myers who was preparing to introduce that kind of work in connection with his church. He secured Rev. O. T. Gilmore, a Hendrix College and S. M. U. man, who has for nearly two years been student pastor. He has a large house near the University campus where he lives and in which several students room. It is fitted up as a Wesley Club House and is a social center for the 375 Methodist students. While Bro. Gilmore helps with Sunday School and Epworth League, he gives most of his time to pastoral work among the students. He is enjoying it and believes that great good is to come from that kind of service. The students have their own stewards and raise money among themselves for religious purposes. The Methodists under the leadership of Dr. Myers have begun to build a great church on a fine lot fronting the principal park, around which are grouped the other churches and Y. M. C. A., Postoffice, and Public Library. Our church will cost \$265,000 and the lot cost \$35,000. The plant will be very complete and will provide for all modern church activities, and especially for university students. Dr. Myers and Bro. Gilmore are doing a great work which will doubtless be followed by similar movements in other educational centers.

It was my privilege to meet Mrs. Gilmore and her mother and the little Gilmore who a few months before had arrived to gladden their home, and to take supper with Dr. and Mrs. Myers and their lively boys. Then I addressed the Epworth

League and preached to the night congregation. I am indebted to these friends for a pleasant and profitable evening. It goes without saying that Bro. Gilmore is succeeding and that he has not forgotten Arkansas.

The trip west of Charlottesville, through the mountains of Virginia and West Virginia, is one of the most picturesque in the East, and I would fain have made it by day, but time was lacking and I had seen the scenery four years ago; hence I hurried on by night, arriving in Winchester, Ky., at noon, and was met by President W. B. Campbell of Kentucky Wesleyan College. After a bountiful dinner in the President's home, I viewed the buildings and grounds and was given a ride into the country by my Central College friend, Dean J. L. Whiteside, and then supped in the hospitable home of Dr. and Mrs. W. E. Arnold who had once entertained me in Louisville when he was editor of the Central Methodist. As Prof. Whiteside and his brother, Rev. W. T. Whiteside, now presiding elder of Greenville (Texas) District, and I had been together at Central College and Prof. Whiteside had taught and married in Neosho, Mo., where I had spent two years, we had much to excite interest and inquiry. He has had a varied and profitable school experience and has been teaching Chemistry at Wesleyan for five years. Dr. Arnold is now secretary of Education for Kentucky Conference, and is succeeding admirably. That Conference pledged \$365,000 for Christian Education and has already paid \$136,000, most of which has gone to Kentucky Wesleyan. President Campbell, an alumnus of Wesleyan and graduate student of Vanderbilt, has been president of the College for nearly five years, during which period it has made marked progress, having abolished the Preparatory Department and enrolled over 200 genuine college students. The endowment has been increased to \$130,000, and a fine fireproof boys' dormitory, costing \$80,000, has been erected, and other valuable property acquired.

The College has an administration building of Classic style, a dormitory for girls and another for boys, a beautiful little library building, an old boys' dormitory (to be removed when another unit is added to the new dormitory), a small science hall (formerly the Preparatory School), a small gymnasium, a cottage for senior girls, and a president's home. All but the last two are located on a beautifully shaded and gently sloping campus of eight acres on the highest ground in Winchester, one of the most attractive and thriving cities of 10,000 population in eastern Kentucky, in the heart of Kentucky Conference and the "blue-grass" region. The altitude is over 1,000 feet, and the fact that most of the colleges of the State are within fifty miles indicates that its environment is physically inviting and intellectually stimulating. The country around is well developed agriculturally. The land is held at \$200 to \$300 an acre and is not for sale. Fine hard-surface roads radiate in all directions. The people have an air of prosperity and comfort.

Historically Kentucky Wesleyan College is connected with the first denominational college of Kentucky and the first Methodist institution in the West. However, it did not begin to function under its charter until 1866. It was established first at Millersburg and then moved to Winchester. While its funds have always been meager, it has through the heroic self-sacrifice of its presidents and faculty, contributed much to the leadership of Church and State. Five schools have been founded by its alumni and eight graduates have become college presidents, while the majority of the college-trained preachers of Kentucky and Louisville Conferences have been Wesleyan men. The present faculty includes sixteen highly trained and experienced men and women. The library building was the gift of Andrew Carnegie and is supported by an endowment of \$15,000. The College is the sole property of the Kentucky Conference, which purposes to raise ample funds for buildings and endowment. While this institution, like all our colleges, has had a hard struggle, it is now on a firm foundation and its prospects are bright. With President Campbell, young, vigorous, and optimistic, as the inspiring leader, and Dr. Arnold, wise, energetic, and faithful, as money-raiser, Kentucky Wesleyan looks with confidence to the future.

Spending another night on the train, I arrived in Nashville, met my engagement with the Sunday School representatives, and spent a day interviewing other Connectionals in behalf of our Western Assembly. All are interested and promise cooperation.

Passing from Nashville to Memphis I worked with the Assembly Program Committee, Drs. R. L. Russell and A. J. Weeks, and Supt. J. L. Bend, on the program for the coming season. After the preliminary work at Nashville it was not difficult to arrange a very attractive program.

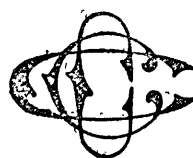
As the Conference of Evangelists was in session at the Hotel Chisca, I had opportunity to hear some of the discussions of these live-wires of our ministry and a practical and spiritual sermon by Dr. Forney Hutchinson of Oklahoma City, who always strengthens and uplifts me. In debate all of these evangelists want to speak at once.—A. C. M.



The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South
510-513 Security Building, St. Louis, Mo.



UNCLE SAM'S MAIL BAG BRINGS GOOD TIDINGS DAILY.

Saturday afternoon, Dec. 15, 1923.
My, but it has been a strenuous week!

The mail has been exceedingly heavy, and much of it has required answering. However, by constant application the faithful workers in the offices of the Board of Finance have been able to take care of everything demanding attention. And now with everything else cared for, it remains for me to write the copy for the Advocate page. I do not know how I could help the cause more this week than by giving my readers a peep into our mail box.

What Is the Most Beautiful Color?
—Answer: Pink. What is the most beautiful leaf? Answer: Pink leaf. What is the most agreeable report? Answer: Pink leaf report. Who is the most popular preacher with the offices of the Board of Finance? Answer: The preacher who has sent to the Board his pink leaf report.

It is pleasing to state that a splendid response is being made to the constant and insistent call for this report. During the week which closes today the record of receipts of this report is as follows: Monday, 41; Tuesday, 35; Wednesday, 57; Thursday, 62; Friday, 27; Saturday, 49; total for the week, 271. Fine! Come, boys, keep on saying it with pinks!

Nothing Can Stop These Good People.—I hold in my hand a letter from Rev. A. H. Andrew, our pastor at Cottondale, Ala. He states that the main church of his circuit burned two years ago without insurance, that the parsonage has lately had to be rebuilt, and that the circuit has a considerable debt staring it in the face. However, he reports that his people are very glad to do their best on the special effort for superannuate endowment, that they hope to be able to pay one fifth of the quota the first year, and that they are looking forward with the intention of paying the total quota before the end of five years. Bully for you, Brother Andrew! Such leadership is sure to win. The Board of Finance commends you heartily.

"Now just buckle in with a bit of a grin,

Then take off your coat and go to it;

Just start in to sing as you tackle the thing

That cannot be done, and you'll do it."

Good News from the Holston Conference.—Dr. J. S. French, pastor of Twelfth Street Church, Bristol, Tenn., sent in his pink leaf report

this week. The minimum quota of his charge is \$4,005. The report shows that the first Quarterly Conference voluntarily added \$5,995 to the minimum, thus agreeing to raise for superannuate endowment in five years a total of \$10,000.

"Somebody said that it couldn't be done;

But he with a chuckle replied
That 'maybe it couldn't,' but he would be one

Who wouldn't say so till he'd tried."
Dr. French, give me your hand, look me in the eye, and let me express the appreciation of the "forgotten man" for your splendid service in their behalf.

I Will Lift Up My Eyes unto the Hills.—What do I behold? I see first a letter from my good friend Rev. F. S. Pollitt, presiding elder of the Beckley District, Western Virginia Conference. His district has some hills in it—aye, mountains. He has many difficulties, and he wrote me about them. And just two days after receiving his letter came another letter in which was inclosed the pink leaf report from Beckley Station, Rev. W. H. Foglesong pastor. The minimum quota of this charge is \$2,640, but the first Quarterly Conference voluntarily added \$1,360 to the minimum, making the total amount \$4,000 to raise for superannuate endowment in five years. Brothers Pollitt and Foglesong, you make a good team. How happy your report makes us all! Keep up the good work throughout the district, and in a little while many of the difficulties will disappear. Choicest blessings be upon you for your good work!

One Whom We Delight to Honor.—Rev. A. E. Thomas, presiding elder of the Murphysboro District, Illinois Conference, is the first presiding elder to send a pink leaf report to the Board of Finance from every charge in his district. Not only has Brother Thomas succeeded in reporting his fifteen charges one hundred per cent, but in practically every one of them something has been added to the minimum quota. This district is in a difficult part of the Church, thus adding to the credit due this hard-working presiding elder. As a token for this one-hundred-per-cent response on the pink leaf report by his district the Board of Finance will send to Brother Thomas an 18x22 picture of the College of Bishops. We will also do the same for any other presiding elder who succeeds one hundred per cent in this matter.

To Keep You from Forgetting.—The Board of Finance has mailed a "forgotten man" calendar to every

pastor, bishop, and presiding elder in the Church. It is designed to keep you from forgetting your opportunity for service in the special effort for superannuate endowment. It was first intended to place your name on the calendar going to you, but this was found impracticable on account of the confusion in mailing so large a number. It is suggested that you have your name placed on your calendar. Doubtless many of you are situated in places where you can have this work done, and you will find that the cost of doing it is very small. The frame of the calendar is substantial enough to last throughout the five-year period of the special effort, and the cards bearing the dates for succeeding years will be furnished free by the Board as they are needed. What does the Board want in return for this useful article? Let me see—O yes, your pink leaf report!

Where There Is a Will to Do it a Way Can Be Found.—The pink leaf report has been received from Wyatt charge, Cape Girardeau District, St. Louis Conference. This is a mission charge. Rev. J. S. Newsom is the pastor, and Rev. A. C. Johnson is the presiding elder. The pink leaf report states that the charge has decided upon a plan of its own for raising its quota. The following sentence indicating the plan selected is quoted from the report: "Due to the limited financial strength of this Church at present, our quota for superannuate endowment will be taken care of with the proceeds of a cotton crop to be cultivated by the Church." This is what I call initiative. It is another proof that a way can be found to do what ought to be done. It reminds me of a story I heard about a small boy who in his Sunday School class became intensely interested in missions. He asked his father to give him some money to pay through the Sunday School for missions. His father was not enthusiastic on the subject, and as a joke he told the boy he would give him one potato. The lad thought seriously for a while and then said: "Pop, will you let me have the use of the potato for five years and all the ground I want on which to work it?" "Pop" was suspicious, but the boy had him in a corner, and he was compelled to give his consent. The boy cut the potato in small pieces and planted it. The second year he cut all the potatoes raised the first year in small pieces and planted them, and so on for the five years. At the end of the five years the boy sold his crop of potatoes and was able to turn over to his Sunday School a startling amount for missions.

I tell you the best angle by which to approach the special effort for superannuate endowment is the try-angle. If what you want to do cannot be done in one way, there is another way that will bring you to success. I like the man who never quits a hard job until he quits with a flag of victory in his hand.

"Somebody scoffed: 'O, you'll never do that,

At least no one ever has done it.'
But he took off his coat, and he took off hat,

And the first thing he knew he'd begun it.

With the lift of his chin and a bit of a grin,

If any doubt rose, he forbid it;
He started to sing as he tackled the thing

That couldn't be done, and he did it."

It Depends on the Point of View.—Shakespeare said: "On the great clock of time there is but one word—now." I say: "On the working cal-

CONTRIBUTIONS

PRESIDENT COOLIDGE APPROVES FATHER AND SON MOVEMENT

President Coolidge has written a letter connecting his approval of the "National Father and Son Movement," as a through-the-year program, with its uses in helping to improve world conditions.

Great advances in civilization in the past, the President points out, have come as a result of the awakening of the spiritual forces within the individual, as proposed on the "Father and Son" program.

In his endorsement of the movement, President Coolidge follows the policy of President Harding, who wrote a letter shortly before his death urging public cooperation in the "Father and Son" plans.

President Coolidge addressed his letter to the Chairman of the "National Father and Son" Committee of the Y. M. C. A., Walter W. Head, of Omaha, Neb., who is also president of the American Bankers Association. It is as follows:

"My dear Mr. Head:

"In view of the present conditions throughout the world, which might involve even our own country, now so contented and peaceful, it seems peculiarly appropriate that there should be launched in our home land a program that has as its chief objective the desire that fathers re-consecrate themselves to their paternal obligations, and that the attention of sons be directed to their obligations to their fathers, to their homes and to their country.

"The 'Father and Son Movement' is intended to lead sons to a greater appreciation of their fathers and of their homes, and to a higher respect for them. It is also intended to encourage them to accept in a larger way their responsibilities as citizens.

"With the process of recuperation now going on throughout the world, it is imperative that the basic principles on which America rests should be recognized by all our citizens. History points in no uncertain terms to the fact that great advances in civilization have come as the result of the awakening of the spiritual forces within the individual. No more appropriate way to accomplish this can be devised than that proposed on the plans of the 'National Father and Son Movement.'

Very truly yours,

"Calvin Coolidge."

OUR BISHOPS ON LAW ENFORCEMENT.

At the recent session of the College of Bishops of the Methodist Episcopal Church South, at San Antonio, Texas, the following statement, presented by the Chairman of the Commission on Temperance and Social Service, was adopted:

Admittedly Federal prohibition will stand. The Eighteenth Amendment prohibits the manufacture or sale of "intoxicating liquors for beverage purposes." The Supreme Court of the United States would therefore necessarily declare unconstitutional all amendments to the Volstead Act, proposing to legalize either manufacture or sale of "intoxicating" wine or beer. Traffic in intoxicants of any kind must be lawless. To satisfy appetite and covetousness, men violate law because hoping to escape punishment. Fear of prompt adequate punishment, while not abolishing, greatly diminishes lawlessness. Industrial, social, educational, moral and religious forces of the nation, led by its Christian citizenship effectively fought the legalized liquor traffic, securing national prohibition. The same great forces must unitedly fight with equal vigor and persistence the outlawed criminal traffic. Whatever is necessary to secure effective law enforcement must be done. Adequate appropriation should be made by State and Nation to provide sufficient men, paid salaries commensurate with such important danger-

endar of the special effort for superannuate endowment for the next few weeks there are but three words—pink leaf report."

The Ear Marks of a METHODIST

If a man is a Methodist, he must have the marks.
What are these characteristics?

1. He has the Discipline of the Church on his library shelf.
2. He has the Church Hymnal in his home.
3. He has Family Prayers in his home.
4. He Reads his Bible regularly.
5. He reads his Church Paper Each Week.
6. He Speaks to his Methodist Neighbors who are not reading the Church Paper, Requesting them to Subscribe.

ous work. Prosecution of offenders should be speedy; penalties by judges and juries should be adequate; prohibition violators however prominent should be branded as criminal; above all there must be continued educational emphasis in the press, in the pulpit, and in the school, upon the evils of alcoholism and the destructive effect of lawlessness upon the entire fabric of national life."

The prohibition amendment to the Constitution of the United States is the greatest legislative act ever passed by any nation in the history of the world for the social and moral betterment of the people. It was the culminating victory in the warfare with the Beverage Liquor Traffic; the traffic which inherently and always breeds insanity, poverty, vice and crime; the traffic which shamelessly violated the license law before the Prohibition amendment was adopted; the traffic which now that it has been branded is a dangerous, defiant, murderous outlaw.

Stimulated by the lying propaganda of this still active, though outlawed traffic, a selfish minority of the nation has exalted gratification of personal sensual appetite above the good of the industrial, social, and family life of all the people and now openly advocates nullification of the Eighteenth Amendment, and either condones or approves liquor law violations no matter how flagrant.

The issue which has been raised is vital to the future integrity of the national life. It must be met promptly and effectively by the united moral force of the country. The approaching national convention of the Anti-Saloon League of America to be held in Washington January 13-16th, 1924, should be such an outpouring of the leadership of our law-abiding citizenship as will show that a liquor loving lawless minority can neither overturn nor nullify the recorded will of the majority of the people as it has been expressed in the enactment of the most beneficent legislation in the history of the world. Let us make our plans to add our presence and voice to those gathered from all sections of the country to demand the effective enforcement of the prohibition law. The Church of God must face and meet her responsibility to the nation in this hour of lawless uproar and must declare that the nullifying minority shall not rule. Let us make sacrifices if necessary to attend this great convention.—James Cannon, Chairman Commission on Temperance and Social Service.

WHAT THE CENTENARY OWES THE MOUNTAIN SCHOOLS.

By J. W. Perry.

In the Centenary Survey, at the beginning of that Movement, twelve schools called Mountain Schools, or Mission Schools, besides Sue Bennett Memorial and Brevard, were included in the Askings for \$50,000 each. Up to this time a little more than three annual payments have been made, leaving a little less than two, or nearly \$20,000 still due to each one of these schools.

For the most part this money has been used to increase and improve the equipment of buildings of these schools. One has had a severe loss by fire and hard to rebuild. Others have needed to make enlargement. Others have needed equipment to enable them to do satisfactory work. All have projected their work with the expectation of receiving the full amount of \$50,000, as was natural. Some of them have been very greatly handicapped and very much embarrassed because of the tardy payments on Centenary pledges. The money is very sorely needed.

These schools are rendering a very distinct and great service to the Church. Last year there were in the twelve something more than seven hundred students who are preparing for the ministry or some other form of Life Service. A very large number of the ministers of the Church get their start toward equipment for their life work in one of these schools. In addition to that they are giving to many others, who make

leading workers in the Church in their communities, the only preparation they get and but for some such school, a preparation which they would be deprived of.

