

ARKANSAS METHODIST

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

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No. 2.

PUNGENT PARAGRAPHS.

If you labor six days and rest on the seventh, you righteously recuperate; but, if you loaf six days and labor one, you sinfully degenerate.

Go to the postage stamp, thou weakling: learn to stick even when licked, to look up although stuck down, and to carry that which carrieth thee.

Some folks run fast enough to reach a far destination, but, because they zigzag, they fail to arrive, others stumble and seem to make little speed, but, striving diligently toward a definite object, they finally reach their goal.

A one-talent man, struggling with a ten-talent task, will fail for lack of power; while the ten-talent man, trifling with a one-talent job, will fail for lack of purpose. The one is like unto a mule hitched to a mountain; the other may be likened to an elephant harnessed to a baby buggy.

A FRESH INTERPRETATION OF THE GOSPEL.

One of the marvels of the Bible is that, while most of the didactic portion was intended primarily for the people who were then listening, it had such depth and breadth and fullness that it is applicable to people in all ages. It is essential truth and appeals to the fundamental nature of men whenever they understand it.

Much of the truth when delivered was not comprehended by the hearers, because of their prepossessions and prejudices. Much was not grasped because the hearers lacked illuminating experiences. Parables were uttered so that the spiritually minded might readily learn and the unspiritual might not take in that which they were incapable of assimilating. Only gradually did the Master reveal himself to his disciples, and many of his sayings were to them incomprehensible until after his passion and ascension.

Every truth which Jesus proclaimed was as old as God, and yet much seemed new because of his new application. It was this which constantly irritated the scribes and Pharisees, and at last provoked them to crucify him. He was the living, acting truth, but they knew it not, because they were under the spell of words and definitions.

Deeds speak more truly and clearly than words. A child and a sage, a savage and dandy equally understand the frown or the smile, the clenched fist or the open palm; but each might use a different phrase to express the action and each fail to make himself clear. It may be easy to describe an object in Latin and impossible to describe it in Hottentot. Words may be used to reveal thought, or, as Tallyrand once said, to "conceal thought." The hearer is therefore often in doubt.

Language for the same person at different ages usually has quite different significance. Love means far more to old age than it does to youth because of its living content. The content of the word "world" grows with the actual knowledge of the world. Experience makes explicit much that was originally merely implicit.

Good, well meaning, honest people often argue that we must always take every passage of Scripture literally, give each word its common everyday meaning. They say that we must always interpret Scripture by reference to other Scripture. These seem to be plain, practical rules; but they will not always work. The Scriptures were not written in English. The original Hebrew and Greek have been translated by good, scholarly men; but they do not always agree. Translation is not always a substitution of a word in one language for a word in another. If our unlearned friends will examine any Greek lexicon they will discover that almost every Greek word has more than one English equivalent—often a dozen meanings. The translator must use his best judgment in selecting the English word, and often a single word is insufficient.

It is comparatively easy to translate from Greek into any of the cognate languages, but when it must be turned into Hottentot or Chinese, languages of different root origins, it is often practically impossible to make an exact translation—a paraphrase must be used. It is related of an interpreter for a missionary who was preaching to Esquimaux, who had never seen or heard of sheep, that when he was interpreting the missionary's sermon on the Shepherd Psalm, it was necessary to use the word "dog" instead of "sheep" to convey the idea to the Arctic congregations. The simplifications of Africa have absolutely no words which are capable of expressing many of Paul's philosophic thoughts.

The Gospel as it comes to us in the dignified and

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beautiful language of the King James Version, with which we are all familiar, is adequate to save; but there are many ideas which are not clear to the Twentieth Century mind. For instance, the word "bottle" to us means a glass container, which would not in the least be affected by "new wine." It is necessary for us to know that the "bottle" of Christ's day was made of the skin of a sheep or goat. Then the Teacher's illustration has significance. But the language of the King James Version leaves us in perplexity, and we must go outside the Scriptures themselves for the necessary information.

The difficulty of making a literal translation is seen when we know that none of the words in the King James Version, which are printed in Italian letters, are in the Hebrew or Greek, but are supplied by the scholars to bring out the meaning as they understand it.

Now what is true of the difficulties in translating into the languages of different races is also in a measure true of the language of the same race in different periods. Language grows and changes. Our English language of 250,000 words is the outgrowth of the Anglo-Saxon with a few thousand. The language of the Twentieth Century differs in many respects from that of the Nineteenth. Much of our newspaper language of today would be as Greek to the Nineteenth Century man.

What is the preacher's task? It is to study the teachings of Scripture, especially the words of Jesus and then present the truth to the people of today in phrases which they can understand. The Gospel itself is not new; but its essentials must be first grasped by the preacher, after the most diligent effort to know the conditions under which they were expressed, and then the truth must be clothed in language and impressed by illustrations which the people of today understand. Otherwise the preacher is discoursing in an unknown tongue and might almost as well deliver his message in the original Hebrew and Greek.

There is such a thing as modernizing the Gospel. The old truth which was delivered in old words and illustrated with ancient customs and things, must be presented in modern words and clarified by using modern customs and things. This does not compromise the old any more than using an electric current compromises a candle. Light is light, although it may at one time be given out by means of a candle and at another by an electrified wire.

While the truth is old it may seem new when applied to new activities. Sin is always sin, but it is not always known because it appears under new forms of activity. Gluttony is a sin, but the appeals to appetite today are often so delicate and subtle that one may become a glutton and scarcely realize it.

If the Gospel is not modernized for each generation, it will be only a partial Gospel. It may have form, but lack life, because life has departed from the words of the formula. To modernize the Gospel is no easy task. It requires not simply learning, not simply honesty. It requires reverent and spiritual discernment. It requires the ability to understand the people and their mental habits as well as the truth itself; because the truth that is not expressed in action and deed must be expressed in language that the hearers can understand. Who is sufficient for these things? Surely not the mere verbalist, not the formalist, not the literalist, although each may deliver a partial message. Only the man, who, by prayer and patient following after the Master, can get his spirit, is able to preach a full and satisfying Gospel, an interpretation of the ageless Christ to the people of this age.

CHRISTIANS AND HOTELS.

At the recent meeting of Epworth League leaders in Dallas a condemnatory resolution was presented on New Year's Day which recited facts concerning drinking, profanity, and other unseemly conduct in the ball room, corridors, and rooms of the so-called best hotel where the Leaguers were staying. It was alleged, and not denied, that violations of the prohibition law and of the conventions of decent society were open, flagrant, and unrebuked. The resolution was lost on a tie vote. Those who opposed did not question the facts, but claimed that as a matter of propriety they should not condemn the Dallas hotel unless they at the same time included hotels in other cities where similar conduct obtained. It is no reflection on the Leaguers that they did not adopt this particular resolution, because there is ample ground for arguing that there might be a better way to handle this case. There is, however, good reason to use this incident to discuss the practical question of the relation of "Christians to Hotels."

It is almost the universal custom, unless one knows conditions, to go to the biggest and most prominent hotel, on the theory that, in a strange city, one is safer there than in the small and inconspicuous hotels. This is a fairly safe assumption, and may well be followed by the lone traveler. When it comes to providing for a group of Christian workers, it is different. Arrangements are usually made in advance and by those who have facilities for discovering the character of the several hotels. Under these circumstances, if there is a smaller and more moderate-priced hotel where decent conduct is known to prevail, we believe it should be selected.

The Kingdom of God is the biggest and best thing in the world, and its representatives are entitled to the best of treatment, but it does not follow that the palatial hotels are the best places to secure it. As a matter of fact the big hotels are run for the benefit of those who are willing to spend money freely for extra style and unusual comforts and conveniences. If you ask for the cheapest room, you are treated as if an undesirable guest. These hotels hold "tight-wads" and poor people in contempt. Clerks, bell-boys, porters, and waiters despise you if you show any sign of trying to economize.

Christian men are stewards for God. They have a right to this world and its treasure as God's children, but they are under the highest obligation to use their possessions for the benefit of God's Kingdom. Certainly, the spending of \$3 to \$5 a day on style at a hotel that is run for the godless spendthrift is not the best use that a Christian can make of his money. We believe that the individual Christian when he is in position to choose intelligently, should pass the big, expensive hotels by and patronize the safe, decent moderate-priced hotels.

Then, when a representative body of Christians is to be entertained, this body itself, to save the local representatives from embarrassment, should request entertainment in the less expensive hotels, and especially should hotels which tolerate and encourage violations of law and decency be shunned, and the reason should be frankly given. Hotels which cater to law-breakers should be branded as such, and their proprietors and managers informed that Christian people and their representatives condemn them.

By patronizing these notorious hostleries we help them to prosper and virtually become partners in their evil traffic. By openly reproving and carefully avoiding them, we can force them to stop their vile practices or be known as dens of revelers and law-breakers.

This is not in the truest sense a Christian nation, but it is a nation in which Christian standards of morality have in some measure been erected, and if Christians will be brave and bold in condemning evil in high as well as low places, the high standards can be maintained. It is not always easy to discriminate, but where evil is flagrant and flaunting, we have not only a right but a duty to protest.

We suggest that those whose duty it is to provide for the care of our representative Church bodies keep this principle in mind, and that such bodies should feel free to seek environment that will convince the world that Christian people are different. How can we be different if we always seem to conform to the ways of the wicked and worldly minded? The command is: "Be ye separate." Are we obeying when we contribute to the

(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.

Are you helping your pastor to put the paper in every home in your church by the Club Plan?

A dozen of our schools in the Appalachian Mountain country are each receiving \$50,000 from the Centenary funds.

Are you paying your Education Pledge? If not, why not? It is needed to enable our colleges to do their work as you want it done.

In the West Virginia coal fields Centenary money has enabled the women to double the number of workers engaged in Christian social service.

Remember, all superannuates and preachers' widows get the paper free. If you have any in your charge, send us their names at once, please.

Last week Rev. J. A. Hall, pastor of Walnut Springs Circuit, Texarkana District, called. He is pleased with his charge and hopeful of a good year.

Announcement has been received of the arrival of Benjamin Thomas Clark, on Dec. 24, at the parsonage home of Rev. and Mrs. Wesley J. Clark, at Des Arc.

Rev. J. E. Cooper, Searcy's new pastor, is making a fine start, according to statements of several of his leading members. They are all delighted with him.

Rev. W. B. Walthall, pastor of St. Charles charge, called at our office this week. He is interested in the Methodist, and invited the associate editor to visit him.

In Northern New Mexico we had nothing before the Centenary. Today we have fifteen charges and our small new churches dot the plains and mountain sides.

Dr. W. C. Watson writes: "Dr. Jas. A. Anderson was with us yesterday and preached to the delight and edification of all. We are delighted with our new 'elder'."

The women of our Missionary Societies are planning to raise \$25,000 to build a Hall for their use at Mt. Sequoyah. Encourage and help them in this worthy enterprise.

In the foreign quarter of New Orleans, in the midst of 30,000 foreign speaking people, stands the new Saint Mark's Hall, erected by the Centenary at a cost of \$148,000.

Notice has been received of the marriage of Miss Rachel Cross and Mr. Garland Johnson, December 20, at the home of the bride's parents, near Cabot. The pastor, Rev. C. L. Williams officiated.

Kensett's pastor says that he will send us a 100 per cent list right soon. Thank you, Bro. Conkin. It will be forthcoming, too. Rev. L. E. Conkin's word is as good as a Federal bond; it is gilt-edge.

Rev. Leland Clegg, our pastor at Mountain Home has promised to send us a 100 per cent list this month. This is as good as done already. His word is sufficient on this. We thank him in advance.

If any preacher needs good books let him correspond with Rev. J. A. Biggs, 118 Garland Ave., Hot Springs, who has a well assorted library of 500 volumes which he wishes to sell as he needs the money.

Mr. Harney Chaney, our League president, North Arkansas Conference, pledges his unstinted support to the Methodist this year. He and his hundreds of Leaguers can render us a fine service, and they will do it.

Rev. W. W. Anderson, age 87, Searcy, who has been a member of the North Arkansas Conference since 1878, is still able to attend church regularly. He greatly enjoys his Church paper, the Arkansas Methodist.

Miss Shirley Cowen, daughter of Rev. L. L. Cowen, formerly of North Arkansas Conference, was recently married to Mr. Lonnie Thomas of Houston, Texas. The wedding was at Jackson, Tenn., Bishop Mouzon officiating.

Rev. J. W. Harrell, Presiding Elder of the Camden District, gave us a check for a two-year subscription when he called last week. He is now about five years in advance. Brother Harrell reads and loves his Church Paper.

By special arrangement with the Sweeney School in Kansas City, the services at Central Methodist Church will be broadcast Sunday, Jan. 11. Dr. Waldrup's theme will be "The Love of Home." The chorus choir will render a special program.

The Centenary is trying to evangelize the soldiers and sailors. It maintains camp pastors at Kelly Field, Fort Sam Houston, Fort Ringo, and Fort Clark, all in Texas, and in the naval and Marine bases at Paris Island, S. C., and Quantico, Va.

Dr. A. G. Henderson, our good physician of Imboden has gone to Birmingham and to Washington, D. C., where he will visit with his son, Commander S. L. Henderson of the U. S. Navy. Thence he will go to Tampa, Florida, to spend the balance of the winter.

Prof. J. Abner Sage, head of the department of Vocal Music in Southern Methodist University, who is well known in Arkansas, will broadcast a program of vocal solos from Radio Station WFAA, Dallas, Tuesday night, Jan. 13, between 8:30 and 9:30 o'clock.

Prior to the Centenary, our Church was having a hard time to raise a million dollars a year for missionary work. During the past four years the Missionary Board has expended \$6,000,000 a year in missionary work, or more than has been spent in any previous fifteen years.

Mrs. Lucy G. Critz has been installed as director of Religious Education for our First Church in Helena, Dr. W. C. Watson pastor. Meanwhile Mrs. Critz is working on her thesis for the M. A. degree at University of Southern California, where she has majored in religious education.

Rev. W. M. Wilson of West Oklahoma Conference, who supplied Bald Knob Church in North Arkansas Conference, last fall, has been appointed field secretary of the Society for the Friendless and will supervise the work in several States. His present address is Stratford Hotel, Houston, Texas.

A card to the office notifies us of the change of address of Bro. J. W. Black, formerly of Cotter, to Summit. In writing, Bro. Black tells us that his new preacher, Bro. Yates, is getting a fine start on the Yellville Circuit. The man who follows Bro. I. L. Claud has a hard worker to succeed, but Bro. Yates seems to be the right man for the job.

Rev. J. H. Cummins has made a fine beginning at Highland, this city. Several favorable reports have come to us from his members. The Little Rock Conference membership remembers Brother Cummins as the tireless presiding elder of the Prescott District which he served for a quadrennium, ending at the recent session of that Conference.

Since Mountainburg and Chester have been added to Winslow Charge, Rev. O. H. Tucker will not serve them. He writes that, although he has no charge, he is at work with hammer and saw, having built two garages since conference. During April and May he expects to give some time in Jonesboro and Paragould Districts to the Superannuate Endowment Cause.

Rev. T. A. Bowen of North Arkansas Conference writes that on account of throat trouble he has had to give up his charge, Brookland Station, and has gone to spend the winter with his son and

wife, Prof. and Mrs. R. E. Bowen, who are teaching in the high school at Winter Haven, Florida, and he would like for his friends to address him there. His P. O. Box is 504.

Our Legislature meets next Monday. At the meeting of the Little Rock Ministerial Alliance last Monday a Legislator requested that the ministers in our city next Sunday pray that on moral questions the Legislature may be guided aright. Let us all pray for that. As a rule our legislators want to do right but they need divine help just as we all need it in our daily life.

All preachers who have superannuates in their charge are asked to turn in the names and addresses of these "Forgotten men" so that they may be placed on our subscription books. This also applies to preachers' widows, as according to the Club Plan, both of these groups are to receive papers without charge. Please cooperate with us in getting us your list as soon as possible.

It is announced that Mr. and Mrs. R. Harper Kirby, of Austin, Texas, who have already given to Southern Methodist University a fine building for its School of Theology, have turned over to the University property which will yield revenue on the basis of a million dollar valuation. This is fine. It is gratifying that our new University is getting such recognition and making such progress.

There is good reason to believe that the promoters of race-track gambling are preparing to ask our Legislature for a law allowing racing at Hot Springs. As race-track gambling is one of the most subtle and pernicious kinds of evil, and as it is allowed in only one or two other States, our people should communicate with their representatives and senators at once and indicate their disapproval of such legislation. We cannot afford to legalize that which is outlawed in practically all other States. See your members now, before they leave for the session, and get their pledges to kill such measures.

The Hendrix College Bulletin for January announces the courses for The Winter Short Course in Rural Church Methods. The School has two terms of eight weeks each. The term this year opened Jan. 6 and will close March 5. The instructors are certain members of the Hendrix College faculty and specialists from other institutions. There are eight required courses and four optional courses. This new educational enterprise has received the endorsement of the presiding elders of our two Conferences and they will help the young pastors to attend. It is hoped that many will take advantage of this opportunity.

At the recent Trustees' dinner to the Faculties of the University of Chicago, President Ernest DeWitt Burton announced the very generous gift by members of the Board of Trustees of \$1,670,800 toward the \$17,500,000 development fund which the University is seeking for the endowment of instruction and research and the erection of new buildings. President Burton also announced that Professor and Mrs. Frank R. Lillie have given to the University \$60,000 for the erection of a building to be used for experimental zoology. Professor Lillie, who is Chairman of the Department of Zoology, has been connected with the University for nearly twenty-five years and is widely known in his special field of research. Another gift announced was that by Mr. Charles F. Grey of Chicago real estate valued at \$200,000. The donor is the father of Mr. Howard G. Grey, who has been a University Trustee since 1900.

A copy of the Minutes of the Little Rock Conference has just been received. The work of the editor, Dr. C. J. Greene, is excellent and the mechanical work by the Conway Printing Co. is first-class. Much information is given in addition to the proceedings of the Conference. The membership is now 59,757, an increase of 2,040, although by an error it is put in the decrease column. Let the brethren of North Arkansas Conference take notice that Little Rock Conference is gaining, and unless North Arkansas makes a better showing in the next few years Little Rock will be ahead. This ought not to happen. It is almost certain that the apparent failure to show increase is due to careless handling of the statistics. If North Arkansas presiding elders will see that the statistics are correct at the beginning of the year and then watch the reports at next Conference session there should be a different showing.

The representative of the World's Sunday School Association in Sweden, Rev. K. A. Janson, describes a program which is quite like Rally Day activities only of far greater outreach. About ten years ago Mr. Janson introduced a "Sunday School Agitation Week," which is developed during the last of September or the first of October. A program for this "week" is sent to all the churches and published fully in the papers in every part of Sweden. All the Free Churches in the largest cities and communities unite in serious efforts to make this week a success. Sermons or lectures are delivered every day during this "week" that attention may be called to the importance of Sunday

School work and that added interest may be stimulated. Each fall during the past years this plan has met with decided success. In Stockholm a different church is used daily for the central meeting and the attendance is invariably large.

It is estimated that in the last eight years 2,000,000 public documents assigned to the members of Congress have been kept in their offices and never taken out of the wrappers. As the cost is about \$1,000,000, and as \$5,000,000 more have been wasted on documents still in the hands of the superintendent of public documents, it is time Congress should consider this leakage from the treasury.

BOOK REVIEW.

Immortality; by Sir Flinders Petrie and Eight Others; published by G. P. Putnam's Sons, New York.

This is a series of discussions by a group of distinguished men. The following are the subjects: "Egyptian Conceptions of Immortality," "Greek Views of Immortality," "Immortality in Indian Thought," "Hebrew and Apocalyptic Conceptions of Immortality," "The Christian Idea of Immortality," "The Philosophy of Immortality," "The Ethical Basis of Immortality," "Science and Immortality," "Immortality in The Poets." It is interesting to discover that the idea of immortality is practically as general as the human race. Men in all ages and among all races have believed in the possibility of immortality. In the "Introduction" is this statement: "The central point on which the essays converge is that, it is not only a possible truth, but the object of a reasonable faith such as that on which men act in all practical affairs, and the most adequate interpretation of the ethical and spiritual values of the life of mankind. Human hearts will always have reasons of which reason knows nothing. But the belief in immortality ultimately rests on the truth of the belief in the government of the Universe by one supreme moral and spiritual Being. Happy are those whose faith on this point has survived the shock of recent years, and not the least part of their happiness lies in the 'sure and certain hope' of future life. For those who have lost that faith, no discoveries of science can restore the inspiration of a hope which owes not a little of its uplifting beauty to its very vagueness. The boon that they desire is not immortality, but non-existence."

A SANE AND PROGRESSIVE BODY.

The annual meeting of Presidents of Annual Conference Epworth League Boards, Presidents of Conference Epworth Leagues, Presidents of Epworth League Unions, Conference Junior Superintendents, Conference Intermediate Superintendents, and Field Secretaries, was held in Dallas Dec. 30-Jan. 2.

After reading of former meetings of this body, I had often felt that I would like to attend, but never had a good excuse until recently, when Rev. Ralph E. Nolner, assistant secretary, invited me to represent the interests of Mt. Sequoyah at this session. I gladly accepted, and after attending most of the sessions felt more than repaid, and sincerely hope that it may be my privilege again to witness the proceedings of this body of fine people.

A carefully articulated program was quite faithfully executed. Although about thirty persons from all parts of the Church were on the program not one of the Leaguers failed to take his part. There were no failures and no excuses. All of the addresses were brief and to the point. The discussions were rapid-fire questions and answers always in the finest spirit. Every one seemed to know his subject and was able to express himself (or herself) clearly and forcibly. There was just enough humor to prevent weariness, but there was no lightness, no frivolity.

To be sure, the members of this body are not the younger Leaguers. They are not mere boys and girls, but men and women of some experience and maturity. But practically all are the products of League activity and represent the true spirit and ideals of Leaguedom. These are the people who are really connecting the youth of our Church with the Church. They represent the oncoming Church.

