

ARKANSAS METHODISTS

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

VOL. XLIV.

LITTLE ROCK, ARKANSAS, THURSDAY, JAN. 1, 1925.

No. 1.

PUNCTENT PARAGRAPHS.

Make good resolutions on New Year's Day, and then each day of the new year resolve to keep them.

By making each day of the year better than the day before, you can make the last day the best of all.

If last year was spiritually a failure, at the beginning of this year get close to God, and the coming year will be spiritually successful.

If your companionship with God last year was close, you should have even richer and richer experiences this year, because acquaintance with God increases spiritual capacity.

If you prospered last year in the things of the world, let God more fully into your life and you will have prosperity of soul.

Get right with God at the beginning of the new year; set your orders from Him each day; obey these orders implicitly; it will then for you be a good year.

MAKE 1925 A NOTABLE YEAR.

In Arkansas Methodism 1925 ought to be a notable year. The recent sessions of our two Conferences were among the most successful in their history. The resolutions adopted were constructive and uplifting. The decisions were brotherly. The presidency of our Bishop was characterized by wisdom and diligent effort to understand and meet all situations. His appointments were as nearly perfect as possible. The pastors generally received lively interest and go out with a new energy and sense of support. They have gone cheerfully, loyally, and trustfully, to their fields of labor.

Conditions in our State are generally auspicious. Except in a few drought-stricken counties, the people have had good crops and received fair prices. Many have paid old debts and have substantial bank accounts. Even where the drought was worst, the people by close economy have managed to pull through and are bravely and patiently facing another year. Our farmers are beginning to handle difficult situations and are making substantial progress in diversification and improvement. Many are building better lawns and barns and are introducing labor-saving devices. With improved roads they are more easily getting away from schools and churches and social club relations to their urban neighbors. In the cities and properly located towns truly astonishing improvements have been made in homes, in business, and in schools and churches. Our cities and better towns compare favorably with those of any State. The railroads and trucks are busy and prospering.

The hydroelectric developments promise to create new industrial communities, and strengthen many of the old. An awakened interest in forestry will result in preserving much of our vanishing timber resources.

Our people, both in church and in public life, are at peace among themselves and working harmoniously for the best interests of all. We are determined to strengthen our whole educational system. The Legislature is expected to devise ways and means for the improvement of our schools from the common school to the State University. We must wipe out illiteracy and offer our poorest youth opportunity to prepare adequately for life.

Our Church schools are full. They can with difficulty accommodate their students, and others are clamoring for admittance. The Christian Education pledges must be redeemed and new pledges made in the campaigns for endowment and equipment. Our youth are worthy. We must give them the advantage that they need to meet the new demands upon them. Then we must not forget the Centenary. It represents the same spirit that brought our Christ to the world. If we are his true followers, we will push his sacred cause. As Methodists we must remember our Conference collections. The only occasion for criticism or regret at our Conference sessions was that we had shamefully failed on these sacred claims. With a prosperous and progressive membership this failure brings grief, and even tear to the hearts of our leaders because it indicates a remissness on the part of some of the pastors and an indifference on the part of the members that proclaim a lack of vision and loyalty which will seriously and insidiously debilitate the Church.

At the beginning of this auspicious year let us dedicate ourselves afresh to our holy task of representing Christ in our homes, in our communities, and in the Church. Let us acknowledge our sins and shortcomings and then gladly undertake

HAVING THEREFORE THESE PROMISES, DEARLY BELOVED, LET US CLEANSE OURSELVES FROM ALL FILTHINESS OF THE FLESH AND SPIRIT, PERFECTING HOLINESS IN THE FEAR OF GOD—
2 Cor. 7:1.

A MESSAGE FROM OUR BISHOPS.

We, the members of the College of Bishops of the Methodist Episcopal Church, South, in Semi-Annual Meeting assembled, send affectionate greetings and this special message to all our people:

That, touching the matter of the pending plan of the Unification of American Methodism, while as individual members of the Church we reserve to ourselves the right to hold and maintain our particular conscientious conviction regarding the issues involved in the said Plan of Unification, we exhort our people everywhere, and especially those who are members of the Annual Conferences, shall be called upon to vote on this plan, earnestly and prayerfully to consider its issues, and especially to ask for the mind and guidance of the Great Head of the Church, Jesus Christ our Lord, that a decision may be reached which will be to His glory and the abiding good of our beloved Church.

W. A. Candler, Collins Denny, Edwin D. Monzon, John M. Moore, W. F. McMurtry, U. V. W. Darlington, H. M. DuBose, W. N. Ainsworth, James Cannon, Jr., W. B. Beauchamp, James E. Diekey, Sam R. Hay, Hoyt M. Dobbs.

the worthy duties of the year. Let us spiritualize every effort. Let pastors sound the evangelistic note. Let the people cooperate in prayer, in personal service, and in giving. On account of the issue which has provoked Church-wide discussion, it is possible to engage in fruitless and distracting wrangling. Let us hold our peace, be brotherly, study the question, and settle it in such a spirit that we shall be stronger and better as a people. Let us be so tolerant and Christlike that, even when we differ, we may continue to love.

It is possible to make 1925 a notable year in Arkansas Methodism. Will you, dear reader, do your part to that end?

LEST THEY FORGET.

The lovers of liquor and the alien-minded among our people will seek to have our Federal and State laws weakened this year. They are in a hopeless minority, but they are active and aggressive. By confusing issues they can sometimes deceive legislators, and they can always find a few who will advocate their cause. Lest any legislator should forget his duty, let every reader speak to his representative and senator in the Arkansas Legislature, and impress upon them the fact that our people want no tampering with our laws against the handling of liquor and Sabbath desecration. In our time illicit selling will be overcome, and there is no good reason for commercializing the holy Sabbath. Then, at the slightest sign of danger, write your representatives and encourage them to stand firm on these issues. We want no turning back on moral questions.

SMILE NOW AND LATER.

The farmers of the Northwest are wearing a smile. We are told by a reputable farm journal. The reasons enumerated are these: bumper crops in nearly all lines, a greater diversity of crops, and last but far from least, almost unheard of prices for farm products. The Northwest is prosperous this year; the farmers are paying off their debts. Why shouldn't they smile?

The conditions that we have described in the Northwest are prevalent in a large portion of the United States today. And the larger part of Arkansas has felt the touch of the hand of fortune this year as never before. With prices on practically all crops exceptionally good the farmers have marketed their season's labors for a bank account. The tillers of the soil of Arkansas may well rival their brothers of the Northwest with that famous smile.

But it will pay us to go to the heart of this smile; we must analyze it so that we may lose none of its real meaning. In past years the farmers have undoubtedly been operating under great difficulties. Conditions have been just the reverse: poor crops and often miserably prices in the market. Instead of making a profit or even breaking even, the farm-

er has steadily gone in debt. His farm, house and machinery have the auctioneer's hammer threatening them like some silent monster. The winter of 1914 and 1915 in no such mortal fear. With money jingling in their pockets, our farmers are making haste to drive off that monster debt.

What we are trying to say is this: no man can rest easy in mind, body, and soul, when he is constantly listening for the ring of the sheriff's hammer or in dread of waking up some bright morning and finding a side notice tacked to his door. At least no one can do so. If under these conditions, how would the man who does not feel relief and a sense of well-being "to the world" when the last note is being taken up and the last cent of debt paid? Where is the man who does not smile then? That, in the last analysis, is the cause of the smile wave that is sweeping the Northwest today.

The farmers of Arkansas will do well to profit by this year of abundance and plenty. They will do well to settle all debts and accounts at the store. They will do well to wash their corners, in the future, so that this mill race of debt will not again threaten the very existence. They will do well to smile and to welcome to mill with them when they plant and harvest again.

DEMOCRACY AND THEOCRACY.

In the following passage in The Country Gentleman, the editor has been stated a fundamental truth that deserves repeating and emphasis in these days when men are loath to parties and government for salvation from widespread evils. Read and digest: "The young men wear college clothes without college culture, and some women follow the fashion of road society without possessing the inner impulses of gentle breeding. In our present mixed-up world a great many people are trying to organize forms of democracy without expending the spirit thereof. Before there can be democracy there must be theocracy. The only loyalty to democracy is the individual's pride in his own contribution to the responsibility of doing right. All of our greatest statesmen, from Washington down, have perceived the responsibility of leadership to a continuance of American Government. If the law disappears only after revelation by God is gone. Democracy's foundation is all in a religion. Neglect of the church may seem a trifling thing. Absence of religious reverence is a tragedy from the lives of boys and girls may not trouble busy parents. Slackness in Sunday observance may develop unnoticed. But what happens then? The word of the American form of government is rapidly being weakened. To be without God is to be without hope of real and abiding democracy in the world."

THE PASTORS' ASSOCIATION.

In our issue of December 15 appeared the Constitution of the Pastors' Association of Little Rock Conference and a statement of its origin and purpose.

There are some persons who withhold approval of this organization because a similar organization in some of the other Conferences is reported to have stirred up class feeling and strife, and they fear that result.

We know that any organization may be abused. Even different groups of Christians have distrusted and hated one another. The Church has never been wholly free from factional and sectional differences. But it does not follow that an organization is to be banned and feared just because of the possibility of its abuse. A steam engine is an organization of material that, improperly handled, becomes terribly destructive; and yet its use is good and the power generated seldom does harm.

We believe in the value of organization and the right to organize for legitimate ends. Teachers organize for mutual good, and do not injure others; and so lawyers, and doctors, and practically all men in the same business, organize for their own improvement; and others who are not admitted do not satter thereby.

In our Church among the Bishops have their own meetings to which others are not admitted. Presiding elders at each hold meetings. The laymen are organized. The women are organized in their Missionary Societies. The young people are organized in the Epworth League. All of these may have their own meetings from which others may be excluded, and yet they are not charged with trying to take advantage of those who are

(Continued on Page 3, Column 3.)

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IMPORTANT.

In view of the unanimous approval and adoption of the "Club Plan" by the two Conferences in Arkansas, we are expecting all pastors heartily to support the plan. We are now anxiously waiting for your lists. Surely you will carry out the action of your Conference in this important matter that so deeply affects not only the paper, but the ultimate ends of the Church's far-reaching programs. The successful operation of the Plan depends on how each pastor and his membership respond at this time. Let us have your lists by January 10, please.

PERSONAL AND OTHER ITEMS.

We are expecting you to send in your list under the "Club Plan." Do not disappoint us.

On December 10, Little Bettie Ann came to gladden the parsonage home of Rev. and Mrs. I. A. Crumley of Springdale.

It is not too late to adopt the "Club Plan" for circulating your Church Organ. Let us have your list this month, brethren.

Last Monday Rev. and Mrs. E. D. Galloway of Henderson Church called. They are enthusiastic about the prospects of that church and expect to have a great year.

Brethren, we are expecting you to carry out the wishes of your Conferences with reference to the Methodist. Adopt the "Club Plan" and send in your list not later than January 10, if possible.

Bishop Luther B. Wilson of the Methodist Episcopal Church, who has been seriously ill for many months, is now reported to be able to leave his bed. He is one of the strong men of his Church.

Rev. H. R. Nabors, who is in charge of the Conway Circuit this year, writes that he is delighted with his new charge. He will take work in Hendrix College in connection with his pastoral duties.

Rev. Edward Forrest, faithful pastor of Gardner Memorial, North Little Rock, reports that he received 140 members into his church during the past year. The outlook for the new year is bright.

Rev. A. C. Rogers, Humphrey and Sunshine, says: "Our work at Humphrey is starting off nicely. The people are nice to us. They have given us every kindness possible. We are delighted with our new people."

Rev. C. C. Burton, Greenwood, in sending in his approved list for the Methodist, says: "Our work starts off fine for a new year. Congregations are large and appreciative. The Church is well organized and doing good work."

The December 11 issue of the Democrat-Enterprise, published at Ozark, contains an editorial on "Religion and Crime" that might well have been written for a religious journal. If space can be found it will later be reproduced in these columns.

Rev. L. E. N. Hundley, presiding elder of Arkadelphia District, needs a preacher for a five point circuit, which has a good parsonage and pays \$400. Three points on railroad. Address Rev. L. E. N. Hundley at Arkadelphia with recommendations from presiding elder.

Pastors, will you strengthen your church and Arkansas Methodism by putting the Arkansas Methodist into every home in your churches? Do not delay. Start the subscriptions with the beginning of the year.

The Christian Advocate (New York) of Dec. 25 gives an interesting account of Dr. John R. Pepper, the great Sunday School superintendent of Southern Methodism, and the new Pepper Memorial Sunday School Building of First Church, Memphis.

We were rejoiced last Sunday morning to have the privilege of receiving the first class of the new conference year. There were twenty-eight. Twenty-seven of them came to us by letter and one was received on profession of faith.—Central (Fayetteville) Church Bulletin.

Mr. Ray Yarnell, treasurer of the board of stewards of First Church, Searcy, has already sent to the Conference treasurer, a nice check on the claims. Bro. Yarnell is faithful and efficient and is one of the young men who will be heard from in the ranks of the laity in the future.

Among the callers at our office this week were Mr. E. D. Irvine, chairman Official Board, Winfield Church; Rev. J. T. Thompson, pastor Capitol View; Rev. Fred G. Roebuck, pastor Pulaski Heights; Rev. C. M. Reves, pastor Winfield Memorial; and Rev. J. F. Simmons, our new Centenary Secretary.

The entire student body of Galloway College together with the faculty attend the morning services at First Church Searcy, and every fourth Sunday the music is given by the Galloway Choral Society. On other Sundays the choir is ably directed by Mrs. John E. Miller at the morning hour and Mrs. E. C. Petty and Miss Corrinne Covington at the evening hour.

When Rev. Jefferson Sherman, presiding elder of the Searcy District, returned home from a trip over the District, he found a big turkey gobbling contentedly in his chicken yard. On a card tied to the turkey's neck, was the following: "I am just a turkey. I came from the official board of the First Methodist Church, Searcy, Ark. Please treat me kindly, for my days are numbered."

Mr. B. R. Johnson of Searcy, lay leader of the Searcy District, has already begun his work in assisting the charges to raise the general claims. Last Sunday he held a service at Judsonia and the laymen of that charge responded splendidly to Bro. Johnson's leadership. In addition to the work of being lay leader, he is the very efficient superintendent of the Sunday School of First Church, Searcy.

Last week Dr. W. M. Hayes and his grandson, Donald Hayes, paid the office a visit. Dr. Hayes is a candidate for the chaplaincy of our Senate, and as an efficient minister for fifty-seven years and as a one-armed ex-Confederate soldier has unusual claims to consideration. He has almost fully recovered from the automobile accident and for a man of his years is unusually vigorous. He will make Morrilton his home.

Dr. S. Parkes Cadman, who has just been elected president of the Federal Council of the Churches of Christ in America, is pastor of the Central Congregational Church, Brooklyn, New York. He was once a Methodist preacher and is now considered one of the greatest preachers and pastors in the world. It is said of him, "If one should name ten world leaders of the Christian Church of all lands Dr. Cadman would be in that list."

The secular press announces the death, on Dec. 16, at his home in Rector, of Rev. A. C. Cloyce, aged 65. For more than twenty years he had been a faithful itinerant preacher in old White River Conference. Some years ago he located and engaged in the mercantile business, but continued to preach as a local preacher. He was a good man and made his impress upon the communities where he was known. The funeral was at Paragould from East Paragould church which he had once served.

Bishop W. F. Anderson, resident bishop of the Boston Area of the Methodist Episcopal Church, has been elected president of Boston University to serve until a permanent president is elected. It is a little remarkable that we now have two bishops in our own Church who are acting as college presidents—Bishop W. F. McMurtry for Central College and Bishop U. V. Darlington for Kentucky Wesleyan College. A few years ago Bishop Candler was chancellor of Emory University.

On account of the illness of Dr. P. C. Fletcher, pastor of our First Church, the editor on Dec. 23 conducted the funeral service of Mrs. Virgie Lee Murphy, who while visiting her brother, Mr. J. Albert Anderson, an official member of First Church, died on Dec. 20. She was the wife of Mr. Geo. W. Murphy of Omaha, Neb., and the daughter of Mr. R. W. Anderson of Russell, Ark. She is survived by her husband, father, brother and a sister, Miss Valera Anderson of Omaha. When she lived in this city Mrs. Murphy was a faithful member of First Church.

Hon. Jim G. Ferguson, commissioner of Mines, Manufactures and Agriculture, has just issued "The Birds of Arkansas: A Preliminary Report," by H. E. Wheeler. This is a fine piece of work and should give Bro. Wheeler, who is the well known superintendent of Sunday Schools of North Arkansas Conference, a recognized place among authorities on ornithology. Every lover of nature should have this Report, and all of us should know more about the birds of our own State. It should find a place in our schools so that our children may become better acquainted with their feathered friends.

A \$100,000 gift from an unknown donor to be used for the establishment of the Borden P. Bowne chair of philosophy in the Graduate School of Boston University and a \$20,000 bequest from the late Mrs. Elizabeth Josselyn Webster have just been announced by President Lemuel H. Murlin. Dr. Bowne, who was an early member of the faculty of Boston won world-wide renown as the exponent of the "philosophy of personalism." This \$100,000 will go toward the perpetuation of his memory at the University where he accomplished his greater work.

Arthur Brisbane, who writes syndicated articles for the front page of many daily papers, emits many rapid and inconsequential things that we are pleased when we are able to find a really strong and sensible thing, such as the following: "The city of Rochester, setting a good example to other cities, starts a drive to raise more millions for Rochester University. Of all money that men spend, the money spent on education is most wisely spent. Education adds value to the human mind, and from that mind everything else gets all the value it ever has."

The Oklahoma Methodist of Dec. 18 is an unusually fine issue devoted largely to featuring the McFarlin Memorial Church at Norman. This great building, the gift of Mr. and Mrs. R. M. McFarlin in memory of their infant son, with the aggressive Dr. L. S. Barton as pastor, will enable our people to minister adequately to the Methodists of Oklahoma's university community. The gift of this church and of the chapel at Southern Methodist University put Mr. and Mrs. McFarlin among the great benefactors of Southern Methodism. Their work is truly monumental and should provoke others to do large things.

"A friend of mine," said the Dean of Bristol, lately, "told me recently a striking story of Mr. Gandhi. After one of his foreign tours, as a champion of Indian interests, he was received by a tremendous meeting of people in Calcutta. He was the popular hero of the day, and the place was crowded with, I think, 15,000 Bengalis come to welcome him. My friend was the one Englishman present. For three hours the orators of Bengal spoke in praise of themselves and Mr. Gandhi; and then came the great moment, when Mr. Gandhi rose, and all this vast assembly settled themselves on their haunches waiting for their great orator to speak. His speech consisted of one sentence only: 'The Man to whom I owe most and to whom all India owes most is a Man who never set His foot in India—and that was Christ.' And then he sat down."

"Everything is not up to par in the Methodist Episcopal Church," declared Bishop Ernest L. Waldorf at a reception given to nearly a score of bishops in connection with the annual meeting of the Board of Home Missions of the Methodist Episcopal Church last Friday night in Arch Street Church, Philadelphia. He stated that something was wrong when the vast machinery of American Methodism could produce only 19,000 converts last year, and there was a falling off of 35 per cent in contributions for missions, despite the fact that contributions for other purposes were larger than ever before. The Church is too much like a mob and too little like an army. There is something wrong," he continued, "when it takes an average minister with an average membership of 228 persons, at an expense of \$3,000 and upkeep of the church, one full year to add one person to the membership of that average church."—Ex.

While in Memphis a few days ago the editor had the pleasure of going through the new Pepper Memorial Sunday School Building of our First Church. Of Gothic design, built of gray stone, fire-proof, four stories high, with an open-air auditorium on the roof, with halls and rooms for every department and class and all modern conveniences, this is the nearest to an ideal Sunday School building the writer has ever seen. It has a capacity of 2,500 pupils. It is named in honor of Mr. John R. Pepper, the fine Sunday School superintendent and Christian gentleman, who has been superintendent for forty-four years and who retains his youth by associating with youth. The auditorium of the church has been enlarged and will now seat 2,500 people, and is crowded every Sunday when Dr. Clovis G. Chappell preaches. It is a great church. Every Methodist who passes through Memphis ought to take time to see the new building. A beautiful brochure, "The Evolution of a Sunday School" has been issued. It gives history that is worth reading.

The third National Motion Picture Conference is to meet in Washington, D. C., Jan. 14-16. Every phase of the question of the "Movies" will be discussed. Our Church is represented in Miss Minnie E. Kennedy, who will discuss "Motion Pictures and Education; The Law of Suggestion." Dr. E. H. Cherrington will discuss the "Motion Pictures and World Prohibition." Bishop Herbert Welsh will discuss "Motion Pictures and International Relations."

This month the Religious Telescope, the official organ of the United Brethren Church, celebrated its ninetieth birthday. It is one of the best religious papers published in this country. It is full of good reading matter and denominational news, and its editorials are always sane and helpful. The page called "The Telescope Observatory" has more sparkling and wise sayings than any page of which we know. We congratulate the United Brethren on maintaining such a great organ and wish for it and its brilliant editor many more prosperous years.