Surely no better investment can be made than an investment in these schools in view of the dividends which they are declaring for the Church.

"THE RADIANT PHILLIP CONE FLETCHER."

When I saw it announced that the book bearing the above title had been written, because of my love and admiration of the subject, I immediately ordered it. In doing so, I was not disappointed. It held me from the beginning. No novel I have ever read was more interesting.

Why write this book? I have in my library another book, "The World War and Wilson." In reading that book, I not only got the inspiration of that marvelous life of Mr. Wilson's, but I got an inside working of state that I hitherto had not received. Lord Macaulay said: "The history of every country is told in the lives of its great men." This is true of states, and, if possible, more so of the Church.

Here is a man who is a conspicuous success as a pastor of great churches. What is more needful than for other pastors to have the inspiration of such a life, and in a measure to have a first hand information of the workings of such a man, and for the church as a whole to know that we have such men and such individual congregations?

The author, the Hon. Silas Wesley Rogers, a prominent attorney in Little Rock, an official member of Dr. Fletcher's church, has done his work well. The first chapter deals with, "The Church." Such emphasis as he puts upon the church. How he magnifies her. I would like to repeat the whole chapter, but time and space forbid; but in showing how the church has a right above all other institutions to succeed, he very pithily says, "but you cannot build a great church out of the funeral pyre of a competitive church." The second chapter deals with the pastor. Here he again does a fine piece of work. He gives the pastor his rightful place in the galaxy of the great. He says, "You may run the church without a bishop. You may run the church without evangelists. You may run the church without presiding elders and you may run the church without a board of stewards, but you cannot run a church without a pastor. The moment you eliminate the pastor, you eliminate the church. Then, if the pastor is all this and more, why isn't he the outstanding man of the world? Why does he not as readily as those engaged in other work of the world find his way into "Who's Who?" Why do not the book-stores carry in stock biographies of great pastors in the same proportion as those engaged in other work?" I would like to continue to quote, but am again reminded. The author then moves easily and gracefully into the chief subject. He does it so well that he will not only help to immortalize the name of his great subject, but will likewise perpetuate his own, for surely he has brought the church and future generations under tribute to himself for the splendid piece of work done. The book has a mission, it will popularize the pastor and lend dignity and luster to the church. I trust it will have a broad circulation and a wide reading.—W. C. Watson.

THE FIRESIDE MELTING POT.

If there is to be increasingly a better feeling between the races, the basis for it must be laid on the education of the children of both races. Speaking particularly for the negro, the time has come when more caution should be used by parents and older people generally about loading up their children's minds with all the doubts, fears, suspicions, prejudices and dislikes of former generations. So, too, the habit of bringing home daily the bitter racial discussion in the presence of children who little understand, yet take in the dif-

ficulties so current, should be discontinued. The height of parental ambition should be that the negro child grow up healthy in body and mind both as concerns himself and his fellowman.

For the sake of the growth of the young negro's own life and the better relations that must obtain between the races in the future, great care should be taken that sound principles of good will, justice, helpfulness, brotherhood, be thoroughly inculcated in the plastic child life of our people. A self respecting race consciousness must never mean injustice and hate to anyone. Worth and service must be and will be crowned. Any other teaching is error and only needs the years to reveal it and its brood of sorrows. America's real melting pot is around the family fireside.—Indianapolis Freeman.

AMERICA: ALIEN OR AMERICAN. Congress Must Decide Re-Immigration Flood Gates.

By H. E. Woolever, Editor

The National Methodist Press.

The American representative government must face within the next few months four or five problems of major importance; the citizenry as affected by immigration, the minimum education of her future childhood, her attitude toward needy sister nations, and some would put in this class the extent to which her own people are to be taxed. From the viewpoint of the professional politicians and money barons, the last named may appear of first importance, but from the standpoint of the nation and the world's future, this is of the least significance. The other problems go deeper than the pocketbook, they involve the very character and permanence of the strongest nation on earth and of the most successful demonstration of the republic principle of government.

The Alienization of America.—Immigration is pressing to the fore and should have the immediate consideration of all American people. Congress must act upon this matter within the next six months as the present immigration regulations expire next June and the flood gates may be opened.

History has no parallel to the human flood which has poured into

America during the past 25 years. Our designated gates of entrance have not accommodated the rush and over our borders and across our coasts have flowed the flotsam and jetsam which no national regulations would have admitted. Vital spots in the land have been contaminated by the foul waters which no self-respecting course would accommodate. The Secretary of Labor has recently pointed out that in some countries the criminal classes are given the alternative by the courts of going to jail or getting a passport, and most of them get their passports for America. Thus America becomes the free range for many European criminals. However, the majority are not of this type.

For three-hundred years the old countries have been depopulating themselves in response to the call of greater economic opportunities in the New World. For two and a half centuries these people came to America principally from the north and west of Europe—the great Protestant and progressive section of the old world. They came almost exclusively from the races of the Nordic stock, mostly from England, Scotland, Ireland, Germany and the Scandinavian countries. About thirty years ago the tides swelled up from the South and East of Europe and commenced to subside in the North. During this period Southern Italy, Hungary, Poland, Russia and the Balkan States have sent large contingents to our shores. In 1914 there were 683,000 admissions to our land from Central and Southern Europe, and 222,000 from Northern and Western Europe. In the 25 years just preceding the world war the flood of immigration was from Central and South Europe until today we have in America 33,000,000 persons of foreign birth or with one or both parents of foreign birth, the majority of whom are of Italian and Slavic stock.

What Can Be Done.—There are many theories of what should be done at this juncture. Some would open the gates wide and let come all who would. Others would close the gates entirely, while another group would restrict the number and type of those admitted. There are many modifications. Some users of unskilled labor, loving their bank rolls more than their country, would glut

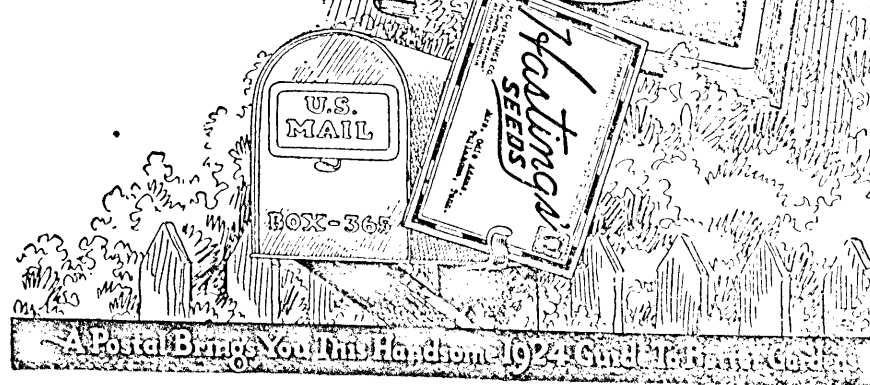
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the labor market; while organized labor world entirely exclude laborers to enhance the pay envelope.

Certain conditions must prevail as the facts of the situation will reveal. The admission of immigrants is identical with the admission of new members by marriage into the family. The wise parents are concerned as to the character and possibilities of the prospective son-in-law or daughter-in-law. The family tradition and happiness is largely at stake. Or, America might be likened unto a life-raft. Such a means of saving life is invaluable up to a certain point, but if overloaded it becomes no better than the sinking ship. To be of the greatest good to the greatest number, America must be able to maintain her ideals of government and her standards of life. Unrestricted immigration threatens these very things.

Who are we Americans? Where are we going and how are we to reach our goals? These are questions no alert American can pass over without consideration. In this condensed article which grows out of a study at the Capital of the Nation where centers the reactions of all the elements in America and her borders, we can consider only one attribute of the immigration problem. The racial characteristics of America will be our first consideration.

President Coolidge's Statement.—In a most succinct fashion, characteristic of him, President Coolidge in his first message to Congress, speaks on the immigration problem:

"American institutions rest solely on good citizenship. They were created by people who had a background of self-government. New arrivals should be limited to our capacity to absorb them into the ranks of good citizenship. America must be kept American. For this purpose, it is necessary to continue a policy of restricted immigration. It would be well to make such immigration of a selective nature with some inspection at the source, and based either on a prior census or upon the record of naturalization. Either method would insure the admission of those with the largest capacity and best intention of becoming citizens. I am convinced that our present economic and social conditions warrant a limitation of those to be admitted. We should find additional safety in a law requiring the immediate registration of all aliens. Those who do not want to be partakers of the American spirit ought not to settle in America."

Who Are We Americans?—The typical Americans are descendants of the Nordic stock which, by sheer moral courage and unceasing manual toil, crossed the Atlantic and, mastering a continent, established a nation upon the highest ideals of democracy. They came from Northwestern Europe, and were composed principally of English, Anglo-Saxon, Scotch-Irish and German. These people belonged to the same ethnological Northwestern European stock, having the same homogenous social background and capable of coalescing with little difficulty. In 1790, eighty-three per cent of the American people were of English origin.

Knights of Columbus Protest.—Recently, a leading American magazine stated that the population of the United States in 1789, when this nation began its life, was 80 per cent English in its origin, about 7 per cent Scotch-Irish, about 1 per cent Irish, and about 5 per cent German; and immediately the Roman Catholics ob-

jected. A protest was sent in by Edward F. McSweeney of Boston, the head of a committee appointed by the Knights of Columbus to re-write the history of the United States (or is their story of the United States). This committee, as evidenced by a pamphlet it sent out, would lead the people who know no better to believe the English stock was of little account in the making of America or in establishing its noble foundations. This is but another evidence of how this committee might be inclined to substitute prejudice for historic facts. Here is a sample of their statement: "The future of America is in the keeping of 80 per cent of the population, separate in blood and race, from the colonial group." "Englandmaking the colonies a dumping ground for her convicts and undesirables."

The facts as set forth in an exhaustive publication of the United States Census Bureau, "Century of Population Growth in the United States, 1790-1900," rather shatters Mr. McSweeney's implication. This volume shows the racial make-up of the original founders of this nation to be as follows:

In America in 1790.			
By Name	Number	%	
All nationalities	2,810,248	100.0	
English	2,345,844	83.5	
Scotch	188,589	6.7	
Irish	44,275	1.6	
Dutch	56,623	2.0	
French	13,384	0.5	
German	156,457	5.6	
Hebrew	1,243	(1)*	
All other	3,835	0.1	

* Less than one-tenth of one per cent. It was the combination of these elements which produced the American of 1790—the American who laid the foundations of the United States and has even since controlled its destinies. George Washington in his famous "Farewell Address" said to his fellow-citizens "With slight shades of difference you have the same religion, manners, habits and political principles."

Invasion from Southern and Eastern Europe.—For twenty years previous to 1917 labor contractors and steamship companies largely determined the character of our immigration. In 1914, only the capacity of the steamship limited the number who might come to the United States and 1,200,000 came. These more recent comers are to a very large extent of a type which has never shown a desire or the ability to adopt our American ideals and manner of life. Some facts show this:

There are nearly 7,000,000 foreign born in the United States who have never assumed the duties and responsibilities of American citizenship; 3,000,000 cannot make themselves understood in the English language and another 3,000,000 cannot read English.

The Foreignization of New York.—In New York City there are 2,000,000 foreign born, 2,000,000 of foreign born parents and 1,500,000 native born of native parents. In Chicago, 29.8 per cent of the city's population is foreign born; in Boston, 31.9 per cent; in Cleveland, 30.1 per cent. According to reports there are more Jews in New York City than in all the countries of Western Europe, South America, Canada and Palestine combined. They have come in very large numbers of late under the classifications of Russians, Poles and other Near East and Balkan countries. These people, the Slavs and those from Southern Italy we have not been able to Americanize to any considerable extent. They have certain definite non-American ideas and principles which they must cast off before they are as capable of adopting American ideals as the Northern European is, upon arrival. Many of them are either disinclined or incapable of becoming American during their residence here. A nation can stand a certain number of reasonable sized unassimilated groups, but too many of them means the overturning of the national ideals. These groups colonize, retain their own language, read their own papers, retain their old world customs and nurse their tra-

ditional ideas of government.

This condition is creating a general spirit of unrest and concern in America which is neither healthy nor constructive. There are symptoms of this very general fear of the loss of the early American ideal. The Ku Klux Klan, the growing strength of the Masonic Order, and other nationalistic and patriotic orders are evidence of this spirit of anxiety.

The President of the United States in his message to Congress voiced a universal sentiment of the descendants of these people who founded this nation:

AMERICA MUST BE KEPT AMERICAN.

CENTENARY CAMPAIGN REVIVES SONGDO DISTRICT.

By C. N. Weems, Presiding Elder.

During the last four years, 54 congregations have been either established or greatly revived by the Centenary Campaign, 43 are out-and-out new groups, of which number 16 are considered well established.

After the division, at the Annual Conference last year, of the Songdo District which had come to include more than one hundred and fifty groups, into the Songdo North and the Songdo Districts, there were left in the Songdo District 73 congregations, consisting of six churches in the city, organized into five Quarterly Conferences, and 67 country congregations.

We had at the time of Conference 2,049 baptized members and 4,949 total adherents. Of the baptized members about one-half are in the city, while the proportion of adherents is about 2-5 for the city. We have a net gain for the year of 217 members, with 677 new believers reported.

An analysis of the present state of growth of our country congregations shows that out of a total of 79 only 40 are organized groups, with over ten members. The development of the other half into strong groups numerically presents an interesting problem for the employment of a Preaching Band or some other plan of work. If the intensive work could be continued for another year or two and properly followed up, groups could be established in practically all of our large villages.

The most important and least cultivated field is the city itself. Out of a population of 43,000 we have adherents numbering 2,165, a baptized membership of 1,052, and an average Sunday attendance of 1,573. But we have not reached many of the leading people of Songdo. Two years ago after a great revival held by Kim Ik Doo at South Ward, the city was stirred, and seizing the opportunity we started three new congregations which have done well. Nam San has a membership of 70, a neat church building, and a parsonage; Tong Moon An has a membership of 107, with a Sunday attendance of over 200; it has a parsonage but no church building. Central congregation, at first the smallest of the three, by its own growth, and by the union with East Ward, has now a baptized membership of 148, and with the enlarged opportunity for institutional work afforded by the completion of the new building, bids fair within a few years, to be the strongest congregation in the city. The completion of the Central church will afford a commanding base from which to carry on a systematic and sustained evangelistic program for the city of Songdo.

The Korean preachers feel that our most promising field of activities in the city is with the children and the young people. There are over 1,000 children in the Sunday Schools of the six churches of the city. This work is made possible by the presence of a splendid corps of Sunday School teachers, largely recruited from the ranks of the young men and women who teach in our primary schools.

Twelve young men from this District are pursuing studies preparatory to the ministry. Four other men wish to enter the Theological School at the beginning of the fall term. Arrangements have been made at the Southern Methodist University,

Dallas, Texas, for the entrance of a young man who is a graduate of our Songdo School and of Theological Seminary, and on trial in this Conference.

Our kulpangs which, a few years ago, had from ten to twenty pupils now have from thirty to eighty and in some cases over one hundred. It is inspiring to contemplate the fact that a large per cent of these pupils are in Sunday Schools every Sunday afternoon, led by their day-school teachers. The interest of the Korean people in education is further shown by their contributions to the support of the kulpangs. It takes but a small Mission subsidy to run one of these schools. Three of them get no help at all. But we select the teachers for all. In one circuit where we have 360 pupils in five kulpangs, I estimated that the average cost per month per pupil is ten cents (twenty sen).

DROKE'S FINAL WORD TO CANNON.

Let it be remembered that Brother Cannon brought on this discussion. In fact, I did not know that this particular type of ordinance was in existence until I felt the force of its prodigious projectile.

In the Arkansas Methodist, Nov. 20, I said "I did not say, 'in effect' or in any other way, that Moses and Solomon believed in the substitutionary method of the atonement. Neither did I say that any preacher, much less a Methodist preacher, doubted the fundamental doctrines of orthodox Christianity." In the same paper, December 13, Brother Cannon made a satisfactory correction of his former error, as to the first denial. The expression, "plain language," means any plain language, sacred or profane. Brother Cannon has more than once referred to the understanding or interpretation of the old theologians as if the "old theologians" were unsound or untrustworthy, in reply to this, I wanted to say simply that the Modernists had no "corner" on intellectual ability.

His explanation of the second denial doesn't correct his former error, for his last sentence in his explanation indicates that I was talking about "laymen only." I do not see his motive for not quoting the sentence just as I wrote it, "Some modernists in the Christian Church." A modernist may be a lay member or a preacher. I fail to see any attempt to "humiliate Methodist people" in what I said.

I quote from the Methodist, Decem-

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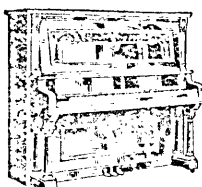
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ber 13, "How can a reasonable man reconcile St. Paul's words, 'Him (Jesus)—ye have taken and by wicked hands have crucified and slain,' with Bro. Droke's assertion that in so doing they did what God willed that they should do? Or that is was right for them to do it because God willed it, although it was a sin." This quotation contains two erroneous statements. 1. The words in the quotation, which are taken from the Bible, are not St. Paul's words.

2. I did not make the assertion, "That it was right for them to do it because God willed it, although it was a sin." I may be a fool, but that fact does not justify any one in misquoting what I say.

In No. 1. Brother Cannon will doubtless say that it was a mere slip of the pen, that he knew that these were the words of St. Peter. I readily grant this, for he certainly has a right to change his own erroneous statement.

In No 2. perhaps he may say that I made no such assertion in just so many words, but that my answers to his questions implied as much. Then I reply that my answers are erroneous, being made without a clear understanding of what was implied in his questions. Not being able to reason logically, I did not discover the joker in question 4. It was my first impulse to ignore his questions, but, as I have little patience with a moral coward I answered them with due consideration, and walked right into his trap, illustrating the proverb, "Fools rush in where angels fear to tread."

Before answering question 4, I should have changed it so as to read: "Then, do you believe that it was according to the Divine plan and will that Jesus should suffer and die, the just for the unjust?"