Naturally I am a cautious optimist. After mingling with these League leaders my optimism is strengthened and justifies itself. These people have saner, more comprehensive, and more constructive views of life than have most of us who are going before them. Instead of trembling for the future of the Church, I rejoice with exceeding joy because in twenty years from now the Church will be in the hands of those who will be more capable than we of the older generation to promote its interests. These younger men and women are not less spiritual and they are more practical. They are no less loyal to Jesus Christ, but they are more tolerant of those who differ in nonessentials. They are less likely to be Pharisees and more likely to be good Samaritans. Instead of being less sensible of sin in the world they recognize its protean ramifications and are profoundly concerned to stop its ravages not merely by securing hardened sinners, but by preventing youth from plunging into sin. They believe as firmly as the ripened saint in salvation by faith in Christ, but they also believe that Christ wanted a better world as well

as a Heaven peopled with the redeemed.

When I remember that in my youth there was no such organization as the Epworth League, and there were whole communities in which not a youth could be found who was really active in Christian service; and now I know that almost every Methodist Church has its Epworth League and almost every Baptist Church has its Young People's Union, and other Churches have their Societies or Christian Endeavor; and that in these organizations are hundreds of thousands of the choicest Christian youth that the world has ever seen, I feel sure that the Church of the next generation will be a stronger and better Church than is the one that we have helped to make.

Of course, these young people will change some things, and if some of us linger thirty years this side of Heaven, unless we have abundant grace, we may become snarling critics and boastful reciters of the superiority of the former days. But we should stop long enough to recall the fact that we ourselves have tried to change things. It is not many years since we had no Board of Missions, no Sunday School Board, no Church Extension Board, no Board of Education, no Epworth League Board. These are innovations introduced by the retiring generation. There are men still living who were in a Church that had no laymen in Annual and General Conference. It requires no effort to recall the day when women had no organizations, except sewing circles, and no voice in any of the councils of the Church. We older men had something to do with these changes, and shall we assume that wisdom will die with us, and that we have had the privilege of saying the last word on every question? No; the spiritual descendants of a Wesley, who left a very different world from the one he found, should be slow to believe that our spiritual children will live in a static Church. Indeed, if they inherit the Wesleyan spirit, these Epworth Leaguers will by wise changes improve on what we have given them.

Do not misunderstand. These Epworth Leaguers are not radicals. In fact, they are conservative compared with other youth. They are not visionaries. On the other hand they are the most practical people among us. Because they are a little closer to some elements they see and understand a little better than some of us who live only in the idealized memories of the past.

I am not reporting this meeting; hence I make no effort to give names, or subjects, or addresses. I am merely trying to present to my readers the effect upon myself of my contact with those who are mediating between my generation and the next in the life of the Church. It is tremendously inspiring to think that when we older men and women must retire our places will be filled by those who are better prepared for their tasks. I am glad that I belong to a Church that has a glorious past, but that proposes to live in the present and to trust our spiritual children to perfect what their fathers have begun.

A FEW DAYS IN DALLAS.

Finding that I could do some work for Mt. Sequoyah, I consented to remain in Dallas over Sunday.

Opportunity was given me to speak at the Rotary Club dinner on Wednesday. That night I told the Western Epworth League Presidents about their Epworth Hall, and on Friday spoke before the whole body of Presidents. Saturday I met Dallas Sunday School leaders and explained the Assembly. Sunday was a busy day. I spoke twice at Sunday School at Highland Church; then to Dr. Hyer's Class of Men at Oak Lawn Church; then at the close of the morning service at Ervay Street Church. At six p. m. I addressed the Leaguers of First Church; at 7 the Leaguers at Oak Cliff; at 7:30 the congregation at Oak Cliff, and at 9:15, after a great address at Tyler St. Church by Dr. Sealeman of S. M. U., I delivered my last address about Mt. Sequoyah. The interest at all of these places was good. Our people at Dallas will patronize the Western Methodist Assembly. Some of them will buy lots and build cottages.

I am indebted to Dr. Sealeman for the privilege of addressing the Rotarians, and to Dr. P. E. Riley, editor of the Texas Christian Advocate, Dr. H. D. Knickerbocker, presiding elder, Rev. W. H. Wallace, pastor of Ervay Street Church, and other pastors for arranging my schedule and co-operation. Mr. J. W. Blanton, a big-hearted layman of Oak Lawn, with his automobile, helped to transport me, as did Dr. Riley. Our own Rev. A. W. Martin of North Arkansas Conference, who is a student at S. M. U., carried me in his Ford from Highland to Oak Lawn. He is enjoying his work and expecting to finish in June. I found old students or other old friends in every group that I addressed.

On Wednesday, along with the Leaguers, I went around a part of the city and visited the new theological building, Kirby Hall, which has just been completed on S. M. U. Campus, and will be dedicated on Jan. 9. It is a very substantial fire-proof brick, and is conveniently arranged and furnished. The chapel and library are real works of art. Dean Kern and his faculty were enjoying the privilege of showing their building to the visitors. A brief prayer service was held in the chapel. In front of Kirby Hall the foundations were being laid for the

great auditorium, the gift of Mr. and Mrs. R. M. McFarlin. The University is prospering under the able administration of Dr. Sealeman, and its outlook grows constantly brighter. Later in the year I hope to revisit the University and describe it more fully.

Dallas has become a city of 250,000, and is growing by leaps and bounds. Beautiful residences stand where only a few years ago were farms, and sky-scrapers in the business district suggest New York and Chicago. Several great office buildings and hotels are in process of erection. At the corner of Main and Harwood Streets, where I once taught in Grove's Academy, the fine Hilton Hotel is going up. Oak Cliff, west of Trinity River, only a few years ago an open field, is now a suburb of 60,000 or more.

Our Church is keeping pace with the city. Under the inspiring and far-visioned leadership of Dr. H. D. Knickerbocker, a building program involving \$1,500,000 is going forward. Dr. Knickerbocker is proving to be the man for the Dallas District in this period of marvelous expansion. He has an able body of preachers who delight to cooperate. A great hospital is building in Oak Cliff, but I had no opportunity to see it. Dallas and Dallas Methodism have a great future.

Our Publishing House at Dallas is doing the biggest business in its history. The book room has been remodeled and is very attractive. Mr. Turner, the new manager, is evidently the right man in the right place. Mr. J. W. Barton, one of the publishing agents, was at the League President's Conference and made the best Publishing House address I have ever heard. He is putting new life into the business, and is clearly the man for the place.

The Texas Christian Advocate, with the fair-minded, clear-headed Dr. Riley as editor and the capable Dr. Slover as manager, is taking on new life and adding many subscriptions.

On Friday, having some business in Ft. Worth, I took the Interurban and spent half a day there. Dr. W. H. Matthews, the wise commissioner of our Methodist Hospital, gave me opportunity to see the splendid building which is going up rapidly under his direction. In the heart of the residence district this ten-story fire-proof structure is rising. It is to cost \$1,000,000, and will be one of the biggest and best hospitals in the South. Fort Worth is to pay half and Central Texas Conference half of the cost of this great structure.

I did not have time to see much of Ft. Worth, but the tall buildings and great factories are witnesses of progress and solidity. Some day I shall accept the invitation of Dr. Matthews to spend a Sunday in Ft. Worth presenting the cause of Mt. Sequoyah.—A. C. M.

LEAGUERS, WILL YOU DO IT?

At the Dallas meeting of Epworth League leaders the representatives of the five patronizing States considered plans for raising the balance of the money needed to complete the Epworth Hall on Mt. Sequoyah.

It was agreed that the matter should be so thoroughly presented during January and February that the collection might be successfully made in March, and it is hoped that the balance of the \$25,000 will be in hand by March 31.

Our Leaguers have never failed to reach their objectives, and they will succeed in this effort. It requires only 50 cents a member, and it is only necessary to get the matter before the Leaguers to get results.

Our busy pastors and presiding elders have not been asked to do anything in this movement but encourage their Leaguers. We feel sure they will do this.

This is the first building of its kind in the world, and as it is in Arkansas and our people are to enjoy its use, we should be peculiarly interested. It is not too much to expect the Leaguers of our two Conferences to raise their quotas and even go a little beyond.

This Hall is to be a monument of the loyalty of our Leaguers and an inspiration to future generations. It is a symbol of unity and fraternity and solidarity. Already throughout these five States there is a oneness of purpose that augurs well for our future.

Arkansas Leaguers, we count on you to make full proof of your interest in this epochal and monumental enterprise.

CHRISTIANS AND HOTELS.

(Continued from Page 1.)

support of institutions which are hostile to the spirit of Christ?

Furthermore, where the meeting of a Church body extends over several days and has open sessions the total spiritual result would be vastly greater if the representatives were entertained in the homes of our people and the sessions held in the church building. In Kansas City in 1913 the Student Volunteer Convention of some 4,000 members was largely entertained in private homes, and was a benediction to the city. This was also true in Toronto, Canada, in 1902.

Our Epworth League leaders recognized these principles in certain resolutions adopted. What applies to this body applies to many other religious meetings. Let us think on these things!

CONTRIBUTIONS.

CHANGE THE CALENDAR.

By W. C. Davidson.

Take down the old year's calendar;
The good old year has gone afar.
It never, never will return;
Then why should any for it yearn?
Do you lament the vanished year,
E'en though a better one is here?
Let not the past your heart beguile,
But face the future with a smile.
"This one thing I will surely do,"
The great apostle says to you:
"Forgetting things that are of yore,
And reaching forth to those before,
I press straight onward toward the mark
(Which shines like Venus through the dark)"

T' obtain the prize laid up for all
Who hearken to the Spirit's call."
Hang up the new year's calendar:
For you her portals stand ajar;
The days already come apace
To urge you on to win the race.
Hope, Ark.

GLIMPSES OF KOREA.

By Bishop H. A. Boaz.

The story of Korea goes back into the dim shadowy past for more than forty-six hundred years! Before David, the great warrior king of Judea, had beaten back all his enemies and established a united kingdom in Palestine, Korea had a great king whose fame has come down through the ages to the present time. Civilization here at that time was as well advanced as at any other place in the world, unless in the classic land of Greece. Only yesterday I saw in the museum in Seoul a coffin that was interred about three thousand years ago and found recently in the southern part of Korea. The workmanship was very fine and indicated a good degree of civilization. I saw flint arrowheads, stone axes and other implements that had been found in different parts of Korea and used only in the Stone Age of man. This proves that Korea has been occupied by man for many thousand years. In this museum I saw good pottery which experts say was made before the beginning of the Christian era. A beautiful crown of gold is on exhibition here also said to have been worn by a Korean king about the time Solomon was in his glory.

Authentic history dates back to 1132 B. C., when Prince Kija (or Kichia as it is sometimes spelled) fled from China, his native country, and came to Korea because Eun, his own king had been overthrown in China and the Chu dynasty established. Prince Kija declared that no patriot could ever change his king and when his was overthrown he fled to Korea and established a kingdom of his own in this neighboring country. He built his palace at Pyeongyang, near the center of the peninsula, and for many years ruled over the people in great style. His tomb may be seen there now. At a later date the kingdoms, Kokuryu, Pakjeh and Sil-la and ruled over by three petty kings. As the country grew and became prosperous it became the prey of different rival neighboring nations. For many years it has been the pawn of Asia. It has been the bone of contention on many occasions. It was the real cause of the war between China and Japan in 1895 and had much to do in bringing about the war between Russia and Japan ten years later. Among these countries the location of Korea is strategic, being surrounded by all these it is of peculiar importance. Japan holds that any foreign country who might dominate Korea would "be holding a dagger at Japan's heart." For this reason she has for years had eyes on this land of strategic importance.

The Wang dynasty was established about 900 A. D., when all the rival petty kingdoms were called into one, very much as King David united all the warring kingdoms of Israel into one strong kingdom. He established his capital at Songdo where it remained until 1392. During this dynasty Buddhism became the state religion and the Buddhist priests became very influential in state affairs. During the reign of the last king of

this dynasty a certain Buddhist priest became very influential and though he was not supposed to have any wife he had a thousand sons in Songdo. On account of such corruption the Wang dynasty fell and the House of Yi was established and the capital was removed to Seoul. For many years no Buddhist priest was allowed in the City of Seoul. Until the last twenty-five years no Buddhist temple was allowed to be built inside the walls of the Capital City. One hundred years before Columbus discovered America the mighty Yi ascended the throne of Korea and his dynasty continued until 1910 when Korea was officially annexed to Japan. This was done without bloodshed and with great satisfaction to the Island Empire. The last Queen of Korea was murdered in 1895 and Japanese soldiers were held guilty of this crime. The last King, Yi Hyung, was poisoned in 1918. His descendants are now practically held as prisoners and are perfectly helpless as they are surrounded by the police authorities. They are treated with much courtesy but never allowed liberty.

Korea is now firmly held by Japan and has but little prospect, if any, of securing her liberty at any time in the near future. Just as we hold the Philippine Islands so Japan holds Korea, except that we promise the Philipinos their independence as soon as they are ready for independence and the Japanese do not make any such promise to the Koreans. Many Koreans have but little hope of ever securing such independence. Japan administers the government in all its forms. Baron Saito, the present Governor General, is a very fine man and is doing all he can for the good of the Koreans. He is establishing schools, building railroads, improving sanitation, erecting hospitals, constructing good highways doing things that will improve the condition of the country. Japan controls the postal department, telegraph system, railroads, schools, police and all forms of government. The Koreans have no authority in their own land. They are not allowed to own a gun without a permit from the Japanese police. They cannot raise a Korean flag over a Korean home on a Korean holiday. It is sometimes jokingly said that Korea used to be called the "Hermit Nation," but now it is the "Permit Nation," because a permit must be had from the Japanese police before anything of importance can be done. This week one of the police came to ask me if I had gotten a permit to move from where I was in 1922 to where I am now living. The Koreans have lost their liberty but the Japanese have given them a better government than they have ever had. It is a mixed problem and your sympathies may be on one side or the other as you may please.

Korea was well worth taking over by the Japanese. They needed land for their increasing population and Korea has 85,000 square miles of territory, about one-third the area of Japan. It is six hundred miles from north to south and has a fine coast line of three times that distance. It is in the form of a peninsula and stands out in the Yellow Sea like Florida does in the Gulf of Mexico. Japan lies off to the south and east of Korea just as Cuba lies off to the south and east of Florida. Perhaps not more than one-tenth of Korea is at all tillable as it is very mountainous and the mountains are barren and rugged. The valleys are very rich and fruitful. The people ought to be in much better condition than they are financially and otherwise. For some reason they have been held back and are now in a most wretched condition. Rice grows here to perfection. Apples from Korea are in demand. Many vegetables grow in the most luxuriant way. The soil responds in the most satisfactory way to cultivation.

The climate is good, making one think of Kentucky or Virginia. Some mornings I am persuaded that I am in Texas, the air is so fine. There is something invigorating to me but it does not seem to invigorate the aver-

age Korean. They seem to be rich in inertia. The country is sometimes called "The Land of the Morning Calm," and it is well named. The mornings are filled with a calm that is restful to the mind and soul. In the winter it gets very cold but in the summer it is warm and sometimes sultry, especially during July and August which are the rainy months.

There are more than seventeen million of them, and all of them need this Gospel. There are only about one-half million of the Japanese but they are in the saddle and will likely be so for some time to come, as it appears now. Korea has four times as many people as Texas and is not one-third as large. If Texas was as thickly settled as Korea we would have about fifty-two million people! Texas could support as many people to the square mile as Korea. What a wonderful country we will have one of these days when we get well "settled up!"

The Korean people are to me very interesting. They are not warlike but very peaceable and quiet, but when once aroused they are fierce fighters. They are midway between the Chinese and the Japanese but are more like the Chinese in many ways. The great masses are poor beyond realization by the American. They live in small mud huts covered by rice straw and eat very poor food. About eighty per cent are illiterate, but a new day is dawning for them. The missionaries have brought them schools and among the young people there is a hungering after learning that means a better day for them in the near future. There is a real awakening among the people generally, and they are eager to get into the light. The Gospel has among the Koreans the most ready acceptance. Everywhere the people are glad to get the new light and are crowding into the folds of the Church. Many of them are getting away from their old customs and adopting the ways of the Westerners. Among the young people you do not often see the "top-knot" that made the Korean famous in earlier days. They are cutting the top knot off and wearing short hair as we do in America. Recently I read in a leading magazine article published in America that this custom was still prevalent among the Koreans. Evidently the writer had not been in Korea lately or he had only been in the country districts. There are many things I had intended telling you in this letter but the letter is too long already.

"AS THE FLEETING YEARS GO BY"

By J. E. Godbey.

It is thirty years ago that I transferred from the Southwest Missouri to the Little Rock Conference. I had been elected editor of the Arkansas Methodist, with the understanding that the then editor, Dr. Z. T. Bennett, was willing to sell his half-interest in the paper and I was willing to buy. I knew the reputation of Hon. George Thornburgh, who was to remain as business manager. My anticipation of happy association with him was fully realized. Thornburgh was as nearly a flawless character as any I ever knew.

I was fifty-five years old when I went to Arkansas. A strong motive of my going was the conviction that a more southerly climate would be better for my family. Whether I was right in this I do not know, but I remained in Arkansas until my children and wife were laid to rest in Mt. Holly cemetery, where our family lot has just room enough for one more grave, which a man now in his 85th year must soon fill.

I had fixed ten years of service as editor of the Methodist to finish my active work in the ministry. I held the paper eleven years, and still felt solid and strong. But the paper was not a property to leave to a wife for her living. I thought of that. Two years after selling the paper I served in the pastorate, then went to Hendrix College. That work was very congenial to me. But in three years the declining health of my wife caused me to resign. Then followed a year in Little Rock, with work as as-

sistant editor of the Methodist; chaplain of the Confederate Soldier's Home, and supply of the pulpit of the Second Presbyterian Church. On the 12th of March my wife entered into the heavenly rest. I was invited to the St. Louis Conference, which met in Kirkwood, Oct. 1911, to preach on the fiftieth anniversary of my admission into that Conference. At that time I was solicited to take charge of a church in St. Louis, and consented to serve it as a supply, directing that my name be put on the supernumerary list in the Little Rock Conference, expecting to return. I served St. Louis Conference, though my name was in the Little Rock Conference. In this way I lost six years from my record of regular work as it stands on the superannuate roll. That credit would change the record from 51 to 57 years continuous and full service. As the record now stands, out of 907 superannuates eight have a credit of service above mine. They are J. C. Reed, Blackstone, Va., 53; C. O. Steele, Hot Springs, Ark., 54; David Bush, Salem, Va., 52, (now deceased); R. H. Mahon, Brownsville, Tenn., 52; J. H. McLean, Dallas, Tex., 55; C. C. Woods, Sarasota, Fla., 55; Joseph Emery, Hollister, Cal., 56, (deceased).

There are several who stand with me with a credit of 51 years' service. Surely one should be very thankful for so long a term of service in a cause so great and a fellowship so inspiring.

For more than ten years my home has been in Kirkwood where we served the church as pastor in 1885. Our children were about us then, and all was blooming and bright.

My present wife is a cousin of my first. We shall celebrate the thirtieth anniversary of our marriage on the 23rd of this month. I am in good health. The setting sun is unclouded.

I note in the report of the last session of the Little Rock Conference the record of dear friends and faithful servants of the Master who finished their course this year: Archelaus Turrentine, Euphrates Garrett, R. P. Wilson, Mrs. Elizabeth Monk, Elizabeth Harwood Millar. I knew them all. To every one the Master has said, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

I have hoped to see the unification of the Methodist Churches and the entrance of the United States into the League of Nations. The hope is not abandoned, but it shines like a gleaming star in a misty sky. Kirkwood, Mo.

RELIGION AND CRIME.

Immediately following the World War a crime wave swept over this old globe, and it is said that there is still great disregard for law, both human and divine, in various sections of the old country. We are told that crime waves follow all wars. The writer will not undertake in this article to discuss the matter as to why so many people neglect religion and lay aside respect for laws of the land just after hostilities between nations, but will have something to say in regard to an idea that some people seem to entertain when there is an unusual amount of crime. A few speak of the matter in a manner that would lead one to think that perhaps they believe there is something wrong with our religion.

The Man About Town does not profess to be a great Biblical scholar, nor can he say that he is growing bald from early piety, but he will make the claim that a crime wave should never be charged to religion. There is absolutely nothing to justify the idea put forth by a few people that there is something wrong with religion because of an increase of crime. Religion based on love for God and man, sincerely believed in and earnestly practiced, does not produce evil. Such religion hurts no one and in no manner brings about bad conditions. It is the lack or neglect of religion that causes crime. If a patient were to refuse to take his medicine, the remedy would not effect a cure. If a man rejects religion, it will do him no spiritual good.

Without religion the world would

not only cease to progress, but would retrograde. In countries of the Christian faith we behold the greatest progress—the best educational institutions, the world's most wonderful thinkers and best literature, the greatest inventions and most humane laws, the highest regard for the rights and feelings of others and the largest number of charitable institutions.

In various parts of the world some men have boasted that the world could get along very well without religion, but history refutes such an idea. We are told that, in sections where worship ceased and religion was wiped out, people became hard and brutal; ignorance dethroned reason and superstitions took the place of religion; instead of law and justice, anarchy was rampant and no one was his brother's keeper.

The writer recently heard a short story of a skeptic who was ridiculing religion because, he said, "A great many of those who preach Christianity do not practice it," whereupon a friend asked the skeptic: "Do you think the world would be better if everybody would practice Christianity?" After meditating a few seconds the skeptic replied: "Certainly; it would be much better. If it were practiced by all people, this would be a most happy world, indeed." "Well," said the friend, "I will ask you to answer one more question, after which I will leave the matter with you for your own meditation: 'If Christian countries would reverse the order and preach infidelity instead of Christianity, what kind of a condition do you suppose would exist?' For a while the skeptic seemed in deep thought, but finally broke the silence with this answer: 'Well, I must say that I believe such a reversal would bring about a very bad state of affairs.'"