There is no good reason why anybody should get torrid over Methodist unification or any other question coming up in our Zion. We be brethren, and we all love the Church. Occasionally a deceived brother seems to be able to persuade himself that his brand of love for the Church is superior to that of others who disagree with him, and that this superior love entitles him to denounce the other, but it is a poor sort of self-deception. It will not stand wind and weather and sunshine. Difference of opinion as to what is best to do about any of the pending issues in the kingdom of God is to be expected. Perfect agreement would be a world's wonder. Since we are sure not to agree perfectly, we can be Christian in our differences. We should be Christian. Harshness of judgment, severity of censure, impatience at opposition, all smack of the weakness of poor, frail human nature. We must be patient even with impatience. Grace is ours, and that ought to be an enabling force.—Methodist Advocate.

BOOK REVIEW.

The Christian Life: by Raymond Huse; published by the Methodist Book Concern, New York and Cincinnati; price 50 cents.

This book may be used with great profit to establish Christian faith in the lives of both adults and youth. In clear simple language that anyone may understand the elements of Christian living are explained and illustrated. The following subjects are discussed: "Conversion," "Spiritual Help," "Christian Service," "The Christian Vision," "The Joyous Life," and "The Christian's Home in Glory." In the "Foreword" the following commendation is given: "The pastor will appreciate the treatise because of the clear and positive way in which the essentials of our faith are set forth. The layman will not need to live near his unabridged dictionary to keep himself from being lost in theological terminology. The young convert will be led by easy and delightful processes to appreciate the value and to appropriate the helpfulness of the institutions of Christianity for the development and expression of his religious life. The personal worker will find here fresh and convincing illustrations of the greatness, the simplicity and naturalness of the Christian faith, and will be better prepared to win his fellow man to Christ and the Church."

Vinzi: A Story of The Swiss Alps; by Johanna Spyri, author of "Heidi," etc.; translated by Elisabeth P. Stork; illustrations in color by Maria L. Kirk; published by J. B. Lippincott Co., Philadelphia; price \$1.50.

This is one of the series, "Stories All Children Love." An idyl of childhood in the Swiss mountains, the simple tale of Vinzi and his love of music, is as golden as the flood of sunlight over Alpine peaks and flowery meadows. But it is not the story of Vinzi alone. The happy life of the children of the Alps fills it from beginning to end with such a wealth of joy as may seldom be found in a book for children. Without preaching, Madam Spyri presents to the child a simple and genuine philosophy of courageous confidence in the future, lively co-operation with family and friends, the love of the beautiful and the delight of physical health. Rarely can one find a finer and more refreshing story than that of Vinzi.

The Prophets: Elijah to Christ; by Andrew W. Blackwood; published by Fleming H. Revell Co., New York and Chicago; price \$1.25.

In this study of the great Hebrew prophets, with their times and their teaching, the author has avoided raising critical questions, and is chiefly concerned to present the heart and life of these characters, to examine their message and endeavor to discover what in it is of value to our world today. The studies are popular and suggestive rather than technical and exhaustive. The following excerpt indicates the style: "The task of the prophets was to lead the chosen people in establishing the kingdom of God in the world. Such stupendous task called for the highest gifts and races, higher by far than those needed in the

faithful priests, higher even than those required of the worthy kings. In general the priests represented men before God; the prophets, God before men. Only a few men were by nature and by grace strong enough and good enough to serve among the primary prophets."

Tarbell's Teachers' Guide to The International Sunday School Lessons, Improved Uniform Course for 1925; by Martha Tarbell, Ph. D.; published by Fleming H. Revell Co., New York and Chicago.

This help to the understanding and expository of the Sunday School lessons is so well known that it needs little commendation. On account of the wealth of illustration and the practical application of the Scripture truths this book has unique value. Every Sunday School teacher needs it, and those who are not able to attend would find pleasure in reading at home what is being taught in the school. Order direct or through your dealer.

The Story of Grenfell of the Labrador: A Boy's Life of Wilfred T. Grenfell; by Dillon Wallace; published by Fleming H. Revell Co., New York and Chicago; price \$1.50.

The heroes of peace are greater than the heroes of war. The men who give their lives to save others are of infinitely more value than those who destroy life. Grenfell is one of the greatest of the heroes of peace. Devoting his life without reserve to the needs of the poor and sick and suffering of the Labrador coast, in that awful winter climate, in perils by land and perils by sea, this man of God has given himself with the love and abandon of his Master. This is a story of adventure of the most exciting character. As you read, you are proud of the fact that you belong to a race that produces such a man as Grenfell, and you are stirred to resolve to live the heroic life. While this book was written for boys, it will interest men and women. It is more interesting than fiction, because every incident has the color of reality, and that is what interests people most. When fact is stranger than fiction it fascinates. Get this book and read it and put it into the hands of your boy. It will help to make a man of him.

The Birth and Growth of Religion; by George Foote Moore, professor of the History of Religion in Harvard University; published by Chas. Scribner's Sons, New York.

This is a study of the religious nature of man as indicated in the history of different peoples and their customs and institutions. The author discovers the universal motive of religion in the impulse to self-preservation and finally to self-realization. "The author," as stated in the announcement, "describes the elementary beliefs about what is after death and their development as found in the more advanced religions—Zoroastrianism, Judaism, Mahommedanism; the religions of India, and of the Greek and Roman world—and the philosophies which have offered themselves as ways of salvation; concluding by rations of Jewish ethical monotheism, Hellenistic soterology, and Greek Philosophy." While one is not likely to accept all of the theories as well grounded, he will find them interesting and thought-provoking. The author's concluding sentence is: "The intellectual victory of Christianity over all the rival salvations of the time was due to the fact that it alone offered not merely a way of salvation but a philosophy of salvation." That is a profound truth, because a religion that lacks a reasonable philosophy is not satisfying to the intellect, and hence will in time be rejected by thinking men.

CONSERVING MATERIAL FOR PAPER.

One of the problems demanding the attention of our country today is that of the supply of material for the manufacture of paper. In recent years America has taken up the habit of wrapping the great majority of her manufactured products in paper. Hundreds of thousands of paper box containers are packed with food stuffs, clothing etc., and sent each day to consumers in all parts of the nation. Great paper-box factories turn out their products with ever increasing volume.

Where, then, is all the wood pulp coming from with which to supply these paper mills? Our forest reserves are being swiftly depleted by unwise lumbering methods. Fires yearly sweep millions of acres of forest lands and reduce the supply of available timber. With methods of forestry now in force, and at the present rate of consumption the lumber mills of our country will soon be forced to close.

A proper system of forest preservation will, of course, reduce the waste and make our timber areas productive indefinitely, and at the same time provide ample lumber for our mills. Recently, it has been determined that another great saving of wood may be effected; namely by the continued use of waste paper in the further production of many kinds of paper and paper-box material.

When newspapers, paper boxes and other forms of paper are discarded in our big cities, instead of being burned, they are gathered up and hauled to the city dump or to the junk man. From there they find their way to the paper mills where they are manufactured into fresh paper again and again put into use. Many containers, such as are used by

bakers, jewelers, and drygoods merchants, have been reclaimed hundreds of times.

At the mills the old paper is ground up by great rollers set with rows of sharp teeth, after it has been soaked for a time in hot water. Any hard substances, such as metal, coins, jewelry, etc., come out of the mass and drop to the bottom of the beater where they are removed.

Not only does the use of this waste paper save much valuable wood, but it is also a great source of revenue to those concerns which gather and save it. Schools and charitable organizations, such as the Salvation Army, make quite neat sums in this way.

We cannot be too careful in the management of our timber supply, for it is fast approaching extinction, and any means of conservation deserves our cooperation and commendation.

AN EXPLANATION.

It is not too late to send in your list under the "Club Plan," brethren. We are expecting you to forward your list, thus carrying out the wishes of your Conference.

All subscriptions paid-in-advance will be credited to account when you send in a 100 per cent list. This will give you the benefit of all advanced subscriptions, you see. These adjustments will be made and a corrected statement will be sent to you later. Also the papers will be sent direct to the individual subscribers.

THE PASTOR'S ASSOCIATION.

(Continued from Page 1).

outside their own group.

It is argued that each of these groups has its special problems which require differentiation and separate consideration. It is true that a bishop is a pastor and a presiding elder is a pastor; but they function differently; and the pastor of a charge has a variety of problems which are distinct and unique. There was a time when these were in some measure discussed at Annual and District Conferences; but now at these Conference sessions practically no opportunity is found for pastors as pastors to confer, exchange experiences, and consider some of the peculiar problems of the pastor.

An illustration of this may be found in the relation of the pastor to the Conference Claims. It is one of a pastor's most sacred duties to promote these interests; and bishops, presiding elders, secretaries, lay-leaders, and even editors exhort and admonish and premonish the pastor until he feels almost like a child nagged by parents, brothers, aunts, and teachers. He feels that he is being "talked down to" by those who do not understand his difficulties and he begins to feel "put upon" and resentful. How fine it would be if all the pastors would get together and take up this puzzling question and enter into a sacred conspiracy to surprise their monitors! By well considered and concerted efforts the pastors could probably take away all occasion for ex cathedra admonition and have the godly glory of doing a fine piece of constructive work.

Then the question of revivals is peculiarly one for the pastors to solve. Let them get together and exchange experiences and compare plans and organize for a holy triumph over "the world, the flesh, and the devil." By a concert of pastoral prayer for revival what spiritual victories might be won!

Our splendid pastors, who must represent every cause and fight in the trenches, have been too isolated, too individualistic. They need to know each other better and to combine their forces for the more successful ongoing of the Kingdom. Of course, they will discuss bishops and presiding elders and laymen; and why not? There are no "sacred cows" among us. We are all human, and likely to err. To be frankly criticized by loving pastors, who themselves may soon be bishops and presiding elders, might not be a calamity. This editor can think of no more exhilarating exercise than to be invited to hear a discussion of the "Church Paper" by the men who alone can circulate the paper. He would welcome an opportunity to answer their questions and get their suggestions.

There might be ambitious politicians among the pastors; but if the pastors are the consecrated, loyal leaders of the Church, they may be expected to discover and properly quench unholy ambitions. We trust these pastors with the spiritual welfare of the people. They can be trusted to conduct themselves properly when bishops and presiding elders and secretaries and editors are absent. If there is a spirit among the pastors to discipline the official leaders, the sooner it is discovered the better. If there is no such spirit, there is no danger of class distinctions and contentions.

We believe in more democracy, and these splendid men who successfully deal with the great laymen in their charges, can be trusted to cooperate with bishops and presiding elders and secretaries.

As a result of this Association we are expecting our pastors to accomplish even greater things for our Lord and his Church. This editor hopes that the Association may prosper and abide, and when he ceases to be merely the "assistant pastor" and becomes again a preacher in charge he will become a member, if he is not "black-balled."

CONTRIBUTIONS.

NEW YEAR.
B. F. M. Sours.

Ha! thou Old Year, 'tis December!
Ha! the blossoms I remember!
Over hill and dale, smooth flowing,
Fragrance on the winds was blowing;
Far away, now, far away
Was the last glad New Year's Day.

Over all the days of sorrow,
Looking forward to tomorrow,
Joy awaits the end of striving,
When the New Year glad arriving,
Dreams will come of spring to greet
New Year, haste that welcome
sweet!

Past is past; the future hovers
Like the cloud that glory covers:
"God is love," and Christ in glory
Fills Love's whole eternal story;
Lo! we bow to Thee alway,
O thou King of New Year's Day.

Jesus, Monarch of the sages,
Jesus, glory of all ages,
Thine the holy years on surging,
Thine the ages upward urging
Until Love alone has sway—
Thine the Happy New Year's Day!
Mechanicsburg, Pa.

OFFICIAL REPORT OF THE FALL
MEETING OF THE COLLEGE
OF BISHOPS.

To the Fall Meeting of the College of Bishops, held in Jacksonville, Florida, Dec. 12-24, no law question was submitted.

Except Bishops Hendrix, Murrah and Boaz, all the Bishops were present.

Home and Foreign Missionary Interests Considered.

Much of the time of this session was given to the consideration of our missionary needs at home and abroad. It was believed that only information by the Church of the work already done and that needing to be done, was necessary to enable us, not simply to hold what we have already accomplished, but to continue to advance in order to urge a proper support by our Church of this important work an Address to the Church will be issued.

Communications.

Many communications from different organizations were presented and referred to committees.

A letter was written to Mr. J. B. Duke expressing the appreciation of the College for his generous gift, notice of which had come through the daily press. A letter was also written to Mr. and Mrs. R. M. McFarlin to thank them for their gifts of the church at Norman, Oklahoma and the auditorium at Southern Methodist University.

The Pending Plan of Unification.

In connection with the vote to be taken by the Annual Conferences at their sessions in 1925 a short statement to the Church was adopted. This statement has already gone forward to our Church papers.

The certificate of the vote in each Annual Conference are to be prepared in triplicate, and each Annual Certificate is to be signed by the President and Secretary of each Annual Conference. One copy of each certificate is to be retained by the President of the Conference; one to be sent promptly to the Publishing Agents, Messrs. Lamar and Barton, 810 Broadway, Nashville, Tennessee; and the third copy to be sent promptly to the Secretary of the College of Bishops, Bishop Collins Denny, 1619 Park Avenue, Richmond, Virginia.

In connection with the vote the General Conference took the following action: "Resolved, That it is the opinion of this General Conference that when the question of the adoption of the Plan of Unification is submitted to the Annual Conferences of our Church all such Annual Conferences should vote thereon by ballot, and they are requested so to do and the bishops are requested to suggest to each Annual Conference that the vote should be taken by ballot."

The form itself is as follows:

At the Annual Conference of the Methodist Episcopal Church,

South, in session in the City of State of on the day of 1925, the Plan of Unification approved July 4, 1924, by the requisite constitutional majority of the General Conference was submitted to the said Annual Conference by the President thereof. Members were present and voted; Members voted in favor of the Plan; and Members voted in opposition.

..... President.
..... Secretary.

Course of Study.

Bishops Dobbs was added to the Committee on the Course of Study for Brazilian preachers.

Because some books selected for our preachers in foreign fields are no longer published, the following action was taken:

"Whenever a Committee of Examination of a Mission or of a Conference in Mission fields is satisfied that it has been impossible for any undergraduate to secure any book in the Course of Study such Committee shall have authority to excuse said candidate from examination on said book.

Young Men's Christian Association.
Bishop Beauchamp was appointed to represent our Church on the General Counseling Commission of the International Committee of Young Men's Christian Association; and Bishops Beauchamp and Dickey were authorized to nominate seven members of our Church to serve on the Standing Committee on Young Men's Christian Association.

Courtesies.

Our preachers and people in Jacksonville gave the College most hospitable entertainment at the Seminole Hotel and in addition held a reception in our First Church, and gave a sea-food dinner at the Beach. Dr. W. F. Dunkle, our presiding elder in Jacksonville, met every need of the College, and greatly contributed to the efficiency of its work.

Nearly all the Bishops preached in our Churches on the Sunday included in the time of the sessions.

Collins Denny, Secretary of the College of Bishops of the Methodist Episcopal Church, South.

A MESSAGE TO THE CHURCHES
To the Churches of America—Greetings!

The Federal Council of Churches of Christ in America, assembled in its Fifth quadrennial meeting sends to the Churches a message of fellowship.

Fellowship in the Church.

Sitting together for six days face to face with the great tasks of the Church the sense of our present oneness in Christ has become very real. We believe in the same God, are redeemed by the same Christ, are comforted by the same Spirit, study the same Book, offer the same prayers, sing the same hymns, strive for the same character, and long for the same Kingdom.

We rejoice in the same growing manifestation of unity in essentials shown in city and state councils of churches, in great federal missionary movements at home and abroad, in the earnest effort to find ways of giving organized expression to unity in village and open country, and in the great numerical gatherings soon to assemble.

The world is in desperate need of fellowship—conscious fellowship of men with God and with one another.

A world in quest of such fellowship must look to the Church. For the Church has found in Christ the true secret of fellowship. Through Him we are brought near to God and through Him all cleavages of nation, class and race can be bridged.

Fellowship With God.

We call upon our Churches to proclaim with fresh faith the unshakable conviction that only in a Divine fellowship can the need for human fellowship be met. "Our fellowship is with God and with His Son, Jesus Christ." Apart from this we shall seek in vain for real solutions to any problem. The fullest fellowship between man and man requires fellow-

ship with God in Christ. This is our basic need. And this brings us to the fundamental work of the Church,—evangelism. We note with gratification the cooperation of the Churches in this service, the concerted appeal to men to follow Christ and ally themselves with His Church, the joining of the denominations in the Federal Council in simultaneous and united endeavor. We commend yet closer cooperation in order that the voices of all the churches may be lifted up in one common summons to men to turn to God.

Fellowship In Human Relations

The issue of true fellowship with God our Father is fellowship with all His children. There is no more searching test of the extent to which our civilization is truly Christian than the measure to which fellowship has come to prevail in all the relations of men with one another. The fellowship to which Christ calls us is not for parts of life but for all of it. It is not to stop at home or Church, it is to reach beyond the factory gate, the national boundary and the color line. All the gulfs that separate men into self-seeking, suspicious or unfriendly groups are to be bridged by the spirit of fellowship that Jesus Christ releases in human life.

Our industrial and economic life we must seek to build upon a basis of deeper fellowship. Unless brotherhood be a reality in the shop, the mine, the market-place,—where most men spend the greater part of their waking hours,—it is not likely to be a reality elsewhere. In this sphere it is the primary function of the Church to infuse the lives of men with the spirit of God, thus breeding a race of men of good will disposed, even eager, to incorporate the principles of Christ's kingdom into the entire social order.

Vicarious sympathy for all classes of men is a prerequisite for preaching the social gospel. Given that sympathy, let all ministers of the gospel call men to follow Christ in all social relations and in the practice of the stewardship of all that they are and have.

We gladly emphasize the fact of a steadily developing social conscience in our country, which actually, if not consciously, has as its underlying principle Christ's law of neighborly love. Our national prohibition law is a striking illustration of this new social conscience, which brushes aside without hesitation any claim of any individual to indulge any appetite or to perform any act which is a menace to the social order. The effect upon the physical, economic, social and moral life of the nation of this extraordinary effort of society to protect itself from the liquor traffic, has been so beneficial that it is now generally agreed that the law will stand, based as it is upon the unassailable purpose "to promote the general welfare." The present day duty of the moral citizenship of the Nation we believe to be:

(1) To magnify the value of the principle of total abstinence, and the obligation upon law-abiding citizens to practice the same.

(2) To make unmistakably clear to both the lawless sellers and the lawless buyers of intoxicants that the liquor traffic has been permanently outlawed in the United States as the enemy of society; and

(3) To urge local, State and Federal Governments to cooperate with increased vigor against the present organized resistance to the Prohibition law, until as adequate enforcement of that law has been secured as of any other social legislation.

The modern world, now a single neighborhood, demands for its very life the acceptance of the principle of fellowship among the nations. In our world today what happens anywhere happens everywhere; what affects one affects all. We are all members one of another. Against war, as the denial of the Christian ideal of fellowship, we must bear clear united witness. The voice of the Churches is unequivocally for the pacific settlement of all international disputes, for justice and security to all nations on the basis of codified

international law, for the outlawry of war through the development of international agencies for bringing aggressor nations under the collective moral condemnation of the world. Realizing that the present burden of armament not only means a terrific economic strain, but also fosters the militaristic mind and leads to an atmosphere of fear in other nations, we voice the clear call of the Churches for a program of drastic reduction of armaments by all nations, in which our Government should participate and if occasion calls should lead the way.

The fellowship which the Christian Gospel seeks includes all races. "Has not one God created us? Have we not all one Father?" Whatever superficial differences there may be, the body of humanity is one. For "if one member suffers all the members suffer with it, and if one member be honored all the members rejoice with it."

Upon every Christian falls the personal responsibility to seek justice for all, to cultivate mutual appreciation and cooperation, and to dispel false racial pride or desire to dominate others.

Upon every minister of the Gospel falls the inescapable duty of leadership in promoting a common fellowship in Christ as the ideal in race relations. The Christian Church cannot lower the standards of Christ. It is therefore uncompromisingly opposed to any effort, organized or unorganized, which creates or fosters racial prejudice and destroys that fellowship which should characterize the family of God.

From among the remaining tasks of the Church we single out two which especially challenge cooperative endeavors, religious education and missions, both at home and abroad.

The urgent need for constructive attention to religious education calls for no argument. Upon this depends the moral and spiritual fibre of our nation. Here the sorry results of the divisions of Christendom are conspicuously manifest; because of them religious education has been all but completely banished from our public schools, to the grave peril of the nation's future. This is a sin for which the Churches and the States should be called to repentance and to a conversion that should find some process, in, or in connection with, the public schools, for matching intellectual training with that of the moral and religious nature.

More directly are the Churches responsible for religious education in the home and in the Church. That the competition for the interest of the child with growing multitudes of other concerns becomes more and more intense, and that the discipline of the home becomes more lax, only magnifies the importance of redoubled effort to stimulate in the home and provide in the Church those effective processes of education which shall secure the spiritual foundations of tomorrow.