When I first noticed No. 1 it at once occurred to me that Brother Cannon did not intend to say that St. Paul was the author of those words, and I should not have used his "glaring mistake" against him, however damaging it might have been. If he had been equally fair and considerate he would have had the courtesy not to use those answers, unwittingly made, against me, but I am inclined to think that it was for this cause the questions were conceived, and the opportunity was too tempting to be passed up. Brother Cannon's mistake, and the trap set for me are a vivid illustration of Proverbs 26:27, "Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him." He had reason to know that he was making a statement contrary to my belief, for I said in the lines immediately preceding the two erroneous statements, "It seems clear that God so loved that He gave" implied His incarnation in Jesus Christ, through the suffering and death of whom the sinner should be freely pardoned. That man should of his own free will and accord crucify Jesus upon a Roman cross was not hidden from God. But God's foreknowledge in no wise influenced the freedom of man's will." In another place in the same paper, I said, after quoting Acts 2:23: "Here Peter says that the Jewish leaders did a wicked thing. But they did it willingly, even hilariously. It seems to me near blasphemy to think God in any manner influenced the Jews to commit this crime." With these statements and other of a similar import, before Brother Cannon, it is almost unthinkable that he should deliberately try to entangle me by some "catch questions." I can see one, and only one reason for his unbrotherly action, namely, he doubtless saw that up to that time he was disastrously routed, "chewed up," as one prominent Methodist preacher of Arkansas expressed it, and in his forlorn hope he resorted to the tactics which a pettifogger would employ in extreme cases only.

Brother Cannon has been unfair, and it seems to me disastrous throughout this controversy. In proof of this, I submit the following quotations from my papers: "If Brother Cannon will explain these Scriptures

and correct the false interpretations given by the greatest theologians of the last two centuries, I shall appreciate it." "Again, I ask, will someone be kind enough to teach me the meaning of the Scriptural quotations in my former article?"

"Why did Jesus himself mention his suffering and death so frequently?"

"If Brother Cannon can show by God's word that I am wrong, I shall sincerely thank him." I quoted from our Discipline, 1922, page 17, section 3, all of Article 1, except lines 2, 3, and 4, and then I said, "One God, three persons. I am wondering whether Brother Cannon sees any 'glaring contradictions here.'"

To each and every one of these requests, petitions, and suggestions, Brother Cannon answered never a word. And I am convinced that he failed to respond because he was unwilling to divulge his own unorthodox opinions. Jesus said to his disciples, "Go, teach." But perhaps He had no reference to Methodist preachers, for certainly Brother Cannon failed to make use of a splendid opportunity to teach. Perhaps Jesus meant laymen only, in that even, He included me. All right. Now suppose one of my students, after a laborious effort, submits a neatly written notebook. And suppose, that after examining the contents of the book, I return it with certain criticisms. "You are wrong here," "This is not a correct method." "Oh, this stuff was considered sound a hundred years ago, but it is entirely out of date now." The next day the student comes to me, and respectfully asks, "What is wrong here?" "What other method should be used in this problem?" "What is considered 'sound' in doctrine at the present time?" In reply to his earnest requests, suppose I do not give him the least assistance, and that the same thing happens the next week, and the week after the next. What would that student say about me? I shall not hazard a guess, for in all probability his words would "not be lawful to utter" in the **Arkansas Methodist**.

Let me quote another statement made in the **Methodist**, December 13. "Oh, no, it is not the Scripture quotations that contradict my statements, but Bro. Droke's interpretations of them." I beg to submit my reason for believing that this quotation is false. Here are the quotations:

Cannon: It was not necessary that Christ be crucified in order that men might be redeemed and saved.

Jesus: The Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.

Cannon: God did not will it.

Peter: Him (Jesus), being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

Cannon: He could not help himself.

Jesus: I have power to lay it (my life) down, and I have power to take it up.

Cannon: He did not permit it (His crucifixion.)

Jesus: Thinkest thou that I cannot now pray to my Father and He shall presently give me more than twelve legions of angels?"

Cannon: He did not permit it.

Jesus: No man taketh it (my life) from me, but I lay it down of myself.

I think these are contradictory statements, but there is absolutely no interpretation either by myself or by any other like John Wesley, Dr. Ralston, and Matthew Henry.

There is no interpretation here, except in the eccentric imagination of Brother Cannon. He even admits that the language he used is not found in the Bible, but he declares, "But He certainly could not. This is as true as if Matthew, Mark, Luke, and John had declared it." If the discussion concerned the best grade of turnip seed, such needlessness might be pressed over in silence. But in a discussion about one of the most

Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON, 302 E. Sixth Street, Little Rock, Ark.
SUPERINTENDENTS OF PUBLICITY

North Arkansas Conference... Mrs. John W. Bell, Greenwood, Ark.
L. R. Conference... Miss Fay McKee, 924 Olive St., Pine Bluff
Communications should reach us Friday for publication next week.

PRAYER FOR THE EXTENSION OF THE KINGDOM.

"Almighty God, our Father in heaven, who hast so greatly loved the world that thou hast given thine only begotten Son, the Redeemer, communicate thy love to the hearts of all believers and revive thy Church to preach the Gospel to every creature" From "Thy Kingdom Come."

Have you paid your Centenary Pledge? If not, do so now and hasten the day when the Gospel may be preached to every creature. Pay your Pledge now and help save our Methodism from failure in completing the great Centenary program. Pay your own Pledge now and help others to see their duty in this matter between themselves and God.—V. C. P.

APPRECIATION.

Sending thanks for a copy of the History of Little Rock First Methodist Church, Mrs. W. Y. Foster, of Hope, writes: "I have enjoyed reading it more than words can express. It carried me back to my childhood and the days of my young womanhood when so many of these old preachers were often guests in my Father's home. I consider you have made a great success of this history and it will be enjoyed and appreciated by the whole Arkansas Church."

Doubtless, there are many elderly and aged people in Arkansas and elsewhere who would prize a copy of this little book.

It costs only fifty cents and is on sale at the secretary's office of First Methodist Church, 8th and Center streets, Little Rock.

INFORM THE PASTORS.

In the District Set-Up Meetings of the Centenary Commission the Woman's Missionary Auxiliaries pledged co-operation with the pastors in their all-day missionary meeting—also, in the observance of the week of prayer, beginning Jan. 13, also to be held in every church in the M. E. Church, South. Teams of workers are to be sent to the churches which have no missionary auxiliaries and the assignment of one or more of these was made to auxiliaries. The plan is being well started, and it is hoped that no auxiliaries in the L. R. and N. Ark. Conferences have failed to notify the pastors of their "assignments," and of their readiness to send Teams to important doctrines of Christianity, such language is simply astounding.

Another erroneous statement is, "I raised the question as to whether Bro. Droke's theory of the Atonement was correct." Bro. Droke is not the author of any theory of the Atonement. He simply called attention to the theory of the "old theologians," giving the names of a few prominent advocates of the substitutionary method, and saying that I believed that this was the true method. If I had claimed that this method was mine, Brother Cannon would have killed himself with laughter weeks ago. He must have known that his statement was wide of the mark.

But what is the use? I expressed a desire to discontinue this discussion in my paper immediately preceding this. But now, Farewell, Bro. Cannon, with your bloodless, powerless and therefore worthless redemption.

"And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

"Dear dying Lamb, thy precious blood Shall never lose its power,
Till all the ransomed Church of God Be saved, to sin no more."
I have done.—Geo. W. Droke.

assist them.

Let us bear in mind that the twofold object of these meetings is to put Missions on the hearts of our people and bestir them to greater activity in this work for our Lord.

We are to tell them of the blessed achievements wrought through our great Centenary and to show them the necessity for all Pledges to be paid now. Above all things we are to be in the spirit of prayer. We are to do our part with loving zeal and great faith in God.—V. C. P.

SOME DOINGS OF THE CENTENARY.

Before the Centenary we had seven Foreign Mission Fields—China, Japan, Korea, Africa, Cuba, Mexico and Brazil.

Today we have twelve, the Centenary having added Belgium, Poland, Czechoslovakia, Siberia and Manchuria.

On the Pacific coast our membership was steadily decreasing before the Centenary but is now increasing each year. In four years the net gain has been 6,000—more than one-fifth as many as had been won in seventy years previously.

In Arizona the number of pastoral charges has nearly trebled and the membership has been multiplied by four. In Montana our membership has doubled.

The Centenary has sent nearly 300 new missionaries to Foreign fields in four years. This has almost doubled the force at work.

The Centenary has already disbursed \$15,730,621 in cash to our missionary causes at home and abroad. Half of this money is spent in the United States. More than 99 per cent of it actually reaches the field, less than 10 per cent being spent in administration.

In Czechoslovakia a Centenary revival is sweeping the land. We entered three years ago, and already we have 3 Districts, 45 Churches and 10,000 members. One of the largest

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Louisville, Nebraska.—"I was married twelve years before my boy was born. I had a lot of female troubles and had been treated by a physician for them but they continued much the same. Then I read your advertisement in the newspapers and thought I would give Lydia E. Pinkham's Vegetable Compound a good trial, for if it had helped others, why not me? I have taken 36 bottles of the medicine and am never without it in the house. My baby boy is three years old now and I sure am happy since I got relief from my troubles. When any one has troubles like mine, or any ways like mine, I am always glad to recommend the Vegetable Compound so that they will get the right kind of medicine."—Mrs. JOE NOVAK, Box 662, Louisville, Neb.

In a recent country-wide canvass of purchasers of Lydia E. Pinkham's Vegetable Compound, 98 out of every 100 report they were benefited by its use. For sale by druggists everywhere.

Southern Methodist congregations in the world is in Prague.

CENTENARY ALL DAY MISSIONARY MEETING.

Program

For the consideration of Christian world problems and the efforts of the Church for their solution.

Morning Service

Bible Lesson and Prayer by the Pastor.

Address—"The Achievements of the Centenary."

Prayer—Thanksgiving for what has been accomplished.

Address—Confession of our failure to meet our full obligation.

Special Music.

Address—"The Vision of a Completed Task."

Prayer—Intercession that we may measure up to our responsibility.

Afternoon Service.

Devotional Service.

Address—"The Real Issue."

1. What can the laymen do?
2. What can the women do?
3. What can the Sunday School do?
4. What can the Epworth League do?
5. What can I do?

Special Music.

Address—"The Obligation of the Great Commission."

Evening Service

Dramatic Entertainment.

A Centenary Demonstration presented by the women and young people.

OUR ALL-DAY MEETING AT ALEXANDER.

(By Mrs. W. H. Pemberton)

Soon after the auxiliary of Little Rock First Methodist Church notified Rev. A. W. Hamilton, in charge of Bryant circuit, that several of his churches had been assigned them for co-operating with him in the plans of the Centenary Commission, he began to make the necessary arrangements. He announced his dates, and our "Team" was ready for the first meeting which was held at Alexander the fourth Sunday in December.

With Mr. John Page at the wheel, we enjoyed the "spin" in his Franklin along the pike skirted with cozy and attractive homes in the edge of the forests. Picturesque hills now and always, ornamented with lovely pines and beautiful rocks greatly charmed us.

Approaching the Methodist Church at Alexander we heard the congregation singing an inspiring hymn, and we were welcomed at the door by the pastor-host.

It was good to see the large choir and to join them in singing spirited and familiar hymns.

Following the prayer by Mrs. Page, Brother Hamilton gave us a helpful and forceful sermon in which he stressed the necessity for high aims and for worthy goals to be reached.

Briefly reviewing various religions that have been tried by men seeking satisfaction for their souls, he showed that only one, and that is Christianity, has been found sufficient to give peace to troubled hearts and to save the souls of men. Bro. Hamilton urged the claims of the Centenary which has already done a wonderful work and will go forward when all pledges are paid.

In the afternoon the hymn was followed by short talks: "Achievements of the Centenary," by Mrs. Pemberton, and "The Tragedy of the Unpaid Pledge" by Mrs. Blakeney. Mrs. Page closed the program with a beautiful talk on "Bible Study," addressed especially to the children.

The congregations were not large, but they listened attentively to the Messages of the day. These loyal good people are starting afresh on the Centenary and fine results may be expected from their labors. They will help much to bring Bryant circuit nearer to the top.

That good day at Alexander encourages us to go forward in God's name.

At noontime we received cordiality and hospitality from the congregation, several of whom invited us out

to dinner.

Mr. and Mrs. Page and Mrs. Blakeney dined and spent a social hour with Mr. and Mrs. Ray and Brother Hamilton and I was entertained in the home of Mr. and Mrs. T. N. Holland.

I was pleased on learning that Mr. Holland is a native of North Carolina and, like myself enjoys pilgrimages "back home in the old North State."

I learned that Mrs. Holland, a busy mother with four children, the family sewing and house-keeping all the year is the Superintendent of the Methodist Sunday School at Alexander.

Hats off to Mrs. Holland! I doubt if North Carolina and Arkansas together could furnish a woman who surpasses her in Christian activities. The regeneration of this world must come through such devotion and steadfastness as hers in the home and the church. May the Christian mothers of today come to a full realization of this.

NORTH ARK. CONFERENCE.

The last of the three group meetings held in the Conway District was at Atkins Thursday Dec. 13th, Mrs. Byron Harwell District Sec. presiding and Mrs. C. L. Gardner, of Russellville, acting as secretary.

Atkins' new pastor conducted the devotional service.

Two Auxiliaries besides Atkins were represented, Nos. 1 and 2 of Russellville being there with good representations.

Our work in the Conference was presented by Mrs. Simmons of Conway, and that of the district by Mrs. Byron Harwell.

In the afternoon, The Russellville Auxiliary put on a playlet presenting Christian Stewardship, "Aunt Tillie Learns to Tithe."

Other interesting features of the program were reports of the Supt. of Junior and Young People societies from the Russellville Auxiliary No. 1.

Mrs. Frank Griffin, Mrs. J. A. Bayliss then gave report of what they had done the past year, Mrs. S. J. Rye also told of the Auxiliary No. 1 in Russellville.

The Atkins Ladies served a most delicious Luncheon in the church at the noon hour.—Mrs. C. L. Gardner.

OUR NEW MISSIONARIES IN HARBIN, MANCHURIA, CHINA.

Miss Lillian Wahl and Miss Constance Rumbough are now at work in Harbin and they write of interesting experiences. They are studying foreign language and teaching English while learning much of the strange customs of those people.

Miss Rumbough writes of a wedding in our church on Sunday night after the services, the first of all Methodist weddings in the city of Harbin. The groom was one of our ministers-in-training. They knew nothing of any wedding ceremony except the Catholic, so it took hours of practice and interpretation. Lillian and I had charge of the decorations. We made a white crepe paper bell, which though very curiously and wonderously constructed looked very pretty hung over the pulpit-arch of the little church room, with crepe paper streamers looped away on each side. The bride was a little bobbed haired girl, but looked beautiful in her white dress and veil, an absolute necessity in all Russian weddings. That same evening, before the wedding, six new members were taken into the church—three men and three women. The place was filled to its utmost capacity so that not another one could squeeze in the door, and many were turned away. Some one said fifteen hundred tried to get in.

We have made several pastoral calls with Mr. Erwin. In each place we were there only a few minutes before tea and cakes were served. It is the customary and polite thing to do to serve something to eat to every visitor.

We have not found it colder here than we have been used to so far, but every one tells us in a chill-inspiring voice that it is going to be. There is a beautiful five inch snow

Sunday School Department

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REV. H. E. WHEELER North Arkansas Conference Superintendent,
406 Exchange National Bank Building, Little Rock, Ark.
REV. D. H. COLQUETTE Superintendent of Supplies,
714 1-2 Main St., Little Rock, Arkansas.

NOTES FROM THE LITTLE ROCK CONFERENCE.

By Clem Baker.

DISTRICT ORGANIZATION MEETINGS.

Last week was a busy week for the Conference Superintendent. He attended and took part in four District Sunday School organization meetings. The first was held for the Monticello District at Dermott. Presiding Elder Parker was there with a full force of his district workers. A forward looking program with high goals for each point on the District program was adopted. This District will have another great year. The second was held at First Church, Pine Bluff, for the Pine Bluff District. Presiding Elder McKay had out all his District officers and group leaders and from the program adopted it looks like this District will set the pace for others in Sunday School work in 1924. Our third meeting was held for the Camden District at Camden. Presiding Elder Harrell is happy in his new District. All the officers and group leaders are enthusiastic and their goals adopted for the new year go beyond those of last year. And the Camden District put on a great program in 1923 under the leadership of Presiding Elder Bob Cannon. Our fourth meeting for the week was held in Little Rock. We have a great set of officers and group leaders in the Little Rock District led by Presiding Elder Steel and the goals adopted for 1924 are worthy of this great group of leaders. Next week we finish up our organization for the new year with meetings at Texarkana, Hope, and Malvern. So far there has not been a single pessimistic note nor a single backward step suggested. Looks mighty like we are in for our best year.

SUNDAY SCHOOL YEAR BOOK TO BE PUBLISHED FOR THE LITTLE ROCK CONFERENCE.

It has been definitely decided to publish a Year Book for the Little Rock Conference Sunday School Board this year. The book will show the results of the Round-Up Campaign last October, the standing of each School on the Program of Work, the Progressive, Advanced and Standard Schools, the Certificates awarded Little Rock Conference preachers last conference, the name and address of all our Key Women, the Sunday School Day offerings by schools for 1923, the Program and Goals for each District for 1924, the new Sunday School superintendents with their addresses, and many other interesting facts. The book will come out about the middle of February and will be printed by the "Epworth League Press" of England, Ark.

on the ground now and they tell us that it will be here the rest of the winter. The heat is turned on in our apartment during the night and off during a part of the day. A plan just as sensible as ours, for the windows are not supposed to be opened at all. However, we are going to see the landlord tomorrow and ask him to reverse his order. The windows are tightly sealed, and doubled, and padded at the bottom between the two with cotton and sawdust. We can open the fordushka, however, the little door in the windows.

I don't know much yet about the inner thoughts of the Russian people, nor of their religious needs, but many have expressed to me their intense hatred of Bolshevism, and their great desire to go to America. About half of those in my classes are studying English because they want to go to America.

