

# 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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## PUNGENT PARAGRAPHS

Christmas comes but once a year; make it a time of Christly cheer.

If Christ were in person in our homes, would He be pleased with our celebration of his natal day?

The cotton farmer is the victim of mixed motives: When he prays for a good crop, he is almost forced to hope that others will have poor crops.

The man who opposes the cause of Missions, fails to face the fact that if there had never been missionaries, the gospel would not have reached him.

Instead of producing less cotton, the South should make markets for it. Cotton goods are better adapted to our climate than are silk and wool; then why use them and discredit our own biggest and best product?

The organization that is more concerned about its social standing than about sending the gospel to those who are in need, may be a respectable and sanctimonious society, but it is not a Christian Church.

The payment of the tithe is in recognition of God's ownership of the elementary things we use; He furnishes the capital without which we would be helpless, and, being honest, we pay Him interest, and He, being fair, requires returns only in proportion to our income.

## A FRANK AND GRACIOUS ACKNOWLEDGEMENT

Discussing Dean Inge's use of the word "rebel" for the "revolutionists of 1776," Dr. Lawrence F. Abbott, contributing editor of The Outlook, son of Dr. Lyman Abbott, late editor of the same, makes the following frank and gracious acknowledgment: "My momentary resentment against Dean Inge for the use of the obnoxious term 'rebel' is because in my school-boy days I used it obnoxiously with reference to General Robert E. Lee and General 'Stonewall' Jackson. The most marked difference between Washington and Lee is that the first was a victorious 'Rebel' and the second a vanquished 'rebel.' The time is rapidly approaching when they will both be regarded as American patriots."

## A DEFENSE OF YOUTH.

In contrast with the defamer of our modern youth is Dr. Mather Abbott, head-master of Lawrenceville School, who in an address before the Rotary Club of Trenton, N. J., on Armistice Day, thus defends our boys: "I have been in the business of teaching boys for thirty years and I have at present under my charge 540 boys collected from nearly every State in this God-given Union of ours, and I have never known a more truthful, clean-living, honorable set of young gentlemen; different from the boys of my youth as the sun is from the moon; full of nonsense, full of passion, headstrong, mischief-loving, full of the 'Old Harry,' but five times as decent, as truthful, and as manly as the boys of my youth." To all of which we can also bear witness.

When the boys of this generation get control of affairs some rotten things will be cleaned up and some crooked things will be made straight. If we of the older generation cannot trust the children of our own training, we have made a pretty bad failure. The only hope of moral progress is that each generation will so train the next generation that it shall rise to higher heights than the old. We are not yet ready to confess failure in our discipline of the rising generation; because if the youth of today are not what they should be it is our fault rather than theirs. They are not angels. Indeed they are very human; but they have high ideals and courage and wider experience than their fathers had as youth. They are subjected to many more temptations, and in more subtle forms; hence if they overcome they are entitled to more credit. This editor wants to live long enough to see

**AND YE SHALL BE HOLY UNTO ME; FOR I THE LORD AM HOLY, AND HAVE SEVERED YOU FROM OTHER PEOPLE, THAT YE SHOULD BE MINE.—Leviticus 20: 26.**

the rising generation in full control in Church and State, and he feels that he will be safe in their care.

## BE HOLY

Both in the Old Testament and in the New is found the command to be holy, and coupled with it as a reason is the assertion that God is holy. A God who is not holy is a devil. The gods of the heathen are usually represented as wise and powerful, but never as holy. They are, therefore, fearful lest they take advantage of weaker men or gods and wreak vengeance upon their hapless victims.

Our God is different. He is not governed by ignoble passion; he cannot be unjust; he cannot be selfish; he cannot be cruel; he cannot have mixed motives. He is love, pure, unfeigned, unadulterated, free from anything base or unworthy; consequently He is holy.

We are his children, and He desires that we be like himself. Therefore He exhorts us to be holy. The devil has intellect; but he is not holy. When we cultivate the intellect and refuse to be holy, we become intellectual devils. Holiness is god-likeness.

As free moral agents we may choose holiness or hellishness. We may choose to be like God or like the devil. When we deliberately reject holiness we reject God and ally ourselves with the devil. Holiness is constructive; hellishness is destructive. When we seek to be holy, we seek to build up, to enlarge, to help. When we refuse holiness and choose hellishness, we destroy and diminish and hurt.

By mere willing we cannot make ourselves holy; but by accepting Christ the Holy One, the divine Son of a Holy God, we can, through the cleansing which his life imparts to our lives, become holy, and by continuing in Him and living in communion with Him, by the help of the Holy Spirit, we can live holy lives and grow more and more into the likeness of our God. Why should anyone be willing to be like the devil when he may be like God?