Just here the thought comes to me that many of us are ever harping that "there is too much preaching and not enough practicing." To this one might reply that if all of us who thus harp would do less harping and a little more practicing, a great change for the better would surely come. Beholding the faults of others may be an easy thing to do, but it does not excuse one from duties of his own. If all of us could detect our own faults with a view to mending our own ways as easily as we can detect the faults of the other man that we may tell others about them, how much more lovely this old world would be.

Skepticism tears down. Religion builds up. Skepticism plunges men and nations into darkness. Religion gives them faith and leads them into light. Skepticism destroys man's holy light on earth, and, at last, leaves him in night, without a star of hope, upon the bleak and narrow isthmus between the two eternities. Religion makes life here worth living by giving beautiful surroundings; and, when this life's sun is sinking, religion points to dawn beyond the night, hope of life beyond the tomb.

Recently a prominent man in another State is said to have asked this question: "Has civilization outgrown religion?" Certainly not, and the question may be more fully answered with these words from the pen of another writer: "History contains no record of a progressive civilization where no religion existed."

It is not man's native tendency to advance. There is a power much higher than man at work in the world, and man must reach to that power if he would progress. By reaching to the higher power we get our moral thoughts, social life, government, art and science.

Let us turn to Matt. 7:13, where we read: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Only a short passage, but consider its power. The great value it has been to the world is far beyond estimate by the human mind. From the great thought it contains, springs our civilization; destroy this great thought and civilization will fall. The wonderful passage of Scripture quot-

ed above imparts to us the idea that men should love each other and live for each other—in other words, we should exchange service. By doing so we advance individually and as a whole. If each of us will ponder over the deep meaning of the passage, we can easily understand that civilization has not outgrown religion. The remarkable thought embodied in the one verse, known as the Golden Rule, has lifted mankind from the crude conditions of days of old to our present civilization, and it would be ridiculous to surmise that our wisest men could invent a better rule than that found in the spiritual law with which to perfect mankind.—Ozark Democrat-Enterprise.

GUARD METHODIST MORALE

There has not been a time for many years when we needed to guard Methodist morale as we do today. It is the conviction of nearly all men capable of expressing their convictions, after wide observation, that the Methodist Episcopal Church needs to gird up all her lines of control, self-direction, and inspirational leadership.

We do not express this in the spirit of criticism. We would not have anyone understand us as giving vent to any feeling of pessimism. The least change in the high register, the least evidence of fluctuation, or wavering, or subsidence, makes those anxious who are praying and expecting that the spirit of Methodism shall go upward and not strike a level.

The denominational spirit must be cultivated. It must be encouraged; it must at all times be recognized as a prime element of our success. There are those who decri denominationalism as they decri nationalism. As a result, both the national and the denominational spirit and enterprise suffer when this feeling prevails.

We have had recently evidence of the degeneration brought about when a religious denomination permitted its lines to carelessly drop while it centered all its forces in the individual congregations as units without any special recognized connectionalism. It was ten years ago that the leaders of this denomination discovered in a certain city that they had over a score of churches, six of which were large and prosperous. In the downtown district they had one small church after another that was slowly dying. The property had run down, the pastorates were short, salaries were low, and there were long periods when the churches would be without a minister. The leaders of the denomination finally discovered the situation. It was reported to the group by one of their leaders that their denomination was slowly dying, and that if something was not done they would be selling church property within a few years and their religious achievements would be reduced to the lowest possible number. A policy was at once adopted. The lines of connectionalism between all the churches were established; pressure was brought to bear upon denominational support; the strong began to look after the weak; emphasis was laid upon their spirit, their name, their type, their own form. The process of reconstruction required it. Within five years all the churches of that denomination in the city had undergone reconstruction in their buildings. The inside had been renovated, the outside painted and improved. New pastors were selected, with salaries and assurances that the strongest churches were behind them. The body of ministers drew closer together, imbued with the idea that the problem of one church was the problem of all. Now, after ten years have passed this denomination is second to none in the city of nearly a half million people.

It was leadership with vision and courage and faith that led to the restoration of the spirit of the denomination in that city; that worked for the strengthening of its morale; for the check of its deteriorating course, and for the starting of its enterprises uphill toward increased usefulness.

The morale of Methodism is now passing through a very strange trans-

ition. The Centenary lifted the denomination to great heights. Inspiration ran into the altitudes. Enthusiasm overflowed the regular channels into the smaller watercourses until it touched the main streams of all the other denominations. We furnished by our surplus, by our overflow, a residuum of inspiration and courage that was felt throughout Protestantism.

After a great straining there follows a period of fatigue. After a great hour of exaltation there is always a depression experienced. While Providence intends that we shall run, the normal course is walking. While Providence intends that we shall fly, the place for our feet is upon the earth. The expenditure of great strength always brings its weakness. The slow-up always follows high speed, lest the high speed wreck the enterprise. Sometimes in slowing down there is mental agitation, even vertigo.

But the work must be done. The natural course must be taken. The approach of the hard pull over the straight road, under the spirit of drop instead of advance, must be expected. It must be prepared for by just as careful initiation as the approach of exhilaration and inspiration.

The great peril of any denomination is to fail to discern the real nature of the checking up of speed. To carefully shift gear into medium, or even to drop it into low, when the journey requires it calls for knowledge, care, observation, and efficiency.

Let those who feel that the morale of Methodism is lowering remember that there is such a thing as it taking on a permanent form, to which there can be no reduction, but in which there remains a veritable, dependable power that will not surrender itself to reduction. Methodism is now preparing to go forward over her own well-established and historical channels.

We are insistent upon this because Methodism has power of self-analysis and self-investigation and self-discipline. There is an examination now being pursued of the status of all our activities. What will be the report may not now be predicted. What may be the outcome may not be prophesied. Our great assurance should be in the fact that the church does not go forward into any period without all her departments being thoroughly investigated and her spirit exposed to the light of God's truth and the verities of Christian experience.

The church will not weaken as long as it is faithful to Christ. It cannot take the wrong track as long as its watchmen on the towers are faithful to their responsibilities. Toward these we are constantly looking. Their words are received with interest and regard. Their commands are put into execution at the earliest possible moment, for it is the feeling of Methodism that her youth is renewed day by day. It is also well within her knowledge that spiritual sickness is a possibility, and that even sentility may come over a spiritual organization while it is deeply engrossed in providing material equipment and accumulating material wealth.

It is a conviction recognized, known as historic, and permanently established, that Methodism is a connectional church. By this we mean all churches are related. No single unit exists unto itself. The strong churches are to help the weak; the great churches are to share responsibility with the smallest, while those of influence and position are to share with those which cannot rise to their level. This has been the spirit of Methodism. This is what has brought it as a denomination to the eminent success it now enjoys. It has always laid emphasis upon its morale. It has sought to cherish its name and to create denominational loyalty, and yet it has been considered one of the broadest religious bodies in faith and co-operation.

When, therefore, a time comes for us to lay increased emphasis upon denominational loyalty, for the sake of prestige and enterprise and obligation to those who have trusted us

to give them support in an hour of self-denial and consecration, there should be no unfavorable reaction toward the emphasis.

The stiffening of Methodist morale is the only hope of saving our advance line of foreign missions. No other church will do it. No other method will provide for it. Methodism must rally at her altars today to save her missions and provide for the great projects she has undertaken in the homeland.—Western Christian Advocate.

THIRD ANNUAL RACE RELATIONS SUNDAY.

The Federal Council of Churches, through its Commission on the Church and Race Relations, has designated February 8, 1925, as Race Relations Sunday, and is asking that the Church of America dedicate it to the promotion of mutual understanding and good will between the races. The interchange of pulpits between white and colored pastors and speakers, visitation of the churches of the other race, special sermons and addresses on race relations, studies of Negro achievement, poetry and music, and the singing of Negro spirituals are some of the suggestions offered for the observance of the day. Dr. George E. Maynes, secretary of the Commission, has prepared a twelve-page pamphlet suggesting programs, themes and hymns appropriate to the occasion. Copies of this pamphlet may be had for five cents each from the Federal Council of Churches, 105 East 22nd Street, New York.

Race Relations Sunday was first observed in 1923 and more widely in 1924. Good results were reported. It is hoped that the third observance of the day in both colored and white churches will be more than ever before. To this end the Commission requests the cooperation of all the pastors and other religious leaders.

DREADFUL PAINS

Georgia Lady, Who Had Lost Too Much Weight, Was Advised to Take Cardui and Is Now Well.

Columbus, Ga.—Mrs. George S. Hunter, of this city, writes:

"After I married, thirteen months ago, I suffered with dreadful pains in my sides during ... My side hurt so bad it nearly killed me. I had to go to bed and stay sometimes two weeks at a time. I could not work and I just dragged around the house.

"I got very thin—I went from 126 pounds down to less than 100. My mother had long been a user of Cardui and she knew what a good medicine it was for this trouble, so she told me to get some and take it. I sent to the store after it and before I had taken the first bottle I began to improve.

"My side hurt less and I began to improve in health. ... The Cardui acted as a fine tonic and I do not feel like the same person. I am so much better. I am well now. I have gained ten pounds and am still gaining. My sides do not trouble me at all.

"I wish every suffering woman knew about Cardui." NC-160



IS YOUR BLADDER WEAK? DO YOU GET UP NIGHTS?

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THE CHRISTIAN LIFE.

THE GOSPEL ACCORDING TO YOU.

There's a sweet old story translated for man,
But writ in the long, long ago—
The Gospel according to Mark, Luke, and John.
Then the Gospel according to you.

Men read and admire the gospel of Christ,
With its love so unfailing and true;
But what do they say and what do they think,
Of the gospel according to you?

'Tis a wonderful story, that gospel of love,
As it shines in the Christlife divine;
And O, that its truth might be told again
In the story of your life and mine.

Unselfishness mirrors in every scene;
Love blossoms on every sod;
And back from its vision the heart comes to tell
Of the wonderful goodness of God

You are writing each day a letter to men;
Take care that the writing is true—
'Tis the only gospel that some men will read—
The gospel according to you.

—Selected.

ON THE LINE, AFTER ALL.

It was late in the afternoon, at the hour when business men and belated shoppers, as well as the crowd of toilers, seek their homes, and the suburban car was filled to its utmost capacity. Sitting side by side in one corner were a robust, matronly woman and a very little boy. The woman had so often endeavored to obey the harassed conductor's adjuration to "sit close," that her voluminous skirt overspread the child's little legs and feet, leaving visible but a small patient face set around by a fringe of cropped yellow curls, and lighted by a pair of large, serious, blue eyes. One could but wonder that the woman seemed to give him no attention. He must have been tired with the long, noisy ride. Why could she not take him on her lap and cushion his head upon her ample shoulder?

Singly or in groups the passengers began to leave the car at the various street crossings, until there was left, besides the woman and child, only a young lady in black, with a beautiful, sad face. At length, the portly woman pressed the signal button, and the car came to a stop. Half way to the door, she heard the conductor calling after her:

"Lady, you've forgotten your boy."
"My boy! What do you mean? I have no boy!"

The man stared.
"Whose is he then? He's been on along with you ever since we left the car barn. Looks to me as if you meant to shake him."

"Me! Shake him!" The woman choked with indignation. "I never saw the kid before in my life!"

Still incredulous, the conductor addressed the child.

"Ain't she your mother?"
"O, no, sir!" and the clear, little voice added sweetly, "Mama's gone to heaven. That's where I'm going to find her. Here's my penny. I tried to give it to you, but you didn't see. Will you please tell me when we get there?"

The man gazed about him helplessly.

"What d'ye know about that?" he muttered. Then, with a queer catch in his throat:

"I'm sorry, kiddie, but heaven is not on our line."

There was a rustle of garments, a soft, breathless rush, and the lady in black had the child in her arms.

"Tell me all about it, darling. What is your name, and where do you live?"

"My name used to be Dickie, but it's Fifty-seven now, and I live at the 'sylum. A man took me there after my mama went away. There are lots of little boys and girls, but no mamas there. Nobody kisses me goodnight, or hears me say my prayers. Have you ever been to heaven, and is it

very far away?"

"I have never been there myself, dear, but I had a little boy who went. And it is very far off. I know you could never find it alone."

"But your little boy—did he get lost?"

"No, for Jesus led him all the way."

"Won't Jesus take me, too?"

"Some time, darling, but not now. One must wait patiently."

"That's what my mama said—to wait. But I'm so tired waiting!"

"I am tired, too, waiting. Dear, will you come and live with me, so that we can wait together?"

The blue eyes gazed for a long, silent moment into the other eyes of tender brown. A look of utter trustfulness stole over the childish features, a pair of little arms twined about the neck of the lovely lady, and the curly head sank upon her breast.

The conductor drew his sleeve across his eyes.

"I mistook," he murmured under his breath. "Heaven ain't named on our books, but it's sure on the line, after all!"—Selected.

THE UNTROUBLED HEART.

A Communion Talk.

Let not your heart be troubled.—John 14. 1.

Why have I chosen these words for my brief Communion talk? I have chosen them because they were first spoken at the first Communion.

"Night had fallen with Oriental swiftness upon Jerusalem." Jesus was alone with his disciples in an upper room in the house of a friend. Even an empty room may be put to good use if one has Christ in his life.

Isn't every room empty until Christ comes within to dwell there? In any event Jesus transforms every room into which he is invited. The Gileads do a noble service in their determination to place a Bible in every hotel room throughout America.

Oh, to be able to put Christ into every hotel room in the United States! And not only into every hotel room, but into every other room. Into the League of Nations rooms in Geneva.

Into the Congressional rooms in Washington. Into the American Federation of Labor rooms whenever they meet. Into the Bankers' Association rooms wherever they are found. Into school and college halls, from primary grade to postgraduate work.

Into factories and mills, offices and stores, homes and churches. Churches? Yes, sometimes we make it difficult for Christ to come into the rooms of our churches. There are twenty-two rooms in this church. We want Christ in every room—the rooms in which we play and the rooms in which we pray; the rooms in which we have friendly visits, and the rooms in which we catch holy visions; the rooms in which we are served food for the strength of the body, and the room in which we partake of the bread and water of life. So that upper room of long ago becomes the type of every room today, a room transformed by the presence of Christ.

The upper room. All the disciples present. No, not all. One had left. He had gone out into the night, literally and figuratively. Henceforward his path lay through the dense darkness. Jesus and the eleven were left. All was not well with them. Fright, uncertainty, questionings were written upon the faces of the disciples. They tried to give utterance to their thoughts, but they had no words to frame them. They grasped, convulsively, one another's hands. They looked from one to another. Then they looked to him who sat at the head of the table; his lips moved, he spoke, and this is what they heard him say. Let not your heart be troubled.

They were troubled. There was the crowded city, and confusion on every hand. There was confusion in their own minds. Their heads were in a whirl. The events of the days had been too much for them. They could not fathom their meaning. They had expected something different. Now their hopes were blasted. One of their number had gone, deliberately gone; gone, as Jesus said and as they

well knew, to betray his Lord. And now Jesus says that he too is to leave them. What are they to do? Are they to be scattered as sheep without a shepherd? Then, like the calm which comes to stormy waters, the voice of Jesus falls upon their ears, stilling their stormy thoughts, Let not your heart be troubled.

Jesus does not stop here. He gives a reason. He says, Ye believe in God, believe also in me. He assumes that they believe in God. His assumption is correct, as it is also today, when it would be difficult to find many people who do not believe in God. Their conception of God may not be yours, but simply ask the question, "Do you believe in God?" and you will get the answer, "Yes," in such a large majority of cases that it would scarcely be worth while to record the negative vote. Jesus puts belief in God on the same plane as belief in himself. God the Father and Jesus the Saviour are together.

Theism quickly passes into Christianity. And if you believe in a man you must believe what he says. Believing in Christ you can accept his words. What does he say? The words of John 14 were spoken to the disciples, but they were also spoken for us.

Hear him as he says, Let not your heart be troubled. Are you troubled? I do not ask what your trouble is. That I have no right to ask, or know. But the Saviour knows. It may be sin, there is forgiveness. It may be sorrow, there is comfort. It may be temptation, there is triumph. It may be discouragement, there is hope. It may be sickness, there is health. It may be friends who have proved false, there is a "friend that sticketh closer than a brother." It may be death, there is life. Hear the Saviour as he speaks to you through this Communion, Let not your heart be troubled.

I have read of a business man who led a busy and successful commercial life in the city of London. He was also a loyal churchman and devoted follower of Christ. He needed a cable address for his growing business enterprises. What do you think was the word he chose? It was the word "undisturbed."

It was printed on his business letterheads and used in his business, "Undisturbed, London." Let this be our motto and experience! Listen, not to the language of the Communion service, beautiful and stately as it is, nor to the voice of the minister or the music of the organ, but listen to the words of Jesus, Let not your heart be troubled.—Bruce S. Wright in Pittsburgh Christian Advocate.

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ies of any most widely sold secular book. Within one hundred years the British and Foreign Bible Society has issued a hundred and seventy-five million copies. The American Society has issued a million copies a year for seventy-five years. Mr. Talmage says 1950 will see the Bible in the possession of every man on earth who has a hand to hold it. All other books become out of date, but the longer the Bible stays the more powerful its influence. It sets forth a perfect remedy for man, it is a lamp to direct us, a medicine to heal us, fire to enflame us, water to wash us, salt to season us, milk to nourish us and a key to unlock heaven.

It outweighs all the volumes of the universe, it cannot grow old. God is behind His own book. No other book is so wide in its range, so lofty in its aim, so benevolent in its spirit, so dignified in its character, and so far reaching in its influence. Its depth is the mystery of truth, its height the splendor of purity, its mission is mercy and love, its course is the path of wisdom, its scope is the world of fallen mankind, and its end is the glory of God.

What would be the result if the Bible were lost to the world? We should lose our knowledge of the true God and become as degraded as the worst savages. All our institutions of benevolence would pass away, our hospitals, asylums, charities, homes for the aged and little children. All our public schools would go, our libraries, our free press, our postoffices, art museums, telegraphs, a thousand conveniences and comforts of life. Civil liberty would go, and our institutions of freedom, our democratic legislatures, our just courts. Honorable marriage would cease, homes would become unholy, women become degraded, children freely slain, pestilence would rage unchecked, cannibalism would live again, war would be the chronic condition of society, hatred, terror, poverty and misery would be the condition of every human being.

That is only a feeble picture of what the continued influence of the Bible means to mankind. And what the loss of the Bible means to the world is the result of the loss of the Bible in individual lives. The Bible lives only as it lives in the hearts of its believers, we must not leave it to defend itself. Would you find your lost Bible? Look for it in the house of God. It may tell you of a hundred wrongs, or duties long neglected. Take time for the patient pondering of the "word of God." Many a scripture is like a sleeping child, at which if you only gaze long enough it will open its eyes, and you will look down into the very depths of God's wells of truth. Even though our faith in the Bible be not gone, it may be practically lost through sheer neglect. We are so cumbered with the cares of life, so infatuated with the pleasures of life, so hot-footed in the pursuit of worldly gain, that we have left little time for the Bible. Can we do less than honor the book of all books, cherish it and seek ever to know it better and obey it more perfectly?

Though all things earthly may pass away
And friends their dearest ties must sever,
The grass and flowers may fade and die,
The word of God shall stand forever.
Then build upon the word of God,
And as your life unfolds its pages,
'Twill show a character of worth,
And stand undimmed the test of ages."

—Mrs. D. J. King.

—Mrs. D. J. King.

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Woman's Missionary Department

Edited by

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Communications should reach us Friday for publication next week.

O God, we thank thee that as thy kingdom grows and sends its branches high and wide, all beautiful and happy things gather unto it, that music and pure mirth and gladness of heart find shelter and a home in its branches. As the Day-Spring from on high hath visited us may the gladness of the morning be in our hearts. Help us, we pray thee, to enter into the joy of our Lord, to live in such love to thee and our fellow men that our hearts may be full of song and that the beauty of the Lord our God may be upon us. Amen.—J. W. Buckingham from King's Messenger.

L. R. FIRST CHURCH AUXILIARY.

In December a very beautiful service held by the W. M. S. auxiliary of Little Rock First Church, was the dedication of the Florence Hunter Field Assembly Room in the new Sunday School annex building. Following the hymn, "Faith of our Fathers," Mrs. Pearl Hawley Stout gave the invocation. Mrs. W. H. Pemberton read verses from 12 Chap. of 1 Corinthians, paying a short tribute to Mrs. Field into whose character was interwoven faith, hope and love.

Mrs. Kathleen Field Tobey of Memphis, presented a lovely picture of her mother which will add to the charm of this room, and it was graciously accepted, for the auxiliary, by Mrs. A. J. Quindley.

In behalf of Circle No. 7, Mrs. Anderson, its chairman presented a door plate for this hallowed place. The service closed with a beautiful and eloquent address by Dr. P. C. Fletcher, the beloved pastor of First Church.—A member.

A CALL TO PRAYER.

At the recent session of the Executive Committee of the Woman's Missionary Council, it was voted that the issue of unification now before the Church is such a serious and vital one as to demand much united and personal prayer on the part of all classes of our Methodist people. Therefore, we are calling the Woman's Missionary Societies to united prayer at the January meeting and as often thereafter as they shall come together. We are urging also that this same matter shall be continuously a subject of private prayer until the issue is settled.

Let us pray—

That a spirit of love and mutual forbearance prevail in our public and private discussions of the subject.

That we shall seek earnestly to know for ourselves and to have a thorough understanding regarding the issue involved.

That in the final decision of the matter, God's will may be done for his Church.

This may all be summed up in Paul's prayer for the Philippians: "And this I pray, that your life may abound more and more in knowledge and discernment so that you may prove the things that are excellent; that you may be sincere and void of offense unto the day of Christ; being filled with the fruits of righteousness which are through Jesus Christ unto the glory and praise of God." (Phil. 1: 9:10.)