N. ARK. CONF. ANNUAL MEETING.

Mrs. Jno. W. Bell, Supt. Publicity, writes: "Our annual meeting is to be held Feb. 12-15 at Helena. Each District Secretary is urged to call for a good attendance from her District. A good program is under way and we hope to have the best meeting we have ever held."

dress of all our Key Women, the Sunday School Day offerings by schools for 1923, the Program and Goals for each District for 1924, the new Sunday School superintendents with their addresses, and many other interesting facts. The book will come out about the middle of February and will be printed by the "Epworth League Press" of England, Ark.

THE FOWLERS BACK ON THE JOB.

After a Christmas vacation spent with relatives in Kentucky and Ohio Mr. and Mrs. F. T. Fowler are now back on the job and started out on a two months' itinerary on the 7th of this month. We congratulate the schools that are to be visited by these two fine workers during this campaign.

DEATH OF MRS. GEORGE RULE.

Our sympathies are extended this week to Superintendent Geo. Rule of Lonoke upon the loss of his good wife. Mrs. Rule died at Lonoke, Saturday night, December 29. We bespeak for all the members of the bereaved family the loving prayers of all the members of the great Sunday School family of the Little Rock Conference.

DATE SET FOR LITTLE ROCK TRAINING SCHOOL FOR LEADERS.

The sixth session of the Little Rock Standard Training School for Leaders will be held in Little Rock the week of March 24-29 this year. The school has been set for a week later than usual in order not to conflict with the Superannuate Endowment Campaign. A splendid faculty is already being lined up. All the Districts are planning to send their District officers to this school. Morning sessions similar to those held last year are being arranged and everything looks to the best session we have ever had.

LET US NOT FORGET GOOD LITERATURE SUNDAY.

We trust that all our Sunday School people are keeping in mind that January 27 has been set aside by our

MRS. E. E. HUGHES.



How to Gain Strength

Little Rock, Ark.—"My parents used and recommended Dr. Pierce's Golden Medical Discovery for years and years and now I am doing the same, not simply because they did, but because I know it to be the best tonic on the market. It never fails to build up the physical constitution. At one time in particular I was very frail after a bad spell of the flu, and the Medical Discovery built me up in health and strength right away." —Mrs. E. E. Hughes, 1018 North St. Get the "Discovery" in tablets or liquid and you'll be surprised at the way you'll pick up.

Write Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for free confidential medical advice.

Church as "Good Literature Sunday." Let's make this a big occasion for boosting good literature in general and the Arkansas Methodist in particular. We could not possibly do our Conference Sunday School work without the Methodist and we trust that all our Sunday School superintendents will show their appreciation by working for the increased circulation of this paper.

THREE THOUSAND DOLLARS FOR THE ORPHANAGE AND STILL GOING.

Dr. Thomas reports that up to the end of last week he had received more than \$3,000 in cash from our Methodist Sunday Schools in Arkansas for our Methodist Orphanage and that the Christmas offerings were still coming in. Now that is fine. Let's not forget our goal is \$4,000. It is not too late for your school to have a part in this. Remember the offering this year is a memorial to Col. George Thornburgh.

OUR HONOR SCHOOLS.

We congratulate the following Schools which have been recently awarded Honor Seals by the General Sunday School Board in Nashville, Tenn. Incidentally this is the largest number to be so honored in any Conference in the Church. Here they are:

Progressive Schools.—Gum Springs, Park Avenue, Sardis, Ebenezer (on the Traskwood Circuit.), Taylor, Hampton, Junction City, Strong, Rhodes Chapel, Stony Point, Thornton, Crossett, McGee, Montrose, First Church (Little Rock), Mabelvale, Humphrey, Sunshine, Rison, Sherrill, Tucker, Good Faith, Amity, Blevins, Columbus, Antoine, Emmet, Gurdon, Glenwood, Murfreesboro, Mineral Springs, Mt. Ida, Washington, Highland, Horatio, First Church (Texarkana), Wilmar, Carr Memorial.

Advanced Schools. — Sparkman, Lake Village, Primrose, Grady.

Standard Schools. — Swan Lake, Orchard View, Magnolia.

IMPORTANT ANNOUNCEMENT ABOUT MISSIONARY SPECIALS IN LITTLE ROCK CONFERENCE SUNDAY SCHOOLS.

Within the next two or three months all the Sunday Schools of the Little Rock Conference will have come to the end of their five year pledge for the Centenary. A goodly number of our schools have already paid and many others will have paid their pledges in full by the end of this period. But the larger number of our schools are still behind with their Centenary payments. We pledged about \$90,000. We have paid about \$54,000, and we still owe about \$36,000. At a recent meeting of the Centenary Commission the Sunday Schools for our Conference were given

en three more years in which to pay this pledge. If we pay as much per year for the next three years as we have paid the last five years we will pay out in full, and I believe we will. Every Sunday School should, by all means, direct its Missionary offering to some "Special." A great many Schools in our Conference have specials and if they are satisfied with the Special they now have and are in touch with it, they should continue this particular special even though they have paid the Centenary pledge in full. A great many Schools have never taken a Special or have lost sight of the one they took. For the sake of all such Schools the General Board of Missions has recently granted to the Little Rock Conference some very attractive Specials which we give below.

Mission Specials Offered Little Rock Conference Sunday Schools.

1. New Missions in Manchuria\$3,333.33
2. Granbery College in Brazil 1,333.33
3. Work in Poland 3,333.33
4. Sloan-Hendrix Academy, Imboden, Ark. 1,666.66
5. Ark-Haygood College, Pine Bluff 1,666.66
6. The Fowler Home Mission 2,500.00

It is earnestly urged that all Schools in the Little Rock Conference desiring a Special shall subscribe to one of the above items. A School can take any amount of any of these Specials in any amount from \$25 up per year and can pay same in monthly installments. If you are interested write Rev. Clem Baker, 406 Exchange Bank Building, Little Rock, Ark., and he will be glad to give complete information. Let it be clearly understood that every cent a School pays on the above specials will be credited on its Centenary pledge for the next three years or until the pledge is paid in full.

A Word About The "Fowler Special"

The General Sunday School Board and the General Board of Missions have approved the plan of the Little Rock Conference in employing Mr. F. T. Fowler to work on full time in the Rural Sunday Schools of the Little Rock Conference. They have also approved our plan of financing Mr. Fowler's work by making it a "Mission" and giving the Sunday Schools of our Conference the privilege of directing their monthly missionary offerings to this Special with the same authority as to any Special. The following schools have already subscribed to the "Fowler Mission":

- England\$150 per year
Bauxite 60 per year
First Ch., L. R. 100 per year
Magnolia 150 per year

Since we have only \$2,500 allowed for this we suggest that those Schools desiring a share in our own Home Special should write at once about it.

Epworth League Department

LESLIE HELVEY.....Treasurer Little Rock Conference
1612 West 8th Ave., Pine Bluff
HOWARD JOHNSTON.....Treasurer North Arkansas Conference,
Conway
HOMER TATUM.....Editor Little Rock Conference,
4216 West 12th, Little Rock
IDA WHITE.....Editor North Arkansas Conference,
Russellville

TABERNACLE CHURCH JUNIOR LEAGUE.

The Junior Epworth League of the Tabernacle Church, North Little Rock, was organized Sept. 2, 1923, with 16 members and is progressing splendidly under the leadership of Mrs. Eaglebarger, our pastor's wife. The membership has increased until we now have 40 enrolled and the League is duly chartered. Our League is the liveliest part of the church work in our community and all our members seem willing to take part in the work put before them. We have successfully planned and rendered two programs and are now planning a camp supper when the weather is suitable. Fifteen of our members have already tried the experience of leader of the devotional exercises and have been successful. Eight of our members have joined the church. The only thing that has been neglected by some of our members is the payment of our dues, but we believe that in a few more months we will catch up and have them paid to date and thenceforth will keep them paid monthly as we agreed to do during the assembly.

A sad feature of our League is that our membership is mostly made up of girls, though we appreciate the great work the girls are doing. But there are a number of boys that we feel should be in the work of the Lord and the League furnishes such a splendid opportunity for them. We are planning and praying that some day we may have an adequate church building to supply our pressing needs for carrying forward the Lord's work.—Emily Williams.

VILONIA LEAGUE.

The Epworth League of Vilonia gathered at the church at 9:45 p. m. to watch the old year out and welcome the New Year in. An interesting program under the direction of Mr. Moores, our president, was rendered. Resolutions for the new year were made by the Leaguers and a good spiritual time was enjoyed.

Vilonia can boast of one of the best Leagues in Conway District. Our president and other officers are ever faithful in their efforts to up-build and uplift the League. A more loyal band of young people cannot be found anywhere than the Leaguers of Vilonia.—Hubert H. Hunt, Jr., Cor. Sec.

JUNIOR AND INTERMEDIATE LEAGUE WEEK.

The week of February 3-10 has been set aside as Junior and Intermediate League Week. This is one of the greatest weeks in our League Calendar, a time when in churches where there are several chapters these will draw closer together and when in churches where only one League exists a desire for others may be instilled in the hearts of the members of the congregation.

The Junior and Intermediate Superintendents are to a large extent dependent upon the Councils of the Senior Leagues for their co-operation. The plan includes a union meeting on Sunday evening, February 3, a special program given by the Juniors and Intermediates for the Board of Stewards, a Valentine banquet given by the Seniors, open meetings of Junior and Intermediate Leagues. The week may be one brimming over with gladness and permeated by a spirit of prayer. Suggestions are given in greater detail than in any previous year in the Junior and the Intermediate Epworthians, and more briefly in the Epworth Era for February. The Central Office will be delighted to help you in making plans.

We are eager to hear from you about them.—Ida Mallary Cobb, Junior League Secretary.

NEW HOPE CHAPTER ON HONOR ROLL.

New Hope chapter has paid all of its mission pledge and thus its name has been placed on the Conference Honor Roll which will be displayed at the next Assembly at Henderson-Brown College.

The name of the president also will be placed on this Roll. In the next issue of the Methodist the presidents of the members on this Roll will appear. Presidents, will your name be there?

The following is the list:

1. Good Faith.
2. Emmett.
3. Stamps.
4. Mt. Tabor.
5. Doyle.
6. New Hope.

Who will be next?

HELPFUL SUGGESTIONS NO. 4.

Recalling Absent Friends.

A certain Epworth League practices a beautiful custom that is worthy of wide imitation. At seven o'clock every Sunday evening the regular order of service is stopped and all members bow together on their knees in silent prayer for the absent members, sometimes remembering a particular one that is in special need.

The Skin's Best Friend
Vanishes pimples, heals sores and eczema, stops rash, makes the skin soft, smooth and spotless.

TETTERINE

Get at your druggist's or from the SHUPTRINE CO., SAVANNAH, GA.

DEEP-SEATED FRECKLES

Feed attention NOW or may remain all winter. Use the old and time-tried guaranteed treatment that has given satisfaction to millions of women for over 15 years, and rid yourself of these homely spots. Ask for

Othine--Double Strength

At all Druggists and Department Stores
OTHINE LABORATORIES, BUFFALO, N. Y.

MY FARM IS FOR SALE

A REAL BARGAIN OPPORTUNITY FOR THE RIGHT MAN!

—Located just one mile north of Hendrix my 460 acre farm will prove a big "buy." Five thousand dollars in good house, barns and out-houses, land of all description: 160 acres black Cadron bottom to about 75 acres wooded hill land, too rough to till—hill land, branch bottom, all sorts. Excellent educational advantages—a FAMILY opportunity. Worth today about \$20,000. I will take \$15,000 net. If interested

ADDRESS A. A. J.

c-o METHODIST

"My babies had colic Mrs. Winslow's Syrup it cured him"

Dear Sir:
I have used Mrs. Winslow's Syrup for many years for my three babies and it has proved successful. One of my babies had colic and I gave him Mrs. Winslow's Syrup. It certainly was fine, for it cured him.
Yours truly,
(Name on request)

Marshall, Mo.

Diarrhoea, colic, flatulency and constipation are quickly overcome by this safe, pleasant, efficient remedy. Guaranteed non-narcotic, non-alcoholic. Formula on every label.

MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
At All Druggists. Write for free booklet of letters from mothers.
ANGLO-AMERICAN DRUG CO., 215-217 Fulton St., New York
General Selling Agents: Harold F. Ritchie & Co., Inc., New York, Toronto, London, Sydney

It serves to recall the absence and value of those who are away. It reminds different ones that their friends are not there, and leads later to a question and a pressing invitation. Its influence is felt by the absent, and may lead them to prayer, guardedness, and to some other League meeting or religious service. It altogether glorifies friendship and Christian interest and fellowship.—W. Y. P.

CONFERENCE TREASURERS.

The following 424 Epworth League Conference Treasurers made the highest average in 1922 for their promptness in making their monthly reports:

	Per Cent
Virginia	100
West Texas	100
Mississippi	91
Upper South Carolina	91
Baltimore	83
Illinois	83
North Alabama	83
North Texas	83
St. Louis	83
South Carolina	83

FINANCIAL REPORTS OF DISTRICTS.

Arkadelphia District.		
Chapter	Pledge	Paid
Traskwood	\$10.00	\$ 6.00
Leola	20.00	12.00
Hot Springs Int.	25.00	7.70
Third St., Hot Springs ..	25.00	5.00
Central Ave., Hot Springs	50.00	
Park Ave., Hot Spgs. ..	50.00	30.00
Holly Springs	10.00	
New Salem	12.00	
Keith Mem., Malvern ..	25.00	
Arkadelphia	125.00	
Malvern	100.00	
New Hope	5.00	5.00
Totals	\$357.00	\$65.70

Camden District		
Waldo	15.00	10.00
Fordyce	35.00	16.00
Mt. Prospect	15.00	7.50
El Dorado Sr.	125.00	25.00
El Dorado Int.	40.00	8.00
Camden Sr.	100.00	40.00
Camden Jr. & Int.	30.00	3.00
Bearden Sr.	50.00	20.00
Bearden Int.	15.00	
Magnolia Sr.	50.00	10.00
Magnolia Jr.	10.00	
Whelen Springs	25.00	7.50
Thornton Sr.	15.00	
Thornton Jr.	5.00	
Totals	\$530.00	147.00

Little Rock District.		
Carlisle	15.00	5.00
Bryant	25.00	
Hunter Mem. Jr.	30.00	6.00
Hunter Mem. Int.	20.00	5.00
Pauxite Sr.	25.00	
Pauxite Int.	15.00	7.50
Henderson	20.00	8.00
Highland Sr.	150.00	20.00
Asbury Sr.	60.00	30.00
Broadview	25.00	15.00
Mablevale	20.00	9.00
Zion	10.00	4.82

Capitol View	30.00	3.00
First Church	150.00	
Winfield Sr.	150.00	75.00
Winfield Jr.	25.00	
England	50.00	25.00
Mt. Tabor	15.00	15.00

Totals

Monticello District.		
Wilmar	20.00	
Bermott	35.00	11.50
McGhee	50.00	7.50
Ark. City	10.00	6.00
Dumas	30.00	
Rock Springs	10.00	
Crossett Int.	20.00	10.00
Warren Sr.	35.00	21.00
Hamburg	10.00	9.00

Totals

Pine Bluff District		
First Church Sr.	150.00	30.00
First Church Int.	25.00	
First Church Jr.	15.00	
Faith	5.00	3.00
Lakeside Sr.	150.00	15.00
Lakeside Int.	25.00	7.50
Tucker Int.	15.00	6.00
Sheridan	25.00	
Sherrill Int.	10.00	5.00
Good Faith	25.00	25.00
Carr Mem.	75.00	
Humphrey	25.00	10.00
Gillett	25.00	10.00
Stuttgart	50.00	15.00
St. Charles	5.00	3.00

Totals

Prescott District		
Nashville Sr.	80.00	56.00
Murfreshboro	25.00	15.00
Mt. Ida Sr.	30.00	2.50
Mt. Ida Int.	5.00	1.00
Center Point	15.00	3.35
Orchard View	15.00	4.50
Prescott Sr.	100.00	40.00
Prescott, Jr.	15.00	
Blevins Sr.	75.00	30.00
Blevins Jr.	15.00	11.45
Emmet Sr.	25.00	25.00
Amity	5.00	5.00
Caddo Gap	5.00	
Highland	15.00	
Grenada Sr.	6.00	
Doyle Sr.	7.50	7.50
Hope Sr.	100.00	30.00
Hope Jr.	10.00	4.00
County Line	15.00	3.00
Gurdon Sr.	25.00	
Delight Sr.	15.00	3.75
Washington Sr.	10.00	2.00
Washington Jr.	5.00	3.00

Totals

Texarkana District		
First Church	75.00	45.00
Lockesburg	15.00	9.00
Richmond	20.00	12.00
DeQueen	50.00	4.00
Horatio	30.00	
College Hill		2.50
Doddridge		2.50
Stamps Sr.	50.00	50.00
Stamps Int.	15.00	4.50
Stamps Jr.	10.00	
Huttig Sr.	10.00	5.00
Huttig Jr.	5.00	2.50

Totals

CHILDREN'S PAGE

A LITTLE CARPENTER.

Close beside my bed at night
A little workman sleeps,
And, waiting for morn's early light,
His tools at hand he keeps.

So when the lids lift up each day,
And two brown eyes appear,
"Come, little carpenter," I say;
"O, see! The day is here!"

Then up my little workman springs,
And how the work does fly!
While merrily his gay voice rings—
"Who'll quicker build than I?"

Foundation posts he first puts down,
And fastens them with vim
In two small waiting shoes of brown;
He buttons sure and trim.

The sides he boards up in a rush,
With coat and trousers gray;
Nails down the roof with comb and
brush—

The house is done, hooray!
—Isla M. Mullins in New Orleans Advocate.

DILLY.

No wonder she was called Dilly.
Such a bit of a girl was altogether too
small for grandma's quaint old Quaker
name, Diligence.

And no wonder she was sober; for
she and mother and little Don had all
been invited to spend New Year's
with Grandma Diligence. Then Don
had been taken with the croup. He
was better; but still too croupy to go
out of doors.