Both at home and abroad the work of Christian missions is increasingly a cooperative task. In the interest of the strength of the denominations themselves, although yet more for the sake of the victories of the Kingdom, we urge the Churches everywhere to cooperate with the mission boards in their purpose to avoid competitive overlapping on the one hand and consequent overlooking of less attractive fields on the other, and to arrive at effective comity. We would also summon the entire membership to the adequate financial support of the magnificent enterprise of the Churches which seeks to carry out the commission of the Master to witness for Him, beginning in our own community and reaching through State and Nation to the very ends of the earth. The challenge is not alone that of a world in need, but of a world that is ready.

Finally, it is the call to fellowship with the Master which inheres in these differentiated calls. To this crowning fellowship you, the churches, are summoning yourselves in this fraternal greeting from your repre-

Some church officials were complaining lately that although they had a good number of tithers, they seemed to get little more income into the church as a result. The church treasurer remarked that the trouble was with people's understanding of what tithing means. He said, "They spend their tithes for anything and everything, and very little of it goes into the coffers of the church. I find a great many people using it to help dependent relatives; to pay for church support; one family helped a poor family by giving them the children's old clothes and then taking tithes money to buy new ones for their own. Another took the tithes money to buy a half bushel of walnut, because the boy selling them was from a poor family they thought was worthy of help. Another took the tithes money for vacation expenses. He argued that if a poor neighbor who needed a vacation, it would be all right to use the money to help them. If it was all right to help his neighbor's wife, surely was all right to help his own, and so they took the vacation at the Lord's expense. A girl could not go to church one Sunday, because she had no silk stockings. The next Sunday she was there wearing silk stockings. And where she got all the money out of her tithes. As it was for the church she thought it was all right." It is one almost unbelievable fact that there are people who think such offenses mentioned suitable as expenditures in one's tithing budget. One man in Kansas took his family on a vacation to the Grand Canyon, using his tithing money for the purchase on the plea that they were good "thrifters" and needed a vacation.

THE CHRISTIAN LIFE.

THE OLD AND THE NEW.

The old year passes away. The door of another opens. If we are wise we do not enter it with a rollicking spirit. The months that have folded themselves together as a book contained too many blots, too many corrections, too many days when the balance could not be made, the accounts were short. We are not pleased with the past. An inspection of its record is to be feared. We enter the new door of another year, not with a feeling that the past does not count, but with an assurance that it is in our Heavenly Father's hands. As we stand wondering how to face the new year, a voice is heard to say, "I am the door; by me if any man enter in he shall be saved, and shall go in and go out and shall find pasture." Christ in the new year offers to become for us the door into a world that is different. He makes a difference between the man inside and the man outside. Christ is the door into a world of rest, refuge, and recuperation. The door for the new year to thee, O my soul, must be Christ!—Selected.

A HAPPY NEW YEAR!

God make your year a happy one—Not by shielding you from all sorrow and pain, but by strengthening you to bear it if it comes.

Not by making your path easy, but by making you sturdy enough to tread any path.

Not by taking hardships from you, but by taking all cowardice and fear from your heart as you meet hardship.

Not by granting you unbroken sunshine, but by keeping your face bright even in the shadows.

Not by making your life always pleasant, but by showing you where men and his cause need you most and by making you zealous to be there and to help.

Not by keeping you from battle, but by bringing you off every field more than conqueror through Christ "who loves you."

God make your year a happy one!—Cleland B. McAfee.

FORGIVEN AND FORGOTTEN.

When a year dies we can not repress a feeling of sadness, due, no doubt, to the fact that there have been so many failures and mistakes in our lives that we regret the record written and sealed by its passing. The sadness is softened and mellowed for the Christian by the promise of God. "Your sins and your iniquities will I remember no more." What God has forgiven and forgotten let us not carry with us into the new year.

DOING HIS SAYINGS.

TEXT—Matt. 7:24. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man."

What the world needs is to hear Jesus speak. We have listened too long to the voices of men who have not spoken the truth as it is in Jesus. Sometimes these men have pointed to the treasures of the world, and have said, "Amass these, and you will be likened unto a wise man." Sometimes they have made their own systems of philosophy and theology, and have said, "Learn these, and you will be likened unto a wise man." Sometimes they have set up their own standards of ethics, and have said, "Do these things, and you will be likened unto a wise man." But where is there a soul, who, by following any of these teachers, has attained the highest things of life? What the world needs today is to hear Jesus speak.

We need to hear Jesus speak, and He is ready to speak to us. When I was a child I used to sing with the children.

"I wish that His hands had been placed on my head,

That His arm had been thrown around me,

That I might have seen His kind look when He said,

"Let the little ones come unto Me."

Then one day I came to understand what He meant when He said, "Lo, I am with you always," and I knew that I could hear Him speak, and that I could feel the touch of His hand upon my life, as really as those little children, brought to Him in the days of His flesh.

"These sayings of mine," Christ Himself is in these sayings. "They are spirit and they are life." Here, in the Word, He speaks to us: here, in the Word, we come to know Him: here, in the Word, our spirits come into touch with His Spirit. Will you pause for a while in the rush of your life, and hear Jesus speak?

"Whosoever heareth these sayings of mine!" We ask, "What sayings, Lord Jesus? What is Thy word to us?" And Jesus answers, "Blessed are the poor in spirit, and they that mourn, and they that are meek, and they that do hunger and thirst after righteousness, and they that are merciful, and they that are pure in heart, and they that are peacemakers, and they that are persecuted for righteousness' sake." Do you understand? He is giving us the characteristic marks of a consistent Christian. What a wonderful picture! It is a mosaic of appealing beauty! And He says to each of us, "Be like this."

But the sayings are not finished. Listen! "Let your light shine among men; love your enemies; lay not up for yourself treasures on earth, but in heaven; seek first the kingdom of God; judge not that ye be not judged; whatsoever ye would that men should do to you, do ye even so to them." And Jesus says to each of us, "Live like this."

Oh, these sayings of Jesus! There is nothing else like them in all the world! They are different! Here in the Sermon on the Mount we have a body of teaching of "unparalleled weight and dignity and beauty." We need to take the Book, and open where this sermon begins, and just let Jesus speak to our hearts, until this "masterpiece of the Master" has gripped our souls.

But let us not make a mistake. These sayings may become to us simply ideal pictures—beautiful thoughts over which to dream. What did Jesus say? "Whosoever heareth these sayings of mine, and doeth them." The man who counts in the kingdom is the man who does things. This was the message of Jesus all through His ministry.

A blessing was pronounced upon the mother of Jesus, and He said, "Yea, rather blessed are they that hear the word of God, and keep it." He taught the disciples humility, and said, "If ye know these things, happy are ye if ye do them." One told Him that His mother and His brethren were without, and He said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

These beautiful Christian graces pictured in the beatitudes are made possible to us by the gift of God: they become actual in us only through our effort.

In His "Divine Comedy," Dante describes his ascent along the steep way to Paradise. On his brow an angel has inscribed the seven deadly sins. One by one they are erased, and by degrees he comes into possession of the Christian graces, as by self-conquest he is able to take the upward path. These sayings of Jesus become vital in us as we do them.

Dr. Gale, of Korea, in one of his books, has told the story of a Korean Christian who, after a walk of a hundred miles, appeared one day at a mission station and said, "I have been memorizing some Bible verses, and I have come to recite them to you." And then, without verbal error, he repeated the entire Sermon on the Mount. He was told that if he simply memorized it, it would be a feat of memory, and nothing more: to be a real Christian he should practice it. His face lighted up with a smile, and he said, "That is the way I learned it. I tried to memorize it, but it would not stick, so I hit upon this plan—I would memorize one verse, and then

find a heathen neighbor of mine, and practice the verse on him. Then I found it would stick!"

Can you imagine what this world would be like in a few years if all who profess to follow the Christ would take this matchless moral code today, learn it verse by verse, and go out as each verse is learned to practice it upon the neighbors? And really is not this just what Jesus meant that His followers should do? "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man."

Jesus not only states the importance of following hearing with doing, He also illustrates, and enforces the idea by the use of a parable: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it!"

Look at these contrasting pictures. We may imagine two beautiful and well-appointed homes, if we please. There is nothing in the parable concerning the superstructure. These houses may be very much alike but there is one difference—just one—a difference in the foundation. One is built upon a rock, and the other upon the sand.

Look at these two houses! Each is some man's home. Here he has invested his savings: here he has gathered his treasures: here he has brought his family: here he hopes to find happiness.

Look at these two houses! It is a day when God is making His world very beautiful—the sky is so blue, the sun so glorious, the breezes so soft, the songs of the birds so sweet. And here stand the two houses in the midst of all of this beauty. The owners are satisfied. But now the evening comes. Clouds gather in the sky, the wind arises the rain falls, and the mighty floods of water begin to sweep around these houses. The testing time has come. How will they stand the test?

It has been pointed out that Jesus mentions just one difference in these buildings. Just one difference—but it is a tremendous difference. One was built upon a rock, the other upon sand.

In my home there hangs a very beautiful picture of the Campanile of Venice, which was built in the year 888. The picture was presented to me by a friend, and sent from Venice some years ago. It had hardly come into my possession before I read in the papers that this great historic building had collapsed. It stood for more than a thousand years, but gave away at last, and one of the famous buildings of the world was gone. The old Campanile has been replaced by another, but, of course, it is not the same old bell tower. What caused the collapse? An insecure foundation. Remember where and how Venice is built.

The Woolworth Building in New York City, the highest building in the world, rises 792 feet above the sidewalk—more than twice as high as the Campanile. But the engineers will tell you that it is as safe as the Rock of Gibraltar. It stands on Manhattan Island, and that Island is almost all solid rock. Underneath the building are sixty-nine steel caissons, some nineteen feet in diameter, averaging one hundred and ten feet in depth, and filled with concrete. These rest on the bed rock.

If you are going to build a skyscraper to stand the tests of the elements, you need a deep and strong foundation. If you are going to build a life to stand the tests of spiritual evil and shine forth with Christian graces and in Christian service, you need a deep foundation.

These sayings of Jesus are funda-

mental. They will stand the test: nothing else will. You dare not build your life on anything else, if you want it to stand the tests. Are you doing His sayings?

In Spencer's "Faerie Queen" there is a canto that tells of the Red Cross Knight and his traveling companion coming to the "Palace of Pride." It is a stately palace. There are lofty towers, goodly galleries, fair windows, and delightful bowers. After describing these, the writer goes on:

"But full great pity that so fair a mould
Did on so weak foundation ever sit,
For on a sandy hill that still did flit
And fall away, it mounted was full high;
That every breath of heaven shaken it,
And all the hinder parts that few could spy
Were ruinous and old, but painted cunningly."

So is every house of pride, and so is every life that is not built by doing the sayings of Jesus.

He "built his house upon the sand: . . . it fell, and great was the fall of it." You say, "Foolish man." But where, and upon what are you building your spiritual temple? "For other foundation can no man lay than that is laid, which is Jesus Christ." "And it fell not: for it was founded upon a rock."—S. K. Cockrell in Baltimore Southern Methodist.

HAS CHRISTIANITY FAILED?

Some one has said that "Christianity has failed." Christianity in its fulness has never failed, but a Christianity that has been scaled down to catch the ears of the multitude has little strength. Christianity must be understood in all its fullness. Christ was just as much interested in healing the body as He was in saving the soul.

The church of today must be able to offer suffering humanity what it was able to offer in the early centuries, because Jesus is the same yesterday, today and forevermore, and His power is the same.

People expect God to undo for them in a moment what it has taken years to acquire.

People give a fleeting thought to prayer and afterward neutralize it by failure to support that prayer.

People expect great things from God, but fail to use the means God provides for obtaining them.

God's creatorship carries with it preservation and healing.

God, seeing the suffering and need of mankind, has provided means for relief, and Christ, through His church, is the everlasting inspiration, support and giver of these means, and amongst them are the peculiar powers and agencies that the church is most fitted to supply.—Selected.

Happiness, I have discovered, is nearly always a rebound from hard work. It is one of the follies of men to imagine that they can enjoy mere thought, or emotion, or sentiment. As well try to eat beauty! For happiness must be tricked! She loves to see men at work. She loves sweat, weariness, self-sacrifice. She will be found, not in palaces, but lurking in cornfields and factories and hovering over littered desks. She crowns the unconscious head of the busy child. If you look up suddenly from hard work you will see her, but if you look too long she fades sorrowfully away.—David Grayson in "Adventures in Contentment."

A famous educator in a recent address made the following significant remark on the value of sport: "It was said a century ago that the battle of Waterloo had been won on the playing fields of Eton. There are victories other than those of war that are won on playing fields—in self-restraint in co-operation with others and in making that rounded character which contributes so much to our citizenship.—Youth's Companion.

Borrowing trouble is bad enough; lending it to your neighbor is worse.—Youth's Companion.

Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON, 303 E. Sixth Street, Little Rock, Ark.
SUPERINTENDENTS OF PUBLICITY
North Arkansas Conference, Mrs. E. F. Ellis, 104 N. College St.,
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Communications should reach us Friday for publication next week.

Sing to the great Jehovah's praise!
All praise to him belongs,
Who kindly lengthens out our days,
Demands our choicest songs;
His providence hath brought us
through
Another various year;
We all with vows and anthems new
Before our God appear.
—Charles Wesley.

A LOVELY CALENDAR FROM CHINA.

Through the kindness of our own Dr. Janet Miller, daughter of Dr. Wesley G. Miller, a beloved former pastor of Little Rock First Methodist Church, we are pleased to have the 1925 calendar issued by Margaret Williamson Hospital in Shanghai, China. This booklet calendar is enriched with verses of lofty sentiment, and it is illustrated with pictures of groups taken in the hospital. In one of these pictures an old Chinese Christian woman, Tai Ta Ta, is surrounded by little children eagerly listening as she tells them a story. One of the children is lying on a rolling bed, another has her crutches, and several of them are blind, but all are eager listeners, and the woman's face shines with Christly love. She must be telling the "old, old story of Jesus and his love."

In the month of August 1924 one hundred and one babies were born in this hospital and here's a picture of the three sets of twins that were born within four days. These six wee Chinese babies quite fill the arms and laps of the two smiling, loving American missionaries who, seated close together, are showing off the twins. The picture of "Little Margaret," (taken a year after she was abandoned in the clinic waiting room, in April 1923, when she was about two years old and weighed only nine pounds) is very attractive, and we easily see why she is called the "Sunshine of the Hospital."

A sad picture is that of the little slave girl, "Me Me," who has been abandoned by her owners. She is sick and emaciated, but is responding to treatment and the loving ministrations of the missionaries who are now asking each other: "What are we going to do with her when she is well again?"

The calendar group of "Graduated Nurses and Nurses Training Class" shows us 39 fine, consecrated women who are carrying on this blessed work for our Master in Margaret Williamson hospital, Shanghai, China. Let us remember to invoke God's blessing on these devoted Christian women and their patients day by day.

The calendar is in English, but I fancy the Chinese characters on the cover spell the lines which we see on opening the booklet, and friends and fellow workers of the Chinese Christians in our own country are evidently remembered: "Wishing you the richest blessings of the season."—Virginia C. Pemberton.

NEW ORGANIZATION IN MONTICELLO DISTRICT.

Mrs. J. A. Parker, district secretary writes: I am glad to report to you another new rural Missionary society for Monticello District.

During the fourth quarterly Conference, on the Mt. Pleasant Ct., November 22, the Ladies of the Methodist Church at Rock Springs church met with the district secretary, and organized a missionary society with the following officers: Mrs. Noel Gibson, President; Mrs. Hugh McKeen, Vice President; Mrs. Nancy Kester, Corresponding secretary; Mrs. E. E. Coonse, agent Missionary Voice, and Mrs. C. H. Balkely chairman of social

service work. The ladies of this society are going into the new year with much interest."

PLAN A GO-TO-MISSIONARY MEETING DAY FOR JANUARY

Use telephone, autos, every device for securing the presence of every member of the Missionary Society. Make special plans for your January program.

Pledge cards may be secured free of charge upon application to Literature Headquarters, Lambuth Building, Nashville, Tenn.

MISSIONARY SOCIETIES OF HELENA.

Mrs. E. G. Ready sends the following splendid report:

A beautiful Harvest pageant program was carried out at the closing 1924 business meeting of the W. M. S. of First Methodist Church, Helena. The fruits of the year's work were symbolized by real fruits presented by officers and superintendents. The pageant was written by Mrs. A. J. Loney, who called for the reports of the officers and various departments. As they were given they were recorded by Mrs. W. C. Watson, the pastor's wife, appropriately dressed as a scribe.

The following report of the treasurer will give an idea of the work done by the society:

Money raised this year\$2,230.48

Disbursements

| | |
|---|--------|
| Ministerial student, Hendrix | |
| College | 459.75 |
| Girl at Vashiti | 432.17 |
| District Parsonage | 25.00 |
| Rural Worker, Miss Eldson .. | 197.50 |
| Contribution to car for Miss Eldson | 36.00 |
| Parsonage | 404.01 |
| Dues sent Conference treas. | 128.15 |
| Pledges sent Conf. Treas. .. | 200.00 |
| Entertaining Conference | 45.00 |
| Retirement and Relief fund .. | 9.00 |
| Belle Bennett Memorial | 50.77 |
| Miscellaneous | 193.00 |

Total

Balance

The society has 165 members, 71 of these being new.

Missionary Society No. 2 is composed of business women who meet twice a month at the church at 6:15 for supper, having a program afterwards. The following is the financial report of this society for the year 1924:

Members on roll beginning of

| | |
|--------------------------------|----------|
| year | 40 |
| Members added | 27 |
| Moved away | 12 |
| Total present enrollment | 55 |
| Pledge for year | \$334.00 |
| Belle Bennett Memorial | 75.00 |
| Miss Eldson | 132.50 |
| Dues sent to Conf. Treas. | 76.25 |

—Mrs. E. G. Ready.

SIXTEEN STATES AND THREE FOREIGN COUNTRIES REPRESENTED IN SCARRITT STUDENT BODY.

The enrollment at Scarritt College for Christian Workers on October 1 included the following:

| | |
|----------------------|----|
| North Carolina | 11 |
| Texas | 10 |
| Mississippi | 8 |
| South Carolina | 8 |
| Virginia | 6 |
| Tennessee | 5 |
| Alabama | 4 |
| Georgia | 4 |
| Missouri | 4 |
| Arkansas | 4 |
| Louisiana | 3 |
| Florida | 2 |
| Kentucky | 2 |
| West Virginia | 2 |
| Oklahoma | 1 |
| South Dakota | 1 |

| | |
|--------------|---|
| China | 2 |
| Korea | 1 |
| Brazil | 1 |

A WOMAN'S BUILDING AT THE WESTERN METHODIST ASSEMBLY GROUNDS.

Mt. Sequoyah, as all readers of this paper should know, is the summer playground and inspirational center for Methodists residing in the states of Arkansas, Louisiana, Missouri, Oklahoma and Texas. Growing out of a recognized need for an assembly ground west of the Mississippi River, which would serve the Methodists of this territory as Lake Junaluska serves those of our Eastern Division, the Church, some four years ago appointed a Commission to seek out the most appropriate location that would be accessible to the greatest number of interested people for the establishment to the Western Methodist Assembly.

After visiting and carefully considering the numerous beautiful locations offered the commission agreed upon Mount Sequoyah, Fayetteville, Arkansas as the site preeminent.

Fayetteville, the "city beautiful of the Ozarks" recognizing the advantages to the city in bringing thither each year the class of people that would flock to a Methodist Summer Assembly, made a gift to the commission in land, cash and improvements amounting to some \$200,000.00.

Fayetteville, being the seat of the State University of Arkansas, is populated with a cultured citizenship. The University Summer School attracts many teachers and advanced students to Fayetteville and its Chautauqua features are made available to the Assembly people.

The beauty of the Ozark Mountains is famed in song and story and no description could do them justice. "They must be seen to be appreciated."

Mt. Sequoyah, just one mile east of the Fayetteville Court house, overlooks the entire city and surrounding country. It is reached by gradual ascent over a wide, hard-surfaced, winding road, the gift of the city of Fayetteville. A "sky-line drive" around the summit of the mountain affords a view unsurpassed in beauty and color. The climate is ideal.

Two years ago there was nothing on Mount Sequoyah save a deserted farm house, small farm and apple orchard. Today the old farm house is an attractive, comfortable home for the Superintendent and his family, walks and drives wind in and out among the following buildings: Assembly Hall or Chapel, amphitheatre, cafeteria, branch house of Lamar & Barton, observation tower, large dormitories for both men and women, photographer's studio, thirty, two and four-room rent cottages, and an Epworth League building almost completed.

The success of the two summer sessions that have passed into history give assurance of increased interest of the Western Methodists in their Assembly as, gradually, they come to know its advantages and benefits. Every person who has attended the Assembly has gone away a booster for Mount Sequoyah.