Let great care be taken that the introduction of this topic may not be the occasion of partisan discussion, but that every woman of whatever opinion may feel the sincerity of the purpose of the call and be able to enter wholeheartedly into the prayer covenant.—Missionary Bulletin.

TIRED EYES

Dicker's old reliable Eye Water refreshes and strengthens a tired eye. Has been used by thousands for nearly half a century. Always comes in red folding box. Does not burn or hurt. Price 25c. DICKEY DRUG CO., Bristol, Va.

RECTOR AUXILIARY.

Mrs. M. C. Gogue writes:

Some weeks ago when we were about to enter into our new Bible Study—"Life as a stewardship"—our Supt. of Study, Mrs. J. C. Rogers, conceived the idea of bringing us face to face with the importance of the study of the Bible and Mrs. D. J. King was asked to prepare a paper on "The Value of the Bible." Mrs. King's paper being so rich and carefully prepared we want to pass it on that others may reap benefits therefrom. First we want to say that such papers help wonderfully in the way of following the spiritual soil and we are now reaping benefits through our very interesting Bible study. Mrs. King's paper is as follows:

"How the Bible Came to Us."

Strange as it may seem there was a time when we had no Bible. For 2,500 years man groped through the world without a written promise. The patriarchs would go for years without a revelation from God.

We have had the Bible for about 3,500 years. The first written account was on "tables of stone," then later the books were written on skins of animals, the antelope was the principal animal used. It took about one hundred antelope skins to translate the Bible.

In translating the Bible from one language to another if a mistake of a single letter was made the whole was destroyed. Before the translator would write the word "God," he considered it so sacred, he would stop and wipe his pen.

The original language of the Old Testament is Hebrew, and the New Testament is Greek. The Hebrew language of the Old Testament is full of picture thoughts, simple in construction, with a very small number of words used. It was the language of the Hebrew people during the time of their national existence. The founding and growth of Alexandria under Greek influence led to an epoch in the history of the Bible. Facilities for trade and other reasons made this city attractive to the Jews.

Greek was the prevailing language. Early in the third century B. C. the number of Greek speaking Jews became so large there was a call for the Scripture in their adopted tongue. To supply this need the Hebrew Bible was translated into Greek about 280 or 230 B. C. This Greek Bible was used largely in the time of Our Lord by New Testament writers. It was the Bible of the early Christian Church until the conquest of Rome and the Latin tongue required a translation into Latin which was current in the second, third and fourth centuries when Jerome, a competent scholar, translated the whole Bible into Latin.

When people on the outskirts of civilization became Christianized they were provided with Scriptures in their tongue.

The Bible was introduced into England very early in the Christian centuries and it was one of the Latin versions current in the western world. Preachers and teachers were obliged to interpret this in the language of the native people. From the sixth to the sixteenth century A. D. England was a fitting soil from which to grow the greatest of all Bibles.

In A. D. 1378 John Wycliffe gave us our first English Bible. When he began his first English translation his lament was that an English version had not preceded him. His available sources from which to construct an English Bible were the fragments of the earlier versions and the Latin Vulgate of St. Jerome, greatly corrupted by the Roman church. He-

brew and Greek MSS were not available, nor had Wycliffe the skill to use them. The Oxford University had no Hebrew or Greek scholars to assist him. Greek learning had long been under papal ban. "If you study Greek," said the Roman prelate, "you will become a pagan; if you study Hebrew you will become a Jew." Under such hard conditions and with such scant material was this brave man rightfully called "The Morning Star of the Reformation." Woefully hindered by lack of material, deprived of scholarly help, persecuted to the end of his life by the Roman church, Wycliffe's Bible when completed forced its way, unaided, into the affections and use of the people despite all efforts to destroy it. Its peculiarity was its homeliness in style as it was written for the common people. A copy sold for 40 lbs. sterling or \$200, they were so scarce and the people fearing they would be stolen, a copy was chained to the stand in the chapel and was called the chained Bible. People would pay enormous prices for a few leaves or give a load of hay for the loan of a Bible to read for a few hours.

Today there are not less than 150 copies of this earliest English Bible in existence. Wycliffe was formally tried and excommunicated. A petition was made to the Pope after his death, that his body be exhumed and buried in a dung hill. The body was burned and the ashes thrown into the little river Swift that ran past his church at Lutterworth and the poet truly sang:

"The Swift into the Severn runs
The Severn into the sea,
And so shall Wycliffe's dust be spread
Wide as these waters be."

William Tyndale (1525) one hundred years after Wycliffe's death had in the beginning all that was denied Wycliffe. He was master of seven languages, including Hebrew and Greek, a distinguished scholar of both Oxford and Cambridge. Greek learning had revived in all the Universities of Europe until someone said, "Greek rose from her grave with the New Testament in her hand." Refused permission to translate at home Tyndale became an exile and printed 6,000 copies of his Bible. Betrayed by friends, persecuted by the Roman church, he continued in exile printing Bibles and shipping them secretly to England. Most all of the Old Testament was translated and printed by him.

After bitter and life-long persecution he was treacherously lured to England by an emissary of the Roman church, imprisoned, strangled, and then burned at the stake, Oct. 6, 1536 praying to the last, "Lord open thou the eyes of the King of England,"—all this because he translated the Bible in English so the common people could read it. About this time many of the best men such as Ridley, Latimer, and John Rogers were burned at the stake.

Less than one year after Tyndale's martyrdom his translation was published under another name by royal authority of Henry VIII. For several years Bibles flowed from the press of England.

In the reign of Queen Elizabeth (1558-1603) Bible translation and publication both Protestant and Catholic made rapid progress. By the side of these two great typical Bibles, Wycliffe's homely version for the common people, and Tyndale's scholarly work we have:

1. Coverdale's Bible of A. D. 1535.
2. The Great Bible of A. D. 1539.
3. The Geneva Bible of A. D. 1560—the first strictly Protestant Bible printed by the Puritan exiles from England.
4. The Rheims Doanay (Catholic) of 1609.
5. The King James or Authorized Version of 1611.
6. The Revised Version of New Testament 1881, Old Testament 1885.
7. The American Standard Revised Version of 1901.

Thus completing the best MSS. now known to the scholarly world.

Three great claims are made for the Bible:

1. Its Inspiration—It came from God.
2. Its Genuineness—We have it substantially as it was given.
3. Its Credibility—It is amply attested as the word of God. By inspiration we mean a special and supernatural influence of God upon the writer. In recent years the assumptions of the so-called, "higher criticism" have forced into renewed prominence and discussions all questions relating to this subject. The Bible gives direct and conclusive evidence of its inspiration. The Hebrew prophets, generally, upon beginning their ministry, authenticated and confirmed their message by "Thus sayeth the Lord," or "The Lord spake by me saying,"—the New Testament declares of these prophets that "God spake by them." The apostles Peter and Paul said the "holy men of God spake as they were moved by the Holy Ghost." Jesus Christ everywhere spoke and quoted from the Old Testament as the word of God. He enforced the divine truth and authority of all parts of it, and taught from it as a book of divinely inspired truth. Upon its foundation he placed himself and his own doctrine. Paul lays it down as a characteristic of "all scripture" that it "is given by inspiration of God."

The claim of genuineness is proven by the reverence of all copyists, whether Jew or Christian, the severest penalties being denounced against mutilation or change. By the fact of nearly 2,000 known MSS. some 1,500 years old, there are a few, if any, inexplorable disagreements and only minor verbal and grammatical differences.

The claim of credibility is proven by its adaptation to man's spiritual needs, which demand just such revelation from God. By the undisputed integrity of the writers, by the harmony of its forty writers, writing without opportunity of collusion between extremes of 1,600 years—by the harmony between the Bible and nature, "the greater and lesser lights," of revelation—by fulfilled and fulfilling prophecy—by its supernatural power over individual and national life—by its reverent acceptance as the word of Almighty God, by all classes in all ages—it is inconceivable that a book not divine could be thus universally accepted. Someone has said: "The Bible is the only mirror that reflects our own image correctly."

"Growth of the Bible."

The Bible grew slowly as a book of inspired literature. Even its present title was not given until the fourth century—Heb. 1:1-2 says God who at "sundry times" and in divers manners spake in time past unto the Fathers by the prophets, hath in these last days spoken unto us by his son. Beginning with the writings of Moses 1,500 years B. C. and closing with the prophecy of Malachi, the Old Testament was more than 1,000 years old in process of formation. The thirty-nine books of the Old Testament were not given in an unbroken series. The twenty-seven books of the New Testament were written within the last sixty years of the Christian century. The Bible, therefore, is a growth of about sixteen centuries at the hands of about forty writers. It was divided into chapters A. D. 1250 by Cardinal Hugo, divided into verses by Sir Robert Stephens A. D. 1551. There are in existence today three old "original" MSS. one at Rome, one at St. Petersburg and one in the British Museum.

We sometimes forget what it cost others to give us this book. There has never been a book that has been ridiculed so much; all attempts to destroy it have been as ineffective as paper wads thrown at the moon. The Bible has laughed in the face of them all and like asbestos it seems to come out of the fire whiter and whiter.

Tom Payne thought he could destroy it. Voltaire said he could overthrow with one hand what it took the twelve apostles a life time to build, (Continued on Page 6.)

Sunday School Department

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Lesson for January 11

THE JUDGMENT OF THE NATIONS

LESSON TEXT—Matt. 25:31-46.
GOLDEN TEXT—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."—Matt. 25:40.
PRIMARY TOPIC—Kindness Pleases.
JUNIOR TOPIC—Christ's Picture of the Judgment.
INTERMEDIATE AND SENIOR TOPIC—Christ's Picture of Judgment.
YOUNG PEOPLE AND ADULT TOPIC—Practical Christianity.

The subject selected by the lesson committee is "The Last Judgment," but this is an error. According to legitimate textual and contextual signification it is the judgment of the living nations which still lies in the future (v. 32). The idea of a general judgment which is of such frequent occurrence in religious literature and teaching is a fundamental error. It is not once found in the Bible, neither the idea which it is intended to convey. Doctor Pentecost most truthfully says, "It is a mischievous habit that has led the Christian world to speak of the judgment as being one great event taking place at the end of the world when all human beings, saints and sinners, Jews and Gentiles, the living and the dead, shall stand up before the great white throne and there be judged. Nothing can be more wide of the Scriptures." The Bible speaks of several judgments, different in respect to the subjects to be judged, the place of judgment, the time of judgment and the result of judgment.

I. The Judge (v. 31).

It is the Son of God who came and died to redeem the human race. He is now seen clothed with majesty and power sitting upon His throne acting as Judge. Those who accept Jesus Christ now as their Savior shall not come into judgment (John 5:24).

II. The Time (v. 31).

This judgment will take place when the Lord comes in His glory accompanied with a retinue of glorious angels. This will take place after He has gathered the elect remnant of Israel. There will be no resurrection in connection with this judgment.

III. The Place (v. 31).

The prophecy of Joel, the third chapter, and Zechariah 14:1-5, show that it is to be in or near Jerusalem. The angel said to Mary, "Thou shalt call His name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David. And he shall reign over the house of Jacob forever; and of His kingdom there shall be no end." (Luke 1:31-33). As David was a literal king and reigned in a literal place, there shall be a literal judge occupying a literal place of judgment.

IV. The People Judged (vv. 32-45).

These will be the living nations upon earth after the church has been translated (I Thess. 4:16, 17). These are nations to whom the gospel of the Kingdom shall be preached just prior to the coming of the end. "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14). This gospel is distinct from the grace of God, which is now being preached. The preachers of this gospel will be the Jews (see Revelation 7 and Romans 11). These are the brethren of the Lord in the flesh who move among the nations of the world with the startling message of the news of the Lord's approaching kingdom. Some of the nations will gladly receive the message and kindly receive the kingdom messengers, giving them clothing, food, shelter, etc. Others will persecute them, thrusting them into prison.

Here the first will visit the messengers of the King and provide for their wants. At this time the Judge will separate the nations, placing the sheep on the right and the goats on the left hand. The sheep are those who have given proper treatment to Christ's brethren. The goats are those who rejected and mistreated his brethren. If these three classes, the sheep, the goats and the brethren be kept separate, all confusion will be avoided.

V. The Issue of the Judgment (v. 46; Cf. vv. 34-41).

1. The Sheep Entering into the Inheritance of a Prepared Kingdom.
2. The Goats Going into Everlasting Fire Prepared for the Devil and His Angels (v. 46). This judgment shall determine their destiny.

NEWS ABOUT PEOPLE AND THEIR WORK.

Dr. Rex B. Wilkes called last week and reports contract already let for a new modern church building at For-dyce.

Rev. F. N. Brewer writes that he is getting a fine start as the new Elder on the Texarkana District. He is already planning big things for his Sunday Schools.

Prof J. J. Tibbits of Camden informs us that plans are drawn for remodeling the Church at Camden so that his school can have more adequate quarters.

Rev. J. H. Cummins reports that he finds the Sunday School overflowing the buildings at Highland, Little Rock. W. P. Forbes is the Superintendent.

Rev. J. W. Harrell called last week and reports that he has the best line up of preachers in the history of the Camden district. They are all on the job and happy.

Rev. Jesse Galloway of Carlisle came "smiling" into our office last week and made us happy with his never failing optimism.

Rev. R. G. Rowland began the new year right by making a complete survey of the Forest Park community. He was assisted by Mr. Fowler. He is at home at 1819 Filmore St., Little Rock.

Rev. J. A. Henderson is already making plans for a big Sunday School Rally at his district conference. Charley had better watch out.

Rev. J. A. Parker came to see us last week and says that his district is in for a big building program this year. He is delighted with his line up of preachers.

Hon. D. L. Purkins, our superintendent at Warren is a member of the Legislature to meet soon in Little Rock.

Rev. M. O. Barnett is reported to have had a fine start at Altheimer and Wabbaseka. His schools sent in splendid offerings for the orphanage.

Rev. F. G. Roebuck ate Christmas dinner with relatives in Humphrey and says that Rev. A. C. Rogers and his Sunday School had one of the prettiest Christmas programs ever put on.

Mr. C. E. Hayes is happy over the prospects of completing the Winfield Church early in the summer. Mr. E. D. Irvine is now giving his entire time to the building program.

Rev. Roy Fawcett has been appointed to the position of District Executive secretary for the Sunday School Organization of the Monticello District and Rev. T. O. Owen is now Superintendent of Teacher Training for the same district.

Rev. Marion S. Monk in a fine letter says he is planning to work off a number of Teacher Training units during the winter months.

NEW YEAR SUGGESTIONS FOR S. S. SUPERINTENDENTS.

By Clem Baker.

The Survey: A good way to start off the New Year is to make a complete survey of the community so that the school will know its opportunity and responsibility. Survey cards will be sent free upon request to Rev. Clem Baker, 406 Exchange Bank Bldg., Little Rock.

The Workers' Council: No school can expect to make permanent progress without regular meetings of the Workers' Council at least once a month. Put this in your New Year's resolutions as point number one.

The Program of Work: Place your Wall Chart Program of Work where it can be seen every Sunday and studied every Workers' Council meeting. Check up on it from time to time and always have some definite points that you are seeking to win. Determine to become at least a "Progressive" school by the next Annual Check up in October.

The Calendar: It is a good plan for the Workers' Council to plan the work of the school for a year ahead. What special days and programs are to be observed each month in the year? What goals will the school seek to reach each quarter? What committees need to be appointed to prepare for Special days? These and like problems should enter into the making of the Calendar. The school should run by the YEAR and not by the WEEK.

The Missionary Special: Select some Missionary Special to give to once each month. (The Little Rock Conference has adopted the Fowler-King Special and urges all schools to give to this). It is not fair to the children of any school to teach them the selfish practice of keeping everything at home. A committee should be appointed to have charge of Missionary education and Missionary giving.

Training the Workers: Start the New Year off right by appointing some one to have charge of Training the Workers. Let this person organize a Training class for all those who will come and enroll all others as individual students. Resolve that every officer and teacher in the school will study at least one Training book this year. Write to Clem Baker for free literature and instructions at this point.

Wesley Classes: Why not start now to organize and enroll every class above 12 years old as a Wesley Class? Good idea to appoint someone to see that this is done. This will add another point on the Program of Work. Write Clem Baker for all necessary blanks.

Physical Equipment: Study your building with the idea of improvement. Many a school has been revolutionized by sweeping the building, putting in new window panes, barring the hogs from under the house, sweeping the yard, providing a comfortable stove with plenty of wood and otherwise improving the appearance and comfort of the church. After this the superintendent should tackle the problem of providing comfortable seats for the little children, making screens to separate the classes, tables for the class rooms, adding new rooms, remodeling the building.

REPORT OF F. T. FOWLER FOR DECEMBER 1924.

The first part of the month we took surveys of two communities, Guyer Springs and Halstead.

Guyer Springs is a growing community about five miles from Little Rock. The church was organized last year by Bro. Jordan, pastor of the Mabelvale Circuit. They have been having a Union Sunday School, but want to turn it into a Methodist school. They have a new Methodist church in the community and it is in this that the school is held.

The survey shows: 77 families and 313 people. 133 of these are members of some church and 180 are non-members. 122 are attending some Sunday School leaving 191 that are not reached by the Sunday School.

Halstead is about twelve miles from Little Rock. We found here a small

struggling school. One faithful woman has been keeping it going. They usually had about ten or twelve children of different ages in attendance and she had to act as superintendent, song leader and teacher. We took a survey of the community and located some other workers urging them to do part of the work. We have attended three sessions of the school and held two meetings with them. December 28, although it was a very cold day, we had 21 present. We formed four classes and had a teacher for each class. We have ordered more literature for them and have it ready for next Sunday. We hope to have this school ready to continue the work by itself in a short time. They have no pastor at present but the presiding elder is expecting to supply the work soon.

In the Halstead survey we found in the community 37 families and 164 people. 61 of these are members of some church and 35 of them are Methodists. Only 66 claimed Sunday School attendance and most of these are very irregular. Only 20 per cent of the children and young people from nine to twenty-three years are members of any church.

We attended the General Sunday School Council meeting at Nashville, Tenn. Dec. 15-19.

The last few days we have been assisting in a survey at Forest Park, a suburban section of Little Rock. They have a "full time" pastor this year and are looking forward to the best year in the history of the church. They have a large and needy field to work. The results of the survey will be given in the next report.

DISTRICT SET-UP MEETINGS.

In order to save duplication of meetings I have arranged with Bro. Frank Simmons to hold the District Set-Up Meetings for our Sunday School work in each district at the same time and place as the Centenary meetings are held. This will also be the time for the District Preachers' and Laymen's meetings in most of the districts. At the time of these meetings the district goals and programs for each district will be worked out.—Clem Baker.

FIRST CHURCH GIVES \$325.00 FOR THE ORPHANAGE.

So far as we know the largest offering yet received for the Methodist orphanage is that of \$325 from the First Church, Little Rock; Sunday School. We want to congratulate this school upon this wonderful offering. Dr. Fletcher has his great church so well organized that the good work goes on even while the leader is temporarily out of commission. His many friends will be delighted to know that Dr. Fletcher is rapidly recovering from his recent operation and will soon be back on the job again.—Clem Baker.

A DOCTOR OF SICK SUNDAY SCHOOLS.

What the devoted service of a strong personality can mean to the growth of an organization is shown by the Sunday School of the First Church, South, of Memphis, Tenn., which has grown amazingly under the forty-five years' leadership of John R. Pepper, who has been superintendent since November 1, 1880. Mr. Pepper is known to Southern Methodism as a "Doctor of Sick Sunday Schools," on account of his great success as a church school leader.

In 1832 was erected the first church of any sort in the hamlet of Memphis, Tenn., a small wooden building of one floor; in December, 1924, the four-story Pepper Memorial Sunday School Building was opened for services. It bears Mr. Pepper's name as a tribute to him from the church he has served so long and well. The new building is Gothic in design, to harmonize with the adjoining church building, with which it is connected by two arcades. It is fifty-five feet wide by 133 feet long, is four stories in height, and has an open air auditorium on top. The building is of fireproof construction and is provided with all modern conveniences, including elevators, heating, lighting

and sanitary equipment. The interior is fitted up for Sunday School rooms of the different departments, with a total capacity of 2,500 scholars.

The organization of this school is along the lines of the regular Sunday School departments, with some special features not found in most schools. The regular departments include the Cradle Roll, Beginners, Primary, Junior, Intermediate-Senior, Adult and Home. In addition there are the Young People's Department, with four classes of young people from eighteen to twenty-four years of age; the mothers' department, including mothers of all ages; and the Fellow Workers' Class, a flourishing Men's Bible class.

One of the chief factors in the success of this Sunday School is the efficient and business-like way in which the administrative side of its work is carried on. They have a carefully planned follow-up system for keeping track of pupils at all times. If a scholar is absent for a Sunday, he receives a card inquiring after him; in the same way cards are sent to former scholars visiting the school, to pastors of churches from which scholars come, to families whose members are enrolled in the school, etc. Provisions are also made for the sending of novel birthday cards to each member of the school on his or her birthday. Mr. Pepper is especially insistent that all cards and printed matter used by the school be of the best quality, such as any business house would insist upon for its advertising matter.

The administrative side of the school work was completely revised in 1904, when the old system of class cards was given up, to be supplanted by a much improved card system, under the direction of a corps of trained attendance secretaries who devote their entire time to this work, taking the secretarial burden from the shoulders of the teachers and permitting them to give all their time to actual teaching. The new system has been of such great interest to other schools that Mr. Pepper has arranged for a traveling exhibit of their methods, to be sent from one Sunday School to another, as it may be asked for.

Another innovation of Mr. Pepper's has been to divide the city up into districts, taking in the homes of all the scholars of the school, then appointing several visitors, taken, where possible, from those of the church not belonging to the school, but who are desirous of doing Christian work. These visitors are to look after such matters as absence, illness, new members, etc.