"Dilly," exclaimed mother, suddenly,
"there's no reason why you
shouldn't go by yourself. You know
what train to take as well as mother
does, and grandpa will meet you."

"O mother," said Dilly, "could I
really, truly go? Without you?"

"Of course," said mother. "Don's
all right now. And you're a big girl.
Run along quick and get ready. Mother
'll pack your satchel."

Dilly fairly danced into her dainty
little clothes. "There will be turkey,
you know," she said to herself, "and
maybe plum pudding. And anyway
there'll be ice cream."

At last Dilly was ready. She kissed
Don. Then she kissed mother. "I
wish you were going, too," she said
a little wistfully. "Maybe grandpa
and grandma won't be glad to see
just me."

"Oh, but they will be, little daughter,"
said mother. "Now run along.
There's just a half-hour to train time.
Be sure to have grandma or some
one put you on the right train Friday.
Or stay over Sunday if you like,
Dilly. We'll be all right."

"I'll see, mother," said Dilly, feeling
very important indeed. "Good-by."
The door banged gaily. Dilly
was off.

From the window mother and Don
watched her. "Why, she's coming
back," exclaimed mother. "Forgot
ten something, Dilly?"

"I didn't tell Tinker I was going,"
said Dilly. "and he might feel hurt.
Good-by, Tinker," she cooed to the
big, sleepy yellow cat in the chair.
"I'm so sorry I can't take you. But
you see there's Duke. And some way
dogs don't like you."

"Run along, dear," said mother.

"There's time to kiss Don again,"
said Dilly, hugging him, "and you,
too, mother. Are you almost quite
sure you can spare me?"

"Oh, yes, Dilly," said mother cheerily.
"Now be off."

"She's coming back—Dilly is," said
Don the next minute.

"I just came back to say," panted
Dilly, "I think—I won't—stay over
Sunday."

"Just as you like, Dilly," said mother.

"You might miss me, you know,
mother." Dilly's hand was on the
door-knob.

"Of course mother'll miss you,"
said mother, smiling; "but she'll think
what a good time you're having.
Now, Dilly, do run along, and, when
you get to the corner, if there isn't
much time, you better take a car."

"Good-by, mother," called Dilly.
Then she went slowly down the walk.

She turned and blew a kiss to Don.
Then she ran off as fast as her two
little plump legs would take her.

Out of sight of home Dilly's run became
a hippity-hop. Her hippity-hop
became a walk. At the first corner
she paused. "I wonder," she said
to herself, "which way I'd better go.
This way is longer; but I like it best,
and I guess there's time enough."

For several minutes Dilly walked
briskly, then her footsteps began to
lag. "Mother's going to miss you
awfully," said a little thought.

Just as that thought spoke, Dilly
came to the last corner. She looked
at the big clock. "I've ten minutes
yet," she said. "I guess I won't take
a car."

It was a long street, and some way
Dilly couldn't hurry. Her thoughts
talked among themselves. "Who'll
do the errands?" said one, anxiously.
"But there'll be turkey, you know,"
suggested another, "and the loveliest
ice cream and little nut cakes."

"Who'll 'muse Don, I'd just like to
know," asked a thought. "But you'll
have the wishbone," said another gaily,
"cause you'll be the littlest girl
there."

"It will be only today and tomorrow,"
said a thought way in the back
part of Dilly's head, "then you'll be
coming back."

"But there'll be two whole long
nights," said another very loud.

Dilly's feet came to a sudden stop.
"If you don't hurry, you'll miss the
train," said a big thought.

That started Dilly along. But her
feet went more and more slowly.
Cars whizzed by—gongs clanging.
Hacks rattled past. People with
satchels jostled her. Dilly had a
queer breathless feeling. The satchel
was heavy. She set it down. She
leaned against a doorway to rest.
Then a thought, which had been trying
to get a word in for ever so long,
spoke right out. "Why not miss the
train?" it said boldly.

Dilly picked up the satchel. She
took as many as ten quick steps.
Then she began to lag again. Slower
—slower—slower her feet dragged
heavily along. Sometimes they scarcely
went at all. You wouldn't believe
such speedy little feet could go slowly
and stumblingly. Then suddenly,
across the clear frosty air, came a
long, shrill whistle, a deafening rush
and roar. The train was coming.

"Run!" called several thoughts.
But Dilly walked slowly along. Grasping
her satchel tight, she went into
the waiting-room.

A string of people hurried through
the gate. They were coming in, not
going out.

Dilly took a long breath. "Please,"
she said to the man at the gate, "has
my train gone?"

Every one knew Dilly. "Just gone,
Dilly," he said soberly. "Were you
going to your grandpa's? Well, now
that's too bad!"

Fifteen minutes later Dilly dashed
into mother's arms.

"O mother," she cried, "O mother,
I missed my train."

"Missed the train?" repeated mother.
"But, Dilly, how could you?"

"You see, mother," said Dilly,
"some of me wanted to go, and some
of me wanted to stay with you; and
my feet wouldn't hurry. O mother,
can't you think how it was?"

Mother laughed a little, but she
hugged Dilly close. "Mother knows,"
she said.—Selected.

QUEER THINGS THE NATIVES DO

It is not my intention to give
native customs in this paper, but to give
a few of the things that the natives
do that make us laugh, and yet many
of them are very provoking, especially
if one is in a hurry or if their mis-

Reading Makes a Full Man

In this age it is impossible for a man to keep fully abreast
with the procession unless he reads. Not only must he read
those books and papers dealing with his daily occupation, but
he must read literature on the devotional life, to be a "full
man." What better reading for developing the spiritual side of
man, than the Church paper? It holds his interest in the things
for which the Church stands. By reading it he is a more
intelligent and enthusiastic worker in his Church—a better
citizen—a better Christian.

Keep this in mind and do your full part in putting the
right sort of reading matter into the hands of your membership.

We suggest the Arkansas Methodist and the (Nashville)
Christian Advocate for

Good Literature Sunday

Grove's
Tasteless
Chill Tonic
A Body Builder for Pale,
Delicate Children. 60c

takes involve something important. Most of these instances are experiences with a "raw native" as we say. I mean by that one who has never been around white people and has never been in a white person's house. It will give some idea of what it means to try to teach one of this kind.

I took a new boy to do the washing. I helped him several weeks, showing him how to make the bluing water, thin the starch, etc. When I thought he knew how I wanted it done I left him to himself. For several weeks he put too much bluing in the clothes, and, of course, each time I called his attention to it. Finally it dawned on me that he thought I wanted the clothes blue so I asked him if he made them blue because he thought I wanted to change them to blue, to which he replied, "Yes." Then I tried to tell him that only a little bluing would make the clothes look white.

One day a man came to Mr. Schae del and asked him for a loan. The natives know that we do not uphold them in making debts, so Mr. Schae del said to him, "I can't see you for the smoke." The man took him literally and went away. A little later he returned and said, "Chief, is the smoke gone?"

One night just after supper we heard a terrible crash of dishes. I found that the boy was trying to wash them in the dark and had knocked three cups off of the shelf of the safe where he had put them. I asked him how he came to knock them off. He replied, "Mama, I didn't knock them off. They just fell themselves." I then said, "You must have caught the dish towel on them then," but he insisted that they did it themselves. That is one thing you cannot get a native to say—that they do anything of that kind. The thing itself always does it. It fell, or it burned, I didn't let it burn, etc.

Although these people have never had a written language and nothing from which they could get an idea, yet I have often gone around the school room and found more than one pupil, either child or grown person, writing from right to left, and the other day one woman started to read that way.

Perhaps the most amusing and yet the most provoking incident I have witnessed was when I gave my boy credit for as much common sense as is allowed, when he didn't deserve it. I gave him the lamp to fill and went with him to the store-room to show him how to fill it. An empty box was on the floor near the oil tin, with the open side up. I said, "Now set the lamp on that box," thinking of course that he would either turn the box up-side-down or on one side, but instead of doing that he tried for several seconds to balance the lamp on the half-inch edge of the box. I was just watching to see what he would do, when to my surprise he turned the lamp lose. Of course it fell, but fortunately it was a brass lamp and the chimney was not on it.

My cook has been around the mission for years, so when we were putting up our little stove for housekeeping he stood and watched us. A few days later I said "Mubala, the stove is smoking, I want you to clean it." After an unusually long time I still heard the stove rattling. On investigation I found that he had taken the whole top off of the stove and was taking it all apart, pipe down and all. He seemed surprised that he was not doing it right. He had been dish washer in one of the kitchens before, so I supposed he knew how to clean the stove.

Once when Mrs. Schae del was at another station, she told the boy to make a fire in the stove and he built it in the oven. With this one I close, leaving it to you to guess the many, many other similar things they do before they learn.—Mrs. J. J. Davis, Wembo-Nyama, Congo Belge.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

NEWS OF THE CHURCHES.

ATTENTION: PASTORS.

Supplies for use on GOOD LITERATURE SUNDAY will be mailed you not later than January 10, 1924. In case you do not receive your envelope by January 15th, please write us at once.

Let us make this work a big success, thereby helping the cause of Methodism.—Lamar & Barton, Agts. Circulation Dept.

A HAPPY OCCASION.

The time—Dec. 28, 1923, 2 o'clock p. m. The Place—The Skinner Hotel, Cove, Arkansas. The occasion—Rev. R. P. James pastor at Waldo, Ark., and Miss Freda Moss of Cove, Ark., were united in marriage by the writer. Miss Moss was one of our most excellent young ladies of the Cove Methodist Church, a good worker in the same. Bro. James has been our "bachelor" preacher, a splendid young man with a bright future. You will find them at home in the parsonage at Waldo for a great year's work. May God richly bless them.—L. A. Alkire, Pastor, Hatfield Charge.

RACE RELATIONS SUNDAY, FEBRUARY 10.

The Federal Council Commission on the Church and Race Relations is asking that February 10, be observed in all the churches of the country, white and colored, as Race Relations Sunday. Since this subject holds so vital a place just now in the effort to make Christianity fully effective, it is felt that in every pulpit at least one sermon a year might well be devoted to it, and one program in every Sunday School, Young People's Society, and other religious group. In 1923 the day was observed in a great many churches. It is hoped that in 1924 its observance may be much more general. The results for good, it is believed, would be immeasurable.

The Commission is publishing a booklet suggesting programs, topics and materials suited to the occasion. Everyone interested, whether pastor, missionary leader, Sunday School or young people's worker, should write for it to the Commission on the Church and Race Relations, 105 East 22nd Street, New York City.

ACTION OF THE COMMISSIONERS OF THE SOUTHERN ASSEMBLY

In response to numerous inquiries from various sections of the Church as to the attitude of the Southern Assembly toward the character of teaching to be given on the Southern Assembly Grounds, the Commissioners adopted the following statement: "The Southern Assembly is the child of the Laymen's Missionary Movement of the Methodist Episcopal Church, South, and the only purpose of the Assembly is to aid in carrying on effectively the great work of that Church. The Commissioners of the Assembly, as representatives of the Church, do not favor or approve any teaching which is contrary to the doctrinal standards of the Methodist Episcopal Church, South. Each General Board of the Church which presents programs or carries on work on the Grounds (of the Southern Assembly) is alone responsible to the Church for the speakers who appear on the platform and for the character of the teaching which is given by said speakers under the auspices of said Board. Any criticism, therefore, of any teaching given under the auspices of the Commissioners of the Southern Assembly should properly be directed to them, and any criticism of any teaching given under the auspices of any General Board of the Church should properly be directed to the officers of said Board."—J. R. Pepper, President Southern Assembly, Lake Junaluska, N. C.

BELLEFONTE.

We arrived at Bellefonte Dec. 6, with our household goods with a sick boy, little Charles Wesley. For a few days the family were not well, due to the fact that we got sea-sick riding the M. & N. A., but we are about to recover. After visiting a

few homes, preaching a few times, on Wednesday night, Dec. 19, about 7:30, some one knocked at the door. On opening the door we found it was a pounding party. The dining table was loaded with good things to eat and the rooms were crowded with people. After the pastor made an appropriate speech we were led in prayer by Bro. Nicholson, the pastor of the Presbyterian Church. This pounding was made up of all the members of the different churches of Bellefonte. This was a very fine thing for which we are very grateful, but along with the good pounding there was something far better than that—the love and cooperation. With the love and co-operation we have found here we are sure of a good year at each appointment. We are now papering the church at Bellefonte and improving the parsonage property, and along with these we hope to get the Arkansas Methodist in each home. Here we go for a good year!—Hoy M. Lewis.—P. C.

CARR MEMORIAL, PINE BLUFF.

We have here some of the very best people of the Southern Methodist Church. They are to be congratulated for their loyalty. They have had many things to hinder them in their church work, but amid it all they have stood true. We have started out to make this the greatest year of her history. We solicit your prayers. We moved into a new parsonage on Tuesday after the Conference. The very next night about 7 o'clock the house was filled with the good people of the church and community, bringing with them many good things to eat. The eating table and the floor were covered. After getting acquainted and a word of thanks for their kindness, we went to the church for our prayer service and it was a very delightful service. Saturday

night of the same week the board of stewards met and made the preacher's and presiding elder's salary \$2,000. That is about two hundred more than they have ever undertaken before. We also adopted the budget system. Our Sunday School is growing by leaps and bounds, for which we are very proud. Also the Epworth League is just doing fine. We have some very active young people. The best of it all is our W. M. S. It is wonderful what they are doing. The week of prayer was just fine. All was spiritual and uplifting. Then on the last day of the old year they had their harvest day service. It would have done your very soul good to have been there. The harvest was great. Several new members

EVANGELISTIC HELP.

Have led thousands to Christ, and numerous charges to paying pastors better support. This is the kind of help many pastors need. Have held great meetings in our Mississippi Conferences and other states. I go to station charges, and to the smaller towns. Will go anywhere suitable to save the lost.

Am a Methodist preacher in good standing. Ask my presiding Elder, Rev. J. B. Randolph, Corinth, Miss. Services absolutely free if not satisfactory. There now, are you really praying for God to send you a Holy Ghost revival? "Behold, I stand at the door and knock."—W. D. Bass, Corinth, Miss.

Rheumatism

I ASK EVERY READER

of this paper who is afflicted with Rheumatism, Lumbago or Gout, to write me, giving their name and address, so I can send each one a Trial One Dollar Bottle of my Rheumatic Remedy. I want to convince Rheumatic sufferers at my expense what Kuhn's Rheumatic Remedy will do. I feel sure of it, and I want Rheumatic sufferers to know it and be sure of it before giving me a penny profit.

DON'T TRY TO COAX Rheumatism out through the feet or skin with plasters or cunning metal contrivances. Don't try to TEASE it out with liniments, electricity or magnetism. Don't try to IMAGINE it out with mental science. **YOU MUST DRIVE IT OUT.** It is in the blood and **YOU MUST GO AFTER IT.**

This is just what we believe Kuhn's Remedy will do, and that is why it relieves Muscular Rheumatism. The Rheumatism has to go if you want to be free from pain and suffering. My remedy relieves the sharp, shooting pains, dull, aching muscles, hot, throbbing, swollen limbs and stiffened joints.



I Want To Prove It All To You

If you will only let me do it, I will prove much in one week, if you will only write and offer. I don't care what other remedies you have used. If you have not used mine you cannot know what it will do. Read our offer, write us for a One Dollar Trial Bottle.

W. Kuhn

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We want you to try Kuhn's Rheumatic Remedy, to learn for yourself as thousands have, that Rheumatism can be relieved, and we want no profit on the trial. A fair test is all we ask. If you find it is relieving your Rheumatism, order more to complete your treatment and thus give us a profit. If it does not help you that ends it. We do not send a small sample vial containing only a thimble full and of no practical value, but a full-sized bottle selling regularly at drug-stores for one dollar each. This is 25c to pay postage, mailing case, and packing, and this full-sized One Dollar Bottle will be promptly sent you free, everything prepaid. There will be nothing to pay on receipt or later.

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Kuhn Remedy Co. 1855 Milwaukee Ave., Chicago.

and \$161 were gathered in on that day. We are planning for greater things still. Lookout for Carr Memorial! Watch her grow. Our slogan for this year is "some are coming into the church every Sunday." We believe it can be done. By the grace of God we are going to do it. We have been here three months; have received 71 into the church, several of them on profession of faith.—J. W. Nethercutt, P. C.

ROWELL CIRCUIT.

Everything is moving nicely, if we only had any roads to travel. But, my! the roads are terrible! It is dangerous to ride horse-back over some of them. However, I have not missed a single appointment since Conference, and my congregations have been much better than I could expect. They have averaged at all the churches 60 on preaching days; but two of our Sunday Schools have gone into winter quarters, which leaves four schools running.

Yes, it happened Saturday, Dec. 29. Pounding, pounding. Three wagons, four buggies! A crowd of footmen rushed into the parsonage and filled the dining room with many good things to eat; six big hams, two shoulders, one middling of good meat, flour, sugar and coffee, rice and dried fruit and many other good things. I want you to know that it was not a soda pounding, for there were only three pounds of soda in the pile. Say, brothers, these folks on the Rowell Circuit certainly show their appreciation for a preacher.

Don't get jealous, brethren. When I serve my time out some of you can come in and enjoy the hospitality of a big-hearted country people.

We held our first Quarterly Conference. On account of road conditions our P. E. could not be with us, so it was left up to the P. C. to hold it, and we had a good one, too. It is hard to preach a Presiding Elder sermon, but we tried it. However, it was hard on our theological digestion, but we have till the second quarter to recover, and I think we will feel good by that time. However, the congregation may not get over it in 12 months. We transacted business, made our pledge \$1,000 for Superannuate Endowment and we feel good over this.

We have raised \$11 for our Christmas offering for Orphanage and will raise about \$12 more. Brethren, this is Rowell Circuit, and J. Cyclone Williams is pastor. We are on the map and there to stay.—J. Cyclone Williams, P. C.

THE ORPHANAGE.

This is the second section of my report of the Christmas cash offerings to the Orphanage:

Sunday Schools.

Little Rock Conference.