Encouraged and inspired by the dauntless determination of the Epworth Leaguers to build and equip their own building at a cost of some \$25,000.00 the officers of the Woman's Missionary Societies of the affiliating Conferences asked the consent of the Council to raise funds for the erection of a Woman's Building on Mount Sequoyah. Permission was granted and a Board of Control was named by the President of the Council. This Board consists of the Presidents of the thirteen affiliated Conferences and the corresponding Secretaries of the two Arkansas Conferences. The Board held its first meeting on Mount Sequoyah in July, 1924, and organized as follows: Chairman, Mrs. C. E. Elza; Vice-Chairman, Mrs. C. E. Castle; Secretary, Mrs. H. L. Remmel; Treasurer, Mrs. Preston Hatcher; Chairman committee on Publicity, Mrs. John S. Turner; Finance, Mrs. R. A. Lowdy; Building, Mrs. J. A. Mercer.

The site is one of the choicest on the entire grounds. The building is to be set among tall, sturdy oak trees near the cafeteria, book room and convenient to the auditorium. It is to be of native stone and brick in conformity with other permanent buildings on the campus, is to have a large assembly room with wide, open fire-place on the first floor with six or eight committee and class rooms and perhaps a small dining room and kitchenette for special occasions. The second floor is to consist of sixteen to twenty bed rooms, some with bath, all designed to contribute to the comfort of the women who go to Mt. Sequoyah to attend any one of the summer conferences—School of Missions, Social Service Conference, Sunday School, Epworth League, or to spend an entire summer in the most congenial environment imaginable. The years 1925 and 1926 were agreed upon as the time for projecting this splendid enterprise and raising the funds. The financial goal is to be \$1 per capita for two years—only fifty cents per capita each year—for the entire membership of the Western Conferences. In addition, each Conference is asked to appoint a committee for the securing of special gifts by individuals. The Little Rock Conference has set a worthy example by the gift of the initial \$1,000 from its contingent fund which is to be over and above the membership quota.

With the close of the year 1924 the women of the Missouri and Texas Conferences should have completed their dormitory projects which, for three years past have commanded their thoughts, prayers and money. Every woman is proud of having a small part in so great an enterprise, an enterprise that is destined to influence incalculably the lives of the young women who find shelter there during their character-forming years.

This completed, we shall be ready for the next worthy task-building for ourselves at Mt. Sequoyah. Of course our gifts to the Woman's Building must not detract from our pledge to the Council or other connectional funds. We have learned from recent experience that Methodist women can do what they will to do without hampering any existing interest or pauperizing themselves. Western Methodist women can build their own summer home on Mt. Sequoyah and they will. In addition to a ninety-nine year lease on land and building, with a renewal clause, we are to have fifty per cent of the rentals. The chairman of the Board of Control, Mrs. Elza, says:

"Somehow we believe as the dollars and tens and hundreds are pledged next Spring to our Woman's Building, we are going to turn our hearts and our interests to this Assembly Ground in a way that will be worth many, many times our actual contribution in dollars and cents. For, as we give we will follow our gifts with our interest, our love, our prayers and eventually our presence. Thus brick and stone will be transmuted into new ideas and ideals that will change our lives and the lives of our children.... A Woman's Building at Mt. Sequoyah will help immeasurably to build up the missionary morale of a great Western leadership that shall hold steady our devotion to the program and purposes of a world church. We know that when our women add to their natural love for missions the patriotic fervor of their loyalty to the needs of the Western territory, we shall put over this project with an energy and enthusiasm unmatched in our missionary history." Mrs. Jno. S. Turner, Chairman Com. on Publicity, Board of Control.

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Sunday School Department

REV. C. N. BAKER, Little Rock Conference Superintendent,
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REV. H. E. WHEELER, North Arkansas Conference Superintendent,
408 Exchange National Bank Building, Little Rock, Ark.
REV. D. H. COLQUHOUN, Superintendent of Supplies,
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Lesson for January 4

CHRIST'S TRIUMPHAL ENTRY

LESSON TEXT—Luke 19:29-44.
GOLDEN TEXT—"Blessed be the King that cometh in the name of the Lord."—Luke 19:38.

PRIMARY TOPIC—A Great Crowd Praising Jesus.

JUNIOR TOPIC—The Triumphal Entry.

INTERMEDIATE AND SENIOR TOPIC—Making Christ Our King.

YOUNG PEOPLE AND ADULT TOPIC—The Kingship of Christ.

The title given this lesson is somewhat misleading. Strictly speaking, this was far from a triumphal entry. It was rather the official presentation of the King of the Jewish nation. Back of the cry, "hosanna," the awful word, "crucify" was uttered by the same persons who cried "hosanna." Though they were utterly blind to the fact, God was about to carry out His plan of hosanna, which means "save now," through the crucifixion of the Son of God.

I. The Presentation (vv. 29-34).

1. Sending the Disciples for the Ass (vv. 29-31). He told them just where to go to find it and told them how to answer the inquiry of the one who owned it. This shows how perfectly the Lord knows all our ways. He knows our whereabouts by day and night. He even knows our thoughts. He uses unlikely means and insignificant things in the accomplishment of His purpose.

2. The Fulfillment of Prophecy (Matt. 21:4, 5). Some five hundred years before Zechariah had predicted this event. Christ's entry into Jerusalem was an exact fulfillment of this prediction. This is highly instructive to those who would understand the prophecies as yet unfulfilled. Since the prediction of his first coming was literally fulfilled, we can be assured that the prophecy of His second coming will be likewise fulfilled. The first is established beyond a doubt. The second we should as heartily believe. The prediction of Zechariah 14:3-11 will be just as literally fulfilled as that of Zechariah 9:9.

3. Obedience of the Disciples (vv. 32-34). Though the request may have seemed strange, and even unreasonable, they fully obeyed. The true disciple will render glad obedience to the Lord no matter how strange His commands may seem. Obedience to that only which seems reasonable is not obedience at all. May we prove that we are real disciples!

II. The Entry of the King (vv. 35-38).

1. The Disciples Set Jesus Upon the Ass (v. 35). This act of putting their garments upon the ass and setting Jesus upon it showed that they recognized Him as their King (1 Kings 9:13).

2. Acclaimed as King by the Disciples (vv. 36-38). Some spread their garments in the way. Others, perhaps having no garments to spare, cut down branches of trees and strewed them in His way, which was no doubt just as acceptable to Him. They praised God for all the mighty works which they had seen and cried out, "Blessed is the King that cometh in the name of the Lord."

III. The Critical Pharisees (vv. 39, 40).

Although swept along by the demonstration of the multitude they deemed it prudent to ask the Lord to rebuke the disciples, as such behavior might be interpreted by the Roman government as an insurrection. To their demand Jesus replied that such homage was not only fitting but necessary. He declared that if the multitude were silent, the very stones would cry out in adoration of him.

IV. The King Rejected (vv. 41-44). Christ knew what awaited Him in Jerusalem. Though surrounded by loyal hearts, He knew that the rulers of the nation had no heart for Him. His coming trial and death loomed before Him so that He wept over Jerusalem. He knew that awful days awaited it and that loyal hearts would gladly welcome Him if they only knew. He showed that their inability to see Him as their King and Savior would result in bringing upon them the awful horrors of the destruction of their city. He entered the city and rebuked the rulers for allowing the house of God to become degraded by carrying on traffic for gain. The cleansing of the temple only increased their hatred and opposition to Him.

"JUST A LITTLE CHRISTMAS CARD."

The first one came about a week before Christmas and like the first timid little bird in the spring it seemed to say "Cheer Up, Old Fellow, There is a good time ahead." After that they came in twos and threes and soon each wish of the post man left a whole flock of these merry little messengers of love. Gathering them all up each evening to carry out home I was greeted by the happy little wife saying, "Come quick and let's open the Christmas cards that came out to the house while you were at the office. I have saved them all till you got home." Like many another lesson she has taught me by her unselfish acts of devotion. I soon learned that I must not open Christmas cards till we both could have the joy of seeing together the names of those who had remembered us.

Then came the most fun of all. It was on Christmas afternoon. The Christmas tree had been dismantled. The Christmas dinner had been disposed of. The children were out among their friends. Nobody at home, but just the little wife and I. Our chairs were pulled up close around the fireside. The Christmas cards were piled up in her lap—each to receive loving attention and each sender to find a place in our Christmas prayer. There are nearly a hundred in all. Here is one from a former neighbor across the street, but now away out in California. How thoughtful of her to remember us though so far away. The next is from loved ones in New Mexico. Wouldn't we love to spend Christmas with them again like we used to around the old family fireside in Ashley county? And wouldn't some of mother's old fashioned sausages taste good again? Only we would like for her to leave out a little of the red pepper. Here is a whole bunch of cards from "810 Broadway." They are from members of the Central Office staff in Nashville, Tenn. Not one of them has forgotten us. Here is a bunch of cards from other Conference Sunday School workers. We saw them all at the Council last week, but they got home in time to remember us. Wonder if they are as happy as we are to have a whole day at home with no office to bother and no trip to plan. Here are some friends in whose homes we were entertained during the year. How kind of them to take in a weary traveler and then to remember him at Christmas. Here are some from friends that we had the pleasure of entertaining during the year. May their number be doubled another year! Here is a number of personal cards from Mrs. Baker's friends in Little Rock. She has so many of them and how she does love them and appreciate their thoughtfulness of her at the Yuletide. And now the cards from our fellow workers, the pastors

superintendents, presiding elders, teachers and training school workers in the Little Rock Conference. So many of them remember us. Some of them we have neglected during the year. Some we have misunderstood and some have misunderstood us, but now all is forgotten in the happy Christmas spirit and we remember only the good times we have had together. The last card is laid aside. It is getting dark. Two happy hours have passed by. An afternoon with absent friends and loved ones. A little taste of that heavenly fellowship where the Christmas spirit will last forever. Just a little Christmas card? Yes, but what else could bring so much pleasure? Just two hours spent looking over Christmas cards? Nay, verily, we have had a Christmas party at our house and around our fireside has gathered a hundred of the finest folk God ever made. And, now that our party is over, we thank you one and all for coming and wish for all of you the happiest New Year there ever was.—Clem Baker.

ECHOES FROM THE SUNDAY SCHOOL COUNCIL.

The General Sunday School Council is made up of the Conference Board chairmen and the employed workers in the Sunday School work of the Methodist Episcopal Church, South.

The annual meetings are held in Nashville, Tenn., in December. The Council met this year December 8-12.

Arkansas was represented this year by Rev. G. G. Davidson, Rev. H. E. Wheeler, Mr. F. T. Fowler, Rev. Clem Baker, and Mrs. Clay E. Smith.

The Council program is very much like the program for the Workers' Council in the local Sunday School. Reports from the several Conferences are made, the years' experiences are exchanged, and new problems are discussed.

Last year the general theme for discussion was "Problems Relating to the Rural Sunday School." This year the theme was "Problems Relating to the City Sunday School."

Our officers were: President, Mr. C. M. Dannelly of Alabama; Vice President, Prof. C. A. Bowen of Millsaps College, Miss.; Sec'y., Miss Ethel Smith of Virginia.

The new officers are: President, Rev. W. C. Owen of Nashville, Tenn.; Vice President, Rev. Clem Baker of Arkansas; Sec'y., Miss Ethel Smith of Virginia.

132 people were in attendance representing practically the entire territory of the Southern Methodist Church.

Rev. R. L. Duckworth, a former Arkansas man, but now in charge of the Sunday School Work in the St. Louis Conference, was detained at home on account of the serious illness of Mrs. Duckworth.

Mr. C. E. Hayes, chairman of the Little Rock Conference Board, was kept away on account of business engagements.

Arkansas is well represented on the Central Office Staff by Rev. J. Q. Schister, who is associate superintendent of Leadership Training; and Mr. O. S. Gates of Hatfield, who has recently been appointed superintendent of the Adolescent Department.

Mr. F. T. Fowler was the first man in the Church employed to have charge of Rural Extension Sunday School work. There are now eight or ten Conferences employing such workers and they all look to Mr. Fowler for guidance in this field.

One of the most successful workers in the field is Rev. B. L. Nance in charge of Sunday School work in the New Mexico Conference. Brother Nance was born near Prescott, Arkansas, and is a Hendrix College man.

Among the distinguished visitors addressing the Council were: Bishop John M. Moore, Bishop James Cannon, Dr. Fitzgerald Parker, Dr. W. A. Shelton, Dean W. F. Tibbitt, Dr. A. J. Lamar and Dr. W. F. Smith.

Dr. J. L. Cunningham of Bearitt College delighted the body with a series of three lectures on "A Unified Program of Religious Education for the Local Church."

Dr. John R. Pepper, chairman of the General Sunday School Board, attended all the sessions and made valuable contributions to the discussions.

New subjects receiving attention were: The Cokesbury Training Course, Week Day Religious Education, Daily Vacation Bible Schools, Camp Conferences for older boys and girls and young people, and additional units of study for the Standard Training course.

No State made a better report than did Arkansas. In proportion to numbers the two Conferences in Arkansas led the Church last year in the following points: Sunday School Day Offerings, Number of Programs of Work checked and number of "Ranking" Schools, Number of Wesley Bible Classes reporting, Number of Standard Training Schools, Number of Preachers taking credit in the Standard Course, the annual observance of Children's Week.

A NEW MAGAZINE FOR METHODIST SUNDAY SCHOOL FOLKS.

We have just received the first issue of "The Workers' Council," a brand new magazine for Southern Methodist Sunday School Workers. This magazine does not carry comments on the Sunday School Lessons. It takes the place of "The Methodist Superintendent and His Helpers," which it absorbs. In stating its aim the editor says: "The sole aim of the WORKERS' COUNCIL is to promote the spread of vital Christianity by awakening a deeper and more intelligent interest in the religious nurture and training of the young, and helping parents, pastors and Sunday School workers to discharge more effectively their obligations to childhood and youth. In selecting the material that is to make up the periodical we shall have in mind the need of all who are interested in child study and training and in practical Sunday School methods; and we desire and shall expect hearty cooperation of all of these in making it what it ought to be and putting it into the hands of those who need it."

This magazine is a 32-page, 9x12 size, comes monthly, and costs \$1.00 per year, or 25 cents per quarter. In clubs of five or more to one address the price is 20 cents per quarter. It is put out by our own Sunday School editors, and orders for same should be sent to Lamar and Barton, 810 Broadway, Nashville, Tenn. We trust that this publication will find its way into the home of every pastor and Sunday School worker in Arkansas Methodism. Clem Baker.

Sure Relief FOR INDIGESTION



666

is a prescription for Colds, LaGrippe, Influenza, Dengue, Biliousness, Malaria. It is the most speedy remedy we know.

Epworth League Department

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1612 West 8th Ave., Pine Bluff
HOWARD JOHNSTON.....Treasurer North Arkansas Conference
Conway
HOMER TATUM.....Editor Little Rock Conference
3216 West 12th St., Little Rock
IDA WHITE.....Editor North Arkansas Conference
Russellville

LOST AND FOUND: N. ARK. CONF. TO THE PRESIDENTS' MEETING.

Lost.—When the announcement came that Byron Harwell had been transferred to Shreveport, North Arkansas Conference Leaguers had deep sighs of gloom and despondency—to lose him in the middle of the last year of his quadrennium was to suffer a great loss. No sooner was this announcement known to the Conference than came also the announcement that Rev. Harry C. Hoy, Chairman Epworth League Board, had been transferred to Cape Girardeau, Mo. Everybody had fallen in love with Brother Hoy, and it placed a great deal of responsibility upon Epworth League leaders to find a man who would creditably fill the place of this cherished leader. Now this work is finished.

Found.—Of course, Vice-President Harney Chaney automatically became president, and Epworth Leaguers all over the Conference are sending complimentary notices to the Secretary and others about his splendid beginning. The Conference League Board elected Rev. Leland Clegg of Mountain Home as their chairman. The League Board made a real find in Brother Clegg, because it can be no guess as to what he will do. His League leadership in the Louisiana Conference was of the highest order, and, no doubt, he will strive to carry to completion the great beginning of Brother Hoy.

To the Presidents' Meeting.—President Harney Chaney, Leland Clegg, chairman of Board, and Conference Treasurer Howard Johnston are this week attending the Presidents' Meeting at Dallas. At this meeting these officers will enjoy the fellowship of similar officers of all the Conferences of Southern Methodism. Here also they will work with others in making the program for the remainder of the Conference year, and receive ideas and suggestions in regard to Summer Assemblies, which ought to help to make our Galloway Assembly the best yet.

The Cabinet Meeting.—January 3 the North Arkansas Conference Cabinet Meeting will be held at Searcy. It is hoped the entire officery will be present. It is here that we shall obtain first-hand information relative to the Presidents' Meeting and make the policy for the Conference. Besides, the benefits derived from the fellowship and association of this meeting ought to be an additional help in making a uniform program in all parts. **LET US ALL BE THERE.**—Noel S. Chaney, Conference Secretary.

A VISIT TO ENGLAND.

It was indeed a pleasure to ride down to England last Sunday with Messrs. Ben Rook, Randall Dixon, and Nathan Rook, all loyal members of Highland Church Little Rock. A visit to the parsonage to see Bro. Hoover and Mrs. Hoover and Paul was a source of great pleasure. Bro. Hoover, who was pastor of Highland last year, is one of the League's best friends.

At six thirty we went over to the church, which is a gem of beauty, for the Epworth League services. There we found R. L. Ashcraft, better known as "Peck," at his post. "Peck," who was a star on the foot-ball team at Hendrix last year, is vice-president of the local chapter and Era Agent for the Little Rock Conference. Miss Margaret Allen, one of the live-wires at England was on the program. Mr. Charles Giesgen, the president, was the leader for the evening. The League at England has a very prom-

ising beginning for the new year. It could not help but grow with this unshakable loyalty that is so well demonstrated among the officers and with the assistance of Bro. Hoover and Mrs. Hoover great things will be accomplished during the coming year.—H. T.

NORTH ARKANSAS CONFERENCE CABINET TO MEET.

The Epworth League Cabinet of the North Arkansas Conference will have its annual meeting at Searcy, January 3. As this meeting is of vital importance it is hoped that there will be a full attendance.

The personnel of the cabinet is as follows:

Harney Chaney, President, Batesville; Noel Chaney, Secretary, Plumerville; Howard C. Johnston, Treasurer, Conway; Miss Lillie Jones, Int. Supt., Merrifton; Miss Gertrude Weir, Junior Dept., Fort Smith; Miss Johnnie Forrester, Life Service Supt., Searcy; Miss Ida White, editor Arkansas Methodist Pulse, Russellville.

District Secretaries: Batesville, Clodice Jones, Batesville; Booneville, Eva Mae Carmichael, Booneville; Conway, Vivian Clegg, Merrifton; Fayetteville, Beverly Rakes, Rogers; Fort Smith, Ethel Taylor, Clarksville; Helena, John O. Baker, Parkin; Jonesboro, Ralph Stuck, Jonesboro; Paragould, Laura Andrews, Walnut Ridge; Searcy, Vivian McCain, Searcy.

Also it is expected that Rev. Leland Clegg, chairman of the League Board, and Mr. Ralph E. Nollner of the Central Office will be present.

NEW DISTRICT SECRETARIES.

We regret very much to lose two of our most efficient District secretaries, Mrs. Lester Weaver of Fayetteville District, and Miss Lillian Nelms of the Helena District. Mrs. Weaver has moved from the District and Miss Nelms' duties will not permit her to continue the work.

This is a great loss to the Conference, but we are indeed fortunate in securing two of North Arkansas' finest young men to fill the places. Mr. Beverly Rakes of Rogers is the new secretary of the Fayetteville District and Mr. John O. Baker of Parkin is the new secretary of the Helena District. Both are enthusiastic workers who love the League and will go the limit in carrying out its program.

We feel sure that the work will continue to prosper in these two Districts and that both secretaries will have splendid reports to make at the next summer assembly. —Harney Chaney, President.

EPWORTH LEAGUE PRESIDENTS' CONFERENCE, DALLAS, TEX.

The Conference is composed of the Presidents of Conference Epworth League Boards, Epworth League Conference Presidents, Presidents of City League Unions, Conference Junior and Intermediate Superintendents, Field Secretaries, the Central Office Force, and usually the members of the General Epworth League Board.

There is an agreement that the place of meeting shall alternate east and west of the Mississippi river. It will be held in some city east of the river next year.

Miss Bess McKay, Conference field secretary for the Little Rock Conference; Rev. F. G. Roebuck, president of the Little Rock Conference Epworth League, and S. T. Baugh, Chairman of the Little Rock Conference Epworth League Board, are attending from the Little Rock Conference. Rev. Leland Clegg, chairman North Arkansas Conference Epworth League Board, Mr. Harvey Chaney,

Conference president, and Miss Gertrude Weir, Conference Junior superintendent, will attend the Dallas meeting.

S. T. Baugh is serving his third quadrennium on the Little Rock Conference Epworth League Board, and in the midst of the second quadrennium as chairman of that Board.

Rev. F. G. Roebuck is serving his first year as president of the Conference organization. He is the popular pastor of Pulaski Heights Church, Little Rock, and has taught the "First Department Method" Class in three Assemblies at Arkadelphia. He is known by many of the young people of South Arkansas and is loved and trusted by them all.