Mr. Pepper has certain very definite ideas about how a Sunday School should be conducted, some of which have appeared in print. He regards a written program for each session as the first requisite; the superintendent should always know just what he is going to do. He also believes in very brief opening exercises, giving the actual lesson as much time as possible. He has made out a list of five vital points of a Sunday School session, which he believes would add to the interest and value of the school: the Sunday School session must be made interesting, really instructive, really devotional, really missionary in spirit, and really enterprising.

In an address delivered before the World's Sunday School Convention in London Mr. Pepper outlined what seemed to him the ideal superintendent, and in so doing gave a picture of himself. The superintendent, according to this analysis, should have a clear, well defined conviction touching the office and its possibilities; he should have a clean character and a clean mouth; and he should have life and business-like vigor in conducting the sessions and other work of the school. He should be an organizer of his forces, a student of the best literature on his office work and on school methods. In fine, he should be a faithful undershepherd of his flock doing all that he can and refraining from doing what it is the business of someone else to do.

Mr. Pepper, who here figures as a Sunday School man, is a bank president, one of the most successful

EPWORTH LEAGUE

A SUCCESSFUL NEW LEAGUE.

One of the most promising rural Leagues in the Conway District is the newly organized chapter at Oak Grove, near Morrilton. The splendid report sent in by this chapter for this quarter was the very first one to arrive in the hands of the District Secretary, and shows a gain of seven new members, a newly organized Bible-study class, and a qualification of 80 per cent on the Standard of Efficiency. They have some fine officers and members who stay on the job and with the splendid start they have made we are expecting a still better report next quarter.—Vivian Clerget, District Secretary.

NOTICE TO THE NORTH ARKANSAS LEAGUERS.

I will be out of the State until about the first of March and will ask that you send reports for the Methodist to Rev. Noel C. Chaney of Plumerville.—Ida M. White, Editor of League Page.

EPWORTH LEAGUE MEET AT SEARCY.

Last week end, the Epworth League Cabinet officers of the North Arkansas Epworth Leagues met at Searcy. Upon invitation of the Conference secretary, Rev. Noel S. Chaney, our fine pastor at Plumerville, I attended this cabinet meeting. This occasion to me was a revelation in many ways. I have always worked in the League and I delight to render any service that I may be able to in my humble way when called upon by our leaders. Yet, I have never been so completely enthused over the outlook of our League work and its field in our Church of tomorrow as I am today. After hearing the reports of the recent Presidents' Meeting, which was held in Dallas, Texas, by our splendid assistant general secretary, Rev. Ralph E. Nollner, Nashville, Tenn., Mr. Harney Chaney, our own Conference president (North Arkansas Conference), and Rev. Leland Clegg, Conference Board chairman, I was made to feel in a new and different way the important mission and holy task of our Epworth League. I am glad that I attended this meeting. The fellowship and inspiration more than repaid me for my time thus consumed.

I shall not attempt to give the proceedings of the meeting. Doubtless Miss Ida White, the editor of the League, Page, and Brother Noel Chaney, the Conference secretary, will give this information in next week's issue. At this meeting many things were discussed. Among them being the Mt. Sequoyah E. L. Building, Young People's Convention which is being planned and which is to meet a year hence, plans and policies for the Conference for the year, District institutes, and the Summer Assembly which is to be held in June at Gallop College.

I might add that plans are now complete for many of the details of the Assembly. Several of the faculty members have been engaged already, it was announced. Some new courses will be offered this year, and a new schedule for class-work and platform speakers is being worked out in order to lessen the heretofore too strenuous morning work for the Leaguers.

Those present were: Assistant General Secretary Ralph E. Nollner, Nashville, Tenn.; President Harney Chaney, Batesville; Secretary Noel S. Chaney, Plumerville; Chairman Leland Clegg, Mountain Home; and the following District secretaries: Miss Gertrude Wier, Fort Smith; Miss Effie Jones, Morrilton; Mr. J. O. Baker, Parkin; Miss Virginia McCain, Searcy; Miss Laura Andrews, Walnut Ridge; Miss Eva Mae Carmichael, Booneville; Misses Vivian Clerget and

business men of this city and State, and a leading Methodist layman. He is a member of the Commission on Unification of the Methodist Episcopal Church, South, and an ardent advocate of a united Methodism.—Christian Advocate (New York.)

FOR YOUTH.

TEMPTATION.

My son, if sinners entice thee, consent thou not.—Prov. 1:10.

The pathway of life is beset by temptations, and those who do not yield to temptation grow in strength, while those who yield, lose their power to resist. People who do not yield to temptation gain a victory and each victory won, helps to gain another.

Avoid temptation. Dr. Palmer, in his song, says to "shun evil companions." Andrew Fuller, after his conversion at sixteen years of age, felt that he could no longer partake in the rough merry-making indulged in on holidays by the young people of his town. So he said that whenever a feast or holiday occurred, instead of sitting at home with himself, he went to a neighboring village to visit some Christian friend, and returned when all was over. By this step he was delivered from those mental participations in folly which had given him so much uneasiness. Thus the seasons of temptation became to him times of refreshing from the presence of the Lord.

Be careful not to be misled by bad companions. As the lighthouse is suggestive of the dangerous coast, so even the thought of social safeguards suggests the perils of society. Many young people go into society with the best intentions but they are often misled by worldly companions. You must shun such, as companions.

Once a little girl, four years old, being asked why she held her hands clasped so tightly behind her back while walking through a lady's garden, said, "Because I love the flowers so dearly that my hands feel tempted to pluck them, and they are not mine."

James says, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life." So let us be careful not to let sinners lead us astray, and so fail to receive the reward God has promised to the faithful.—Ruth Capel in Burning Bush.

SOME ADVANTAGES OF POVERTY

It is fashionable in these days to talk of poverty (meaning merely semi-poverty) as though it were the chief curse which rests upon labor today, and as though its abolition would mean the instantaneous advent of the long-looked-for millennium. But there is another side to this which it is well to heed. The children of the poor are often far better off than the children of the rich, and enjoy advantages which far outweigh those which wealth alone can bestow.

Judge Cabot, of the Juvenile Court of Boston, Mass., a few days ago emphasized this in a thought-provoking speech. He pointed out that in most cases the children of the poor live in larger families, and each child has to learn how to adjust himself to others, while the one or two children in the homes of the well-to-do become selfish through lacking that experience. A comparatively large family has manifest advantages which today is revealing itself very clearly to thinking men. Then the children of the poor very early learn to do chores and to help to contribute to the family exchequer. This can easily be carried too far, but within proper limits it develops a community spirit and self-reliance while it also teaches the child the value of the dollar.

Another point which Judge Cabot stressed was the inadvisability of allowing children to attend movies too frequently, or of listening regularly to radio concerts. In many cases the children of the well-to-do are never taught to amuse themselves, and life inevitably tends sooner or later to

Grace Mae Meadows, whose addresses I did not secure; Miss Johnnie Forrest, Searcy; Mr. Reed of Morrilton, and the writer. Of course, the pastor host, my genial friend, the Rev. J. E. Cooper, was present. He certainly knows how to make visitors feel welcome and perfectly at ease in his town. But, wait for next week's paper.—Assistant Editor.

desperate ennui. A poor family will often get more fun out of a fifty-cent toy, or a home-made one, than a rich child will out of an automobile. Children should be trained to depend upon themselves, to provide their own amusements, to play their own games, to sing their own songs, and generally to depend upon their own efforts. Yet movies, radios, phonographs, and such like all tend away from this, and make the child and the adult depend for their entertainment chiefly, or wholly, upon others. This means misery when by any chance the child is left to depend upon himself.

Many a father has been bitterly disappointed at his only son's lack of initiative, and he has wondered how it happened. He himself was born poor and had to dig or die; and early in life he learned to be self-reliant, persistent, and not afraid of toil. He has brought up his boy without letting him know what hardship meant; he has given him every chance to make a man of himself without the spur of necessity; he has never allowed the lad to feel that he must work out his own salvation; and then he marvels that the boy has not turned out as he himself did. We don't believe in child labor, but the child which never learns to do hard and disagreeable things and to do them promptly and well, lacks just that much of fitness for the great work of life. There are more poor children than rich ones; let us thank God for it; for until the rich learn to train their children to toil cheerfully, and to endure hardship bravely, the bulk of the world's work will naturally fall upon the children of the poor, and this means to the world, comfort and increased wealth, and to the toilers, health, strength, satisfaction, and the joy of creation.—Christian Guardian.

A POET'S BIRDS.

By Eugenie Du Maurier.

A long time ago there lived in Germany a poet named Walter, of Vogelweide, who sang so sweetly that the peasants in the field all loved to listen to him.

"Walter sings like a bird," they said. This was the praise he valued most; for he loved the birds.

He was very gentle, yet very gay, and was noted for his great pity for the heathen, and a great love for the flowers and the birds. When winter came and the swallows flew to the south, Walter's heart was heavy and downcast. He wrote sadly in one of his poems:

"The hoar-frost thrilled the little birds with pain,
And they forgot to sing."

When spring returned, and the green woods rang with merry chirping, Walter was happy, and wandered abroad for days, listening to his feathered friends, and matching his notes with them.

When the time came for him to die, the poet even then remembered his old favorites, and begged that he might be buried under a linden tree in the cloister of Wurtzburgh Minster, where the robin and the thrush loved to nest. He left his little fortune to the monks upon two conditions: that they would pray for his soul every day and every day feed the birds upon his grave.

So for many, many years, in times of peace and times of war, a dole of bread is scattered each morning over the tomb of Walter, and hundreds of little birds collect there to feed. The spot has become famous. Strangers from all parts of the world visit the poet's resting place, and listen to the little songsters as they seem to repeat over and over again, in their joyous warblings, the name of Vogelweide. No one ever throws a stone at them. No one ever disturbs their glee. The children never harm them. They stand by, with fingers on their lips, whispering to each other: "They are Walter, the poet's birds."—Ex.

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.

FOR CHILDREN.

WHAT THEY ARE FOR.

"What are your hands for—little hands?
To do each day the Lord's commands.
What are your feet for—busy feet?
To run on errands true and fleet.

"What are your lips for—rosy and sweet?
To speak kind words to all I meet.
What are your eyes for—starry bright?
To be mirrors of God's light."—Ex.

THE PINE TREES.

On the shores of a beautiful lake stand three tall pine trees.

All the day long and all the night long their branches wave and whisper and sigh, each to the other, and sometimes in the stillness of the deep night the Red Children say, "These trees have been known to sob; and when the winds are strong, moans are heard."

For there are spirits in these trees—the spirits of three chiefs, who, long ago, ruled over their tribes and carried on war with one another.

These three chiefs, though each was strong and powerful, longed for greater strength and greater power.

So together the three went to the home of Glooskap, the manito.

"O Glooskap," said the first of the chiefs, "make me tall. Make me the tallest chief of all the earth. Then I shall have power over all Red Men, and they shall admire and fear me."

Glooskap smiled a scornful smile. "It shall be as you wish," said he.

Then the second chief spoke. "Let me," said he, "live forever upon the earth."

"You shall have your wish," Glooskap answered.

Then the third chief said, "I would not live forever but let me live to be very very old, and give me perfect health with which to enjoy my long life."

"Foolish ones," said Glooskap, "do you not know that a brave death and a return to the happy hunting grounds is better than long life upon this earth? Still you shall all three have your wishes."

Then Glooskap raised his hand; and the three chiefs were instantly changed to pine trees. One was very tall—the tallest tree on the lake shore. As a pine tree the second chief could live on forever, and the third could enjoy the long life and perfect health that he so much wanted.

The long years roll by, and the three pine trees still stand upon the lake shore.

Are they happy? Are they content? No one can tell; for they speak not, though they sigh all day long, and groan when the storms beat upon them. It seems almost as if their hearts were sad, and that they have learned that their own natural lives would have been best. Still, the Red Children cannot tell.—From Legends of the Red Children, Martha L. Pratt.

HUNTING WITH ONE'S EYES.

There are several ways of hunting, but the man who hunts for wild life with his eyes is the one who is best rewarded. Archibald Rutledge, writing in Field and Stream, tells of a sight that pleased him, and even second-handed ought to interest our readers:

I was walking down a trout stream one October afternoon when the sun was low. On either side the laurel and rhododendron bushes so over-

hung the water that farther progress was difficult, and I had almost given up trying and was stepping from a stone to the shore, when I saw an unnatural sheen coming from some object thirty yards downstream. Crouching on the rocks, I peered through the laurels. There, lining either side of the stream and taking their sundown drink, were thirty-two wild turkeys! I could count them readily. They drank in peace, for I never showed myself.

One such glimpse of wild life as that is worth many a day of effort. You can remember such a picture with pleasure long after you have forgotten things that are far more "important."—Ex.

GRANNY'S GIFTS.

Aunt Nell looked up from her sewing to see what it was that made her two little nieces and her nephew so quiet.

They were standing in a row by the window, watching the flurry of snowflakes as they came tumbling one after another down from the sky.

"Have you lost something?" inquired Donald. "Tell us what it is and we will help you hunt it."

"You may all help me," answered Aunt Nell. "I can't find your smiles. They seem to have been misplaced."

"Well, it's pretty hard to smile today," replied Donald. "We wanted to go coasting this New Year's morning, and now we can't go."

"But just think how much better the coasting will be when it stops snowing. I don't think it will last much longer, so let's think of something nice to do indoors," comforted Aunt Nell. "Bring your chairs over here by me, while I put on my thinking cap."

Pretty soon she exclaimed, "Oh, I know! We will give Granny Martin a birthday surprise. She told me last week that her birthday is today. She never receives any presents, although she climbs the hill to her mail box every birthday."

"Oh, goody! goody," cried the children, clapping their hands. "But what shall the presents be?" asked Edith.

"Oh, I'm sure we can find something," answered Aunt Nell. "Donald, you bring me those boxes out of the top of my trunk. Janet, get me a pair of scissors, and Edith bring that tissue paper and ribbon from my room while I see what I can find."

In a few minutes they were all back again.

"Now," said Aunt Nell, as she started cutting some gay paper, "let me show you how to wrap these oranges to make them pretty. Donald, you pack these pieces of candy neatly in a box while Edith wraps these handkerchiefs in pretty red paper. I will put this shawl in a box, and then you may wrap it, too."

"There!" exclaimed Edith, as they finished tying the ribbons. "aren't they lovely?"

"See! it has stopped snowing. Shall we take the packages out now and put them in Granny Martin's mail box?" asked Donald. "We will let Janet sit on the sled and hold the packages, while Edith and I pull."

Soon they were trudging through the snow.

"Here we are," said Donald. "I guess I shall have to stand on the sled for the box is pretty high. You girls can hand me the packages."

"Be careful of that loaf cake," warned Edith.

"Now let's run home and watch from our window," said Janet.

They had no sooner reached home than they saw Granny start slowly up the hill. Her eyes grew wide with surprise when she saw something in the box.

"Look!" said Aunt Nell. "She has found something in the mail box."

"What is it?" asked Janet. "I don't see anything."

"She has found the smiles that you put in the box for her," answered Aunt Nell.

"Oh, I never thought of that!" exclaimed Edith. "I'm going to see if I can't find some smiles for every one I see all through this whole year."—Our Little Ones.

The KITCHEN CABINET

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The wood is bare; a river-mist is steeping
The trees that winter's chill of life bereaves.
Only their stiffened boughs break silence, weeping
Over their fallen leaves.
—Robert Bridges.

DAINTIES FOR THE DAINTY

Something nice for a luncheon, to serve as the main dish, is the following:

Chicken Mousse.
—Scald one-half cupful of milk and add to two well-beaten egg yolks, stirring constantly; add one and one-quarter teaspoonfuls of salt,

one-eighth of a teaspoonful of white pepper, the same of chopped onion and celery salt, and cook five minutes in the top of the double boiler. Meanwhile soften one tablespoonful of gelatin in one-half cupful of chicken stock and add to the hot custard, together with two cupfuls of cooked diced chicken. Whip one cupful of thick cream and add carefully to the mixture. Pour into cold, wet individual timbale molds and chill until set. Serve on lettuce, garnished with pimiento strips and mayonnaise or boiled dressing.

Salmon Piquante.—Take one can of salmon. Cut one onion into slices and cook in two tablespoonfuls of butter. Mix together seven tablespoonfuls of flour, one-quarter of a teaspoonful of chili powder; add to the onion, mixing well. When brown add two cupfuls of cold water, one teaspoonful of salt and three tablespoonfuls of ketchup. Cook until hot; add the salmon and reheat. Serve on buttered toast with any green salad.

Chicken Neptune.—Wash and cook two dozen fresh shrimp; cook in boiling water for twenty minutes. Shell and remove the viscera. Wash two dozen large oysters and cook them in their own juice until the edges curl. Cook six fresh mushrooms and one-half of a green pepper, chopped fine, in two tablespoonfuls of butter for three minutes. Prepare a white sauce with two tablespoonfuls of butter and the same of flour with a pint of cream, seasoning to taste; cook until well blended, then add the shrimp, oysters, two cupfuls of cooked white meat of chicken, diced, one small can of crab meat, the mushrooms and green pepper and one-half of a pimiento, chopped fine. Heat thoroughly and serve on small pieces of buttered toast.

Nellie Maxwell

ALL AROUND THE HOUSE.

By Members of the Extension Service and Home Economics Department of the College of Agriculture, U. of Ark.

A correct diet during the winter months will help materially toward keeping the family in good health and the children in trim for their school work. It has been discovered that while there may be a sufficient quantity of foods eaten it is quite possible to be undernourished with a full stomach three times a day because of the absence of vitamins and mineral salts necessary for the proper nutrition of the body.

Both the raw and cooked vegetables furnish these elements and are very necessary in the daily diet. The salts or mineral matter that vegetables and fruits contain are help in keeping the body well and strong.

Doctors say that the tired out feeling at the end of the winter—"spring fever"—often comes from the lack of fruits and vegetables in the diet during the winter. There is evidently something wrong with the present system of filling our pantry shelves. A canning budget will help correct this fault. If a sufficient variety and

amount of vegetables are to be ready to fulfill the canning budget next year the garden plan may be carefully considered and thought out. A budget is simply an estimate of the amount of canned foods that a family will need during the winter months in which there are no fresh fruits and vegetables.

Nutrition and health work girls in Arkansas are cut-doing boys in making themselves "physically fit," according to reports on nutrition and health work to the extension service, College of Agriculture, University of Arkansas.

The girl who won in the state health contest was underweight in the spring but by following health rules and the food habits score card she was able to pass a rigid physical examination and come out first not only in the state health contest but also had a higher score than the Mississippi and Tennessee contestants.

"It is just as necessary for the growing boy and girl to have a 'balanced ration' as it is that pig or calf should," according to Gertrude E. Conant, nutrition specialist. "Every club boy and girl should follow the list recommended on the food habits score cards. The family should plan early in the year to have an 'All-the-year' garden. To provide for adverse weather conditions when the garden may be frost-bitten, a canning budget is necessary. Time used in planning an adequate food supply is well spent.

"The foundation for good health in maturity is laid in early life. Get the habit of health."

CONFIDENCE IN THE FARMER.

In his recent address before the Association of Land Grant Colleges, President Coolidge said: "The government will omit no effort to prevent a repetition of recent misfortunes involving agriculture, but the farmer must re-adjust his methods of producing and marketing until he comes within sight of a new day.... The farmers must face the problem of the future, coming possibly in a generation, when this Nation will be preponderantly commercial. Our immediate problem has been to carry him through the intervening period of abnormal and war-stimulated surpluses. After that we shall face the real problem of maintaining a prosperous, self-reliant, confident agriculture in a country preponderantly commercial and industrial. It has been attested by all experience that agriculture tends to discouragement and decadence whenever the predominant interests of the country turn to manufacture and trade. We must prevent that in America."

On this the capable editor of the Farm and Ranch comments: "Agriculture has been the predominating industry in America since the birth of the Nation. Agriculture has made the United States strong in the character of its citizens—free, independent, and progressive—and agriculture should be put on a basis that will insure its continuance as a deciding factor in the advancement of the Nation. The right kind of legislation, giving to agriculture an equal chance with other industries, is all that can be expected of the Government. The farmers themselves must do the rest. That they are capable is unquestioned. They must, however plan for the future, and to that end they should begin immediately to build their soils to a high state of fertility in order that they may meet the demand at a low cost of production. As the Nation moves forward in its industrial life, so must the industry of agriculture keep step with the times."

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NEWS OF THE CHURCHES.

HENDRIX COLLEGE.

At the last sessions of the Arkansas Conferences, I was recommended for and appointed by Bishop Hay, Fiscal Secretary of Hendrix College. Briefly stated the objectives are, first to secure in cash and pledges \$300,000, by March 1, 1925. This is imperative for should we fail, we would lose a gift of \$150,000, made us by the General Board of New York. We must reach this goal, and by God's help we will reach it.

After the accomplishment of this task, we have for our objective the securing of \$700,000, that a building program commensurate with our needs and additional endowment may be provided.

You will see that our plan is to raise one million dollars—to this task I dedicate my life. I have associated with me in this work, Mr. T. D. Martin, a gentleman in every way worthy of the confidence of the brethren. He is a sane, experienced worker in matters of this character and will be a help to any charge which he enters, in broadening the outlook of our constituency.

There can be no difference of opinion as to the necessity of doing this work. We must make Hendrix College what it should be or suffer the consequences in every realm of human activity. I am in the work because I love my state and my Church. I have confidence in Methodist preachers, and in Arkansas folks. They have always responded to my appeals and they will do it now.

I hope the brethren, preachers and laymen will communicate with me freely, looking to the accomplishment of this task.

This new year finds our people in better shape than in several years past. I feel that this year will be a prosperous one. We should all pay our vows and keep our hearts right with God.

The following lines fell into my hands a few days ago and made such an impression that I pass them along in this article.