Trinity, Arkadelphia Ct., by	
T. R. Buck Supt.	\$ 4.00
Willow by W. B. Bowers Supt.	2.60
Watensaw, by Clarence	
Richey, Treas.	1.50
Carr Memorial, Pine Bluff, by	
J. W. Nethercutt, P. C.	9.00
Sparkman, by J. E. Walsh,	
Supt.	25.00
Mena, by W. E. Anderson,	
Supt.	25.00
Mena, Girls' Music Club	5.00
Salem, Mrs. J. T. Pelton	5.00
New Salem, by J. C. Johnson,	
P. C.	3.70
Pleasant Ridge, by J. C.	
Johnson, P. C.	1.55
Moscow, by J. C. Johnson,	
P. C.	1.50
Tillar, by J. W. Mann, P. C.	52.00
Lewisville, by Miss Minnie	
Cabaniss, Treas.	25.00
Hazen, by Hugh B. Wheatley,	
Supt.	13.40
Glenwood, by W. H. Mc-	
Keown, Treas.	16.40
Mineral, by J. C. Fielder,	
Treas.	3.30
Center Point, by W. D.	
Lee, Supt.	1.20
Brinkley, by Don C. Holmes,	
P. C.	15.50
Traskwood, by R. C. Walsh,	
P. C.	4.25
Bradley, by H. I. Stewart	9.00

Mineral Springs, by Z. D.	
Lindsay, P. C.	10.00
Wilmar, by W. D. Wilker-	
son, Supt.	11.93
Mt. Tabór, by W. H. Smith,	
Treas.	5.22
Walnut Springs, by J. T.	
Stephens	2.50
Carlisle, by R. M. Holland, P. C.	18.61
Ashdown, by J. L. Martin,	
Supt.	23.40
Winthrop, by Emmett Frank-	
lin, Treas.	5.00
Sardis, by J. R. Leonard,	
Treas.	6.78
Hollywood, by John D.	
Hart, Supt.	5.10
Ebenezer, by Jesse Gallo-	
way, P. C.	6.55
Friendship, by Annie B.	
Bostick, Treas.	3.09
Blevins, by Annie B. Bos-	
tick, Treas.	20.60
Rock Springs, by H. B. Mc-	
Keown, Supt.	11.03
Antoine, by E. C. Wingfield,	
Supt.	3.33
Saline, by J. E. Parsons, Treas.	2.52
Delight, by C. A. Kizzia, Treas.	14.45
Concord, by Paul Bates, Treas.	3.50
Ingalls, by D. Bandy, Supt. ...	5.50
Keo, by E. D. Galloway, P. C. ...	833
Wilkes, by L. A. Alkire, P. C. ...	2.00
Cherry Hill, Egger Ct., by	
R. B. Harmon, Treas.	5.77
Princeton, by R. K. Higgs,	
Treas.	2.65
Pulaski Heights, by J. B. Cur-	
lee, Treas.	31.60
North Arkansas Conference.	
Wesley Chapel, by A. D.	
Murray, Treas.	2.71
Bono, by G. P. Fikes, P. C.	3.60
Lamar, by Ike Hawkins, Treas.	6.50
Turner, by Mary L. Madden,	
Sec.	5.00
Mt. Home, by T. E. Mc-	
Clure, Supt.	16.84
Bergman, by W. D. Green-	
field, Supt.	3.00
Harrison, by E. W. Faulkner,	
P. C.	9.66
Mt. View, by B. A. McKnight,	
Treas.	14.00
Evening Shade, by J. W. John-	
ston, Treas.	5.20
Black Rock, by W. N. Sted-	
man, Treas.	9.00
Illinois Chapel, by F. A. Fer-	
pinning, Treas.	3.62
Viney Grove Circuit	5.85
Shady Grove, by J. B. Mc-	
Kaney, Treas.	12.00
Caulksville, by R. G. Will-	
oughsby, Treas.	2.74
Perryville, by W. B. Londer-	
mill, Treas.	3.00
Crawfordsville, by Rev. S.	
B. Wiggins, P. C.	17.06
Corning, by Mrs. R. I. Hill,	
Supt.	25.00
Vale, by Geo. C. Moore, Treas.	5.25
Goodwin, by A. L. Jones,	
Treas.	2.00
Rondo, by Miss Holly John-	
son, Treas.	9.00
Harrisburg, by F. R. Hamil-	
ton, P. C.	20.00
Bexar, by J. C. Snow, P. C. ...	4.19
Wesley Chapel, by J. C.	
Snow, P. C.	3.01
Mt. Pleasant, by J. C.	
Snow, P. C.	2.50
Waldron, by E. M. Fuller,	
Supt.	10.96
Cato, by Fulton Farris, Treas. ...	12.50
Adona, by G. W. Turner, Treas.	2.10
Van Buren, East Side, by Mrs.	
Jas. L. Fine, Supt.	7.00
Van Buren, 1st Ch., by W. C.	
Furry, Supt.	10.83
Walnut Ridge, by Miss Mar-	
guerite Paquin, Treas.	13.15
Trinity, by W. B. Broom,	
Supt.	25.25
Prairie Grove, by M. A. Dor-	
man, Supt.	21.61
Individuals.	
T. A. Martin, Fayetteville	2.50
Eureka Springs, name of	
giver unknown	2.00
E. C. King, Siloam Springs ..	4.00
—James Thomas, Supt., Arkansas	
Methodist Orphanage.	

NEW EDINBURG CIRCUIT.

We are here for our second year with the good people of the New Edinburg charge. We are thankful that it is our lot to serve these people this year. They were loyal to their pas-

tor in the year past and have received us kindly on our return. On the evening of Dec. 24, about 7 o'clock, wife and I were sitting by the fire in our comfortable little parsonage that is so neatly furnished by these good people, and reading the good old Methodist and talking of the wonderful gift of God's love. About this time someone knocked at the door. I asked them in and in they came until the room was filled with Methodists, Baptists, Presbyterians, and other good folk of our little town, and we were "pounded" in the old-fashioned way, for these are a people who do things well.

Everything is starting fine for this year. We are praying that we may do more for our Master's cause than ever before, that I may be a better preacher, a better pastor, that this may be a great year for this charge. We ask the prayers of all who may read this.—W. R. Boyd, P. C.

HUMPHREY.

You talk about good, loyal Methodists. We have them in Humphrey. We have been made to feel that we were loved, and wanted. Though we had never been in this section of Arkansas, we could not feel like strangers, with all the smiles of welcome and hearty hand-claps, and kind acts. Did we get a "pounding?" We didn't get any thing else. The good people of this town gave the preacher's folk a reception at the church for the purpose of getting acquainted, then they loaded them down with good things to eat, and then on top of that they said it "with flowers." Can you beat it? But the story does not stop here. The mistress of the parsonage has been critically ill this last week, and the good people of our congregation have been untiring in their efforts for her recovery and her comfort. They have said it with flowers, and said it with words, and said it with service, and said it in greenbacks. We say, "Surely we are with the Lord's people." May the Lord give us power to serve as we ought.—C. D. Cade, P. C.

STAMPS.

Rarely has any preacher and family met with a more cordial reception, on going to a new work, than the loyal Methodists of Stamps accorded us on our arrival here the second week after conference. After being somewhat in the position of "nobody's dog" for three years, it feels good to have a people one can call his own again. And then to be at home on Sundays is as good as the "rest cure" for shattered nerves and overwrought physical powers. It seems to me that these good people have left nothing undone that kind-hearted thoughtfulness could have done to make us feel welcome. Some have even been kind enough to say that they were glad to have a bunch of noisy rollicking boys (we only have five) in the parsonage, a thing that has not happened here I believe since the present neat and comfortable building was erected during the pastorate of Rev. Moffet Rhodes. You know that kind of sentiment goes a long way toward making the pastor's wife feel comfortable, and those who were kind enough to say such a thing can never know how completely they have won the hearts of all of us, the boys included.

First Church, Stamps, is really the Second Church of Texarkana District in a number of important respects, as the Journal of the recent session of Conference shows. In whole-hearted hospitality and cordiality exhibited toward the new preacher and his family I think they (the membership) might easily rank first in the District. But I forbear further remarks along that line lest I make some other brother feel bad. Suffice it to say that we are delighted with Stamps and count it a rare privilege to serve so noble a people.

After the remark made above of feeling "nobody's dog" for three years, I trust no one in Camden District will think that I do not appreciate the many kindnesses shown me by both pastors and people all over the District. The splendid co-opera-

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tion that was given me during my incumbency as elder, I can never forget. How well both pastors, official boards, and congregations wrought during these years is reflected in the splendid progress made along practically all lines of endeavor. And this I propose to show, with the permission of the editor, through the columns of the Methodist in the near future.

On behalf of my people here (how good it is to be able to write that phrase!) I wish to say that they welcome every great forward movement of the Church, and stand ready to do their full share in every great undertaking. Centenary, Christian Education, and this year Superannuate Endowment, will all share the interest and the liberality of this noble-hearted people. I also give my word that the interests of the Methodist shall not be forgotten.—R. H. Cannon, P. C.

CHRISTMAS THOUGHTS.

Christmas, the day of all days will soon be here. The day around which all other days cluster and into which all other days point like the beams that radiate from the sun, and what shall we do about it?

For more than two thousand years the world has looked forward to this day from year to year with an ever increasing interest and hopefulness and has paid cheerful homage to the great outstanding figure of all history, the Christ of God who came to bless the world. Benevolent hearts and loving hands exercise themselves feeding the hungry and clothing the needy. On this day there is a sense of irresistible obligation, a reverential awe that seizes us to which we cheerfully submit. It is a call that awakens our latent sense of obligation for our fellows. As Christmas day reminds us of the Supreme gift from the Father in like manner we are reminded of our debt to others. The benevolent societies, clubs and churches prompted by a Christian spirit of philanthropy do joyful service to the needy and unfortunate and are made happy in the anticipation that the hungry may be fed and clothed. These labors of love and helpfulness are not the result of custom or time worn habits but are prompted by a spirit that is shot through our social system like golden threads of sunlight. We can not get away from it. It is not a laborious custom made popular by reason of its annual recurrence destined to become obsolete. It is the revival of our sense of gratitude for the supreme Gift of the Father. It is the undisputed reign of the Prince of Peace in our personalities and the interest in this day grows with the passing years.

But what shall we do about it—shall we draw a black line through the twenty-fifth day of December and shoot the black thread of mistrust and disappointment through every succeeding day of the year? Shall we submit to those who have lost their way amid the gathering gloom, who deny the authenticity of the Christmas day, who mock at the virgin birth and divinity of Christ? Shall we follow those who deride at

Christ's miracles and denounce the inspiration of the scriptures, or shall we follow Him who has promised to never forsake us?

Suppose we expunge the Christmas day from our year, take the name and influence of Christ from our hymns and the literature of the world. Suppose the eyes of the world should be turned away from Christ and make Him appear an impostor, can anyone conceive the gloom into which the world would be plunged?

There are millions and millions whose tottering feet carry them up the incline to the certainties of another land. Their faces are corrugated by the tooth-prints of misfortune and decrepitude, yet their faces glow with a triumphant faith in Him who promised to never forsake. Suppose the star of their hopes should be draped in the black curtains of the great deception of higher criticism and their faith should be found vain and false? And truly, if Christ is not divine He is an impostor, for we can not afford to incorporate His teachings as wise and His example as worthy of emulation if He claimed to be what He was not. And if He is not what He claimed and what was claimed for Him we have no way out, we are yet in our sins and all who died in that faith have perished.

Yea though Tom Paine in his "Age of Reason," Ingersoll in his withering sarcasm, Spencer in his jargon, Vitke and Wellhausen in their impious criticism strive to turn Christ out of doors we will cling to the Faith. Battering rams of ridicule and impious criticism have pounded at the strongholds of faith for centuries and Christ has been hounded and opposed from the day He came into this world, yet He remains and ever will remain the gift of God to the world, the balm for the world's ills and the star of the world's hopes. Yea we will worship Him who inspired and comforted John, Paul, Luther, Calvin, Whitefield, Knox, Wesley and the martyrs and countless millions of saints around the throne of God.

This supreme gift to the world as a Saviour, teacher and friend must and will be the source through which world peace shall come. If guided by corrupt politicians and greedy monopolists the nations of the world are destined to drift further and further apart. Torn apart by distrust and greed, some nations reel and stagger in hunger and wretchedness while others flounder in wealth and plenty. The arm of benevolence and congenial brotherhood will hang limp and palsied if it is not strengthened and inspired by the spirit of Christ.

War, science, philosophy, politics and the ingenuity of man can never heal the world's ills. War came with its lash of fire and death and proposed to subdue and conquer the restless nations of the world and bring peace, only to aggravate and intensify the world's ills. The commercial and social relations have never been more acute between nations than today. Yet there is a remedy. There is a balm. This remedy has time and time again been proposed as an infallible cure for the world's ills and a solution to the intricate and complex problems with which the world has to do.

Divine justice wills that the nations of the world be as one family and that the strong bear the burdens of the weak. We can not hope to remain prosperous and powerful if we ignore the supreme obligation to which our position in the world places us. Divine favor seems to have endowed us with power and wealth. It did not come by chance. It is a measure of divine providence that we might be able to help others. To be oblivious to this fact or shirk the responsibility may provoke retribution to visit and collect four-fold. Europe has her starving millions of helpless war ridden children who tug with skeleton fingers to cover their shivering bodies with the tangled rags that represent the heritage of war while we in the United States have abundance. The Prince of Peace would not have it thus and if His spirit and laws be obeyed we

will be the big brother to the less fortunate of the world.

Ex-President Wilson's Armistice address may be criticised by his political foes but the time will come when we will see the wisdom of his words. The Prince of Peace, the Supreme Christmas gift in the world's only hope.—Alva Ellis Goode.

SOME CENTENARY ACHIEVEMENTS IN THE HOME FIELD.

By J. W. Perry, Missionary Sec.

The Mountain Schools, as they are called, furnish a splendid opportunity for service through the Centenary funds. Each of these schools is to receive \$50,000. Nearly all of them have erected new buildings with the expectation of receiving Centenary funds to help pay for them. Buildings were very sorely needed because even after the erection of them the schools are all crowded. In them last year were more than seven-hundred young people in preparation for the ministry and Missionary service of the Church.

Among the Negroes there are five schools which are expecting help from Centenary money. Four of them were needing new buildings very sorely. Some of these have started their buildings and others have plans to begin very soon. One, Lane College, is adding the Centenary money to its endowment, a very wise policy. At Paine College our plans are to make of that a real teachers' college. Already the state of Georgia has recognized the work as that of an "A" Grade College. It is impossible to over-estimate the importance of such a school in helping to train the leadership for the colored race. In the development of their schools they must have teachers, trained teachers, and for the most part at the present time they are compelled to go North for any special training. This is hardly wise for them or good for us. But until we provide a place where they may be trained, it will have to continue so. The material resources of the South cannot be developed until negro farmers are intelligent,—at least have enough intelligence and training to do something besides grow cotton; and they will not get the training needed until Southern people provide the ways and means.

Some notable things have been achieved in Industrial Centers. In one mill town with the use of about \$5,000 of Centenary money six splendid new churches have been made possible and five of these have become self-supporting. In another mill center \$500 to the pastor's salary and one-thousand dollars to employ a capable worker has not only developed a strong church, but has been instrumental in bringing about the expenditure of \$250,000 in that community for social benefit, such as school building and equipment, play grounds, health centers and such other social benefits. One who is not familiar with the growth of industries in the South can scarcely realize how rapid it is. Last year more than half the textiles manufactured in the United States were made up in Dixie. This is adding much to the opportunities and responsibilities of the Church for service.

We have several down-town problems in our larger cities where the well-to-do people have moved out from the old church to the suburbs and left the church surrounded by a growing population of young people for the most part just in from the country, who earn small salaries and are compelled to live in the cheaper boarding houses of the down-town section. An appropriation for a worker in one of these centers has helped to bring into the membership of the church in this community each year about six-hundred of these people, until now the church inspired by its own opportunities, is erecting a hundred and fifty-thousand dollar Community House. Another church in a like center has had similar success in the addition of members and has sent eight fine young men into the ministry and has provided for

their education in preparation for the ministry.

There are many cases of this kind. It would be easy to multiply instances that are equally inspiring and encouraging, but this ought to be sufficient to convince any one of the good that is being done by the Centenary money.

ONE TRAIT OF THE LATE W. H. STOCKHAM.

"Mr. Stockham wasn't much of a mixer," said F. H. Thurman, "but he had a greater heart in him. One of the department heads in his big plant told me of an incident that shows what kind of a man he was. This department head went to Mr. Stockham and said they were going to have to 'fire' a certain employee; that he hadn't made good, didn't seem to appreciate the opportunity, was trifling and a generally expensive misfit. 'No,' said Stockham, 'that's the very last thing I want to do, fire a man. Maybe he is just misplaced. See if you can't find something to put him at that will interest him and bring out the best in him. Keep on trying and we'll fit him in somewhere and try to make a man out of him—and I believe we will.' But it is expensive business fooling with trifling fellows like he is," objected the department head. 'Just forget that,' replied Stockham. 'The prime object of this outfit is not to make money for me and the stockholders; it is to give employment and good influences upon men and to try to help to be better men, better citizens, better Christians. Give that fellow another chance, and another and another. We can get him started right yet.'—Birmingham News.

THE COLLEGE LIBRARY POSSESSES PRICELESS COLLECTION OF BOOKS.

Henderson-Brown College Library possesses a collection of books and pamphlets to which the whole of Little Rock Conference can turn with pride and profit.

When, on March 9th 1923, Hon. George Thornburgh, slipped quietly away, Southern Methodism lost one of its leading laymen and Arkansas one of its most useful citizens.

A lawyer by profession, Col. Thornburgh used his legal training as a means by which he ably served his state and church not only in assisting but always in leading all forward movements. His crowning achievement and the one he loved best was the founding and guiding of the Methodist Orphanage.

Col. Thornburgh realized the need of historical data in any organization. His love for his church, and the bent of his well trained mind, prompted him to accumulate and have bound the conference minutes of not only the Arkansas Conferences but the General Conference. Since he was a splendid Sunday School worker, his library is a speaking reminder to the fact that he was informed on all current thought relating to Sunday School work.