Miss Bess McKay has held almost every office in the Conference organization except president or vice-president. She is now completing her first year as field secretary in the Little Rock Conference, and her untiring labors have been successful in pushing forward the work of this Conference.

One of the outstanding achievements of the Little Rock Conference Epworth League during the past year was the building of a nice Church building at Oden, Montgomery County, Arkansas, the Home Mission field of the Little Rock Conference. This was launched under the leadership of Rev. G. L. Cagle, and is being completed under the leadership of Rev. A. W. Hamilton, the present pastor.

EPWORTH LEAGUE COURSE TO BE GIVEN IN HENDRIX PASTORS SCHOOL IN JUNE.

An announcement of interest to many pastors in Arkansas who attend the Hendrix Pastors' School is that the management has provided a course in "Epworth League Method" from the pastor's standpoint.

The Summer Assemblies at Arkadelphia and at Searcy offer courses in Epworth League Method for the young people themselves, teaching them how to do the work in the local Chapter. The Assembly at Mt. Sequoyah offers courses in Epworth League Methods from the standpoint of leaders, such as Conference presidents, Board chairmen, District secretaries, field secretaries, etc. Now we are adding this course in "Epworth League Methods" from the pastor's standpoint to the Hendrix Pastors' School with credit allowed on the work done in this class.

This will eliminate the seeming conflict between these different schools and assemblies running at the same time. This summer the preachers who desire can get Epworth League Methods at Hendrix, taught by an experienced Epworth League leader, and in harmony with the plans the young people are having taught them at Arkadelphia and Searcy and Mt. Sequoyah.

This class in "Epworth League Methods" is provided to meet the requests coming from the preachers of the two Conferences. The managers of the Hendrix School very kindly accepted the suggestion and made a place on the program for this class, and the two Annual Conference Boards are financing it. —S. T. Baugh.

A BEAUTIFUL CHRISTMAS SERVICE.

Sunday evening, December 21, the Intermediate and Senior Leagues of Hunter Memorial Church, Little Rock, united in a Christmas service.

The Epworth League room was decorated in the characteristic Christmas decoration. A beautiful Christmas tree stood near the piano, while the only light came from a large star in one corner of the room, shining softly above four kneeling figures, dressed in the costume of old Palestine.

This gave a real Christmas atmosphere to the room. Then the singing of our great old Christmas hymns and the program throughout made worship easy. Among the splendid parts of the program was the telling of Van Dyke's story of "The Other Wise Man" by Miss Parakee Koonce, which was well done.

Nearly fifty young people took part in this service and it was a real sea-

FOR YOUTH.

MY RENDEZVOUS WITH CHRIST

I have a rendezvous with Christ,
And when I meet Him there;
He bids me speak from out my heart
Tell Him my every care.

It is not only now and then
That I may meet Him there;
But every time I lift my voice
Or e'en my thoughts in prayer.

It does not matter what I've done,
He always waits for me;
To cheer me on with some kind word,
That better I may be.

When my time here on earth is spent,
And life's bright day grows dim,
I have no fear, for I shall keep
My rendezvous with Him.—W. L. Edgett in Western Recorder.

WHAT IS CONSECRATION?

At the opening of the new year, it is exceedingly well to look the matter fairly in the face and ask ourselves what we really mean by consecration and whether we actually mean anything by the word. If the word has a meaning of any importance we must adhere to the meaning when we use it or else not use it, unless we are willing to be deliberate hypocrites and falter.

The meaning of the word is that of devoting to God; of setting apart for sacred use; of appropriating for the divine service. That which is consecrated to God is given to him for his use, so that it belongs to him and not to belong to him, and can not be taken away from him or recalled for common and worldly uses. Thus, under the old law an animal was set apart for a sacrifice, being devoted to God and his service in a voluntary act, and when thus devoted by the individual it was accepted by God and consecrated in a way that admitted of no recall.

The spiritual meaning then is that one gives his life to God. He devotes his life and powers to the service of God so that he belongs to him. He is to serve him in newness and singleness of life. This is to be not only a high conception of duty, but an actual realization of it; not a mere fancy or dream or passing emotion, but an actual transaction. This is the essential and necessary meaning of any real Christian life.

Many passages of Scripture are in line with this emphasizing the fact that when one becomes a Christian he makes himself over to God. He is not his own, but belongs to God, and is to serve God with his body and his spirit, which are God's. He makes himself over to become the servant of the new Master, accepting this new ownership or proprietorship heartily and fully because he has done it in the spirit of a true and loving consecration. It is his duty to do this, but the Christian does his duty so joyously and lovingly that it is not a burden of a cross, but is a gladness to his soul.

The high ideal before us all is to love God fully and entirely. We are to love him with all our heart, all our mind, all our soul and all our strength, and we are to love our neighbor as ourselves. This is the true and the only way to do. We can not love God and at the same time not love him. We cannot love God a part of the time and a part of the time not love him. We can not love God with part of ourselves and with another part of ourselves not love him. It is a case of loving him or not, and if we do love him we love him asleep or awake at work or at recreation, on Sabbath or weekday. It is as with a mother loving her child. She loves him all the time, whether she thinks of it or not, and whatever else she may be doing or may not be doing at the same time.

Why, if this is true, do Christians need to speak about new consecration? Why is it appropriate to have

(Continued on Page 10).

con of worship, one of the very highest types of Epworth League devotion-al services.

(Continued from Page 9).

consecration meetings and speak about something that is a fact and must be a fact and can not but be a fact? There is a reason and it is a very plain and good reason. And the very heart of it is that we must not take the important and precious things of life so much for granted that we neglect to say anything about them.

People make a great mistake in the family and home if they do not speak a great many tender and affectionate words. Let each going away from home in the morning and each evening's return be a time for a new expression of tenderness. So let the soldiers of the regiment salute the flag every time it is raised or lowered and cultivate their love and loyalty. So let the followers of Jesus Christ be ready with words of praise and faith and love as they rise in the morning, as they lie down at night, as they break bread, as they meet in frequent services in the house of God, and all through each day as they have opportunity to think of him.

So let this be a time of remembering that we belong to Jesus Christ and that he belongs to us, and that, in all our being and in all the round of daily toil and privilege and duty, we belong to him and love to serve him.—Herald and Presbyterian.

FRANKLIN ON EDUCATION.

The good education of youth has been esteemed by wise men in all ages as the surest foundation of the happiness both of private families and of commonwealths. Almost all governments have therefore made it a principal object of their attention to establish and endow with proper revenues such seminaries of learning as might qualify the succeeding age with men qualified to serve the public with honor to themselves and to their country.—Benjamin Franklin.

I don't know whether the woeful failure of most people to think is due to faulty methods of teaching in our schools or not, but I am inclined to think it is. Thinking after awhile, becomes the most pleasurable thing in the world. Failing to find the key which they should find in accomplishing something, they turn to every imaginable variety of amusement. Instead of learning to drink in joy through their minds, they try to find it without effort, through their eyes and their ears—and, sometimes, their stomachs. It is all because they don't think, won't think. We sometimes learn a lot from our failures, if we have put into them the effort, the very best thought and work we are capable of.—Thomas Edison.

The tempter always says, "Come on, do it now, use the present moment for pleasure." He would hurry the young and susceptible into sin. He well knows when any wait to reason or weigh in judgment the matter that their better nature and highest impulses will revolt against sin. Perhaps few would sin were time taken in mature thought for a full consideration of the temptations presented. In every questionable matter it is always best to pause and take the second thought. There is an old saying, "Rush into folly with haste and repent at leisure."

Learning without thought is labor lost.—Confucius.

FOR CHILDREN.

A MYSTERY.

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

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

THE NEW YEAR TREE.

It had long been the custom in the Elliott family to strip the Christmas tree on New Year's morning and to put away all the Christmas decorations for the next year. For three years Robert, who was now eleven, had been the one to climb up on the step-ladder and hand down the high-up trimmings, while nine-year-old Elizabeth and seven-year-old Tom wrapped the things up and put them into boxes. Then, when the branches were bare, the tree was thrown from the nearest window, and carried round to the trash pile in the back yard.

This particular New Year's Day the plan was changed, because Elizabeth had been ill for a long time and was not able to do her share. However, she was well enough to watch the others from a big chair and help out just a little with a word now and then. As for work, she could only sort the gay beads and wrap a few of the things, but she was happy to do even that.

When the tree was finally stripped, Robert and Tom dragged it to the window and threw it out into the snow.

"It doesn't look like the tree we had a week ago, does it?" said Robert. Indeed, it did not. Then it had been fresh and green and had smelled of the woods; now the branches were bare and the whole tree looked dingy.

"Let's ask mother if we can't make a bonfire of it," suggested Tom.

"Oh, no, boys!" Elizabeth exclaimed, with a shiver. "That would seem like burning up Christmas! If you don't want to put it on the trash pile, why don't you play with it? I should think that would be fun."

"Fun to play with that bare thing?" Robert rejoined scornfully. "What could we do with it?"

"With the Christmas tree?" asked Mrs. Elliott, who came into the room just then. "I have a plan, but I don't intend to tell it till the last minute. Come, boys, put on your sweaters and mittens and set the tree up in the back yard."

Robert hesitated. "Elizabeth can't go outdoors," he said. "I wish she could play with us sometimes!"

"She's going to play with you this time," said Mrs. Elliott. "She's an important part of this plan. You run along and do your share, and Elizabeth and I will do ours."

The boys lost no time after that; they knew something jolly was on hand. When they had dragged the tree to the yard they set it upright and began to brace it with planks.

As soon as they left the room, Mrs. Elliott brought four boxes to Elizabeth's chair, and four trays filled with the most curious-looking things the little girl had ever seen.

"Why, mother!" she exclaimed. "What in the world is this?"

"Sh-h!" said Mrs. Elliott. "We'll have to work very fast, because the boys will be back in a jiffy. Put everything into the boxes as quickly as you can. Fill each box with the contents of one tray. Then I'll cover the boxes and tie them up."

Elizabeth went to work without another word, and just as the cover was tied on the last box the boys came rushing into the room.

"The tree's up!" exclaimed Robert. "What next?"

"Next, you each choose two boxes," Mrs. Elliott replied. "First you take one, then Tom; then you again, and Tom takes the last."

"But what's in the boxes?" asked Tom.

"Wait and see!"

"You'll like it," added Elizabeth, although she was almost as much in the dark as he. "Hurry and choose."

"I'll take the little round one," said Robert. "The best goods come in the smallest packages, I've always heard."

"I'll take the long, slim one," Tom declared.

"Then I'll take the square one," Robert reached for his second choice.

"That leaves me the flat one, and I wanted it, anyway," said his brother. "Now, may we open them?"

Elizabeth nodded, and they pulled off the covers in a hurry. The boys' faces looked blank, and Elizabeth's somewhat puzzled.

"What's all this?" Robert asked in a disappointed voice.

"Why, mother!" cried Tom. "What can we do with these things?"

"Trim a tree for somebody," replied Mrs. Elliott. "Can't you guess who it will be?"

The children thought a minute. "Oh, I know!" Elizabeth broke in, her eyes shining. "The birds! It will be fun! See, Robert, you have suet in your round box. Bits of that will do for the small ornaments."

"And Tom has pieces of apple and strings of pop corn," Robert added: "and here are bread crumbs to take the place of beads."

They took up their boxes and started out.

"I wish Elizabeth could see us trim the tree," said Tom, pausing at the door.

"She's going to," replied Mrs. Elliott. "Robert, you take one arm of her chair and I'll take the other and we'll carry her to the window of the back room. Then you boys get to work, and your sister will watch you."

It was not long before that backyard, left-over Christmas tree was so trimmed up that it would hardly have known itself. Bits of white suet ornamented the twigs, and ropes of white pop corn and festoons of bread crumbs hung from branch to branch.

Scarcely had the boys finished and joined Elizabeth at the upstairs window before a little bird—one of a flock that had quickly gathered—ventured down for a taste. Evidently he was satisfied, since he stayed for more. Presently his friends, seeing him feasting so happily, came flying down for their part.

"I think that's as much fun as a tree indoors," said Elizabeth happily. "But won't they eat every single thing before night?"

"Never mind about that," laughed Robert. "Tom and I will retrim it every day if you and mother will furnish the trimmings."

"That's a bargain," said Elizabeth. "I love to string things. And there'll be no more hungry birds in our backyard! We'll call it our New Year's tree and keep it trimmed as long as the snow covers the ground."

After that year the Elliott Christmas tree never failed to do double duty.—Clara Ingram Judson, in The Youth's Companion.

Shutting children out of the congregation because they can't understand the sermon is like telling a babe to wait till it can understand the laws of digestion and assimilation before it takes nourishment.—Religious Telescope.

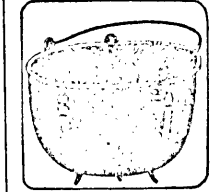


(©, 1924, Western Newspaper Union.)

Let others cheer the winning man,
there's one I hold worth-
while;
'Tis he who does the best he can,
that loses with a smile.
Beaten he is, but not to stay down
with the rank and file;
The man will live another day
who loses with a smile.
—Arthur Beer.

FOOD FOR THE FAMILY

How few cooks ever prepare onion soup, and yet it is one of the most wholesome cream soups. Try this one:



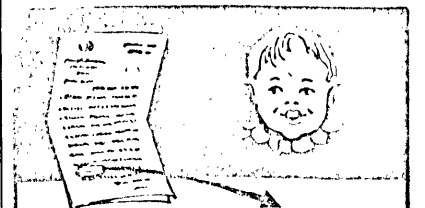
Onion Soup.—

Peel, slice and parboil for five minutes five good sized onions drain and chop fine, place in a soup kettle with one tablespoonful of chopped carrot and three tablespoonfuls of butter, simmer for five minutes. Add five tablespoonfuls of flour, mix well and add three and one-half pints of boiling water, salt and pepper to taste and cook slowly for half an hour. Strain and add three bouillon cubes; when dissolved add a dash of table sauce and one-half cupful of cream. Pour the hot soup on small pieces of toast in a tureen.

Sour Cream Fruit Cake.—Cream one-half cupful of butter with one cupful of sugar. Add one-half of a grated nutmeg, one teaspoonful each of cloves and cinnamon and one-half teaspoonful of powdered ginger. Add a cupful of warm molasses, to which a scant teaspoonful of soda has been added, dissolved in a bit of water, and one-half cupful of sour cream. Add the yolks of two beaten eggs and flour to make a thick batter. Beat in the stiffly beaten whites of the eggs and lastly add one-half pound each of raisins and currants and one-half cupful of nuts, all well-floured. Bake in a tube cake pan well-greased and lined with greased paper. Bake in a slow oven with careful watching.

Cream of Corn Soup.—In a double boiler place one quart of milk, one and one-half cupfuls of canned corn, one-half an onion, three sprigs of parsley, one-fourth teaspoonful of paprika, and one teaspoonful of salt. When hot stir in two tablespoonfuls of flour smoothed with a little cold milk; stir until thickening begins, then cover and cook for fifteen minutes; remove the onion and parsley and press through a sieve. Serve hot garnished with popcorn.

Nellie Maxwell



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NEWS OF THE CHURCHES.

SPLENDID OFFERINGS FOR THE ORPHANAGE.

Dr. Thomas reports that he is receiving checks for the orphanage in every mail and that they are bigger than ever before. To all our Sunday Schools we want to say, "Thank you."—Clem Baker.

HUNTER SUNDAY SCHOOL OBSERVES CHRISTMAS.

The Sunday School of Hunter Memorial Church, Little Rock, held their Christmas service Wednesday evening, Dec. 24, under the leadership of Mr. J. L. Mayhan, superintendent. Every child in the Sunday School was remembered, and then the Sunday School in turn remembered the poor and unfortunate in the "White Christmas" way.

The real treat of the evening was a playlet in two acts, called "Betty's Christmas," directed by Miss Paralee Koonce, in which little Ruth Calk played well the part of "Betty." It was very much enjoyed by the congregation.

Christmas morning the superintendent and the pastor visited all the older people of the Church and remembered them in a substantial way in behalf of the Sunday School.

BEARDEN.

On Wednesday night Dec. 17, more than 50 people greeted me at prayer meeting, and I felt that many good resolutions had been put in operation for the new conference year.

I selected the 13th Chapter of First Corinthians as a subject for consideration and strange to say the attention was fine and the singing was super-fine. At the close of my talk I asked if any one had any question to ask or any thing to say. My charge lay-leader, Brother Burroughs, made a splendid talk and wound up by saying, "Preacher, come follow me." He filed out of the room and wife and I followed. Into an adjoining Sunday School room he led us, and you could have knocked me down with a feather! I never saw so much good stuff and so many good things piled up in one place in my life. There in the room were standing many others and over in the corner stood the Baptist minister, Brother Austin, and his good wife. It looked like somebody had made a mistake and unloaded a grocery store at the wrong place. There before my eyes lay every variety of good things to eat and even things to wear. Fruits, meats, flour, coffee, sugar, breakfast foods, canned goods, pickles, and other edibles too

numerous to mention. In my weak way I gave as best I could an expression of thanks in life. Then the crowd began the moving act from the church to the parsonage. When the storm was all over a check-up was made and \$70 worth of groceries had been given the new preacher.

The best of all was and is the delightful spirit of this congregation. From the moment my family and I appeared on the scene, the atmosphere has been inviting, warm, congenial and beyond expression. I have learned that this spirit, and this "pounding habit" is nothing new here among these good folk. It has been and now is their custom. They go the limit in making the preacher's family comfortable and easy. These men who make up the board of stewards, and these good women get busy right off the reel and start to work like they meant real business.

It is a very great pleasure to serve such a great and good people. Former pastors of Bearden will turn green with envy when they read of and about these good people, their former parishioners. Brethren, come on in, the water is fine. The goose hangs high, the big pot is put in the little pot, Dinah will put the kettle on and Sallie will blow the dinner horn.—R. M. Holland, P. C.

RUSSELLVILLE

We have no Junior Church organized in Russellville, but last Sunday we had a fine Junior Church service. Mrs. Franklin and Miss Ha Johnson had charge of it. They conceived the idea and carried it out.

There were 85 present, ranging from 6 to 16 years. The service continued as long as the regular service, one hour and five minutes. The children were very attentive and appreciative to the very last minute.

They carried out a regular church program even to the taking of a collection. Mrs. Franklin told them a story sermon. The stereopticon was used to illustrate the Twenty-third Psalm and also Santa Claus. Several songs were sung from the screen. By shading the windows the service was a complete success.

The children are already asking when we will have another children's service. We expect to repeat this service several times during the year. When we build our new church we expect to have a regular Junior Church.—Chas. Franklin, P. C.

PASTORS' AND DISTRICT STEWARDS MEETING, BATESVILLE DISTRICT.

The pastors' and district stewards' of the Batesville District, met in a two days' conference, Dec. 3 and 4, in the Methodist Church, Batesville, at Central Avenue.

The assessment of some \$16,000 for the Conference benevolences was accepted and apportioned to the charges of the District.

Dr. J. H. Reynolds, president of Hendrix College was present and addressed the meeting on Christian Education and the Laymen's Movement.

Dr. Reynolds knows both subjects. After hearing him, every Methodist should be proud of what Hendrix College is doing. It is spending at least \$21,000 per year in Conference missions. No other school in the Connection approaches this service.

Plans were inaugurated whereby there would be greatest cooperation and team work throughout the District.

District-wide evangelistic efforts are maturing. Pastors report optimistic outlook for year.

The District is well organized under the efficient leadership of our wide-awake presiding elder, Rev. W. A. Lindsey.—I. L. Cloud.

AN UNUSUAL OFFER OF TITHING LITERATURE.

For 40 cents we offer to send to any address, postpaid, a package containing 37 large-page, closely printed tithing pamphlets by about 40 authors of various denominations. This package includes a Tithing Account Book and three playlets; and pamphlet No. 38, "Winning Financial Freedom," outlines an attractive partnership plan

and offer of great value to any Christian worker.

We make the stipulation that if, after examination, you prefer not to keep this sample package, you may return it and we will refund the money you paid together with the amount of return postage.

Please mention the Arkansas Methodist and always give your denomination.—THE LAYMAN COMPANY, 35 N. Dearborn Street, Chicago, Illinois.

GURDON.

Our new pastor, Bro. J. W. Rodgers preached his first sermon in our new auditorium and Sunday night the other churches attended with their pastors, and we had a full house and two fine sermons.

Our year has started off best of any of the fifteen years of our living in Gurdon. Will soon have our new church completed. Then we want you to come down and preach for us. Will remember the Methodist in very first letter to our pastors and superintendent relative to our S. S. program for the year and will send you a copy of same. Would be glad to see all of our Districts get busy on contest for the Banner this year for I enjoy having some competition. We hope to report some fine Christmas offerings from our District to our orphanage.—Chas. H. Goodlett.

WINTHROP, WILTON, AND GILLHAM.