Promise Yourself

To be so strong that nothing can disturb your peace of mind.
To talk of health, happiness and prosperity to every one you meet.
To make all of your friends feel that there is something in them.
To look on the sunny side of everything and make your optimism come true.
To think only of the best, to work only for the best, and, to expect only the best.
To be just as enthusiastic about success of others as you are about your own.
To forget the mistakes of the past and press on to the greater achievements of the future.
To wear a cheerful countenance at times and to have a smile ready for every living creature you meet.
To give so much time to the improvement of yourself that you have no time to criticize others.
To be too large for worry, too noble for anger, too strong for fear and too happy to permit the presence

Survey Cards

You will need a supply of Evangelistic Survey Cards for 1925. Order now and be ready for your evangelistic campaign. Price, 50 cts. per 100 delivered.

Order of

Epworth League Press

1011 McAlmont, Little Rock, Ark.

of trouble.

To think well of yourself and to proclaim this fact to the world—not in loud words but in great deeds.

To live in the faith that the world is on your side so long as you are true to the best that is in you.

With love and greetings of the Season to the readers of this article.

—James Thomas.

BONO-TRINITY.

We were assigned to Bono-Trinity by the last Conference. We are delighted to begin the year with these splendid people and confidently expect the year to be fruitful. We are planning to put the Arkansas Methodist in every home possible.

Our three Sunday Schools at Bono, Trinity, and Fifty-Six are well organized and are doing good work under the superintendency of the live wires: Geo. A. Lamb, J. V. McKinny, and W. B. Broom respectively.

We had our Presiding Elder, Dr. W. C. House, with us Dec. 7. His sermon was very uplifting.

May the Lord bless us and help us to do with our might what our hands find to do.—J. T. Byrd, P. C.

A CORRECTION IN CONFERENCE MINUTES.

Three errors occur in records for Blevins charge in our Conference Journal. There is shown to be an indebtedness on church property of \$150. There is no indebtedness. Nothing was shown to have been raised on church property. There was \$190 raised. \$100 was given as the amount assessed for district work. It should have been \$85, the amount raised. The first two mistakes occurred through the error of statistical secretaries in copying or in the printer's tabulating. I think the \$150 indebtedness should have occurred in the column for Bingen charge and the amount raised for churches that was credited to Amity and Wemble was the amount that should have been placed to Blevins' credit. The other error was made because of a failure to send in a readjustment of District askings after a first District assessment was made.

Blevins was a 100 per cent charge and should be known as such.—Jess Galloway, P. C.

RICHMOND-OGDEN CHARGE.

We arrived here soon after Conference and were very graciously received by these good people. One of the kindnesses shown us was a "pounding" by the people of Richmond, which was given in due time. After I had tried to express our gratitude and appreciation, Prof. C. C. Cowling, principal of the Richmond High School and member of our church, made a splendid talk and gave words of welcome in behalf of the church. The people here have been very kind and courteous. There seems to be a good feeling among them. One thing I notice in particular, they speak well of their former pastors. I like to hear people talk that way. Maybe they will say something good about us when we are gone.

We have had splendid services thus far and the outlook is hopeful.

Pray for us while we labor in the Master's name.—G. W. Robertson, P. C.

TEXARKANA DISTRICT PREACHERS' & LAYMENS' CONFERENCE.

The preachers of the Texarkana District are called to meet at First Church, Texarkana, Thursday Jan 22, at 9 a. m. for a day's Conference. The following Lay Representatives are urged to be present, viz: Sunday School superintendents, Epworth League presidents, charge lay-leaders, the District secretary of the W. M. S. and the local Centenary Treasurers.—Francis N. Brewer, P. E.

HOXIE.

We began a meeting the second Sunday in January with Rev. John B. Andrews of Siloam Springs doing the preaching and Mr. J. C. Coston of Hendersonville, N. C. directing the choir.

Our work here is going forward with a bound. We have the largest and best Sunday School we have ever had. Church services are well attended and nearly every department of the Church is working full time. The salary has been increased \$300 which makes it now \$1,800, and it is a very timely help to the present pastor who has two girls in college.—Geo. E. Patchell, P. C.

GREAT DAY AT CENTRAL CHURCH, HOT SPRINGS.

The last Sunday in the year 1924 marked a great day in the history of Central Methodist Church in that the pipe organ, valued at \$16,000, was used for the first time and the pastor Dr. J. J. Stowe, through the radio, preached to the world.

The entire morning service was broadcast from the station at the New Arlington Hotel and from beginning to end was worthy of the efforts which made it possible. The music furnished by the large chorus choir, under the direction of Mr. Arthur Platz, was beautiful and many were the expressions of praise and appreciation of the sweet toned organ.

It was fitting that Mrs. A. B. Belding, who was reared in Central Church, should sing the first solo part accompanied by the organ. Dr. Stowe's sermon at the morning hour, was appropriate to the closing of the year, from the text, "Adam, where art thou?" It was an admixture of scholarly thought, beautiful word pictures and a spiritual research of how the opportunities of 1924 had been met and the promise of forgiveness of sin from a repentant heart.

Rev. C. O. Steele, who for 67 years has been a Methodist preacher, dismissed the congregation with a benediction, thus cementing the old experiences with the new in sending the gospel to all the world.

Large congregations filled the auditorium and a sacred hush fell over the whole service as the worshippers realized that far and near many kinds of people were "listening in" to the gospel message where praise and homage were given to Jesus Christ, the Savior of the world. Central Church moves on and her faithful ones rejoice at this step of progress.—Mrs. F. M. Williams.

MALVERN STATION.

Having been transferred from the Louisiana Conference by Bishop Hay at its recent session and stationed at Malvern in the Little Rock Conference, we begin our work here with hope and faith in God, looking for great things to come to pass here under His leadership.

These good people gave us a most hearty and royal welcome when we arrived here, improving the parsonage by papering two rooms, reflooring one-half of the house, patching the roof, and buying a kitchen cabinet and some cooking utensils.

The pastor's office has been comfortably arranged with bookshelves and a beautiful desk and chair, a three story Sunday School annex has recently been added to the church and this church plant is now really a magnificent work shop, especially arranged for all the work of the church.

The Board of Stewards have met and organized for the year's work and the first thing they did was to advance the pastor's salary \$600 over any previous year.

We find here a large membership, a great Sunday School under the superintendency of Dr. E. E. Blakely, a happy band of the finest young people in the world gathered together in the Epworth League, and a good strong W. M. S. doing most excellent work.

I am happy to be a member of the Little Rock Conference and am praying that the brethren of this Conference will never have any cause to regret my coming and I ask that as you receive me into your sacred fellowship, you pray for me that my work among you may be constructive and God-honoring.

My earnest wish for every minister and every layman within the bounds of the Little Rock Conference is "A

Happy and Prosperous New Year" with every one of you walking in the undimmed light of the Star of Bethlehem and the unending fellowship of the Son of God.—A. W. Waddill, P. C.

OUTLOOK FOR UNIFICATION IS ENCOURAGING.

A clearer understanding of the proposed Plan of Unification of the Northern and Southern Branches of Methodism is winning adherents each day to the Unification forces, even in sections where anti-Unification propaganda is most active, it was reported by leaders at an all day session of the Friends Of Unification movement held in Nashville, Tenn., Tuesday, December 16. This enthusiastic meeting of the Friends Of Unification was attended by some of the Bishops of the M. E. Church, South, favorable to Unification, some members of the Unification Commission, and a group of other friends of the movement. Bishop Edwin D. Mouzon, of Nashville, presided with Rev. R. S. Satterfield as secretary.

Among those present were: Bishop John M. Moore, Bishop W. F. McMurry, Bishop H. M. Dulles, Bishop J. S. Cannon, Jr., and Bishop W. B. Beauchamp; Rev. W. E. Arnold, of Kentucky, Rev. A. E. Smith, Missouri, Rev. W. W. Woodard, Mississippi, Rev. R. A. Tucker, Mississippi, Rev. T. C. Ragsdale, Tennessee, Rev. W. A. Cooper, Florida, Rev. George R. Stuart, Alabama, Rev. E. B. Chappell, Tennessee, Rev. James A. Barrow, Holston, Rev. Walter Anthony, Georgia, Rev. H. H. Sherman, Baltimore, Rev. R. S. Satterfield, Oklahoma, Rev. W. A. Shelton, Georgia, Rev. Ivan Lee Holt, Missouri, Rev. A. C. Millar, Arkansas, Rev. A. J. Weeks, Texas, Rev. Gilbert T. Rowe, North Carolina, Rev. R. H. S. Gladney, Mississippi, and J. H. Shumaker, Tennessee. Among the laymen present were: President J. H. Reynolds, Conway, Ark., Mr. John R. Pepper, Memphis, Judge T. A. Martin, Texas, Mr. E. R. Malone, Pensacola, Fla., Mrs. F. E. Stephens, Missouri, and Mrs. C. E. Elza, Arkansas. Mrs. Stephens and Mrs. Elza are chairmen and secretary.

MARRIED TWELVE YEARS BEFORE BABY CAME

Gladly Recommends Lydia E. Pinkham's Vegetable Compound

Louisville, Nebraska.—"I was married twelve years before my boy was born. I had a lot of female troubles and had been treated by a physician for them but they continued much the same. Then I read your advertisement in the newspapers and thought I would give Lydia E. Pinkham's Vegetable Compound a good trial. For it had helped

others, why not me? I have taken 36 bottles of the medicine and am never without it in the house. My baby boy is three years old now and I am happy since I got relief from my troubles. When any one has trouble like mine, or any ways like mine, I am always glad to recommend the Vegetable Compound so that they will get the right kind of medicine."—Mrs. JOE NOVAK, Box 662, Louisville, Neb.

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

666

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

respectively of the Woman's Branch of the Friends Of Unification organized recently.

Addresses were made indicating progress of pro-Unification sentiment. Encouraging reports as to the growth of this sentiment come from all sections of the Church as shown by the reports. According to speakers, in many sections of the Church the sentiment favorable to Unification is practically unanimous. This is true even in some sections of the Central South where it is said that anti-Unification propaganda is active. A clearer understanding of the plan and its provisions is winning adherents every day. The hope was expressed that sectional and minor issues will give way to a discussion of the larger issues involved in the spiritual and material advancement of Methodism, which leaders favoring Unification believe will result from the proposed union.—Ivan Lee Holt, W. A. Shelton.

DUKE UNIVERSITY.

The Trustees of Trinity College at their meeting on Dec. 29 considered the terms of the great educational and charitable trust under which Mr. Jas. B. Duke recently provided for the establishment in North Carolina of an institution of learning to be known as Duke University. Mr. Duke provided in the trust for the expenditure of not exceeding six million dollars of the corpus of the trust for the acquisition of land and the erection of buildings for the purposes of the University. However, in case the Trinity College trustees should decide to change their charter and expand Trinity into an institution under the name of Duke University, the college at Durham was to be the beneficiary of the trust. In addition Duke University is to receive thirty-two per cent of the income of the trust for its purposes annually after twenty per cent of the income has been set aside to increase the trust fund from forty million to eighty million dollars.

At this meeting of the Trinity trustees twenty-nine members of the Board were present and all voted in favor of expanding the Institution into the university contemplated by Mr. Duke's indenture of trust. Five members of the Board were not present, but sent proxies in favor of the above action. Mr. James B. Duke was the only trustee not present who did not send a proxy.

The Board of Trustees adopted the following statement:

We have had before us full official information concerning Mr. Jas. B. Duke's great gift for charitable and educational purposes. We have found that the Fund carries provision for Duke University to be established in North Carolina and holds the generous offer that this University may be built at Trinity College with Trinity as its college of liberal arts. We have found that the University is to be developed according to plans that are perfectly in line with our hopes for the expansion of this historic College, and almost exactly in line with plans submitted by President Few to this Board at its meeting in October 1924, and approved by the Board on the one condition that sufficient funds could be made available for carrying out these plans. We have therefore gratefully accepted the opportunity made possible by Mr. Duke, not only for a greater College but also for increased service to the State and the Nation through gradu-

ate and professional schools that will be built up around the College.

And we have taken every necessary step to change the corporate name of the institution to Duke University and to give the corporation perpetual existence. We have not found it necessary or even desirable to make any other change in the charter. With this exception the expanded institution will be operated under the same charter Trinity College has been operating under, with the same Board of Trustees, and the same provision for the election of their successors. The control of Duke University and all its relations to its constituency will remain identical with the control and relations to constituency that Trinity College has had.

There are four Trinity Colleges and already one Trinity University in the United States. A great educational foundation such as Mr. Duke is setting up deserves to have a distinctive name of its own rather than to be one of five with the same name, however honored and noble that name may be. Since, then, a new corporate name is necessary, we are happy to give the University the name of a family that has long been known for its service to education. The late Washington Duke was the first man to give largely to the financial support of Trinity, and his son, Benjamin N. Duke, for thirty years has been a tower of strength in support of all the causes of the College. Duke University will be, as Mr. James B. Duke wishes it to be, a fitting memorial to his father and family. It will also be an enduring monument to himself.

The indenture which creates Duke University provides also for hospitals, for orphans, for rural churches and their support, for worn-out preachers, as well as for the higher education of white and colored youth; and it is a peculiar satisfaction to us to have this institution associated in this way with these undertakings for the promotion of the physical, intellectual and moral well-being of men.

There is much satisfaction to us also in the circumstance that the income of the University will be derived in large part from the Duke Power Company, a hydro-electric development which has meant so much to the material progress of the State and which is itself a great piece of farsighted philanthropy.

At the heart of every American university is a four-year college of arts and sciences. Trinity has been a separate college of this sort. It remains as it has always been,—both the name and the thing,—except that henceforth it will be a college around which is built up a complete university organization. In addition to this College of Arts and Sciences the University will include a Co-ordinate College for Women, a Law School, a School of Religious Training, a School for Training Teachers, a School of Business Administration, a Graduate School of Arts and Sciences, and, as sufficient funds are available, a Medical School and an Engineering School.

The University in all its departments will be concerned about excellence rather than size; it will aim at quality rather than numbers,—quality of those who teach and quality of those who learn. It will inevitably strive to provide leadership in advancing the bounds of human knowledge. But it will also have care to serve conditions as they actually exist. And it will be for the use of all the people of the State and section without regard to creed, class, or party, and for those elsewhere who may seek to avail themselves of the opportunities it has to offer.

The Institution has already had three distinct stages in its development. It began, in 1838, as Union Institute; in 1851 it became Normal College; and since 1859 it has been Trinity College. It has not always occupied its present site; it had existed for more than fifty years before its removal to Durham. But through all this outward change it has kept one soul; it has been guided by the same controlling faiths. Now it changes again to meet new responsibilities and to rise to new opportuni-

ties. In the new investiture as in the old, we doubt not, it will be dedicated to sound ideals and disciplined in the hard services of humanity.

ARKANSAS METHODIST ORPHANAGE.

This is the third 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 January 1:

North Arkansas Conference

Newark Sunday School, by B. F. Adams, Supt.	\$ 10.00
Evening Shade S. S., by Mrs. Sue P. Shaver, Treas.	2.00
Bear Creek S. S., by J. W. Johnson	3.00
Swifton S. S. by I. L. Claud, P. C.	6.50
Alicia S. S., by I. L. Claud, P. C.	4.80
Tuckerman S. S., by J. T. Wilcoxon, P. C.	29.73
Bates S. S., by W. E. Sanders, Supt.	3.25
Coal Hill S. S., by H. O. Bolin, P. C.	1.56
Hartman S. S., by S. H. Goodwin, Treas.	5.00
Plainview S. S., by H. Shelton, Supt.	15.00
Danville Sunday School, by J. B. Stewart, P. C.	9.37
Salem S. S., Rover Ct., by T. A. Watson, Supt.	2.50
Seranton S. S., by L. L. Blaine, Supt. & Blaine S. S.	10.00
Caulksville S. S., by Mrs. Violet Kuykendall, Treas.	2.60
Branch S. S., by S. O. Patty, P. C.	12.50
Huntington Sunday S., by G. W. Moore, Supt.	11.50
Cabot Sunday S., by J. E. Gregory, Treas.	15.00
Madden Chapel S. S., by W. J. Spicer, P. C.	7.00
Cato S. S., by Fulton Farris, Supt.	2.82
Mt. Vernon S. S., by Mrs. E. B. Adkisson, Treas.	3.50
Greenbrier S. S., by A. A. Wilson, Supt.	5.24
Bell's Chapel S. S., by T. R. Keener, Supt.	4.35
Mt. Pleasant S. S., Quitman Ct., by G. H. Tarver, Supt.	2.00
Romance S. S., Rosebud Ct., by E. L. Harper, Treas.	4.00
First Church, N. Little Rock, by C. O. Nelson, Treas.	25.00
First Church, Conway, by G. A. Simmons, Treas.	64.00
Springdale S. S., by Sarah May Funk, Treas.	46.90
Viney Grove S. S., by J. A. Zinn, P. C.	3.76
Oakley's Chapel, Bentonville Ct., by Mrs. B. Jackson, Jr. Class	1.00
Central Church, Fayetteville, by K. C. Key, Supt.	63.30
Elkins Community S. S., by W. A. Downum, P. C.	1.50
Parkdale S. S., by Mrs. Will Drain, Farmington Ct.	3.75
Gravette S. S., by M. R. Lark, P. C.	8.09
Falling Springs, by M. R. Lark, P. C.	1.21
Pea Ridge & Brightwater S. S., by W. T. Bone, P. C.	10.31
Vine Prairie S. S. by G. W. Spruce, Supt.	4.00
Bonanza S. S., by R. F. Misenheimer, Supt.	4.45
City Heights S. S., by Chas. White, Sec. Van Buren	1.05
Mulberry S. S., by W. F. W. Sec.	5.00
Mt. View S. S., by T. N. McAllister, Supt.	3.60
Clarksville S. S., (\$4.45 contribution from Jr. Dept.) by Mrs. Lester Weaver	10.56
Greenwood S. S., by Geo. W. Johnston, Supt.	19.86
Midland Heights S. S., by F. S. Elder, Supt.	7.11
Vandale S. S., by Marie Calhoun, Treas.	5.00
Holly Grove & Marvell S. S., by C. W. Johnston, P. C.	20.00
Madison S. S., by A. L. Patton, Treas.	12.00
West Helena S. S., by J. W. Moore, P. C.	10.00
Wynne S. S., Beginners Class, by Mrs. J. L. Hurd, Teacher	3.00

Shiloh S. S., by F. R. Hamilton, P. C.	13.10
Marianna S. S., by E. L. Brownson, Supt.	16.82
Widener S. S., by J. S. Williamson, Supt.	8.65
Colt S. S., by M. L. Hampton, Supt.	16.74
Hunter S. S., by R. M. Francis, Supt.	7.60
Salem S. S., by A. L. Jones, Supt.	2.35
Lepanto S. S., by Sam Stuckey, Supt.	10.00
Jonesboro S. S., by J. W. Armstrong, Treas.	105.16
Marion S. S., by J. R. Nelson, P. C.	45.00
56 S. S., by W. B. Brome, Supt.	15.00
Brookland S. S., by J. W. Oliver, P. C.	3.23
Promised Land S. S., by Mrs. L. C. Johnson, Supt.	5.00
Dell S. S., by J. T. Mayer, Supt.	8.00
Knobel S. S., by G. R. Ellis, P. C.	2.27
Piggott S. S., by Ed Scurlock, Supt.	14.36
Nimmons S. S., Piggott Ct., by John Taylor, Supt.	1.92
Black Rock S. S., by W. N. Steadman, Supt.	10.59
Shady Grove S. S. by J. B. McKaney, Supt.	14.45
Rock Springs S. S., Piggott Ct., by R. A. Dortch, Supt.	5.00
Biggers S. S., by W. E. Cooper, P. C.	8.17
Mammoth Spring S. S., by H. F. Nemmick, Supt.	21.50
Walnut Ridge S. S., by R. B. Warner, Supt.	21.94
Hoxie S. S., by Miss Nina McLane, Treas. & Sec.	22.00
Cotton Plant S. S., by W. F. Blevins, P. C.	21.00
Harrison S. S., by Supt.	36.15
McCrory S. S., by J. P. Taylor, Supt.	10.00
Augusta S. S.	15.05
Valley Springs S. S., by M. J. Russell	23.00
Heber Springs S. S., by J. E. Lark	20.25
Judsonia S. S., by J. W. Jenkins, P. C.	6.50
Individuals—North Ark. Conference.	
W. C. Cross, Beebe	2.00
Mr. and Mrs. J. M. Barker, Atkins	20.00
Mr. R. B. Macon, Marvell	10.00
Mr. B. H. Slaton, Belleville ..	10.00
W. M. S., Newark, by Mrs. A. L. McClard, Pres.	5.00
Booneville, gift from Lucille, Chas. A., Annie and J. M. Roberts	2.00
W. M. S. Mt. Vernon, by Mrs. E. E. Jones	4.35
Mr. John S. Wren, Ft. Smith ..	10.00
Mr. Kenneth Morris, Mt. Home	2.00
Ozark, from "A Friend"	10.00
Little Rock Conference.	
Dalark S. S., by C. F. Messer, P. C.	15.00
Zion S. S., Princeton Ct., by Miss Pettie Jones	4.00
Sparkman S. S., by Miss Iva Sharp, Treas.	20.00
Carthage S. S., by R. J. McNutt, Supt.	10.00
Tulip S. S., by L. W. Evans, P. C.	3.50
Dalark S. S., by C. F. Messer, P. C.	10.00
Holly Springs S. S., by E. D. Hanna, P. C.	6.20
Camden S. S., by J. J. Tibbets, Supt.	155.00
Taylor S. S., by J. W. Nethercutt, P. C.	4.50
Lakeside Church, Camden Ct., by Mrs. J. H. Linebarger, Supt.	1.60
Buckner S. S., by C. R. Andrews, P. C.	10.23
Strong S. S., by G. C. Craig, Treas.	7.00
Holly Springs S. S., by P. L. Hurry, Sect. & Treas.	4.08
El Dorado S. S., by C. W. Phil-	

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WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalog
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JACKSON, TENNESSEE