## LET YOUR PAPER HELP.

The church paper is not maintained for its own sake nor to make a position for an editor. The church paper is simply and solely established and maintained to help the Church and the church-member. It has absolutely no other purpose.

Jesus Christ gave us a gospel of salvation to be proclaimed. He commissioned his disciples to preach it. Their first preaching was by the voice, nor did they cease to use the voice; but soon they began to write Gospels and Epistles and a Book of Acts, thus reaching countless multitudes that could not be reached by the voice alone, and thus putting into definite and permanent form the principles of Christ.

If Peter and James and John and Paul, when writing was painful and expensive, found it expedient to use the written message to reach more people and to teach more definitely, surely they would, if living today, use the printing press to supplement their efforts.

John Wesley was a great preacher, who never lost an opportunity to proclaim the gospel with his voice and who put all of us to shame with the frequentness of his preaching; but he too multiplied his ministry many times by using the press.

Surely, with such examples, we, in an age when the press carries evil to multitudes, should not be backward about using the printing press to carry the better message, especially when the program of

the Church is so full and multiform that it cannot be adequately presented from the pulpit alone.

All who understand these things recognize the denominational paper as a necessity, even more so than it has ever been. Many of our people do not appreciate this necessity. It is the duty of the pastor to explain this necessity. Many of our people do not appreciate the things that are in the church paper. It is the duty of the pastor to convince them that failure to appreciate the news and deeds of the Church shows a weakness that needs to be overcome. People who cannot read the church paper with interest are just like people who cannot enjoy wholesome food. They are abnormal, and need to learn to like the things of the Kingdom.

Our Church now has a great program. It cannot be fully presented by the preacher from the pulpit, and especially is it impossible to inform the members of the marvelous achievements of the Church and thus hearten the members for larger and better things. Only through the denominational paper can our members learn these things.

It is, then, highly important that the pastors get the paper to the people early in the year. Let the paper co-operate throughout the year. Let it preach to the members who cannot come to church. Let it reach the indifferent and careless and stir them to new life. We have resolved, at the Conferences, to accomplish certain things. In order that all of our people may know what we as a church are trying to do, let us at the beginning of the year put the paper into as many homes as possible, and have its help.

March was fixed by the Conferences as a special circulation campaign month so that the pastors who have moved, might have time to meet their people and understand their conditions before putting on the campaign; but it was not intended that nothing should be done until March. Many subscriptions expire soon. Pastors should from the pulpit and in visiting call attention to the importance of prompt renewal. Where the "Club Plan" was been adopted, it would be well to present it and seek to have it used again. It is the cheapest and easiest plan, if pastors will only present it fully and fairly.

We do not expect to depend on the "Club Plan," but the proposition is still offered, a rate of \$1 when the club includes practically every home in the church or charge and cash accompanies the list. If the "Club Plan" cannot be worked, then pastors are urged to secure all the subscribers possible, either on clubs of ten at \$1.50 each, or single subscriptions at the regular price of \$2. Do not apologize for the \$2 price. That price is necessary unless the circulation runs to 20,000. Let the subscribers understand that the paper is church property, and if it cannot be sustained by the payment of subscriptions it must be subsidized. Let attention be called to the travel-accident policy which is offered as a premium to every subscriber who will send in \$2.90. This is the cheapest insurance ever offered, and every subscriber should avail himself of the opportunity to get it. Help the paper and let it help you.

He represents a class of men who are in evidence in every community. He tipped the colored boy in the barber shop who did nothing more than hand him his hat and give his overcoat a couple of strokes with the whisk broom. He left a quarter on the plate for the hotel waiter, and seemed to take extra pride in doing it. The porter carried his baggage from the taxicab to the hotel office, a distance of fifty feet, and found it profitable financially. When his lodge put on an extra assessment, he paid it cheerfully. But he objected to going to church, because "they're always asking for money."—Religious Telescope.

Fools follow folly, but the wise win wisdom.

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## PERSONAL AND OTHER ITEMS.

You need your Church paper and your Church paper needs you as a subscriber and reader.

The presiding elder of the Searcy District has secured Rev. J. G. Parker for Scotland, Shirley, and Higden.

If you regularly read your Church paper, you will appreciate your Church more highly, because you will know her achievements.

Pledges made at the North Arkansas Conference for the relief of our pastor and church at Heber Springs should be paid at once to Rev. Harry Kings, Searcy.

Rev. J. E. Peters, who was on Kibler Circuit last year, was not able to go to Conference, but he had a good year and now starts out at Cecil with fine prospects.

According to a secular press report, on Sunday, Dec. 5, while Rev. Elbert Marlar, our pastor at Biggers, was cranking his car, he had the misfortune to break his arm.