I begin my new Conference year with Wilton added to my charge and Gillham and Mineral taken from it. As I am no longer the pastor of these two places I must add a word of highest appreciation for them especially for Gillham, and for Rev. J. M. Blakemore and W. N. Ross of Mineral. These noble people were so true in the payment of the benevolent collections usually called the "Conference Claims" that their payments supplemented the deficiency of payments at Winthrop, etc., and enabled their pastor to come out in full with all the collections. Our young people at Gillham have had a good League and near the close of the Conference year they organized a Junior League with a dozen or more members. Our Sabbath School there has been well handled under the management of W. S. Johnson, and the Sabbath School at Mineral under the leadership of Rev. J. M. Blakemore has also done very fine work. God has given the Valley Church near Gillham organized there again as the result of a revival held there last August. We feel that this little church with Gillham and Mineral will be well cared for by Rev. F. C. Cannon, their new pastor.

I begin my years' duties at Winthrop and Wilton with a new church to be built with seven Sabbath School rooms. The pastor expresses his gratitude to God and the good people without the bounds of his charge for the valued aid now being given him in his sore need of help to rebuild this church at Winthrop. My own physical labor has been so heavy on me recently in the work of this church that my bones ache as I write these lines. I have faith that the church will be built. Our few devoted members have had hard crop conditions here in recent years, and although unable to do much, their loyalty inspires their pastor to greater faith in God.—J. F. Taylor, P. C.

LITTLE ROCK CONFERENCE JOURNAL.

The Little Rock Conference Journals were mailed Friday, December 19. If any one did not receive his package, or if more copies are needed, please notify me and other copies will be sent promptly.—C. J. Greene, 509 Clifton St., Conway, Ark.

HENDERSON-BROWN COLLEGE ENDOWMENT CAMPAIGN.

Hundreds of inquiries have come from our friends, out over the State, anxious to know the progress of the Henderson-Brown Campaign. The Campaign has not yet proved as successful as desired, but the authorities are very grateful for the hundreds of contributions, some of which were large, received from friends

throughout the State, and some from without the State. Up to date, 636 contributions have come to the office. No doubt there are hundreds of other signed pledges in the hands of our workers. Many friends are expecting to make a contribution before the Campaign ends.

We are glad to announce that the Committee which standardizes Colleges, will not meet until about the first of February. This gives us a month more. During this month, we expect to raise another \$100,000 on endowment. Every friend is requested to do something during this month. A number of large gifts have been announced, and others are contemplating giving in worth while amounts. No one could make a contribution that would mean more to character, than a contribution to Christian Education.

Henderson-Brown has been advertised as never before. People who never knew of its before, know something of it now. We thank our friends who have helped us, and ask a continuation for another month. We MUST, We CAN, and We WILL go over the top.—J. J. Galloway, Executive Secretary.

WISEMAN.

We have arrived at our place to work for our Lord. We have begun the good work with great faith as this is our second charge to be assigned to in the Methodist Episcopal Church, South. We are glad to get back into our native country, old Izard County, where we found our Christ.

Our people in Izard County have the old-time Religion. We have had some old-time shouting since we have come to our new charge. May God help us as pastors to lift Christ up in our preaching, that the world may see Him and be saved from sin. Let us pray as we used to pray when the power of God came down. We ask the prayers of all our brethren that we may have victory in our work.—Luther Love.

NEWS FROM CHINA.

The following is part of a letter received by Mr. J. H. Hollis from Dr. J. W. Cline:

"The fighting in our part of China has passed by and I do not expect a return, not in any near future, the newspaper reports all to the contrary. We are at work quite normally.

Our Annual Conference has just been held. We had a good time in spite of the great suffering in our

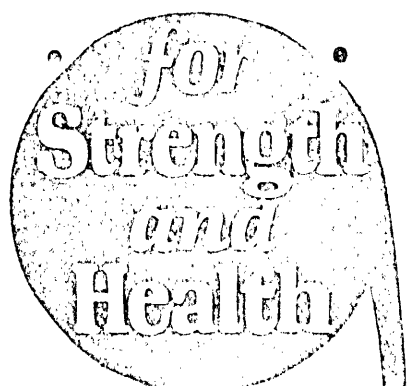
HUSBAND SAID WHY NOT TRY IT

Wife Said She Would. Result, Lydia E. Pinkham's Vegetable Compound Made Her Well and Strong

East Hardwick, Vt.—"Last winter I was not able to do any work at all. I had backache, headache, side ache, and was sick all the time for six months. We read about Lydia E. Pinkham's Vegetable Compound in the newspapers, and my husband said to me, 'Why don't you try it?' So I said I would, and he went and got me a dozen bottles. It has done me more good than I can ever tell, and my friends say, 'What have you done to yourself? You look so well.' I tell them it is the Vegetable Compound that makes me so well and strong. There is no use to suffer with backache and pains. I will tell every one what it has done for me."—Mrs. FRED. PRIMO, Route No. 2, East Hardwick, Vermont.

Housewives make a great mistake in allowing themselves to become so ill that it is well-nigh impossible for them to attend to their household duties.

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.



Thousands Have Used This RED BLOOD Food

If you are weak, sickly, nervous and run-down, what you need is not merely stimulating medicines and drugs, but something that will put more iron into your blood to make it rich and red, so that it can carry strength and health to every nerve and muscle of your body.

Thousands of men and women have banished every trace of that weak, tired-out feeling and increased their strength, energy and endurance often in just two weeks' time by simply taking organic iron—Nuxated Iron.

For Nuxated Iron is a wonderful new combination of organic iron, like the iron in your own blood. It is entirely different from ordinary iron medicines—does not irritate the teeth or disturb the stomach. Furthermore, it is so highly concentrated that one dose is equal to eating one-half quart of spinach or a quart of green vegetables. Take Nuxated Iron for just two weeks and you'll be astonished how much stronger and better you feel. Money back if not delighted. At all good druggists.

NUXATED IRON
For Red Blood, Strength and Endurance

section from the recent fighting. I am to try to carry the work of presiding elder of the Shanghai District and to be in charge of our large Boys' School here in Shanghai for the coming year, with various non-reportable duties. We are re-beginning.

You may report to the good folks of First Church that I am expected to be present as President of the Board of Trustees in Soochow next Saturday at the formal opening of "Cline Hall" at the University. This Science Hall is said to be about the best there is, certainly the best in this part of the world, quite creditable in any large university in U. S. A. I make mention of this to encourage the good folks who helped to put this thing over. It is worthy of them altogether. It will stand and serve well long after all of us have passed on. God bless all of them, and may he help all of us to CARRY ON."

TRUMANN.

I have received thirty-five members into the Church so far, and the outlook for the year is encouraging.

Our Sunday School under the leadership of J. E. Dockery and his faithful teachers is making a worth while "Church School." The enrollment has gone up this month from seventy-six to one hundred and fifty-seven.

Our ladies, under the leadership of Mrs. A. C. Harvey, are planning advanced work and bringing things to pass.

Dr. E. L. Harrison, chairman of our board of stewards and his faithful co-workers, are doing their part.—C. F. Wilson, P. C.

POUNDING AT BUCKNER.

On moving to Buckner Friday, Dec. 5, wife and I found that the good people had prepared a room for us at the J. W. Snider Hotel so that we could be comfortable until further arrangements could be made for a parsonage.

On Friday evening, Dec. 12, about 7 o'clock, as we were sitting in our room reading, Bro. H. B. Pipkin, one of our stewards, knocked at our door. After a word of greeting he asked us to come with him and meet some of our members and get acquainted with them. We followed him out into the lobby of the hotel. Such a crowd of folks! People from every church on the Charge. But a pause! Such a heap of things as we saw piled up in the floor! It was too much for a table to hold. It looked as if Santa Clause lived there and had his bundles of gifts for all the folks in Arkansas tied up ready to start on his journey. But we were told that it was an expression of love and appreciation from the members of the four

churches on the Buckner Circuit, for us. There was a great variety of canned fruits and vegetables, dried fruits, fresh meats, sugar, flour, meal, potatoes, breakfast cereals, dishes, towels, aprons and many other articles in the grocery line for all of which we are very thankful. After our words of appreciation and gratitude, a representative from each of the churches made talks in which they gave us a hearty welcome, and spoke words of encouragement for a great and successful years work for the Master.—C. R. Andrews, P. C.

DISTRICT MEETING POSTPONED.

The District meetings called before January 14 in the North Arkansas Conference by Rev. L. H. Estes in the interest of the Hospital, are postponed until a joint date for the district meetings will be fixed at the meeting of the presiding elders.

PRESIDING ELDERS TO MEET.

Bishop Sam R. Hay has called a meeting of the presiding elders of the three Conferences of his episcopal District at First Church, Little Rock, January 14, at 10 a. m.

A CORRECTION.

I notice in the Minutes of the last session of Little Rock Conference that Gillham-Winthrop charge is not credited with anything for Sunday School Day, whereas it paid its quota, a little more than \$15.00. This omission in the Conference journals is due to myself rather than to the statistical secretary.—J. E. Taylor, P. C.

PAID IN FULL.

I have received from R. L. Brewer, treasurer of Central Methodist Church, Rogers, a check completing the full payment of their Conference Collections for the entire year. If any one knows of a church paying its assessments in full within six weeks after the beginning of the Conference year I should like to hear from him. As everybody knows Rev. J. Wilson Crichtlow is the pastor of Rogers. Last year they paid out at Easter. Next year they will have to hand me a check at Conference I suppose if they are going to keep on breaking records.—George McGlumphy.

HOSPITAL PATIENTS.

Out-of-Town People Coming to Little Rock Hospital for Treatment.

Increasing numbers of people from out of town are coming to Little Rock for treatment in a hospital. Many of them are Methodist people and would like to know a Methodist preacher in the city and have one visit them.

The writer is located across the street from the new City or General Hospital, and if notified will be glad to visit any of our people coming here for treatment. Our home address is 1011 McAlmont Street, telephone 9445. S. T. Baugh.

ARKANSAS METHODIST ORPHAN-AGE.

This is the second report that I have made of the Sunday School Christmas Offerings for the Arkansas Methodist Orphanage. The following money has been received since my last report which appeared in this paper issued December 18:

North Arkansas Conference:
Central Avenue S. S., Batesville, by Cledice Jones, Treas. \$14.00
Calico Rock S. S., by Thelma L. Sears, Secty. 22.00
Reund Mt. S. S., Conway Ct., by S. T. Higgs, Supt. 3.50
Hammond's Chapel, Rosebud Ct., by Ray Harper, Supt. 5.15
Salem S. S., Conway Ct., by J. H. McRae, Secty. 7.00
London S. S., Pottsville and London Ct., by Mrs. N. O. Hale .. 5.00
Presley's Chapel S. S., by W. J. Porter, Supt. 5.00
Sun's Chapel, Goshen and Zion Ct., by Mrs. A. R. Breazeale, Treas. 2.00
Lavaca S. S., by Sam E. West, Supt. 9.32
Palestine S. S., by Jerry Burns, Treas. 2.00
Bono S. S., by G. P. Fikes, P. C., 1.75
Success S. S., by Miss Nita Fer-

guson, Secty. 5.00
Wiseman S. S., by G. A. Rowland, Supt. 7.10
Portia S. S., by Miss Victoria McCall 5.32
Mr. T. A. Martin, Fayetteville Individual Gift 2.50

Little Rock Conference:

Sharman S. S., Taylor Ct., by Mrs. Jim Keith, Supt. 5.36
Bethel S. S., Hamburg Ct., by Frank Tucker 3.00
DeLuce S. S., St. Charles Ct., by C. E. Childers, Supt. 4.31
Bingen S. S., J. W. Balch, Supt. 3.22
New Salem S. S., Prescott Ct., by Miss Pearl Bolls, Secty. .. 4.25
Acorn S. S., Egger Ct., by J. C. Garland, Supt. 7.00
Walnut Springs Ct., by J. A. Hall, P. C. 3.10
Rock Hill S. S., Lockesburg Ct., by S. A. Hale, Supt. 2.43

Individuals:

Mr. and Mrs. A. H. Wimberly, Big Springs, Texas 5.00
The Matron has received at the Home during the week the following articles:
Barnes Bakery, bread and doughnuts.
Junior S. S., First Ch., City, Mrs. C. B. Myers, Supt., a very fine program and picnic dinner.
W. M. S. Sulphur City, 20 quarts of fruit.
Mrs. M. E. Seay, City, one quilt.
Mrs. J. C. Brown, Helena, girl's coat and Christmas box.
Altheimer W. M. S., by Mrs. C. E. Spann, clothing and dry goods.
3rd Year Primary Class, Altheimer S. S., one and one-half dozen handkerchiefs.

3rd Year Junior Department, Altheimer S. S., box of home-made candy.

Zoe Francis Holt, Ft. Smith, Christmas box for Charlie Scott.

C. A. Scott and wife, Route 3, City, butter milk.

W. M. S. Mammoth Spring, barrel canned fruit.

True Blue Class, Palaski Heights S. S., pretty comfort.

Mrs. J. S. Luton, City, box of clothing.

Mr. and Mrs. McClure, Confederate Home, little boy's suit and candy.

Sunbeam Class No. 6, Moorefield S. S., six vases.

Free Show from Lee School, S. I. A.—James Thomas, Supt.

A NOTED PREACHER'S FAMILY.

An editorial in the Los Angeles Examiner says: "When Sir Hugh Poynter, head of a steel company in Canada, lectured in New York City the other day, public attention was called to the remarkable family of which he is a member. Some time ago a Methodist preacher by the name of MacDonald came to London. He had a family of five daughters whom he supported upon a salary of something like 150 pounds a year. These MacDonald sisters were destined for greatness. Two of them married artists. One of these artists was Sir Edward Barnes-Jones, the great painter. The other artist was Sir Edward Poynter, who was president of the Royal Academy. The Canadian, Sir Hugh Poynter, is Sir Edward's son. The third daughter married John Kipling. She had a son whom she called Rudyard, after the name of a lake which had for her romantic association. The fourth daughter married a man by the name of Baldwin and became the mother of the man who is now the prime minister of England. The fifth daughter remained unmarried. To produce four men who have become famous all over the world is a good record for any family. After all that has been said about preachers' sons, there evidently remains something to be said about preachers' grandsons.—Ex.

There are also soul vitamins, spiritual or mental vitamins. What I mean is this: After a man has learned all the rules of success, and has followed all the advice found in books and teachers, he cannot succeed unless he has the vitamins of courage, will power and self-mastery.—Dr. F. Crane.

Survey Cards

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HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut short an attack of gripe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nausealess Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—Adv.

Makes a Family Supply of Cough Remedy

Really better than ready-made cough syrups, and saves about \$2. Easily and quickly prepared.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, hoarseness and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

OBITUARIES

BURKE.—Danah Bassie Tompkins was born in Clebourne Parish, La., October 31, 1871. While she was still a child, her parents, Mr. and Mrs. Jefferson Tompkins, moved to Arkansas and settled in the Southern part of the State. Here she was married to John W. Burke in December, 1888. To them were born eleven children, eight sons and three daughters. Two of the sons died in infancy; all the others live to mourn the loss of their mother. She professed faith in Christ and joined the Methodist Episcopal Church, South, in 1890. These many years she lived a devoted Christian life and loyal member of the Church. Her life was filled with gentle self-forgeful ministries to her family and neighbors and was of that type that constitutes the strength, not only to the Church, but of the Nation as well. Quiet simplicity and gentleness combined with rugged strength of character and purposeful living marked her as one of God's elect. After months of failing strength and great suffering, she peacefully fell asleep, December 12, and was laid to rest in Shiloh cemetery from the altar of Shiloh Baptist Church by the writer on Saturday, December 13, 1924. A congregation that filled the church to overflowing gave testimony to the universal esteem in which she was held. We confidently look forward to the meeting on the eternal morning with this saint whom God has taken to himself. R. H. Cannon.

LAUNIUS. Thomas R. Launius was born March 19, 1860, and died Dec. 11, 1924. Brother Launius was one of the most devout members of the Methodist Church of Bearden. He joined the Methodist Church about the age of 25 years at Mt. Olivet on the old Princeton Circuit and lived a consistent Christian and Methodist until the day of his death. Everyone knew where to place Uncle Thomas, as he was lovingly and familiarly called by his friends. He dearly loved his Lord and the church. His greatest pleasure lay in doing something for his Lord and the Kingdom. Bro. Launius closed his eyes in death trusting in Jesus whom he had loved and served for many years. He leaves a wife, three sons, two daughters, five grandchildren, 2 brothers, and one sister to mourn his death. The Launius generation are staunch Methodists, loyal and faithful church people, splendid neighbors, and active workers in the church to which they belong. No better man has ever gone from our church than Brother Thomas R. Launius. The memory of his life and character will long remain in the minds and hearts of his admirers. His funeral service was held in the beautiful new Methodist Church in Bearden and the house was filled to capacity. The floral display was beautiful and the services very impressive. We very keenly feel the loss of so good a man and miss his presence in our prayer-meeting and church services. But our loss is Heaven's gain. He now worships with the congregation invisible. He sits now with the redeemed and lifts his voice in song and praise to the glory of Him who has crowned him with everlasting life. R. M. Holland, His Pastor.

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MEDITATIONS IN THE METHODIST DESERT.

H. L. Mencken Sings a Dirge Over The Passing Of "Civilization" In America.

Under the spreading juniper tree, hemmed in by the arid expanse of the prohibition desert of the United States, H. L. Mencken, the Peck's Bad Boy of American letters and Master of the Grand Lodge of the Intellectuals has struck his lyre a resounding thump and sings a solemn requiem chant to that civilizing and humanizing agency in American culture, the late lamented saloon. The strains of his threnody are found in a fourth series of "Prejudices" just published.

Let it be said at once that the book is vastly entertaining and written in an English style which might well be the envy of any writer. Mr. Mencken has sometimes been regarded as a virulent enemy of the church. The chief objection to be taken to this present volume in that it betrays an intemperate zeal for the church, particularly the Methodist Church. For he outruns the bounds of truth and propriety in his lavish flattery of the Methodists. Scattered through the three hundred pages of his inflammatory diatribes is a sum total of flattering compliment to the Methodist Church which make one of the most sincere and distinguished tributes it has ever received. We wish we deserved all his praise but truth compels a modest denial of some of the honor he brings. He gives to the Methodists almost the entire credit for bringing about the prohibition amendment and sustaining it. He persistently identifies Methodism with the forces which have made America a Sahara Desert and are driving "civilization" (civilization-alcohol) from our shores.

Once in a while he includes a few others as partially responsible for this calamity. He refers with ferocity to "the Christian Endeavor Belt;" and pauses at the top of every fifty pages or so to damn the Baptists. But in the main, his loyalty to Methodists is unswerving. The United States is "a Methodist desert" controlled by the "Methodist tyranny of laws at Washington." "It was among country Methodists," we are told, "practitioners of a theology degraded almost to the level of voodooism, that prohibition was invented, and it was by country Methodists, nine-tenths of them actual followers of the plow, that prohibition was fastened upon the rest of us, to the damage of our bank accounts, our dignity and our ease. On the steppes Methodism has got itself all the estate and dignity of a State religion; it becomes a criminal offense to teach any doctrine in contempt of it." Mr. Mencken refers to the Methodist "White Terror," by which he means the Prohibition Enforcement Fleet. He dreads to see the day when "the Wesleyan code of Kansas and Mississippi, Vermont and Minnesota will be forced upon all of us by the full military and naval power of the United States." In this manner through page after page he lays on flattery with a large trowel.

Why bother, someone may ask, about this new book of Lamentations by this Major Prophet of "Civilization?" One reason for looking at it is just that, strange as it may seem, Mr. Mencken really is a Major Prophet in the eyes of quite a cult of people. His sophistication, his brilliant style, his courage and individuality has so dazzled the eyes and befuddled the minds of quite a number of young people in particular that they are unable to look clearly at the content of the dogmatic pronouncements which their seer emits.

Book of Lamentations, 1924 Model.

Among the self-admitted Intellectuals (what a wonderful mouthful that magic word is!) who prove their superiority to the Boobs and Rabbits among whom an unkind fate has forced them to live, by damning everything in the United States, Mencken is the Master (capital M). When he speaks such young intellectuals tip-toe softly and whisper in an awed manner, "Hush, hush, the Master speaks."

It would be well worth while for such to change the mystic half light of veneration for the daylight of critical judgment and examine some of the Master's utterances. It is rather a cruel and pitiless thing to do but look for a moment at these statements, a mere handful scooped up at random, by one who is hailed by his publisher as the leader of the "civilized" minority in the United States:

"In all my years of search in this world.....I have never met a thoroughly moral man who was honorable."

Of New York City he writes: "The patriotism of New Yorkers is next to nothing. I have never heard, indeed, of a single honest patriot in the whole town; every last man who even pretends to kiss the flag is simply a swindler with something to sell."

The only object which arouses Mencken's spleen to the same pitch that a Methodist does is that pitiable spectacle, the Anglo-Saxon. "The Anglo-Saxon is," Mr. Mencken tells us, "in many important respects the least civilized of men and the least capable of true civilization. His political ideas are crude and shallow." Two traits dominate this animal. Of these two traits Mencken says: "One is his curious and apparently incurable incompetence—his congenial inability to do any difficult thing easily and well, whether it be isolating a bacillus or writing a sonata. The other is his astounding susceptibility to fears and alarms—in short, his hereditary cowardice."

A Hopeless Farewell to the Saloon.