SORE THROAT
Gargle with warm salt water
—then apply over throat—
VICKS
VAPORUB
Over 17 Million Jars Used Yearly

SORES BOILS, 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.

lips, Treas.	117.25	Scott, Supt.	6.85
Emerson S. S., by L. A. Al-		Nashville S. S., by Daniel	
kire, P. C.	5.65	A. Price, Treas.	27.00
Atlanta S. S., by L. A. Al-		Gurdon S. S., by C. H. Good-	
kire, P. C.	3.10	lett, Supt.	12.50
Christie Chapel, by L. A. Al-		Murfreesboro S. S., by J. C. Pin-	
kire, P. C.	2.35	nix, Supt.	12.00
Mt. Tabor S. S., by C. L.		Glenwood S. S., by W. A. Mc-	
Williams, P. C.	6.05	Keown, Supt.	10.00
First Ch., Little Rock, by Mrs.		Emmett S. S., by W. W. Chris-	
C. B. Meyers, Treas.	325.00	tie, P. C.	13.90
Carlisle S. S., by Jesse Gallo-		Prescott S. S., by C. C. Cal-	
way, P. C.	12.00	houn, Treas.	17.27
Henderson S. S., Little Rock, by		Blevins S. S., by Mrs. Carl	
Miss Cecile Fletcher, Treas.	7.53	Brown, Treas.	20.00
28th St. Church, Little Rock,		Holly Grove S. S., by Aud-	
by Mrs. G. N. Matthews,		rey Derryberry	2.60
Supt.	9.50	Amity S. S., by Rev. Geo.	
Lonoke S. S., by E. O.		Reutz, P. C.	5.00
White, Supt.	20.00	Friendship S. S., Blevins Ct.,	
Bryant S. S., by Hubert		by W. R. Graham, Supt.	6.00
Couch, Supt.	1.00	Rocky Mound S. S., Emmett	
Asbury S. S., Little Rock, by		Ct., by W. W. Christie, P. C.	1.04
Joe A. Goets, Supt.	65.50	Washington S. S., by E. R. Tim-	
Winfield S. S., Little Rock,		berlake, Supt.	14.00
by J. B. Owens, Treas.	100.00	Columbia S. S., by Janie	
Bauxite S. S., by John Par-		Johnson, Treas.	5.00
sons, Supt.	9.22	Foreman S. S., by Fred	
Rogers Chapel S. S., Carlisle		Gantt, Supt.	15.00
Ct., by Wm. Jasper, Supt.	1.48	Ashdown S. S.	30.00
Hamilton S. S., by J. J.		Ogden S. S., Richmond Ct.,	
Fletcher, Supt.	5.00	by Lucille Young, Treas.	12.00
Congo S. S., by H. H. Good-		Dallas S. S., Egger Ct.,	
win, Supt.	2.00	by O. B. Heath, Supt.	5.13
J. F. Pelton, Bryant Ct.	5.00	Wintthrop S. S., by Emmett	
Hickory Plains S. S., by W. M.		Franklin, Supt.	5.00
Reinhart, Supt.	2.61	DeQueen S. S., by J. R. John-	
England S. S., by Mrs. F. F.		son, Supt.	27.74
Crow, Treas.	25.00	Stamps S. S., by A. C. Cross,	
Forest Park S. S., by R. G.		Sec-Treas.	40.00
Rowland, P. C.	4.00	Fairview S. S., by R. G.	
Hunter Memorial S. S., by W.		Law, Treas.	30.00
C. Ware, Treas.	8.00	Men's Bible Class, DeQueen,	
Dumas S. S., by Frank Green-		by S. K. Burnett, P. C.	4.00
wood, Supt.	23.10	Individuals.	
Parkdale S. S., Parkdale &		Mrs. Ellen Millar, Little	
Portland Ct., by W. S. Still,		Rock, Gift	5.00
Supt.	4.15	Mr. and Mrs. F. T. Fowler,	
Warren S. S., by A. L.		Little Rock, Gift	5.00
Moody, Treas.	55.00	Mr. G. P. Sewell, El Dorado,	
Portland S. S., Portland &		Rt. 1, Gift	5.00
Parkdale Ct., by H. H.		Hugh DePayen's Commandery	
Noff, Treas.	7.00	No. 1, K. T., by E. Ross Piercy,	
Eudora S. S., by M. Van		Recorder	5.00
Neas, Sec.	15.00	Mrs. C. J. Hamilton and Miss	
Arkansas City S. S., by J.		Mary Hamilton, Little Rock,	
A. Still, Treas.	10.00	Gift	2.00
Winchester S. S., by F. A.		Mr. Thomas F. Jackson, Mem-	
Hopkin, Sec.	10.00	phis, Tenn., Gift	10.00
Wilmar S. S., by W. S. An-		The following cash contributions	
derson, Supt.	5.00	have been received for the Arkansas	
Carr Memorial S. S., Pine Bluff,		Methodist Orphanage since my last	
by A. B. Barry, P. C.	8.10	report, December 13, 1924:	
Wabbaseka S. S., by R. E.		Primary Department, Nashville M. E.	
Jeter, Supt.	25.00	Sunday School, Thanksgiving offer-	
Roe Ct., by F. R. Canfield,		ing, by Mrs. Scoggen, Teacher, \$2.00	
P. C.	10.00	Miss Pauline Jordan, Little Rock,	
Stuttgart S. S., by Mrs. A.		Gift	15.00
Voss, Treas.	16.00	Ladies Bible Class, Brinkley,	
Star City S. S., by W. R.		Gift to one girl	5.00
Stephens, Jr., Supt.	5.92	Mrs. McClure, Sweet Home,	
Sherrill & Tucker S. S., by Mrs.		gift to one boy	2.00
Lee Quattlebaum, Treas.	14.07	The Matron has received at the Or-	
Humphrey S. S.	10.48	phanage since my last report the fol-	
Hawley Memorial S. S., Pine		lowing articles:	
Bluff, by Mrs. J. R. Austin,		Y. W. C. A., Henderson-Brown Col-	
Treas.	1.56	lege, box of toys.	
Lakeside S. S., Pine Bluff, by		W. M. S. and Young Ladies Club,	
John M. McCain, Treas.	15.00	Marianna, clothing and toys	
Saline S. S., Delight Ct., by		Galloway College, box of Christmas	
Jewell Parson, Supt.	1.00	gifts.	
Caddo Gap S. S., Amity & Wom-		Judsonia Sunday School, clothing	
ble Ct., by F. R. Young,		and Christmas gifts.	
Secy. & Treas.	3.10	W. M. S., Tyronza, canned fruit,	
Delight S. S., by C. A. Kiz-		clothing and Christmas gifts.	
zia, Supt.	12.00	Scales Elliott, Fordyce, dolls and	
McCaskill S. S., by Mrs. Bert		toys.	

canned fruit and clothing.
 Junior Dept., Highland Sunday
 School, box of apples.
 Hoxie Sunday School, by Louis
 Warmick, gifts and candy.
 Intermediate Class, Tillar Sunday
 School, candy and fruit.
 Unknown Friends, City, used toys.

Springdale S. S., 3 bushels apples.
 Tuckerman S. S., quilt, 10 dress
 patterns and good eats.
 Young Ladies Wesley Bible Class,
 Holly Springs, home made candy.
 Miss Daney, North L. R., basket
 fruit.
 28th St. Church, City, magazines

Physician Explains Who Should Take Nuxated Iron

Practical Advice on How To Help Build Up Great Strength, Energy and Endurance

"Lack of iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of that virile force, that stamina and strength of will which are so necessary to success and power in every walk of life," said a well known New England physician recently. "It may also transform a beautiful sweet-tempered woman into one who is cross, nervous and irritable. I have strongly emphasized the great necessity of physicians making blood examinations of their weak, anaemic, run-down patients. Thousands of persons go on year after year suffering from physical weakness and a highly nervous condition due to lack of sufficient iron in their red blood corpuscles without ever realizing the real cause of their trouble. Without iron in your blood your food merely passes through the body something like corn through an old mill with rollers so wide apart that the mill can't grind.

"For want of iron you may be an old man at thirty, dull of intellect, poor in memory, nervous, irritable and all 'run down,' while at 50 or 60 with plenty of iron in your blood you may still be young in feeling, full of life, your whole being brimming over with vim and energy. "But be sure the iron you take is organic iron—Nuxated Iron—and not metallic iron which people usually take. Organic iron—Nuxated Iron—is like the iron in your blood and like the iron in spinach, lentils and apples, while metallic iron is just as it comes from the action of strong acids on small pieces of iron filings and is therefore an entirely different thing from Nuxated Iron. Nuxated Iron represents organic iron in such a highly concentrated form that one dose is estimated to be approximately equivalent (in organic iron content) to eating one-half quart of spinach, one quart of green vegetables or half a dozen baked apples. It is like taking extracts of beef instead of eating pounds of meat."

Millions of people annually are using Nuxated Iron. It quickly helps make rich red blood, revitalizes worn-out exhausted nerves and give increased strength and energy. Your money will be refunded by the manufacturer if it does not produce satisfactory results.

For sale by all druggists.

NUXATED IRON ENERGIZES THE BLOOD GIVES
VIGOR, STRENGTH AND ENERGY

Health and good looks
—the reward of internal cleanliness.

IF YOU do not keep clean internally your looks and health are undermined together. A clogged intestine breeds poisons that reach every part of the body. These poisons ruin the complexion and undermine health. Constipation brings on such ailments as headaches, bilious attacks and insomnia, each of which saps your health and vitality.

Avoid Laxatives—say Doctors

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition.

Medical science has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Nujol is not a medicine or laxative and cannot gripe. Like pure water, it is harmless.

Take Nujol regularly and adopt this habit of internal cleanliness. For sale by all druggists.



Nujol
REG. U.S. PAT. OFF.
For Internal Cleanliness

THE BIGGS SANITARIUM

For the treatment of non-contagious chronic ailments by improved naturopathic methods. Neuritis, neurasthenia, high blood pressure. Excellent climate. Pleasant surroundings. Good food and care. Moderate charges. Write us about your trouble. Pamphlets free.

No Home Treatment, Nothing to Sell but Service

REMINGTON

Portable Typewriters

\$60.00

Southwestern Typewriter
Exchange

714½ Main St.

Little Rock, Ark.

Reference:

Arkansas Methodist

Class No. 8, Danville Sunday
School, Christmas gifts.
Mrs. A. Burnett, Warren, quilt.
Qui Vie Club, Hunter Memorial,
handkerchiefs.
W. M. S., Third Street Church, Hot
Springs, two quilts.
Mrs. John B. Bond, City, basket ball
set, tennis set and football, one dozen
inflated balls.
Harrisburg Sunday School, box of
gifts.
Swan Lake Sunday School, box of
books and games.
Junior Missionary Society, Shiloh
Church, box of Christmas gifts.
Woman's Missionary Society, Spad-
ra, a quilt.
Junior Dept., First Church, Arkadel-
phia, games and toys.
South Ft. Smith Sunday School,

and good eats.

Mary Ellen Simmons, City, doll.
Class No. 4, Grady S. S., gifts and candy and fruit.

Conway Sunday School and Church, canned fruits and peanuts.

Pottsville Sunday School, six nice hens, canned fruit and dried fruit.

Mrs. L. L. Hall, City, good eats and two sweaters.

Junior Dept., Stuttgart Sunday School, box new garments.

Mrs. S. S. Stokes Sunday School Class, Siloam Springs, gifts.

Cross Bearers Class, Winslow, candy.

Men's Bible Class, Pulaski Heights Church, 1 barrel flour.

Girls Intermediate Class, Belleville, home made candy.

W. P. Gulley, City, four boxes candy.

Circle No. 2, First Church, City, ice cream and cake.

Circle No. 1, First Church, City, annual Christmas tree at the Home with nice gifts from Santa Claus.

Mrs. Carl Gustavson, City, 12 individual gifts.

First Church, Texarkana, dry goods, clothing, gifts and good eats.

Junior League, Harrisburg, box of toys.

Ashdown S. S., splendid box of new dry goods.

Cotton Plant Church, good eats and toys.

DeQueen Sunday School, 40 individual gifts and other gifts.

B. A. Band, Tillar, by Addie Zue-
man, 7 garments, 7 gifts.

Y. W. C. A. Hendrix College, dolls.
Junior Christian Endeavor, Hinds-
ville, candy and gifts.

Shiloh Sunday School, Helena Dis-
trict, 9 gifts.

W. N. Kimbrough, Paragould, gen-
erous supply and assortment of candy
and gum.

C. A. Scott & Wife, Rt. 3, City, 18
gals. sweet milk.

Entertained by Shriners to a
Christmas tree and program.

Mt. Tabor Church, canned fruit,
Irish potatoes and sorghum.

Mrs. J. T. Batten, Teacher, Blythe-
ville Sunday School, candy.

Midway S. S., Prescott Dist., Inter-
mediate Class, quilt.

Midway S. S., Prescott Dist., Junior
Class, towels.

Midway S. S., Prescott Dist., Prim-
ary Class, handkerchiefs.

Junior Sunday School Class, Brad-
ley S. S., toys and games.

Junior S. S. Class, Mt. Pisgah, gar-
ments and towels.

Barnes Quality Bakery Shop, bread,
doughnuts and rolls.

Junior Dept. 1st Church, North
Little Rock, box of oranges.

Primary and Junior Dept. Endora
S. S., 40 special gifts.

W. A. Turner and friends, Alpena
Pass, eats.

Mrs. E. M. Weems, Paragould, can-
dy and nuts.

Mrs. Youngblood, City, magazines.

W. J. Keyes and P. W. Wyles,
Carthage, 4 beautiful dolls.

Cash, \$6.00, from friends for rail-
road fare for one boy to visit relatives
Christmas.

Mrs. J. E. Troy, one sweater for
girl, Special.

Miss Fannie Steed, one saxophone
for boy, Special.

Mrs. G. W. Miller, Blytheville,
Christmas box, Special.

Mr. and Mrs. Anderson, City, gifts,
Special.

Reginald Knowles, doll and clothes,
Special.

Miss Mabel Irvine, box of gifts, Spe-
cial.

Rose Bud Class, Pulaski Heights
Church, one quilt.

Primary Dept. Pulaski Heights
Sunday School, good eats.—James
Thomas, Supt., Arkansas Methodist
Orphanage.

QUARTERLY CONFERENCES

CONWAY DISTRICT (First Round, In Part).

Greenbrier, Jan. 10-11.
Vilonia, Jan. 11, 7 p. m.
Conway, Jan. 18.

East Conway Ct., at Mt. Olive, Jan. 18,
2:30 p. m.

Pottsville, Jan. 25, 2:30 p. m.
Oppelo, Jan. 25, 7 p. m.

(Business session Jan. 26, 10 a. m. at
First Church, Morrilton).

Morrilton, Jan. 26, 7 p. m.
Springfield, Jan. 27, 2:30 p. m.

Morgantown, Jan. 26, 2:30 p. m.
Quitman, Jan. 29, 2:30 p. m.

Rosebud, Jan. 31-Feb. 1.
Naylor-Oakland, Jan. 31, 2:30 p. m.

Conway Ct. (Business Session) Feb. 2,
2:30 p. m.

Levy-Cato, at Cato, Feb. 8.
—W. E. Hayes, P. M.

LITTLE ROCK DISTRICT (First Round).

Keo, Jan. 4, 11 a. m.
Jan. 4, Keo, 11 a. m.; England, 7:30 p.
m.

Jan. 11, First Church, Sun. 11 a. m.;
Hunter Mem., Sun. 7:30 p. m.

Jan. 17, Austin Ct.-Mt. Tabor, Sat. 11 a.
m.

Jan. 18, Carlisle, Sun. 11 a. m.; Capital
View, Sun. 7:30 p. m.

Jan. 21, Henderson, Wed. 7:30 p. m.
Jan. 24, Hickory Plains, Sat. 11 a. m.

Jan. 25, Hazen-DeValls Bluff, Sun. 11 a.
m.; Des Arc, Sun. 7:30 p. m.

Jan. 28, Forest Park, Wednesday, 7:30
p. m.

Jan. 31, Carlisle Ct., Sat. 11 a. m., Car-
lisle.

Feb. 1, Winfield Mem., Sun. 11 a. m.;
Highland, Sun. 7:30 p. m.

Feb. 4, 25th Street, Wednesday, 7:30 p.
m.

Feb. 7, Oak Hill and Maumelle, Sat. 11
a. m. Oak Hill.

Feb. 8, Lonoke, Sun. 11 a. m.; Pulaski
Heights, Sun. 7:30 p. m.

Feb. 14, Bryant Ct., Bryant, Sat. 11 a.
m.

Feb. 15, Asbury, Sun. 11 a. m.; Baux-
ite, Sun. 7:30 p. m.

Feb. 22, Mabelvale, Sun. 11 a. m.
All of the Presiding Elders of this
Episcopal District are called to meet
at First Church, Little Rock, Jan. 14.
Bishop Hay, Dr. Cram and other of our
Connectional men will be present. The
pastors of the Little Rock District are
invited to be in attendance at this
meeting.

—E. R. Steel, P. E.

All-State Church News

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

REV. W. F. BLEVINS AND COTTON PLANT.

Always are glad to hear from our
good friend, Rev. W. F. Blevins. We
welcome an opportunity to "put his
name in print." He is one of the
Methodist's real supporters. His 100
per cent list came in six weeks ago.

The following brief item was sent
in from Cotton Plant where Brother
Blevins is the acceptable pastor:

Our Church gave one of the best
Christmas Pageants I have ever seen.
A large offering was made for the
poor, and a collection of \$21.00 was
taken for our Methodist Orphanage.
A nice box of Christmas food and toys
was also sent to our Orphanage. Our
Sunday School and Church services
are growing in attendance."

COMMISSIONER GRIFFIN AN- NOUNCES SEVERAL GIFTS TO GALLOWAY COLLEGE BY HIS EFFORTS.

According to secular reports, sub-
stantiated by Commissioner Griffin
Sunday last, several substantial gifts
have been made to the endowment
fund of Galloway College through ef-
forts of Commissioner H. H. Griffin.
The report is as follows.

"Searcy.—The commissioner of
Galloway Woman's College announce-
es that during the past week several
gifts have been made to the endow-
ment fund of this college, one of
which was for \$5,000."

The host of loyal friends and ben-
efactors of this great girls' school will
read the above lines with joy. The
splendid work of Brother Griffin is
reflecting itself in several gifts to-
talling large sums. He is a tireless,
indefatigable worker. May God bless
his efforts.—A. Ed.

DIERKS GIVES REV. AND MRS. W. C. HILLIARD A GRACIOUS RE- CEPTION.

In last week's issue of the Dierks
Banner, the writer found an interest-
ing article about the newly appointed
Methodist minister. This paper is evi-
dently a friend of the local pastor and
a church booster, for he gave liberal
space to both.

Dierks is indeed fortunate in get-
ting the Rev. W. C. Hilliard as their
pastor this year. He and his cultured
and helpful wife are jewels. From
the Banner, I clipped the following
item, telling about how they "pound-
ed" their parsonage friends recently:

FOURTEEN HAVE JOINED HANDS WITH THE FIRST THIRTY-TWO TO DATE.

Last week we published the names of all pastors and the names of
their charges who had sent in 100 per cent lists up to that time.
This week it gives our heart joy to enter fourteen others. This
brings our list up to 46.

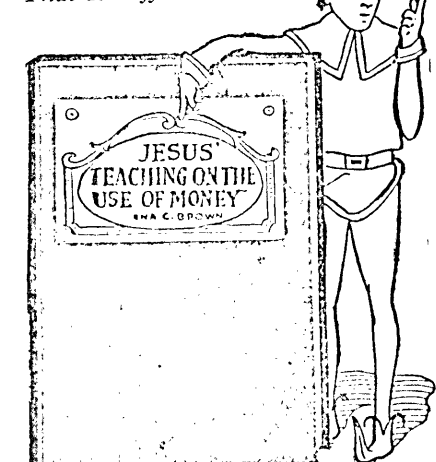
We should have "200" on this list ere January 10. We must reach
the high water mark this year. Will you not join us?

C. C. Burton	Greenwood
J. T. Thompson	Capitol View
H. A. Stroup	Eureka Springs
F. C. Cannon	Horatio
J. E. Waddell	Kingsland
W. L. McMullens	Pleasant Plains Ct.
A. W. Hamilton	Mt. Ida-Oden Charg
J. T. Rodgers	Hamburg
H. L. Wade	Fayetteville
A. B. Barry	Carr Memorial, Pine Bluff
J. B. Pickering	Snyder
J. G. Parker, by L. F. Plennmons	Magazine
W. H. Hatfield	Huntsville
J. E. Lark	Heber Springs

FROST PROOF CABBAGE PLANTS
Early Jersey, Charleston Wakefield,
Flat Dutch, Succession, Copenhagen
Market, Postpaid, 500—75c; 500—\$1.00;
1,000—\$1.50. P. O. Box, Summerville, 1,000—
\$1.00; 5,000—\$1.50; 10,000 up at 80c. Big
Boston, iceberg lettuce, same price.
Satisfaction guaranteed.
D. F. JAMISON, Summerville, South
Carolina.

HERE IT IS!

A Stewardship Book
That Is Different



Every League with a Study Class
Every Leaguer Reading the Book

Special Helps in January Era.
Free syllabus for teachers with each ten
copies of the book. Order now from nearest
house of

LAMAR & BARTON
Nashville Dallas Richmond San Francisco
Paper, 50c. Cloth, \$1

5000 CHRISTIAN WORKERS Wanted

to sell Bibles, Testaments, good books
and handsome velvet Scripture mot-
toes. Good commission. Send for
free catalog and price-lists.

GEORGE W. NOBLE, Publisher
Dept. 6K, Menon Bldg. Chicago, Ill.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce
bay rum, a small box of Barbo com-
pound and one-fourth ounce of glycer-
ine. Any druggist can put this up or
you can mix it at home at very little
cost. Apply it to the hair twice a week
until the desired shade is obtained. It
will gradually darken streaked, faded
or gray hair and make it soft and
glossy. It will not color the scalp, is
not sticky or greasy and does not rub
off.