Col. Thornburgh showed his love and respect for Henderson-Brown College when by his will he gave to this library his priceless collection of church and Sunday School material, which during his lifetime he had collected.

Henderson-Brown College honors his memory and cherishes the gift. The Orade.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES.
Write for Catalogue
BRODE & WEIS MFG. CO.
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An old and well tried remedy for the relief of Bronchial Asthma, Catarrh, Colds, Etc. Send for Circular and Book of Information. Address Craddock & Co., Philadelphia, Pa.

666 quickly relieves Colds, Fever, LaGrippe and Headaches.

1-10-24



REV. P. C. FLETCHER, D. D.

HON. EARLE W. HODGES' GLOWING TRIBUTE TO "THE RADIANT PHILIP CONE FLETCHER."

Hon. Earle W. Hodges, editor of the "Arkansas Utility News," and director of the "Arkansas Public Service Information Bureau," pays a glowing tribute to Attorney Silas W. Rogers' "The Radiant Philip Cone Fletcher." In the December (1923) number of his periodical, the writer found this beautiful editorial, which is worthy of reproduction:

"On our desk is an unpaid-for copy of a very wonderful new book, 'The Radiant Philip Cone Fletcher,' by Silas W. Rogers, a well known Little Rock attorney. We have a habit of first reading a new volume, and then paying for it if we approve of it. It's a money-saving custom, but in this instance we part with our two dollars gladly. Mr. Rogers is a very brilliant attorney and a successful one, as well as an interesting writer, but he deserves little credit for the quality and merit of this volume. It should really be an easy task to write the life story of so wonderful a man as Dr. Fletcher. If there is a finer specimen of real-and-true American in Arkansas than Philip Cone Fletcher, it has not been our good fortune to meet him. His life has been one of brilliant accomplishment, sincere service and useful endeavor—a life of sunshine and kind deeds. More truly than of any other one man, we believe it can be truthfully said that the whole state of Arkansas loves and appreciates Dr. Fletcher, and Mr. Rogers has rendered a worth-while service in gathering together and publishing an entertaining review and story of the life of one of the South's most distinguished citizens and ministers."

The foregoing needs no comment. Only I wish to underscore everything that this bland, efficient business man has said. The book at \$2.00 per volume, can be had by sending the amount to Mrs. Ethyl Curtis-Gaffney, Phone 4-2271, Address Box 3, Little Rock, Arkansas.—J. C. G.

JACKSONVILLE MAKING PROGRESS.

We have a loyal constituency at Jacksonville, which is only 14 miles northeast of the Capital City. Rev. R. Paul Bates is the pastor. Having

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1/4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

666 is a prescription for Colds, Fever and LaGrippe. It's the most speedy remedy we know.

had occasion to observe Bro. Bates' work on another charge, and after looking in on his program at Jacksonville, I can state authoritatively that this pastor is one of our most progressive circuit men. He is endeavoring to carry out the program of our church. He is gradually building up an effective organization at every point. It was my privilege to speak at two of his churches, Concord and Jacksonville, the 5th Sunday. Large and appreciative congregations greeted us.

Elsewhere in the paper, you will find that this fine pastor and his choice people at Jacksonville are sending the *Methodist* to every home. This is a worthy thing. The Epworth League and W. M. S., which are well organized and doing a great work, are backing this all-important matter. They are to be complimented for having made this possible. The efficient, invincible leaders of the W. M. S. are Mesdames M. L. Milner, Bob Henry, Fred Taylor, W. W. Nixon, and Miss Minnie Stone. The progressive League officials include the following choice workers: Alton Douglass, Ralph Graham, and Mesdames M. L. Milner, Bob Henry, W. W. Nixon, A. F. Henry, and Jewell Harpole, also Misses Eva Skinner and Inez Douglass. The *Methodist* will be of incalculable help to these families, giving them information and inspiration.—J. C. G.

PASSING IT ON.

I have always abhorred flattery, but welcome praise justly bestowed by a sincere person. I have always detested superficial, empty words of commendation, but admire a person who has the invaluable habit of discovering the good traits of his "best" friend, and who takes great delight in "passing it on."

It has been my rule to refrain from using flattery in my numerous personal and general statements which appear from time to time in the *Methodist*. It gives me great pleasure to have something commendable to say about our pastors and laymembers who are worthy of praise. Invariably, I find many complimentary qualities in the people with whom I come in contact as I travel over the two Conferences. God pity the man whose mental and spiritual eyes are closed to the good, the beautiful, the worthy, that find expression in "men, women, and things."

Rev. S. B. Mann, and one of his big-hearted laymen, Brother D. E. Morgan, of El Dorado, are the excellent churchmen to whose lapel I wish to pin a bouquet. The former is the universally (Meaning Union Co.) popular (and everything the word implies) pastor of the El Dorado Circuit. He is unassuming, unostentatious, and altogether likeable. Mann is a successful pastor, and a fairly good preacher, according to "all reports." Any way, all of his folks love him and he loves them. In addition to his splendid intellectual, moral and spiritual qualification he is a "fine specimen of humanity." In other words, he possesses the "preacheristic" physique. For proof, just glance at his picture. Yes; you will find it in this issue.

As to Brother Morgan, permit me to say at the outset that he has one of the best women in Union Co. as his wife. She prepared for her pastor and the writer one of the most appetizing meals I ever ate. I shall never forget my visit in this home of the old "below the Mason and Dixon's Line" type. Morgan is another one of our countless liberal-hearted men. He is having the parsonage repaired, making of it a modern home. Brother Mann has in this kind layman, a real supporter. I appreciate his interest in the *Methodist* and the services which he so graciously rendered me when in El Dorado.

More power to you, Bro. Mann.—J. C. G.

EL DORADO AND METHODISM

Much has been said and written about El Dorado, the "Queen of Oil Cities." This city has been more widely advertised, doubtless, through the public press than any other city

1-10-24



REV. S. B. MANN.

in Arkansas. Most of the publicity was true. Nevertheless, the press notoriety stressed only one side—the scandals. El Dorado's "gamblers, booze-histers, high-jackers, fake oil promoters, immoral women and unscrupulous operators" invariably served as headlines in many leading dailies, while the great "civic movements, municipal enterprises, fine school system, phenomenal growth in residential sections, and the unparalleled achievements of the religious, moral and social interests" have escaped the notice and attention of the Public Press and casual observers.

On a recent visit to this thriving city, which now boasts of a 25,000 population, as shown by the late census, the writer saw no drunkenness, no public gambling, no open and flagrant violations of the "law of the land." On the other hand, I saw many evidences of growth along educational, civic, moral, and religious lines. Let us disabuse our minds concerning this beautiful, progressive city and look at it through sympathetic eyes.

No city has responded more readily and freely to the call and cause of Methodism than has El Dorado. If I felt that a factual argument were needed to enforce this statement on the financial plane, I would cite the fact that last year the Church Budget reached the enormous sum of \$85,784.20. During the past two years our loyal, liberal constituency paid in \$68,010.75 on the great church now under construction.

Church Building Program.

The new \$150,000 church is now well under way. The walls are up, the roof is on and the windows are being placed. The pastor stated that they would be able to hold services in the basement by the 2nd Sunday in January. The Church is going to be one of the handsomest in architectural design, most complete in physical equipment, and most modernly planned building in the state. It will have a seating capacity of 1,100, which insures adequate room for El Dorado's future growth. The building committee is made up of such outstanding laymen as J. H. Waters, J. J. Craig, Perry F. Nelson, and P.

1-10-24



MR. PERRY F. NELSON.

G. Anderson. This wise committee follows the plan, "Pay as we Build." Some of their slogans on display are: "The last nail driven, the last dollar paid." "Our Church built and paid for in 1923-'24." A \$27,000 pipe organ is to be installed, according to Choir Director H. D. McDonald, who is one of the best in our Church, in my opinion. Already \$10,000 has been subscribed for the instrument.

The Sunday School.

Perry G. Nelson, a great Church leader, is making his Sunday School a real force in El Dorado. He has the splendid assistance of the Waters, Wilsons, Andersons, and Craig Burney Wilson's class has paid \$1,000 on 1924 budget. J. H. Waters' class has given a like sum. Bro. Waters is one of the "high moguls" in El Dorado, being chairman of Building Committee and Board of Stewards, and former Conference Lay Leader.

An Important Charge.

The Rev. Paul Q. Rorie, who needs no introduction to Arkansas Methodism, is a "man of the most unique containments," (if I may use the words of one preacher of the African family). Think of it! Rorie is the only Methodist pastor in a city of 25,000 people. How he accomplishes so much, and has time to take lunch once per day with his family, is beyond my "figurative" powers. He is in constant demand; a great church building program, a new parsonage erected, pastoral duties, pulpit demands, and countless other duties seemingly unimportant, but that must be performed—all stare him in the face when he seeks rest or sleep. He is filling his place admirably, however. His people love and appreciate him. He has a capable, efficient assistant in Miss Florence Whiteside. Deaconess Whiteside has done marvelous work among the women and among industrial and commercial employees.

My short visit gave me a deep insight into the city and the Church. I appreciate more fully the splendid achievements of our church there. On the evening hour of the Sunday I was there, I spoke to 400 people. In this great congregation were few Greeks, Hungarians, Englishmen.

James Business College
"The School For You"

PINE BLUFF, ARK.

G. E. BYNUM, Pres.

Read the Date!

We are Now on a Cash-in-Advance Basis. Be sure to Watch the Date On Your Label, and Keep your Subscription Paid Ahead.

Canadians, Mexicans, Italians, Jews, and Frenchmen. What a heterogeneous mass of folk in an American Church! Rorie is the magnet that draws people of all nations to this home-like Church, I am sure.—J. C. G.

P. S.—

!!!!. Rorie and 1st Church have put the Methodist in every home. That is El Dorado's way of doing things. With this issue, the paper goes into every Methodist home (identified) in this Church. Great! Great!—J. C. G.

BISHOP ENDORSES IDEA.

I am constrained to tell you that I regard this GOOD LITERATURE SUNDAY as a long step in the right direction, and being of that opinion, I am therefore ready to endorse the idea with all my heart and soul. Our homes are being flooded with all kinds of printed trash, from Christian Science foolishness to Russellism poison, and if something is not done to offset such influences the result is bound to be exceedingly hurtful. This effort to call the attention of our people to our own publications should have the sympathy and active cooperation of every official of our great Church, and for myself I want to give this effort my unqualified endorsement.—U. V. W. Darlington.

BRO. HOLLOWAY SAYS "AMEN" TO THIS.

Brother Holloway, our capable pastor at Morrilton agrees with the article given below. In fact, so much so that he is going to "call" an Assistant at Morrilton soon. Listen! Watch! It's Comin' soon.

Here is the fine message:

The church paper supplements in a remarkable way the work of the pastor. It is impossible for the pastor to inform his people in full detail and with absolute accuracy from the pulpit, concerning every form of work in which the church is engaged. He needs the medium of the printed page to present many facts, statistics, appeals, etc., that his brief opportunities in the pulpit do not permit him to present in full. The church paper is thus the pastor's ablest assistant. More and more the executive agencies of the church are recognizing that through the weekly visits of the church paper, the church can most wisely and effectively present in popular form her teachings, her policies, her plans, her achievements, and her opportunities.—Christian Observer.

GURDON: A GROWING CITY.

Editor Thomas, of The Gurdon Times, has this to say, in his splendidly edited weekly, about the development of Gurdon:

"There is probably no town in the state of less than 2,000 population that can equal Gurdon on the amount of money put into the construction of homes and store buildings during the first six months of this year.

Notwithstanding the fact that there is no oil boom nor any other kind of temporary boom, nor have we had any better prospects for a good crop than has been the case in years of average yield, a program of construction, mostly of homes, was started in the summer of 1922, and seems at this time to have about reached its peak.

Since the first of the year, according to figures furnished by the contractors and the secretary for the American Building and Loan Association here, \$152,825 has been put into the construction of new buildings and in paying off mortgages, probably 15 per cent of that amount being used to relieve mortgages.

And yet the end of the building program is not in sight. The Gurdon contractors who have done practically all of this building state that they have work ahead that will last them several weeks.

The building activity has had a steady growth, and although some of the contractors see no indication of immediate cessation they believe that the construction program has reached its highest mark.

In addition to the building activ-

ity Gurdon has had a steady and healthy growth in population. There are scarcely any vacant apartments, and several families have left on account of not being able to secure adequate housing accommodations."

School System.

Gurdon can boast of its fine schools, and rightfully so. It has one of the most modern and complete school systems in the state. The Grammar school, occupying a commodious brick building, has six teachers, with a capacity attendance. The high school building, recently completed at a cost of \$60,000 represents the most modern plant in architecture, convenience of plan, and in physical equipment. It is heated with gas, and has electric lights in every room. A complete chemistry laboratory, a commercial department, a large library and domestic science room are being installed this month. A principal and four instructors are in charge, with an attendance of about 150.

Prof. L. W. Dollarhide, my warm personal friend, a scholar, a splendid supervisor, an excellent disciplinarian and a Christian layman, is the popular superintendent.

The local paper has this to say about Gurdon schools and Supt. Dollarhide:

"Gurdon and the surrounding country are rapidly moving into first place in the school line. In every school in this section of Clark county it is shown that there is better interest in schools and the average attendance grows every year.

The Gurdon school is in the hands of one of the best educators which Hendrix College has put into the field—Prof. Dollarhide. We are of the opinion that this man is planning many improvements in the school and that with the passing of a few years Gurdon will be recognized as a school town of the highest type."

Church Spirit.

"If religious work and the construction of new churches is any indication of the spiritual side of a town, Gurdon is in a fair way to hold a high place religiously among the towns of Arkansas. There is not only a great growth in the town but the churches report a large increase in membership and in contributions.

Indications are that next year will show the greatest expansion in church membership and Sunday School attendance of any past year. Each church is making preparations to care for their Sunday Schools and increased Sunday School attendance. Three churches are expecting new pastors while another will call their pastor for full time."—J. C. G.

ATTENTION PASTORS!

As the month of February has been designated by both the North Arkansas and Little Rock Conferences as a time for special effort to increase the circulation of the ARKANSAS METHODIST,

GOOD LITERATURE SUNDAY will be observed Jan. 27 in Arkansas, on which date all pastors are asked to make an effort to place the ARKANSAS METHODIST and (NASHVILLE) CHRISTIAN ADVOCATE in every home represented in their congregations. Pastors on circuits will necessarily require more than one Sunday to present this important matter.

GOOD LITERATURE SUNDAY will be observed throughout Southern Methodism.

It has the endorsement of the College of Bishops.

Let us put Arkansas in the lead.

Literature will be mailed to you from your Publishing House at Nashville shortly after January 1.

LET US READ.

1-10-24

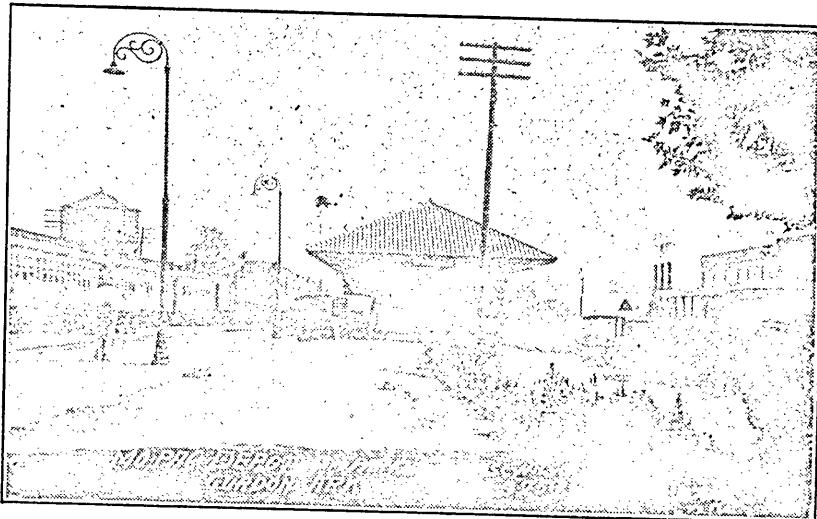


REV. O. L. WALKER.

1-10-24



Mr. F. M. HOLT, S. S. Supt.



MISSOURI PACIFIC STATION AT GURDON.

GURDON METHODISM

Our Gurdon Church has experienced phenomenal growth during the past quadrennium. Bro. W. W. Nelson, the former tireless pastor, worked with invincible courage and faith, leaving his imprint upon the Church. A new \$30,000 Church is now under construction. He will not have the honor and pleasure of seeing it completed, but, during the four successful years of his pastorate, made possible such a great enterprise. The Rev. O. L. Walker, his able successor, will carry forward the program with no less vigor and efficiency. I know of no finer character than is Bro. Walker. He is studious, thoroughly committed to the work of the ministry, keenly conscious of his sacred duties, and deeply spiritual. This radiant pastor will achieve great things at Gurdon. He is launching a big program this year, including every auxiliary of his church. He is planning great things for the S. S., in particular. Having been recognized by our Conference Sunday School Board as an accredited instructor in Standard Training work, having been recently recognized by our General S. S. Board as Standard instructor—which is a signal honor for any young pastor—Bro. Walker will do great things for his S. S. folk at Gurdon.

Mr. F. M. Holt, cashier Clark County Bank, is the choice Superintendent of Gurdon S. S. Bro. Holt, whose picture appears in this issue, is one of our "young," but most efficient laymen. I would do violence to my feelings if I did not recognize the fine work of the following loyal, responsive laymen at Gurdon: Messrs. F. E. Wright, R. S. Stephens, B. B. Young, Dolphus Whitten, C. H. Goodlett, J. C. Lipscomb, G. W. Newton, and J. T. Davis. Gurdon Church has a body of liberal and appreciative people.

Bro. Walker is entering upon his fifth year in the ministry, having served with credit, Highland Charge four years. He is an A. B. graduate of Henderson-Brown College. His wife, a cultured woman, is also an A. B. graduate of Henderson-Brown College. These choice people are the happy parents of three beautiful children, whom I enjoyed so much while in their home.