But there is a larger interest in the book for it really is a milestone showing the progress of prohibition cent-ers. It is an evidence that the liquor advocates have given up argument and have taken to petulant cursing. Another indication of the same thing is the first article in the Atlantic Monthly for October which attacks prohibition with just one weapon—burlesque. It is an indication that prohibition has passed the stage of argument and investigation and is now assailed only with invective. Mencken has thrown up all hope of repealing prohibition. He says it will be quite hopeless to look for an abandonment of prohibition. As he sits in the Methodist desert nursing a burning thirst he says with another great prophet, "I have lived long enough." He does not even in the traditional way blame the passing of prohibition on the fact that so many young men were away fighting in Europe, for, he says, the soldier would have proved as big a boob as all the rest of us. Mencken still laughs, but

"There's a crook in his back

And a melancholy crack

In his laugh."

So in the thirsty desert he seeks refuge in memory and paints the erst-while saloon, now degraded into housing a shoe store or a bakery, and pictures the glory that was Mike's and the grandeur that was Dolan's. Mencken's chief defect is a lack of humor, in spite of his having a brilliant wit. But, like most people without humor, he can be extremely funny when he is trying to be most serious. His picture of the departed saloon is one of the most uproariously comic pieces of writing recently published. He seems to forget that he is not describing a monument left from some geological age which no one now living recalls. When his picture of the saloon is set beside the photographic memory possessed of everyone born earlier than 1910, it is enough to make the Sphinx laugh. For it seems according to Mr. Mencken, that in uprooting the saloon the Methodists exterminated the greatest center of aesthetic culture in America. This will be a surprise to some denser minds than his own (of which there are about 110,000,000 in the country) but we have his word that it is so. "The saloon," he says, "at its worst was a great deal better than the Young Men's Christian Association." "The normal saloon," he goes on, "I am convinced, was not an evil influence in its vicinage, but a good one. It not only enabled the

poor man to effect that occasional escape from wife and children which every man must make if he remain sane; it also threw him into a society palpably better than that of his home or his workshop, and accustomed him to refinements which unquestionably improved him."

Alcoholic Culture.

That word, "refinements," is a precious one. Can anyone recall the "refinements" of Tom's and Jerry's—the obscene pictures frequently on display, the refined aroma of stale beer, the refined spittoons, the refined profanity?

Now we come to the beauty and dignity of the saloon. Let us hear it in the Master's own words: "The saloon represented the only concept of beauty and dignity that ever entered into the lives of many of its customers. Surrounded all day by the inconceivable hideousness of the American workshop, and confronted on their return from work by the depressing ugliness of homes outfitted out of department stores and on the installment plan, with slatternly women and filthy children as the fauna of the scene, they found themselves, in the saloon, in a markedly superior milieu. Here some regard was given to aesthetics. Here was relatively pretentious architecture. Here were polished hardwoods, resplendent mirrors, comfortable chairs, glittering glassware and metals, innumerable small luxuries. Here, above all, was an attempt at genuine cleanliness."

Moving the Hardwood Furniture Into the Home.

Note particularly the "slatternly women and filthy children." Yes, they have a connection with the saloon. So did the depressing ugliness of the homes. The aesthetics of the saloon about which Mencken raves—the grandeur of the polished bars, etc., were the chief reasons for the ugly homes. What makes Mencken froth at the mouth is that American workmen from the Atlantic to the Pacific are putting some comfortable hardwood chairs into their own homes instead of outfitting Tom's and Jerry's.

But there is more in an ascending

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If your bladder is weak, you suffer from non retention of urine, pains in the back, red or highly colored urine, or inflammation of the neck of the bladder, Bond's Kidney and Bladder Remedy will relieve you. It is a prescription intended solely for the urinary organs and its unquestioned merit will please you. If your druggist cannot supply you it will be sent prepaid, upon receipt of the price, 60c and \$1.20. Bond's Pharmacy Co., Little Rock, Ark.

Try Renwar For Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

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scale. We now reach the charming "urbanity" of the saloon. "The saloon," says Mencken, "set forth an example of life upon a more urbane and charming scale. Men had to be more polite in saloons than they were at home. Life was more spacious spiritually and more luxurious physically." The saloon, we learn "purged the city workmen of their old boorishness and pugnacity." This moving tribute reminds us of a scene we once saw in La Crosse, Wisconsin, where, in front of a large sign which proclaimed that "Elfenbraun Beer Makes Neighbors Neighborly," two very neighborly neighbors who had been indulging in this neighborly brew were tackling each other with knives and brickbats until four policemen had to call a halt on such neighborly affection.

Mr. Mencken says that the influence of the saloon is very visible today in architecture. The point is well taken. Some of the most substantial buildings in America are directly due to the saloon. Notable among these are the noble group of buildings which stand in Blackwell's Island, New York City, including the City Hospital, the Poorhouse, and Penitentiary. The Bridewell in Chicago is another notable contribution of the saloon to American architecture. He points out that the saloon had a very stimulating effect on the hardwood business in America. Verily! Verily! It kept constant the demand for at least 300,000 policemen's clubs of polished mahogany every year. On another page Mencken says, "One horse laugh is worth a thousand syllogisms." In certain cases we agree. Credit us with one horse laugh.

What kind of a "civilization" would this man and the class he speaks for put in place of the present United States desert—this abode of boobs and poltroons? It is hard to tell exactly. He is so occupied with futile curses that he has no time to construct anything. But two main pillars emerge in view. The two things which he denounces most often and most violently are the Mann Act and the Volstead Act. The Mann Act, prohibiting the transporting of women for immoral purposes, he says over and over again is an invasion of sacred rights. What sacred rights are invaded he does not specify but the inference is easy. He fulminates violently against this tyranny. "Flaying to enforce such a tyrannous law," he declares, "has brought federal judges into contempt." Trying to enforce this law has brought "suspicion on Federal and Supreme Courts."

Mencken would doubtless delight to shock, scandalize and infuriate. But we are sorry to report that try as we may we cannot whip up such emotions.

The most damaging charge which can be brought against him and one which would make his Utopia an intolerable hell is the simple one that he has no sense of humor. He has a keen wit, a mastery of sarcasm, a great variety of vulgar invective and plain and fancy profanity. But there is no ability to look upon people with kindly understanding, no trace of any ability to smile at himself in the midst of his long damnations of nineteenth century of the human race. This solemn, stupid intolerance would create a civilization that would be an unimaginable boredom. In place of any urbane humor, toleration of different varieties of people, there is simply one long raucous, dry-throated cursing.

In one place Mencken gives utterance to a commonplace truth of great importance when he says, speaking of marriage, "The most steadily charming of all human beings, male or female, is the one who is tolerant, unprovocative, good-humored, kind." There are exactly the qualities which Mencken and his train conspicuously lack and the ones which will always be lacking in a civilization whose chief goddess is Ethyl-Alcohol.

Mencken is the most cheering and inspiring reading which anyone can do. If anyone should feel his devo-

tion to those causes of decency and morality, those spiritual elements of life known as the American tradition slipping, a few pages of Mencken will bring him back with a rebound!—Halford E. Luccock in Ex.

THE CONTRIBUTION OF THE COLLEGES.

Of what value to the progress of civilization is the training furnished by the colleges and universities of the land? Is higher education to be viewed as only an adornment to life or as a most useful means of promoting personal culture and a broader program of intelligent service for mankind?

A little brochure, entitled "The Professions and Occupations of the Graduates of the Colleges of America," dealing largely with the statistical side of the foregoing question, has recently been published by Arnaud C. Marts of New York City, who has secured information from 101 representative colleges in the United States. These institutions constitute, he states, 16 per cent of all the colleges of the land and have graduated during their entire history 137,579 persons. With these figures as a basis, Mr. Marts draws the inference that "all of our present colleges have conferred degrees upon about 825,474 young men and women."

Employing the same line of reasoning, the author of "The Professions and Occupations of the Graduates of the Colleges of America" takes as a starting-point the fact that 400,541 persons have secured in the 101 colleges partial academic training without graduating, and concludes that approximately 2,403,246 men and women have obtained in lesser degrees the benefits enjoyed by the 825,474 graduates from American institutions of higher learning. Thus, if Mr. Marts' estimates are sound, nearly three and one quarter millions of persons have had more or less collegiate training in the history of higher education in the United States.

Service Visualized.

The writer of the brochure has taken pains to produce for his readers three most illuminating tables. In one, which covers the 101 institutions studied, he gives the name of the college or university, with the state in which it is located, the number who have received the bachelors' degree, and the year in which the institution was founded. The second statistical analysis deals with the occupations and professions of the 137,579 graduates of the group of institutions under survey. Following is the table:

| | |
|---|---------|
| Accountants, | 902 |
| Architects, | 220 |
| Authors, | 1,156 |
| Bankers, | 1,803 |
| Business executives, | 7,335 |
| Chemists, | 1,294 |
| Engineers, | 4,122 |
| Farmers, | 3,439 |
| Journalists, | 1,711 |
| Lawyers, | 7,630 |
| Merchants, | 3,887 |
| Ministers, | 14,967 |
| Missionaries, | 2,114 |
| Physicians, | 5,353 |
| Social Service, | 1,816 |
| Teachers, | 28,679 |
| College or university professors, | 4,303 |
| College or university presidents, | 533 |
| Housewives or managers of the home, | 23,415 |
| Miscellaneous or unknown, .. | 25,114 |
| Total, | 137,579 |

The third table in the pamphlet shows the different percentages of graduates of state, church, and independent colleges, respectively, who have entered certain fields of work. These figures are as follows:

| Occupation | State | Church | Independent |
|------------|-------|--------|-------------|
| Lawyers | 4½ | 5 | 5 |
| Physicians | 1½ | 5 | 2½ |
| Technical | 12 | 2 | 2 |
| Ministers | 1 | 17 | 10 |
| Teachers | 16 | 19 | 24 |
| Business | 8 | 11 | 7 |

Under the caption "A Few Names on the Rosters," Mr. Marts brings his study down to the concrete and re-

calls the names of some of the illustrious graduates of American colleges, with special emphasis upon the production of great leaders by small institutions. "Colleges with less than 500 students," says he, "record such alumni as Elihu Root, Justice Joseph McKenna, A. B. Cummings, Champ Clark, Mrs. Stonewall Jackson, Chas. G. Dawes, Maxfield Parrish, Benjamin Harrison, Mrs. James K. Polk, and others equally famous."

The Conservation of Idealism

Turning, however, from statistical tables and the citation of great names as indicative of the contribution of the colleges to the progress of civilization, we may consider the question in a broader, though less tangible, fashion from the viewpoint of idealism. American institutions of higher learning have produced eminent leaders in every walk of life, but they likewise, through the multitudes of their less distinguished alumni, have furnished a leaven of truth and beauty that has saved the people of this country from complete surrender to the deceptions of crass materialism. Such helpfulness cannot be measured in pounds, yards, or quarts, and is absolutely incapable, of definite statistical treatment. The contribution is nevertheless very genuine, and its worth should have a more intelligent appreciation.

We live in the day of the pragmatic test, when in the scientific spirit every one is asking of any new movement or proposal, "Will it work?" There can be no valid objection to such a process of experimentation provided the methods and the measures and evaluations of results are comprehensive enough to take in the whole life. Frequently, however, the pragmatic question narrows itself down to inquiries like, "Will it make money?" "Will it give me political influence?" "Will it secure for me advantage, legitimate or illegitimate, over my fellow men?" and above all, "Will the scheme or method achieve quickly, and with little call for the expenditure of hard work, its so-called valuable results?"

The foregoing questions are those of the materialist who visualizes his existence in a narrow, limited way. He cannot "see life whole." And when it comes to higher education, this grubber in the mud wants quick, practical courses with or without culture, with or without deep basal principles, with or without that vision which pushes the sky back and opens the vistas of infinite spaces. Fortunately, the colleges of America have followed the gleam through many generations and have actually fitted men and women for beautiful living. Professors and instructors have been busy not only imparting facts but preparing lives for the days of storm and stress when it takes more than mere technical knowledge to render human existence endurable. The colleges of the country have made inestimable contributions in the fields of manners, friendship art, philosophy, ethics, and religion. In just a word, the institutions of higher education, like the church and the home, have kept life sweet, wholesome, and hopeful.

Freedom with Security.

There is still another view which may be taken of the value of the colleges to human welfare. The race is on the way to larger freedom physically, intellectually, spiritually. It is a road beset with new joys and fresh inspirations, but also with grave dangers. To sense the perils of freedom we need only to think of the strides toward the release of the race from bondage in the field of enlarging scientific knowledge. Let us take just a glimpse at the problem from this particular angle. One must tremble for the future of humanity in the day of the radio, the aeroplane, the submarine, and poison gas unless he sees also a development, along with these discoveries and inventions, of a stalwart intellectual and moral guidance in the affairs of men. What shall we say, also, of the march of freedom in the midst of the social and industrial turmoil of the day? Here, where psychology and sociology with amazing rapidity are revealing

new and revolutionary truth about humanity and its destiny, how are we to prevent destructive explosions and the annihilation of many of the achievements of civilization? We can apply force, of course, and attempt to turn the clock back, but we do so at our peril.

In the field of human relationships there is need for a method that shall guarantee freedom with security. In the world of politics, likewise, we confront the same problem. How can democracy be made actually free and safe? Only by the broad education of the people. Indeed, our form of government is as insecure and menacing as any modern autocracy if the citizens of the country remain untrained for the great task of correctly guiding their destinies. No form of organization at Washington, not even the Constitution itself, can safeguard anything in the face of an ignorant citizenship.

How can we attain freedom with security? Only through the culture and training of men and women in a broad intellectual preparation for life and in a high moral idealism. The colleges of the land, in relation to this task, are simply indispensable.—Zion's Herald.

A SECOND APPEAL.

In the issue of December 18, I urgently requested all pastors who publish Church Bulletins and all Church organizations that issue Bulletins to place the associate editor on their mailing lists. If you have not complied with this reasonable request, you will please do so today. Remember the name and place, Associate Editor, 406 Exchange Bank Building, Little Rock, Ark.

This applies to church reporters where the live, wide-awake pastor realizes the value of such by appointing one for his church.

Also send in all "news" when it is news direct to the writer. This department, "All-State Church News," should be a most interesting one. To make it such, you will have to furnish the material.—J. C. G.

THE WOMAN'S COLLEGE OF ALABAMA

Montgomery, Alabama
With Standard Courses Leading to the A. B. Degree.
Certificates and Diplomas Awarded in Music, Art, Expression, Home Economics and Religious Education.
State Certificate to Teach is Granted to Graduates.
Competent Instructors. Swimming Basket Ball and Other Athletics.
Write for Catalogue.
Walter D. Agnew, President.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 820 Gray Bldg., Nashville, Tenn.

MOTHERS WANT IT

for croupy children because it quickly clears away the choking phlegm, stops hoarse, croupy coughs and allows restful sleep. No alarming croup when Mother keeps a bottle of

CHAMBERLAIN'S COUGH REMEDY

always on hand in the home. Benefits children and grown persons.
No Narcotics. Sold everywhere.

Fayetteville Business College
ANNUAL ENROLLMENT 306 FROM SIX STATES. Courses offered in Bookkeeping, Banking, Typewriting and Telegraphy. Modern equipment. Graduates placed in positions. Fayetteville, in the Ozarks, is the home of the State University and Western Methodist Assembly. Winter term opens Dec. 1. H. O. DAVIS, Pres., Fayetteville, Ark.

All-State Church News

(All items intended for this department should be sent direct to the Associate Editor, 406 Exchange Bank Building, Little Rock).

OUR THREE NEW DEPARTMENTS

The writer is happy to announce the inauguration of "THREE NEW DEPARTMENTS," thus making the Arkansas Methodist serve more generally the multifold needs and demands of our constituency. This is but an indication of the fact that our faithful editor, A. C. Millar, is endeavoring in every possible way to foster the various interests of the Church which he serves, the pastor whom he delights to serve, and the scores of laymembers who so loyally support our Church paper.

Long ago Dr. Millar would have gladly added these, and other departments, had space permitted. But the size of the paper has precluded the possibility of departmentalizing the paper and adding other departments which would enable him to serve more largely the growing needs of Arkansas Methodism. What we really and truly need is a larger paper so that our editor can meet the requirements of the readers. Surrounded by this time as he is, with limitations as to space, it is all but impossible to feature as many departments as he could easily include in the make up of the paper.

Another significant matter which has confronted from time to time has been the large amount of space that must be given to advertising in order that we may "pay our way." If we were able, as some other religious papers, to publish our paper free of advertising, we could add a half dozen useful departments, giving every penny of the Church, and the homes as well as individuals just the type of reading matter that they have been clamoring for.

The Departments.
The All-State Church News Department is to be given to the publication of field notes, news items sent in by church correspondents or pastors, as gathered from church bulletins, may be sent to us, and such as may be taken from the press from time to time. The Christian Life Department will include sermons, devotional topics, other articles which are calculated to nourish and inspire the spiritual life of our readers.

The Youth's Department will carry full stories, energizing articles which have been carefully prepared by that peculiar and interesting group. Much care will be taken in the selection of matter for this new department.

Finally, the writer hopefully recalls all pastors, church correspondents, and readers everywhere to cooperate with our willing and tireless editor in making the Methodist Church paper in Southern Methodism as good as it can be. Most certainly it is the least that I can do for you.—J. C. G.

NOTICE PASTORS!!!

Centenary pledges in each church in the two Conferences in Arkansas will be adjusted just as soon as they can be reached by an adjuster. A certain number of individuals, as adjusters, will be selected in each District. After they have received proper instructions they will adjust certain churches to vis-à-vis adjust the Centenary accounts.

D. SIMMONS ANNOUNCES OFFICE SECRETARY.

Allen Mulkey is the office secretary and assistant of Rev. J. F. Simmons, the new Centenary Secretary, Arkansas, 408 Exchange Bank Building, Little Rock. Mrs. Mulkey was formerly Miss Mary Tinney, who was

office secretary of Dr. James Thomas during the beginning of the Centenary Movement. Mrs. Mulkey spent three years in Europe as office secretary of our forces there, and is thoroughly efficient in her work.

TWENTY-EIGHTH STREET, LITTLE ROCK, TO SECURE PARSONAGE.

News comes that Twenty-Eighth Street Church is to purchase a parsonage for their new pastor, Rev. C. D. Meux. A special Quarterly Conference was held on Dec. 21, and a committee appointed to act.

This is one of the best located suburban churches in Little Rock and we predict marvelous progress under the leadership of that splendid pastor and our warm friend, Rev. C. D. Meux.

LEADERS OF LITTLE ROCK CONFERENCE LEAGUEDOM IN DALLAS, TEXAS FOR ANNUAL MEET.

Rev. Stanley T. Baugh, pastor of Hunter Memorial, this city, and Chairman of L. R. Conference Epworth League Board, and Rev. Fred G. Roebuck, Pulaski Heights' popular pastor and president of L. R. Conference Epworth League, left Monday for Dallas where there is being held a church-wide Conference for Conference Epworth League Officials.

This meeting is to the Conference officers of the League what the great annual assemblies are to the League members in many respects. Here these leaders discuss methods, evolve plans, and outline programs for the ever-increasing and growing needs of young life which this important agency is so beautifully serving.

The League deserves, and we believe enjoys the unstinted support and hearty co-operation of the pastors of Southern Methodism. We are indebted to this institution for its achievements in lifting, inspiring, informing and training the young people of our Church. The future will see even greater progress along these lines.

Our Conference heads, Rev. Stanley T. Baugh and Rev. Fred G. Roebuck, are performing their duties faithfully. Support them, pastors! Co-operate with them Little Rock Conference Leaguers!

SECRETARY G. W. PARDEE AND CONF. LAY LEADER S. T. POE CALL IMPORTANT MEETING OF DIST. LAY LEADERS FOR JANUARY 5.

Mr. G. W. Pardee, Secretary-Treasurer of the L. R. Conference Board of Lay Activities, announces that a very important "Set-Up" meeting will be held here. All District lay leaders and their associates are urgently requested to be present. The meeting will be held in the office of Conference Lay Leader, Sam T. Poe, 701 A. O. U. W. Building, January 5.

"I cannot over estimate the importance of this Conference," stated Secretary Pardee in commenting on the anticipated meeting. "Our Associate General Secretary of the General Board of Lay Activities, Mr. J. M. Way, will address the laymen at that time," says Mr. Pardee. The latter also urges the presiding elders to attend.

The purpose of the meeting is to outline plans for the new Conference year. The goals for the year are far-reaching according to the Conference Lay Leader, Brother Poe. The special matter to be discussed at this time is the Centenary.

The Methodist urges every District lay leader and every associate Dis-

trict lay-leader to come to Little Rock January 5.

It is understood that the necessary traveling expenses will be paid to all who attend.

THE "SECRET OF SUCCESS."

So often we overlook the quiet, yet dynamic, forces that make for success in our pastoral work. The secret of success lies in the impartation of information as regards the progress, program and needs of the Church. How can we get to our folk the tremendously important thing—information—without a church organ?