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

"Monday night about 75 merry soul
landed on the front porch of the Meth-
odist parsonage with baskets, boxes,
buckets and bundles and noise. They
were bent on surprising and "poun-
ing" the new preacher and they made
a howling success of the job. Rev. W.
C. Hilliard and his good wife swung
open their doors and hearts and re-
ceived the crowd in fine spirit and
was a happy gathering.

"Rev. Mr. Hilliard, in his brief sta-
has already made many warm friends
adding to those who remembered him
from previous visits here. He says
the children are all grown and just as
the wife and the automobile are here
and they expect to put in their fu-
ture time in working to advance the kin-
dom of God. Bro. Hilliard is a warm-
hearted, genial Christian gentleman
and the Banner bespeaks for him the
fullest co-operation on the part of the
citizenship of Dierks."—J. C. G.

CARLISLE'S NEW PASTOR GRAT- IFIED OVER HIS NEW AP- POINTMENT.

Responding to my urgent request
for a "news item," Rev. Jesse Gal-
way sends the following letter which
is "to the point, hopeful, and altogeth-
er well said."

"Arrived at my new church
schedule time. The church and town
have made favorable impressions on
me. These are wonderful works
here and are going to carry over the
large undertakings. There is a large
program and they are equal to the
largeness of their program, though

It is a mark of distinction to be a reader
of this paper. Don't fail to let our
advertisers know it. When an-
swering their ads, men-
tion this paper.

Keep Stomach and Bowels Right
By giving baby the harmless, purely
vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP
brings astonishing, gratifying results
in making baby's stomach digest
food and bowels move as
they should at teething
time. Guaranteed free
from narcotics, opi-
ates, alcohol and all
harmful ingredi-
ents. Safe and
satisfactory.

At All
Druggists

nothing less than church loyalty and Christian consecration can possibly meet the demands upon them.

Our church here is a beauty. We have been handicapped by not having a way to heat the beautiful auditorium. We have found temporary relief by installing stoves.

The "unusual" pounding came one evening after more than a hundred people attended the prayer meeting.

A short but impressive, well prepared Christmas Pageant was given under the direction of Mrs. Henderson and Mrs. Long. The outlook for the new year seems to be brightening. With such people as we have to work with here we must succeed.

Now, it is time for Jess Hamilton, L. C. Gatlin, Roy Fawcett and a few other "believers in advertising" to send in their "news." Of course, none of these brethren (except Gatlin, who is my warm friend) will take exceptions to this open letter.—J. C. G.

CROSSETT AND THE NEW PASTOR.

Crossett always does the fine thing. We have no more loyal congregation in Arkansas than the one at Crossett. Their fine, young pastor, the Rev. Roy E. Fawcett in a letter of recent date says that his official board, of which Mr. C. B. Tremor is the worthy secretary, has unanimously adopted the "Club Plan" and that he will forward the 100 per cent list at an early date. That is great, indeed. In commenting on the paper question, Brother Fawcett had this to say, "...and to let you know that as in the past you can still depend on Crossett."

This is very encouraging to me. Of course, we expected this of both the good pastor and the loyal membership of Crossett. For they have a way of standing loyally by the Church.—J. C. G.

"START RIGHT."

Using as his subject, "Start Right," the Rev. W. M. Edwards, pastor of Newark and Umstead Memorial, Newport, wrote a most helpful article for his well-edited church bulletin. Wish that space permitted us to use it in this week's issue. Last Sunday he spoke on "Doing New Things in the Same Old Way." Doubtless Edwards is having things his way in his new charge already. He usually does things well.—A. Ed.

PLUMERVILLE COMING INTO ITS OWN

Plumerville determines to excell Johnson at Atkins, it seems. The active pastor, Rev. Noel S. Chaney, sends us a 100 per cent list this week.

New Lamp Has No Wick or Chimney

Most Brilliant Home Light Known—Cost One Cent a Night.

A new lamp which has no wick or chimney, yet, according to experts, gives the most powerful home lights in the world, is the latest achievement of W. C. Fowler, 615 Factory building, Kansas City, Mo. This remarkable lamp beats gas or electricity—gives more light than 300 candles, 18 ordinary lamps or 10 brilliant electric lights, and costs only one cent a night. A blessing to every home, especially on farm or in small town. It is absolutely safe, and gives universal satisfaction. No dirt, no smoke, no odor. A child can carry it. It is the ambition of Mr. Fowler to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant white light, and he will send one of his new lamps on free trial to any reader of the Arkansas Methodist who writes him. He wants one person to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him today.

In commenting on the paper, Chaney has this to say: "Here it is, Glenn. I never have been so happy about the Church paper question as when I learned it was so easy to get the Conference Organ in all the homes. The payments from my church will not lag." Thank you, friend Chaney and Plumerville Methodists.—A. Ed.

A GREAT NEWS ITEM FROM COTTON PLANT.

In a recent letter to the Associate Editor, the Cotton Plant pastor, Rev. W. F. Blevins has this to say concerning his fine church and the loyal membership of Cotton Plant:

"We are getting a good start in our new year's work. We have the 'every-member-pay' plan for this year. Last year there were 57 contributors to the running expenses of the church. This year we have 140 subscribers to the same fund, and they are paying weekly. We sent \$21 to our Orphanage, and also sent a nice basket of Christmas eats and toys. We had a beautiful Christmas pageant and program, and 'white' gifts to the amount of several dollars for the poor were received. More than 60 people watched the old year out at our church and enjoyed the program and refreshments.

"A watch party was held at the church Wednesday night, Dec. 31. After refreshments were served, the pastor installed the officials of the W. M. S. Those taking part on the program which immediately followed were: Misses Helen Dillon, Lillie White, Jordan, and Martha Blevins. The Woodruff County Democrat had some fine things to say about the splendid program of the evening and how 'well the pastor performed,'—and everything.—A. Ed.

MONTICELLO DISTRICT.

The pastors, church lay-leaders, Sunday School superintendents, presidents of Epworth Leagues the District lay-leader and District Secretary of the W. M. S. are called to meet at Monticello Jan 20-21. Opening service Jan. 20 at 9 a. m. We want to make this the best District meeting of its kind ever held in the Monticello District. We will have representative men present to represent each phase of our work. Brethren, please lay aside your business for two days and come to this meeting. The Kingdom of God demands your presence. Let every one who can come send his name to Rev. M. K. Irvin, Monticello, Ark.—J. A. Parker, P. E.

FIRST CHURCH, LITTLE ROCK.

During the illness of Dr. P. C. Fletcher, 1st Church's universally loved pastor, Miss Helen G. Humphrey has had the responsibilities of this great city church. As General Secretary, she is to be commended for the splendid way in which she is directing the affairs of the church. Of course, she has the hearty support of Mrs. P. C. Fletcher, one of the most sacrificial, lovable, and charming women the writer ever knew, and the whole-hearted co-operation of the more than ninety splendid officials. But this does not relieve her of the multi-fold duties which her position entails.

In the absence of Dr. Fletcher, the following have filled his pulpit:

J. C. Glenn.
Rev. J. Frank Simmons.
Hon. Wallace Townsend.
Major J. J. Harrison.
Dr. James Thomas.

First Church is one of Methodism's outstanding churches in point of membership, wealth of talent, loyalty to the programs of Methodism, temporal means, and intellect. Surely, the constituency of 1st Church is made up of the most friendly warm-hearted, and liberal people the writer has ever known.

Dr. Fletcher's Condition.

All Arkansas is keenly anxious to keep informed as to Dr. Fletcher's condition. I am sure. Countless inquiries come to our office every day, to say nothing of the hundreds of letters, personal calls and telephone inquiries that are made at his office.

According to his physician, Dr. Fletcher's condition is much improved at this writing, though his recovery is necessarily slow. During the next few weeks absolute quiet and rest are the doctor's instructions to him, after which he will be strong enough to resume his pastoral work.—J. C. G.

KENSETT AND CONKIN.

Kensett Methodism, with the Rev. L. E. Conkin at the helm, is vigorously undertaking a forward-march program this year. Already many advances have been made, and wonderful progress achieved. It was my happy privilege to spend several hours in the Kensett parsonage last Sunday. I also had the privilege of speaking to a packed house at the League hour on Christian Literature. Mark you, a "packed house!" We had people there from eight years old to 50 years old. The latter figure includes the pastor, of course. However, I would not tell him so personally, for I believe that he is a bit sensitive as to his age.

Frankly, I never enjoyed a League service more fully than the one in which I was privileged to engage at Kensett Sunday night last. The attendance was fine, the spirit superb, attention par excellence, and the enthusiasm unexcelled.

I did not delve into the reasons for this splendid League interest. I hardly know where to place the honors and to whom I shall give the praise. It goes without saying, however, that the loyal pastor, Brother Conkin, his interested and efficient wife, and the splendid Leaguers all share in this high and holy work. Miss Marguerite Hargess is the president, and she is faithful and zealous in her work, too.

I was informed that the Sunday School, under the superintendency of Brother E. P. Wesner is also making progress. Surely the Sunday School has two friends in the pastor and his good wife. They have their blue-seal diplomas, and are now taking other courses by correspondence. In every sense they are capable to advise and render helpful services in this great department of their church at Kensett.

In no less degree of fervor and zeal, the Woman's Missionary Society is carrying on in the Master's name. They have really done great things. During the past two years they have helped in a large way in the erection of the new church. Sister Cowan is the president and performs her duties faithfully.

Now, for the really thrilling part of the story of Kensett's tremendous start during the new Conference year. Mr. J. H. Johnson is Chairman of the official board. He is one of those stewards that "stew" if I may use Dr. Stuart's expression in this connection. It is really applicable, too. Last Sunday at the morning service, the pastor with the 100 per cent backing of his liberal men, raised the handsome sum of \$1,740.00. Think of it! That financial wizard collected in cash and perfectly good subscriptions, he says, the nice sum of \$1,740. This covers his Conference Claims—and in full—and liquidates all local indebtedness on the church building and the parsonage. This is par excellence work, brethren. I congratulate Kensett Methodism and the Rev. L. E. Conkin.

It was inspiring to hear these energizing reports and to see these people in action last Sunday evening. It was worth the trip there to catch the spirit and fervor of those Methodists.

This does not mean, however, that the pastor has had, or expects, easy sailing during the remaining months of the Conference year. Kensett is a really difficult and hard field. I say this frankly. Brother Conkin has a real man's job, and I request that all our faithful pastors who are laboring under the colors of Methodism and the banner of our Lord to remember him and his wife in their work there.

Rev. Leland Clegg, pastor at Mountain Home and chairman of the Conference Epworth League Board, spoke at the regular evening hour. His message, appropriate for the new year, rang with optimism. We were

all inspired by this most helpful message to aspire to those things that are high and holy. Brother Clegg is one of our well equipped, consecrated, and earnest ministers. I know of no pastor who has wrought more faithfully than has Brother Clegg who is loved and appreciated by the whole town of Mountain Home.

Last but not least, Brother Conkin—and my warm friend Clegg—promise to send me a 100 per cent list by January 14. That's fine, and I thank you.—A. Ed.

FIRST CHURCH, FT. SMITH.

You will enjoy the splendid article below which appeared in the well-edited bulletin issued weekly by First Church, Fort Smith, of which the Rev. A. Norman Evans is the fine pastor:

This is the last Sunday of the old year and before we come together again in our Sunday services the new year will have begun. It is well on an occasion such as this for us to pause and take stock of the experiences which have come to us this year. Doubtless, standing at its close, we can see many opportunities which we overlooked and many failures that might have been avoided had we known then all that we know now. The individual who really makes a success of life is that one who can use the mistakes of life as incentives to more thorough consecration to high ideals. It is possible for us to profit by our mistakes. But after all what has been written is written. We cannot undo that which is done. At best we can only endeavor to set in motion a counter force to all that was hurtful in our lives. As the New Year opens for us, it will bring almost unbelievable opportunities of service to humanity and glory to God. Let us during the New Year determine to give more serious thought to life, its opportunities and responsibilities. There are those who seek in jest to ridicule the idea of resolutions. Such a one is shallow in his thinking as well as in his speech. No life ever reaches beyond its resolves. To be sure, few of them are attained but the successful life is a process of struggling after that which is ideal. Do not lower your ideals but strive more energetically to attain them.

Other Items of Interest.

We take pleasure in announcing the reception by certificate of Mr. and Mrs. J. T. Wilkerson, 1115 North 11th Street. We extend them a cordial welcome to First Church and pray that the church may be a blessing to them and they in turn may be a blessing to us.

On next Sunday we will begin a series of revival services at the East End Methodist Church. The opening sermon will be preached next Sunday evening by Brother Cribb. The pastor will preach on Monday evening and Rev. R. B. Evans, father of the pastor, will arrive to take charge on Tuesday. This meeting will continue for two weeks and it is hoped will prove a great blessing to this entire section of the city.

REV. STARLING RICHMOND TWITTY.

Rev. Starling Richmond Twitty, Do Witt's active pastor, has been kind enough to send us his newsy church bulletin. It is one of the best edited and most carefully prepared "sheets" that we have seen recently. Just a few excerpts are taken from it.

The friends of the Parsonage brought good cheer with the "pounding" Monday evening and the next day.

The first quarter of the New Year will be devoted to the study of Stewardship and Missions. Every Church member would profit immeasurably from the study.

Mrs. May, Mrs. Pugh and sons, John D. and Wirtor of Little Rock, spent Christmas with Mr. and Mrs. W. H. Davis.

Ten of Miss Della Montgomery's Sunday School Class were awarded prizes for a perfect record for the year. This class has made the highest average of any in the Sunday School.

AN ADDRESS TO THE ARKANSAS LEGISLATURE.

Honorable Members:

The Honorary Arkansas Forestry Commission, appointed by Governor Thomas C. McRae, submits for your consideration the accompanying proposed bill and the following statement of forest conditions and reasons for urging you to enact it into law.

Our State was originally rich in forest resources. Out of a total area of some 34,000,000 acres almost 32,000,000 were covered with timber.

At first, clearing for agricultural purposes was necessary, and the lumber industry was small; but as Eastern and Northern forests were depleted and the demands for lumber increased, the lumber industry in Arkansas grew. Many big mills were established, and in 1909 the annual cut of lumber was 2,111,300,000 feet, and our State had become one of the greatest producers of lumber. Since that date however, the output has constantly declined, until now it is only a little over half of the cut of 1909.

A Serious Economic Situation.

The decrease is due solely to the fact that the drain on the forests far exceeds the growth. Although the annual cut is constantly less, it is conservatively estimated that in from ten to twenty years there will be no virgin forests left (especially pine), and the lumber industry, which (outside of agriculture) is the greatest industry in the State, and which pays 67 per cent of the wages of the State, will have ceased to exist.

This will mean that some 1,500 establishments engaged in the manufacture of lumber and other wood products will quit business, and the \$100,000,000 now annually derived from this industry (almost the value of our cotton crop) will practically cease.

It will mean that many flourishing towns, losing their chief industry, will be reduced to villages and some will become extinct. It will mean that certain railroads having little freight, will be junked. It will mean that from 20,000 to 40,000 well-paid wage earners will lose their jobs and most of them will be forced to leave our State. It will mean that many thousands of farmers who live near the mills will have no market for their products and no opportunity for extra work in the forests.

Local and State Revenue Will Be Exhausted.

That is not all. In many communities and counties much of the tax income is derived from the mills and timber lands. When the mills are gone and the lands, having been denuded and become almost worthless, have ceased to be productive, the public revenue will be so diminished that local and county governments will have insufficient support. In many districts schools will be unable to run and will close. As the State will have little revenue from these barren sections, it is a matter of State-wide interest.

Already at least one-third of the area of the State is unproductive. In a few years half of our lands will be idle and so nearly worthless that

much will be allowed to sell for taxes, and, when forfeited to the State, will cease to produce revenue. With the increasing cost of government and the need for better supported schools, the condition will seriously menace the progress and prosperity of our State.

Idle Acres Should Be Made to Work.

Of course, some of the cut-over lands will be cleared and used for farming. This is particularly true of the rich bottom lands. But most of the denuded land is rough, rocky or otherwise unfit for ordinary agriculture, and it is vain to hope that much of this cut-over land will ever be profitably used for agriculture. In other States, with better lands and convenient markets, farms are being deserted and cut-over lands can not be sold at any price in spite of active efforts to dispose of them.

But there is a use for these lands. Nature intended that they should grow trees. They are specially adapted to the production of timber. If they are protected and reforested, they will grow an immense crop of trees. Why not heed nature's suggestion?

The Timber Is Needed and It Is Valuable.

In spite of the use of substitutes, the use of wood is increasing and will continue to increase, and yet in the United States we are consuming trees four times as fast as they are growing. This means that in a few years lumber will be very scarce and high-priced; consequently the State that has forests will have immensely profitable industries and large public revenue, and materials for building and manufacture, at less cost than States without timber. Now, when we are beginning to develop our hydro-electric power, if we have timber, we can have many new manufacturing enterprises that will otherwise be lost to us.

This is a question of paramount importance to our farmers, as farm buildings are of wood and must be replaced every fifteen or twenty years, and farmers who cannot get wood for fuel will incur great expense for other fuel. When our farmers require new houses, as they will in a few years, the cost of material will be excessive if the lumber must be shipped from the Pacific coast. The freight alone will cost \$10 to \$15 on every thousand feet.

Without forests lands erode and floods are more destructive and drouths more frequent, and climatic changes would be unfavorable. Indeed, if the whole world should lose its forests, and they should not be permitted to grow again, the earth would become a desert waste and human life would cease.

How Can We Prevent Calamity?

Our great lumber industry is in danger of extinction. A chief source of public and private revenue is about to fail. Our very civilization is threatened. How can we prevent the calamity?

We are fighting the boll weevil to save our cotton, and various diseases to save our cattle and hogs. It is right that we should do this. It is also right that we should fight to save our forests. They cannot be saved unless we stop the forest fires. Cut-over lands that are ravaged annually by fire cannot be reforested. The young trees cannot get a start. They must be protected until they are large enough to take care of themselves. Unless forest fires can be controlled fully one-half of our State will become unproductive. This half is capable of enriching the whole State with its great crop of timber, if we will but assist it in its period of helplessness. It is evident that it is our imperative duty to fight forest fires. We would fight to save a burning house. This is a far bigger fire, and means the impoverishment of our children if we do not stop. This year forest fires have cost us between five and ten million dollars, and by destroying the young growth, in many places have destroyed the value of the land for a generation.

It requires from 10 to 100 years to grow trees. As the present owner will seldom reap the benefit, he needs

help and encouragement. He cannot solve the problem by himself. He needs the aid of the State. It will pay the State to help him because of the tremendous value of the forests.

If Arkansas thirty years ago had adopted a workable forestry policy, we would today have valuable forests where there is now only a waste, and the revenue therefrom would easily maintain the State government without other taxes. All of this could have been done, and the lumber business carried on with profit.

It is now too late to realize such results, but not too late to save a large part of our forest resources.

How Can It Be Done?

The first step is to enact such a law as is proposed by the Honorary Forestry Commission. By establishing a State Forestry Commission, we can, during the next two years, begin work under trained and experienced leadership and be able, when the next Legislature meets, to submit a carefully tested and formulated policy. Other States have made a start and are getting good results. Alabama and Louisiana, with problems similar to ours, have established departments and already are securing large returns. Pennsylvania, with her valuable forests almost destroyed, has, under the leadership of Governor Pinchot, a pioneer in forestry, begun a constructive policy, is spending \$500,000 annually on forest conservation, and is finding it highly profitable. Money spent now on saving our forests is like money spent on good fertilizer—it pays.

Arkansas could with great profit spend \$100,000 a year on reforestation; but because we need to practice economy in governmental affairs, we ask for the smallest amount possible—\$10,000—and with that promise to make such a showing that it will later be easy to finance the work of reforestation. Naturally the money should come from the revenue derived from forest products, but as that is now directed to other purposes, it is thought best to ask for an appropriation from the General Revenue Fund. If the State Forestry Commission is established and financed, the Federal Government will supplement the funds; but it will give nothing unless the State itself creates the depart-

ment and provides the initial fund. Provision is made in the proposed law for private donations, and it is believed that, when the State has shown a proper interest, other sources of revenue will be found that will enable the Commission to do its work for the next two years. It is in the interest of the whole State that our forests should be preserved. If they are preserved, they will in a few years yield large revenue; hence it is but just and proper that this small appropriation should be granted.

Conclusion.

It is not intended to prevent the conversion of cut-over lands into agricultural lands when they are needed, nor to hinder the proper use of any forest; but the sole purpose of the proposed law is to make possible the adoption of a far-reaching and genuinely beneficial policy that will prevent a threatened calamity. If we do our duty now, our children will bless us. If we fail now, our children will have cause to reproach us.

Honorable members of the Legislature, you will render a large service to your State and to humanity by passing the proposed bill and then by appropriating \$10,000 a year for two years out of the General Revenue Fund for maintenance of the Forest Service. No selfish interest is to be served. The lumber companies, most of whose stockholders will be dead before any benefit will accrue, are willing to co-operate with the State to do what they cannot accomplish by themselves. Some of them will soon cease to do business because their supply of timber will be exhausted. Others will run perpetually if the State will assist in creating conditions that guarantee a supply of wood. Without these lumber companies our State will be poor. With them, under favorable conditions, the whole State will grow rich and prosper. The small farmer will profit. The merchants and the banks and the railroads will have business. By adopting this modest measure you can promote every interest in the State. We believe that you will see the wisdom of the proposed measure and will, by adopting it, confer a benefit upon the whole State.

Respectfully submitted,
J. R. Hamlen, Chairman;
A. C. Millar, Secretary.

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C	15.00	56	840.00	1,000.00	160.00
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