Brother Walker's Unique Plan.

Brother Walker believes in systematizing his work. His visiting scheme could be used to advantage by other pastors, I am sure. I give below the system which he has adopted to see his entire membership on schedule time:

HOMES TO BE CALLED ON FROM DECEMBER 18 TO 21

Name of Family	Day	Hour	Minute	Members of Family
Mr. J. L. Alcorn	18	2	00	Mr. J. L. Alcorn, Mrs. J. L. Alcorn
Mr. Tom Davis	18	3	00	Mr. Tom Davis, Mrs. Tom Davis, Louis, Lee, Jesse, Ethel, Robt., and Bruce.

He then sends the following card:

METHODIST EPISCOPAL CHURCH SOUTH Gurdon, Arkansas

Dear Friends:

If convenient to you, I would be pleased to call at your home

Tuesday, Dec. 18, at 2 p. m.

If, for any reason, this hour is not convenient, will you please call me? My telephone number is 45.

Date 12-17-23.

Your Brother,
O. L. Walker, Pastor.

In my heart I have a real warm feeling for Hon. B. H. Thomas, of the Gurdon Times, for his courtesies and favors extended to me. Bro. Walker is graciously remembered. He and his family were royal to me during my brief stay in their hospitable parsonage home.—J. C. G.

STOP! LOOK! LISTEN! READ!

Rorie and El Dorado
Rev. Paul Q. Rorie and his great Church send in 232 subscribers, making it a 100 per cent Church for the Arkansas Methodist. Hats off to Rorie and El Dorado Methodists! Every family in this Church gets the Methodist this week. The officials say that it will pay to include the price of the Methodist in the 1924 Budget.

Walker and Gurdon.

The Rev. O. L. Walker maintains his usual fine record of doing things. He and his interested Board are sending the Arkansas Methodist to every home of their Church. Great! I "call" it. Walker and Gurdon Methodists will "come to the end of a perfect" year, showing a remarkable increase in finances, interest, and spirituality. Thank you, good pastor and people.

Twitty and DeWitt.

Oh, yes! The Rev. S. R. Twitty, the brilliant, and DeWitt have already sent in 125 subscribers making it 100 per cent. Just a reminder. Let us follow his example!

Lark and Greenwood.

The Premier Optimist, Lark of Greenwood, never fails. He believes that "success comes in cans," so he set out to have a 100 per cent circulation. He realized his goal easily. More power to Lark and Greenwood Methodists!

Bates and Jacksonville.

Sometimes we fail. But don't lose heart. Remember that everybody and every thing, except a worm, may fail. This however, does not apply to Rev. R. Paul Bates and his splendid people at Jacksonville. They have succeeded gloriously. The pastor sends in 27 subscriptions this week. Hundred-per-cent Jacksonville, we thank you!

Whaley and 1st Church, P. B.

Bro. Whaley is in charge of one of our great churches, 1st Church, Pine Bluff. He believes that the Methodist is one of his strong supporters—an indispensable factor. His Official Board holds the Methodist in no less esteem. They, too, think enough of it to send it to every Methodist family.

Scott (B. F.) and Columbus.

We all can put the Methodist in every home. Scott did it. "Nuff sed." Pastors, let us have your hearty co-operation during February Campaign.—J. C. G.

QUARTERLY CONFERENCE**ARKADELPHIA DISTRICT.**

Benton, 7 p. m., Jan. 13.
Princeton Ct., Zion, Jan. 19-20, Conf. Sat. 2:30 p. m.
Carthage and Tulip, Carthage, 3 p. m., Jan. 20, Preaching at night.
Leola Ct., Leola, 11 a. m., Jan. 21.
Lono Ct., L'Etouffrais, 11 a. m., Jan. 23.
Cedar Glades Ct., Cedar Glades, Jan. 26-27, Conf. 11 a. m. Sat.
Oak Lawn and Tigart, Oak Lawn, 7 p. m., Jan. 27.
Friendship Ct., Friendship, 11 a. m., Jan. 30.
Hot Springs Ct., New Salem, Feb. 2-3, Conf. 2:30 Sunday afternoon.
Park Ave., Feb. 3, 7 p. m., Conf. after service.
Please have the committee on Sup-
erannuate Endowment ready for ap-
pointment at this Conference. The
"Worker's Guide" handed us at Con-
ference gives full instructions on this
matter.—L. E. N. Hundley, P. E.

BATESVILLE DISTRICT.

(First Round)
Lead Hill Ct., at Bergmon, Jan. 12-13, 2 p. m.
Melbourne, Jan. 16, 2 p. m.
Bexar Ct., at Wideman, Jan. 18, 2 p. m.
Wiseman, Jan. 19-20, 2 p. m.
Viola, Jan. 20-21, 2 p. m.

Cave City, Jan. 23, 2 p. m.
Evening Shade, Jan. 26-27, 2 p. m.
Tuckerman, Jan. 30.
Tuckerman Ct., Dowell's Chapel, Feb. 2-3, 2 p. m.
Swift and Alicia, at Alicia, Feb. 6, 2 p. m.
Newport, Feb. 8.
Strangers' Home, Feb. 9-10, 2 p. m.
Umsted Memorial, Feb. 10-11, 10 a. m.
Sulphur Rock and Moorefield, at Moorefield, Feb. 13, 2 p. m.
Elmo and Oil Trough, at Elmo, Feb. 16-17, 2 p. m.
Batesville, Central Ave., Feb. 20.
Batesville, First Church, Feb. 21.
Pleasant Plains Ct., at Oak Grove, Feb. 23-24, 2 p. m.
Salado and Rosie, at Salado, Feb. 24-25, 10 a. m.—W. A. Lindsey, P. E.

BOONEVILLE DISTRICT.

(First Round)
Magazine, at Magazine, Jan. 12-13.
Booneville, Jan. 13-14.
Branch and Coles, at Branch, Jan. 19-20.
Paris, Jan. 20-21.
Paris Ct., at Beulah, Jan. 22-23.
Scranton and Blaine, at S., Jan. 23-24.
Prairie View and McKendree, at P. V., Jan. 24-25.
Danville, Jan. 25.
Walnut Tree, at Camilla, Jan. 26-27.
Gravelly and Bluffton, at G., Feb. 2-3.
Plainview, Feb. 3-4.
Rover, at Nimrod, Feb. 5-6.
Ola, at Ola, Feb. 9-10.
Perry and Houston, at Houston, Feb. 10-11.
District Stewards meet at Booneville Dec. 12, 10 A. M.—B. L. Wilford, P. E.

CAMDEN DISTRICT.

(First Round)
El Dorado, Jan. 13, 11 a. m.
Huttig and Strong, at Huttig, Jan. 13, 7:30 p. m.
Kingsland, at Kingsland, Jan. 19-20.
Thornton, Jan. 20, 7:30 p. m.
Camden, Jan. 23, 7:30 p. m.
Bearden, Jan. 27, 11 a. m.
Fordyce, Jan. 27, 7:30 p. m.
Buckner Ct., at Logan's Chapel, Feb. 2-3.
Stephens & McNeil, at McNeil, Feb. 3, 7:30 p. m.
Camden Ct., at Wilson's Chapel, Feb. 9-10.
Eagle Mills, at Harmony, Feb. 10, 7:30 p. m.
El Dorado Ct., at Parker's Chapel, Feb. 16-17.
Wesson, Feb. 17, 7:30 p. m.
Chidester, at Chidester, Feb. 23-24.
Smackover, Feb. 24, 7:30 p. m.—J. W. Harrell, P. E.

CONWAY DISTRICT.

(First Round)
Dover and Appleton, at Appleton, Jan. 12-13.
Pottsville and London, at Pottsville, Jan. 13-14.
Springfield Ct., at Springfield, Jan. 19-20.
Greenbrier Ct., at Greenbrier, Jan. 20-21.
Naylor and Oakland, at Oakland, Jan. 26-27.
Rosebud Ct., at Rosebud, Jan. 27-28.
Quitman Ct., at Quitman, Jan. 28-29.
Morganton Ct., at Morganton, Jan. 30.
Jacksonville, and Cato, Feb. 2-3.
Cabot, Feb. 3-4.
Beebe Ct., at Antioch, Feb. 9-10.
Beebe, Feb. 10, p. m.—W. B. Hays, P. E.

FAYETTEVILLE DISTRICT.

(First Round)
Highfill, Jan. 12-13.
Elm Springs, Jan. 13-14.
Osage, Jan. 17.
Alpena, Jan. 19-20.
Green Forest, Jan. 26-27.
Berryville, Jan. 27-28.
Eureka Springs, Feb. 2-3.
Pea Ridge, Feb. 3-4.
Oakley's Chapel, Feb. 9-10.
Centerton, Feb. 10-11.
Prairie Grove, Feb. 16-17.
Fayetteville, Feb. 17-18.
Fayetteville Ct., Feb. 23-24.
Parksdale, Feb. 24-25.
Rogers, Feb. 24-25.
—Jno. A. Womack, P. E.

ET. SMITH DISTRICT.

(First Round in Part)
East Van Buren, Jan. 13, 11 a. m.
Conf. at 1:30 p. m.
Clarksville Sta., Jan. 13, p. m., Conf. following preaching.
Winslow, Jan. 20, 11 a. m. Conf. Sat. night.
Van Buren Sta. Jan. 20, p. m.
Lavaca, Jan. 27, 11 a. m., Conf. at 2 p. m.
Charleston, Jan. 27, p. m., Conf. following sermon.
Cecil, Feb. 2, 11 a. m., Conf. Sat. before.
Ozark Ct., Feb. 2, 2 p. m., Conf. Monday morning.
Hartman, Feb. 9, Conference 2 p. m.
Dodson Ave., Feb. 16, 11 a. m.
South Pt. Smith, Feb. 16, p. m. (Barling) Conf. 2:30 p. m.—F. M. Tolleson, P. E.

HELENA DISTRICT.

Crawfordsville, 7:30 p. m., Jan. 13.
Earle, Jan. 13.
Elaine Circuit, at Elaine, Jan. 20.
West Helena, 7:30 p. m., Jan. 20.
Turner Circuit at Postelle, Jan. 26-27.
Holly Grove-Marvell at Holly Grove, 7:30 p. m., Jan. 27.
Clarendon, Feb. 3.
Brinkley, 7:30 p. m., Feb. 3.
Hunter Circuit at Hunter, Feb. 10.
Lexa-LaGrange-Haynes, at Lexa, Feb. 17.
Helena, First Church, 7:30 p. m., Feb. 17.
Marianna, Feb. 24.
Hughes-Hulbert, at Hulbert, 7:30 p. m., Feb. 24.—William Sherman, P. E.

JONESBORO DISTRICT.

(First Round)
Whitten and Bardstown, at Bards-town, 11 a. m., Jan. 13.
Wilson, 7:30 p. m., Jan. 13.
Bono and Trinity, at Bono, 11 a. m., Jan. 20.
Marked Tree, 7:30 p. m., Jan. 20.
Lepanto, Jan. 27.
Tyronza, at Tyronza 11 a. m., Feb. 3.
Marion, 7:30 p. m., Feb. 3.
Manila, at Manila, 11 a. m., Feb. 10.
Leachville, 7:30 p. m., Feb. 10.
Monette, at Macey, 11 a. m., Feb. 17.
Lake City, at Lake City, 7:30 p. m., Feb. 17.
Fisher and Hickory Ridge, Feb. 24.
Brookland, 11 a. m., Mar. 2.
Truman, 7:30 p. m., Mar. 2.
St. Johns, at St. Johns, 11 a. m., Mar. 9.
Bay, at Bay, 7:30 p. m., Mar. 9.—W. C. House, P. E.

LITTLE ROCK DESERICE.

(First Round)
Bryant Ct., at New Hope, 11 a. m., Jan. 12.
Bauxite Sta., 7:30 p. m., Jan. 13.
Capital View, 7:30 p. m., Jan. 16.
Hickory Plains Ct., at Bethlehem, 11 a. m., Jan. 19.
Des Arc, 7:30 p. m., Jan. 20.
Austin Ct., at Mt. Tabor, 11 a. m., Jan. 26.
Lonoke, 7:30 p. m., Jan. 27.
28th Street, 7:30 p. m., Jan. 30.
Carlisle Ct., at Carlisle, 11 a. m., Feb. 2.
Carlisle Sta., 7:30 p. m., Feb. 3.
Pulaski Heights, 7:30 p. m., Feb. 6.
Maumell & Oak Hill Ct., at Oak Hill, 11 a. m., Feb. 9.
Hunter, 7:30 p. m., Feb. 10.
Henderson, 7:30 p. m., Feb. 13.
First Church, 11 a. m., Feb. 17.
Hazen, 7:30 p. m., Feb. 17.
Winfield, 11 a. m., Feb. 24.
Highland, 7:30 p. m., Feb. 24.
Asbury, 11 a. m., Meh. 2.
Forest aPrk, 7:30 p. m., Meh. 2.
Mabelvale, 11 a. m., Meh. 9.—E. R. Steele, P. E.

MONTICELLO DISTRICT.

(First Round)
Hermitage Ct., at Hermitage, Jan. 12-13.
Crosssett, Jan. 13, 7 p. m.
Ark. City, Jan. 20, 11 a. m.
Watson & Kelso, at Watson, Jan. 20, 7 p. m.
Wilmar, Jan. 23, 7 p. m.
New Edinburg Ct., at Hebron, Jan. 26-27.
Warren, Jan. 27, 7 p. m.
Snyder Ct., at Snyder, Feb. 2-3.
Hamburg Sta., Feb. 3, 7 p. m.
Ingalls Ct., at Ingalls, Feb. 10, 11 a. m.
Arkansas & Southern Camps, Feb. 10, 7 p. m.
Monticello Ct., at Bethel, Feb. 17, 11 a. m.
Monticello Sta., Feb. 17, 7 p. m.
Fountain Hill Ct., at Fountain Hill, Feb. 23-24.—J. A. Parker, P. E.

PINE BLUF DISTRICT.

(First Round, in Part)
Gillett Sta., 11 a. m., Jan. 13.

DeWitt Sta., 7 p. m., Jan. 13.
Roe Ct., 11 a. m., Jan. 20.
Stuttgart Sta., 7 p. m., Jan. 20.
Other Conferences will be arranged by correspondence. The District Stewards will meet at 1st Church, Pine Bluff, Jan. 15, 10 a. m., and the preachers' meeting will begin at the same place and date at 2 p. m., and continue through the evening and the next day as long as is necessary.—R. W. McKay, P. E.

PRESCOTT DISTRICT.

(First Round)
Emmett Ct. at Emmett, Jan. 11, 2 p. m.
Orchard View-Highland, at Highland, Jan. 12-13.
Mineral Springs, Jan. 13, 4 p. m.
Delight Ct., at Delight, Jan. 19-20.
Murfreesboro, Jan. 20, 3 p. m.
Amity-Womble, at Amity, Jan. 27, 3 p. m.
Blevins, Feb. 1, 11 a. m.
Mt. Ida-Oden, at Mt. Ida, Feb. 3, 3 p. m.
Prescott, Feb. 8, 7 p. m.
Hope, Feb. 10, 3 p. m.
District Stewards meet Dec. 21, 10 a. m., Prescott.—J. A. Cummins, P. E.

SEARCY DISTRICT.

(First Round)
Bald Knob and Bradford, at B. K., Jan. 12-13.
Judsonia, Jan. 13-14.
Searcy, First Church, Jan. 15.
Pangburn Ct., at Pangburn, Jan. 19-20.
Heber Springs, Jan. 20-21.
Scotland Ct., at Scotland, Jan. 26-27.
Clinton & Shirley, at Clinton, Jan. 27-28.
Valley Springs, Feb. 1-2.
Bellefonte Ct., at Bellefonte, Feb. 2-3.
Harrison, Feb. 3-4.
West Searcy & Higginson, at Haygood Memorial, Feb. 9-10.
Kensett, Feb. 10-11.—Jefferson Sherman, P. E.

PARAGOULD DISTRICT.

(First Round)
Ash Flat, Jan. 12.
Hardy & Williford, Jan. 13, a. m.
Imboden, Jan. 13, p. m.
Smithville, Jan. 14.
Corning, Jan. 19-20.
Peach Orchard & Knobel, Jan. 20-21.
St. Francis, Jan. 26-27.
Piggott, Jan. 27-28.
Mammoth Spring, Feb. 2-3.
Salem, Feb. 3-4.
Gainesville, Feb. 9-10.
Marmaduke, Feb. 10-11.
Walnut Ridge Ct., Feb. 16-17.
Walnut Ridge, Feb. 17-18.
Sedgwick, Feb. 18 p. m.
Hoxie, Feb. 23-24.
Pocahontas, Feb. 24-25.—Jas. A. Anderson, P. E.

TEXARKANA DISTRICT.

(First Round)
Spring Hill Ct. at Bethlehem, Jan. 12-13. Conf. Sat. 2 p. m. Preaching Sat. 11 a. m., 7 p. m. and Sun. 11 a. m.
Winthrop and Gillham Ct., at Winthrop, Jan. 20, 11 a. m. and 2 p. m.
Foreman, Jan. 20, at night.
Umpire Ct., at Liberty Hill, Jan. 26-27. Conf. Sat. 2 p. m. Preaching Sat. 11 a. m. and Sun. 11 a. m.
Dierks, Jan. 27, at night.
Lockesburg, Jan. 28, 2 p. m.
DeQueen, Jan. 28, at night.
Hatfield Ct., at Hatfield, Feb. 3. Preaching 11 a. m. Conf. 2 p. m.
Mena, Feb. 3, at night.
Egger Ct., at Cherry Hill, Feb. 4, 11 a. m.
Doddridge Ct., at Doddridge, Feb. 6, 11 a. m.
Lewisville, Feb. 10, 11 a. m.
Stamps, Feb. 10, at night.
Fairview, Feb. 13, at night.
First Church, Feb. 17, 11 a. m.
College Hill, Feb. 17, at night.
Let pastors and officials take notice of two new questions (4 and 5) for this conference.—J. F. Simmons, P. E.

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