The following from the Baptist Advance discloses the "Secret of Success:"

"A certain Baptist church in Arkansas a few years back had the Baptist Advance going to all the homes represented in its membership and for some cause failed to renew. Not long ago we were talking with a prominent member of that church and he said that while the Baptist Advance was going to all their members they could succeed in anything they undertook, but since they had been getting along without it they had not been able to have real success in anything. It is as plain as day that if Baptists are to be really prosperous religiously, they must have the information that comes from reading Baptist papers, and churches that propose to provide for such prosperity must see to it that the Baptist state paper goes to all its members."

EUREKA SPRINGS' PASTOR MAKES HAPPY REPORT.

In sending in his 100 per cent list to the Methodist, Rev. H. A. Stroup, Eureka Springs' hard-working pastor, makes a happy report concerning the present status of affairs in his church. Among other things he said: "This is the first week to be settled in my study since early last summer. We have been engaged in a building program since the twelfth of July. We have a good church plant, and are now happily situated in our new parsonage adjacent to the church. Our church has been completely remodeled, inside and out, and is now modern in every respect."

In conclusion, Stroup says: "This snow-clad earth, together with duck which we will have tomorrow (25th) on our fifth wedding anniversary will really energize me and give me a start up the hill for the new conference year."

Glad to hear from Brother Stroup and Eureka Springs. Their club to the paper is greatly appreciated, too.—J. C. G.

J. E. LARK AND HEBER SPRINGS ON TOP, AS USUAL.

A newsy, brotherly, optimistic letter from Heber Springs' good pastor, Rev. J. E. Lark, has just reached our desk. We have the promise of a 100 per cent list within the next week. Brother Lark is "running true to form." He always does things for the paper and his Church at large. A little later on we hope to have a full report from Brother Lark and his fine charge.—J. C. G.

ELKIN'S NEW COMMUNITY CHURCH.

Just opened a fine letter from Rev. W. A. Downum, pastor of the new Community church established at Elkin's since Conference. The writer has never enjoyed a letter more thoroughly than this one. Brother Downum has entered enthusiastically upon his new work as pastor of this growing community and the newly organized work which he is doing is so important to our Conference that I give it in full below.

"Sometime before Conference this year the four different denominations here decided to organize a Community Church and secure a pastor to come and make his home among them. As it had been, each of the four churches had preaching once each month. The preacher was gone then until the next regular appointment. The people were not pleased with this sort of thing. They got together and decided to ask the North

Arkansas Methodist Conference, which was soon to meet in Fayetteville to send them a pastor. Bro. Jno. W. Womack, was consulted and asked if he could furnish them a minister. He told them he could. I was read out for the place. I found a fine group of people here and the future for this work looks very promising.

Elkins is located on the St. Paul branch of the Frisco R. R., and on the bank of the beautiful White River, 12 miles southeast of Fayetteville. It has four stores, one bank, a drug store, lumber yard, canning factory, candy factory, and two produce houses.

The several churches still retain their denominational identity and a separate membership is kept for each. Each church pays its own claims, but all support the Community pastor. The four churches are: Presbyterian, Christian, Baptist, and Methodist. We have a governing board composed of four persons, giving one representative from each denomination.

We have a goodly number of young folks. A very fine high school. Prof. Clint Jones is Superintendent.

A census of each service is taken and shows a steady increase in attendance. I am making a survey of the community now and will be able to give you more about the work at a later date."

JUST A BRIEF STATEMENT, METHODIST PASTORS AND LAYMEMBERS!

The "Club Plan" as adopted by the Little Rock and North Arkansas Conferences is printed in full on the next page, together with ample explanation. This is done in order that every Methodist in Arkansas, be he pastor or laymember, may fully understand the plan which your Commission, after years of careful study, has evolved. They do not claim perfection for the plan. It is the product of human minds which are not infallible. However, the Commission believes that it is the only practical plan that has ever been submitted to our Arkansas Methodists. The plan is not only practical, but it is workable and entirely equitable.

Methodists of Arkansas, both pastors and laymembers, it is now clearly and squarely a plan which you, and you alone, can make succeed. It is before you. You have voted for it. Are you going to make possible the publishing of a "Conference paper in fact as well as in name?"

Your replies will be in large subscription lists if you really mean to build up and maintain a great circulation.

Let your lists come in at once, brethren. We need your support now more than ever.

Some Have Finished Their Job Already.

They have sent in lists under the Club Plan. Below we give their names, the name of the charge they serve, and the number of subscriptions each list includes:

| Pastors & Chgs. | No. Subs. |
|------------------------------------|-----------|
| I. L. Claud, Swifton & Alicia | 33 |
| (for Alicia only) | |
| S. G. Watson, Reector | 42 |
| C. E. Hollifield, Imboden | 57 |
| J. E. Peters, Cecil | 54 |
| S. B. Wiggins, Crawfordville | 48 |
| J. W. Moore, West Helena | 83 |
| O. M. Campbell, Bentonville Ct. | 94 |
| S. R. Twitty, DeWitt | 126 |
| L. T. Rogers, Hot Spgs. Ct. | 45 |
| J. M. Hamilton, Ashdown | 69 |
| W. T. Wilkinson, Magnolia | 187 |
| A. J. Christie, Bauxite | 38 |
| R. E. Simpson, Junction City | 53 |
| J. H. Glass, Damas | 51 |
| F. G. Roebuck, Pul. Heights, L. R. | 117 |
| R. P. James, Waldo | 71 |
| T. O. Rorie, Okolona | 79 |
| F. A. Lark, Newport | 102 |
| R. H. Cannon, Stamps | 90 |
| P. R. Hamilton, Clarendon | 55 |
| W. F. Blevins, Cotton Plant | 71 |
| J. D. Roberts, Alma | 32 |
| J. B. Stevenson, Ozark | 55 |
| Hoy M. Lewis, Lavaca | 4 |
| (for Barling only) | |

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.

THE CLUB PLAN APPROVED BY L. R. AND N. ARK. CONFERENCES IN NOV., 1924, WITH EXPLANATIONS.

"THE SALT OF OUR JOURNALISTIC EARTH."

In his book, "The Country Faith," Dr. Frederick F. Shannon, pastor of Central Presbyterian Church, Chicago, pays the following tribute to the religious papers: "There is another type of journalism for which too much cannot be said. I mean that large number of denominational and undenominational Christian weeklies. They are the salt of our journalistic earth. Most of them are published at a financial loss; a few with perhaps a slender margin of profit. Let this be said to our shame! Without the inspiring tides of idealism constantly poured into the world's life by our Christian editors, we should suffer untold loss in our politics, schools, homes and churches. They are solvents of civilization. They clear the atmosphere. They lift discussion out of partisan muck up to the prophetic mountains. I think every man who reads his partisan daily—Republican Democrat, Socialist—would greatly profit by seriously reading some one of the fine and definitely Christian weeklies. They are an antidote to rabid nationalism; they are an offset to violent partisanship; they foster an atmosphere of brotherhood and world vision."

The Plan.

At the recent session of the Little Rock Conference the Club Plan for circulating the Arkansas Methodist was unanimously adopted. The plan thus enacted reads as follows:

"1. That the Little Rock Conference adopt the Club Plan for circulating the Conference Organ, the Arkansas Methodist, and we request and urge pastors and stewards to adopt this plan and to place same in the regular church budget.

"2. That the regular price of the paper to single subscribers shall be \$2.00 per year, but under the Club Plan it shall be \$1.20 per year. The rate to pastors shall be \$1.00, and to superannuates and widows of preachers the paper shall be sent free.

"3. That an earnest effort shall be made to place the Arkansas Methodist in every Methodist home in each charge. The minimum at the \$1.20 rate shall be 75 per cent of the homes in the charge; but where the paper is actually sent to every Methodist home in a charge the rate shall be \$1.00. If it can not be put into 75 per cent of the homes, the rate shall be \$1.50 in clubs of ten or more sent in at one time. (The pastor shall decide whether a home shall be classed as a "Methodist home.")

"4. That these rates shall be made only when the subscriptions are sent in clubs and remittances received on or before February 15, 1925. It is understood that the accounts made under the Club Plan are to be paid in full by February 15, 1925, and that under this plan each charge pays only for the papers of its own members.

"5. That each pastor, where the Club Plan is adopted, shall be expected to send in, on or before December 20, 1924, to the Arkansas Methodist office, a complete list of the Methodist subscribers for which his official board becomes responsible, and remittance for the Club shall be sent direct to the Arkansas Methodist on or before February 15, 1925.

"6. It is recognized that the advantages of this plan are: It will cost less; it will put the Conference Organ into practically every Methodist home, as suggested by our General Conference; it will put the paper into the homes that need it most; it will not discriminate for or against anyone; it will make it possible to have a better paper, and it will really solve the vexing problem of circulating the church paper."

The Club Plan is briefly explained



as follows:

Article 1 commits the Conference to the "Club Plan" and requests all pastors and stewards to adopt it.

Articles 2 and 3 set forth the subscription rates that obtain under the "Club Plan," and are summarized below:

Individual subscribers \$2.00
In Clubs of 10 or more 1.50
All active ministers 1.00

Where the pastor and stewards send in list containing 75 per cent of the "Methodist homes," the rate shall be 1.20

If a 100 per cent list, which includes every "Methodist home," is sent in, the rate shall be only 1.00

Our superannuates and preachers' widows shall receive the paper free.

The pastor shall decide whether a home shall be classed as a "Methodist home."

Article 4 simply means that special rates are to be granted only when a "Club of 10 or more" or a "75 per cent list," or a "100 per cent list" is sent in at one time. The club is to be paid for according to established rates on or before February 15, 1925.

Article 5 provides that after the Official Board adopts the "Club Plan" as requested by the Annual Conference, the pastor shall send in, on or before December 20, 1924, a complete list of the Methodist subscribers. The local church, or official board acting for the church, becomes responsible for the club, and shall send remittance for the club direct to the Arkansas Methodist on or before February 15, 1925. This means that each local church pays only for the papers of its own members, cash in advance, which enables the management of the paper to meet the necessary expenses promptly.

If the foregoing is not sufficiently clear, the Manager will gladly give further information on request.

Fraternally,

J. C. Glenn.

Business Manager.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT

(First Round.)

Holly Springs Ct. (Mt. Olivet) Jan. 3-4, Conf. 3 p. m., Sat.

Sparkman-Sardis (Sparkman) Jan. 3-4, Conf. 3 p. m., Pr. 7 p. m.

Hot Springs Ct. (Bethlehem) Jan. 10-11, Conf. 2 p. m., Sunday.

Third Street, Jan. 11, 7 p. m., Conf. following service.

Madison, Jan. 18, Pr. 11 a. m., Conf. Jan. 21, 7 p. m.

Traskwood Ct. (Rhodes Chapel) Jan. 18, Pr. 3 p. m., Conf. after.

Arkadelphia Ct. (Mt. Zion) Jan. 24-25, Conf. Sat., 3 p. m.

Arkadelphia, Jan. 25, 7 p. m., Conf. arranged.

Backville Ct. (Backville) Feb. 1, Pr. 11 a. m., Conf. 2:30 p. m.

Park Ave., Feb. 1, Conf. 7 p. m.

Leola Ct. (Leola) Feb. 7-8, Conf. 3 p. m., Sat.

Benton, Feb. 8, 7 p. m., Conf. arranged.

Friendship Ct. (Social Hill) Feb. 14-15, Conf. 2 p. m., Sat.

Pearcey Ct. (Pearcey) Feb. 21-22, Conf. 3 p. m., Sat.

Central Ave., Feb. 22, 7 p. m., Conf. after service.

Princeton Ct. (Princeton) Feb. 28-Mar. 1, Conf. Sat., 3 p. m.

Carthage-Tulip, (Carthage) Mar. 1, Conf. 3 p. m., Pr. 7 p. m.

Oaklawn-Lonsdale (Oaklawn) Mar. 8, Pr. 11, Conf. 3 p. m.

Lono Ct. (Rolla) Mar. 14-15, Conf. 3 p. m., Sat., Pr. 11, Sun.

—L. E. N. Handley, P. E.

BATESVILLE DISTRICT

(First Round.)

Desha Ct. Desha, Jan. 3-4.

Elmo-Oil Trough, Oil Trough, Jan. 4-5.

Yellville Ct., Yellville, Jan. 7-8.

Cotter Ct., Gassville, Jan. 9-10.

Mt. Home, Mt. Home, Jan. 11-12.

Calico Rock, Calico Rock, Jan. 14-15.

Mt. View, Mt. View, Jan. 16-17.

Bethesda Ct., Cushman, Jan. 18-19.

Stranger's Home Ct., Bosler, Jan. 21-22.

Swift-Alicia, Alicia, Jan. 25-26.

Tuckerman Ct., Hope, Jan. 31.

Tuckerman, Church, Feb. 2.

Newport, Church, Feb. 5.

Newark, Parsonage, Feb. 8.

Charlotte Ct., Charlotte, Feb. 10.

Sulphur Rock-Mfld., Moorfield, Feb. 11.

First Church, Batesville, Feb. 12.

Central Ave., Batesville, Feb. 13.

—W. A. Lindsey, P. E.

BOONEVILLE DISTRICT

(First Round.)

Walnut Tree Circuit, Walnut Tree, Jan. 3-4.

Danville, Jan. 4-5.

Danville, Jan. 6.

Paris Circuit, Lower Creek, Jan. 10-11.

Branch Ct., Branch, Jan. 11-12.

Paris, Jan. 12.

Prairie View Ct., Prairie View, Jan. 17-18.

Scranton and New Blaine, Scranton, Jan. 18-19.

—B. L. Wilford, P. E.

CAMDEN DISTRICT

(First Round.)

Taylor Ct., at Taylor, Jan. 3-4.

Thornton, Jan. 4, 7:30 p. m.

Norfolk, Jan. 11, 11:30 a. m.

Juniper City, Jan. 11, 7:30 p. m.

22 Dorado Ct., at Parks Chapel, Jan. 18, 11 a. m.

Wesson, Jan. 18, 7:30 p. m.

Strong, Jan. 25, 11 a. m.

Hattig, Jan. 25, 7:30 p. m.

Camden Ct., at Harmony Grove, Feb. 11 a. m.

Smackover, Feb. 1, 7:30 p. m.

Hampton, Feb. 8, 11 a. m.

Fordey, Feb. 8, 7:30 p. m.

Chidester, Feb. 15, 11 a. m.

Camden, Feb. 15, 7:30 p. m.

Kingsland, Feb. 22, 11 a. m.

El Dorado, March 1, 11 a. m.

District Stewards Meeting December 20, at the First Methodist Church, at Camden, at 1 p. m. Let each pastor see to it that his District Steward is present. Pastors may come if they like. Preachers and Charge Lay Leaders will be called to meet later.

—J. W. Harrell, P. E.

FAYETTEVILLE DISTRICT

(First Round.)

Gravette, Jan. 3-4.

Gentry, Jan. 4, 7:30 p. m.

Okley's Chapel, Jan. 10-11.

Siloam Springs, Jan. 11, 7:30 p. m.

Farmington Ct., Jan. 17-18.

Garfield, Jan. 18, 7:30 p. m.

War Eagle, Jan. 21-22.

Centerton, Jan. 25, 7:30 p. m.

Winslow, Feb. 1, 11 a. m.

Wilkins Community, Feb. 1, 7:30 p. m.

Elm Springs, Feb. 7-8.

Rogers, Feb. 8, 7:30 p. m.

Berryville, Feb. 15, 11 a. m.

Baroka Springs, Feb. 15, 7:30 p. m.

Osage Ct., Open date.

—John A. Womack, P. E.

FORT SMITH DISTRICT

(First Round.)

Mulberry and Dyer, at M. Q. C. 2 p. m., Jan. 4, 11 a. m.

Alma, Jan. 4, 7:30 p. m.

Ozark Ct., at Pleasant Grove, Q. C. 2 p. m., Jan. 11, 11 a. m.

Hartman and C. Hill, at H., Jan. 11, 7:30 p. m.

Cecil, at Grand Prairie, Q. C. 2 p. m., Jan. 18, 11 a. m.

Ozark, Jan. 18, 7:30 p. m.

Clarksville Ct., at C. Q. C. 3 p. m., Jan. 25, Mt. Olive, 11 a. m.

Clarksville, Jan. 25, 7:30 p. m.

—F. M. Tolleson, P. E.

HELENA DISTRICT

Helena, Jan. 4, a. m.

Haynes-Lexa, Jan. 4, p. m.

Cherry Valley, Jan. 11, a. m.

Harrisburg, Jan. 11, p. m.

Hughes-Hulbert, Jan. 18, a. m.

Marianna, Jan. 18, p. m.

Turner, Jan. 25, a. m.

Holly Grove-Marvel, Jan. 25, p. m.

Earle, Feb. 1, a. m.

Crawfordville, Feb. 1, p. m.

Hunter, Feb. 8, a. m.

—Jas. A. Anderson, P. E.

JONESBORO DISTRICT

(First Round.)

Lake City, at Lake City, 11 a. m., Jan. 4, Jan. 4.

Monette at Monette, 7:30 p. m., Jan. 4.

Hickory Ridge at Hickory Ridge, 2:30 p. m., Jan. 7.

Blytheville Ct., at Varbro, 11 a. m., Jan. 11.

Leachville, 7:30 p. m., Jan. 11.

Dell Ct., at Dell, 11 a. m., Jan. 18.

Manila, 7:30 p. m., Jan. 18.

Luxora, 7:30 p. m., Jan. 23.

Whitton and Bardstown at Joiner, 2:30 p. m., Jan. 24.

Oseola, 11 a. m., Jan. 25.

Wilson, 7:30 p. m., Jan. 25.

Lone Oak Ct., at Lone Oak, 11 a. m., Feb. 1.

—W. C. House, P. E.

MONTICELLO DISTRICT

(First Round.)

Watson, Jan. 4, 11 a. m.

McGehee, Jan. 4, 7 p. m.

Fountain Hill at Magnolia, Jan. 7, 11 a. m.

Arkansas City, Jan. 10, 11 a. m.

New Edinburg at N. E., Jan. 17-18.

Warren, Jan. 18, 7 p. m.

Ingalls, at Vick, Jan. 24, 25.

Ark. & Southern Camps, Jan. 25, 7 p. m.

Tillar & Winchester at Tillar, Feb. 1, 11 a. m.

Dumas, Feb. 1, 7 p. m.

Wilmar, Feb. 7-8.

Portland & Parkdale, at Parkdale, Feb. 8, 7 p. m.

Wilmar Ct., at Wilmar, Feb. 15, 11 a. m.

Montrose Ct., at Montrose, Feb. 22, 11 a. m.

Dermott, Feb. 22, 7 p. m.

Snyder Ct., at Snyder, March 1, 11 a. m.

Hamburg, March 1, 7 p. m.

The District Stewards meeting will be held at Dermott Dec. 17, at 1 o'clock p. m. It is very important for every District Steward to be present. Brethren, please take notice and arrange matters to be there. You are needed.

—J. A. Parker, P. E.

PARAGOULD DISTRICT

(First Round.)

Walnut Ridge Ct., at Old W. R., Jan. 3-4.

Bowie, 7:30 p. m., Jan. 4.

Pocahontas, Jan. 11.

Biggers & Success, at Biggers, 7:30 p. m., Jan. 11.

Maynard, Jan. 12.

Pocahontas Ct., at Oak Grove, Jan. 13.

St. Francis Ct., at St. F., Jan. 17-18.

Piggott, 7:30 p. m., Jan. 18.

Corning, Jan. 25.

Peach Orchard & Knoble, at P. O., 7:30 p. m., Jan. 25.

Lorado Ct., at Lorado, Jan. 31-Feb. 1.

Stanford, 7:30 p. m., Feb. 1.

Sedgewick, Feb. 7.

Walnut Ridge, Feb. 8.

Black Rock & Portia, 7:30 p. m., Feb. 8.

—William Sherman, P. E.

PINE BLUFF DISTRICT

(First Round.)

Redfield Mission, Jan. 3, 11 a. m.

Sherrill & Tucker, Jan. 4, 11 a. m.

Atthimer & Wabbaseka, Jan. 4, 7 p. m.

Bayou Moto & Little Prairie, Jan. 7, 11 a. m.

Star City, Jan. 11, 11 a. m.

Grady & Douglas, Jan. 11, 7 p. m.

Humbler & Sunshine, Jan. 11, 11 a. m.

St. Charles, Jan. 18, 11 a. m.

DeWitt, Jan. 18, 7 p. m.

Rison, Jan. 21, 7 p. m.
Gillett, Jan. 25, 11 a. m.
Stuttgart, Jan. 25, 7 p. m.
Lakeside, Jan. 28, 7 p. m.
Pine Bluff Ct., Feb. 1, 11 a. m.
Hawley Memorial, Feb. 1, 7 p. m.
Roe Ct., Feb. 4, 11 a. m.
Rowell Ct., Feb. 8, 11 a. m.
—J. A. Henderson, P. E.

PRESCOTT DISTRICT

(First Round.)

Washington-Ozan, Jan. 2, 2 p. m.

Columbus, Jan. 4, 2 p. m.

Mineral Springs, Jan. 4, 7:30 p. m.

Delight, Jan. 10-11.