A note from Rev. Porter Weaver, our wide-awake pastor at Dell, announces that he is in the Methodist Hospital at Memphis and will soon submit to an operation for appendicitis.

The secular press reports that recently a fire broke out in one of the buildings of the Sloan-Hendrix Academy at Imboden, but was extinguished before any serious damage was incurred.

At a union service Rev. J. W. Rogers, pastor of our Magnolia church, preached the Thanksgiving sermon, which is published in full in the Columbia Banner. It is a strong and practical deliverance.

In a small folder sent out by Lamar & Whitmore entitled "BOOKS OF UNUSUAL MERIT," they list the latest book by our own Arkansas author, "JESUS OUR IDEAL." It will make a good Christmas present for anybody.

Presiding Elder Womack of the Fayetteville District authorizes announcement that the appointments of Rev. F. G. Villines and Rev. V. E. Chalfant have been exchanged since conference; hence the former will be at Centerton and the latter at Gentry.

## MONEY

is

## THE ACID TEST

in religion as well as in business.

Are you equal to it?

Then prove it

to the

## CHRISTIAN EDUCATION

## MOVEMENT

## REMEMBER THE ORPHANS.

The Arkansas Methodist Orphanage, maintained in this city by our two Annual Conferences, is an institution of which Arkansas Methodism is justly proud. It is wisely managed and run economically. In it are each year from thirty to forty orphan children, being educated and prepared for lives of usefulness.

The assessments made by the Conferences yield only about one half enough for support. The other half has for several years been secured through voluntary contributions made at Christmas time by our Sunday Schools. This taking a Christmas offering in the Sunday Schools is a beautiful custom. It provides the means for the support of helpless and homeless children, and gives opportunity for the more fortunate children to do a Christlike deed.

The Conferences have asked that the Sunday Schools again this year take a Christmas offering for the Orphanage. Pastors and superintendents should make their plans to present the needs of the Orphanage to the children in the Sunday Schools. The gifts thus made will bless both those who give and those who receive. Let the offerings be liberal. Remit the amount promptly to Dr. Jas. Thomas, superintendent, Exchange Bank Building, Little Rock.

On Tuesday of last week the presiding elders of Little Rock Conference met in this city and after considering invitations from Mena and Camden decided to give Camden the privilege of entertaining the Conference next fall.

Renew your subscription to your church paper and get a fine travel-accident insurance policy by adding 90 cents to the regular subscription price of \$2. You will not regret it, especially if you should be so unfortunate as to have an accident while traveling.

Rev. H. F. McDonal, the new pastor of Fisher St. Church, Jonesboro, directing that his paper be changed, writes: "We are delighted with our new charge. The people have given us a warm welcome, and we are looking forward to a good year for the Master."

Rev. M. R. Lark, our devoted pastor at Elm Springs, writes: "We have been very kindly received by the charge. 'Poundings' are already being inflicted upon us. Pastor and people are consecrating their lives for the greatest year of victory for Christ."

The Methodist Messenger, the bulletin of the Prescott Church, edited by Hon. H. B. McKenzie, is full of interesting church news. Mr. H. K. King, an architect of the Board of Church Extension, has been studying the Prescott church in order to make recommendations for the building program.

Missionary Institutes soon will be held in each of the 16 presiding elders' Districts in our two Conferences. Those already decided upon are: Arkadelphia District at Malvern, December 13; Little Rock District at First Church, December 20; Camden District at Camden, January 6; Monticello District at Dermott, January 7; Pine Bluff District at First Church, January 10; Texarkana District at Fairview Church, January 11; Conway District at Conway, January 3 and 4; Batesville District at Central Avenue Church, December 21, and Paragould District, December 30 and 31.

The Ontario (Oregon) Argus gives an account of a successful meeting recently held there by Rev. Ed. G. Phillips, evangelist, of Siloam Springs. He has a popular message on "The Devil's Roundup."

Rev. T. A. Bowen, superannuate of the North Arkansas Conference, who supplied Joiner a part of last year, now goes to Florida to spend the winter. He has become a bird of passage, alternating between Florida and Arkansas according to the time of year. His address will be Winter Haven, Fla., Box 504.

Dr. C. M. Reves, pastor of Winfield Memorial Church, preached the Thanksgiving sermon at First Presbyterian Church for the Protestant Churches of this city. The report comes that it was a truly great sermon. That is not surprising, because Dr. Reves has the habit of preaching deeply spiritual sermons.

The Methodist Messenger, the bulletin of our Church at Prescott, gives an interesting outline of the sermon of the pastor, Rev. F. G. Roebuck, on the first Sunday after conference. Bro. Roebuck is a very popular pastor and with the full cooperation of his appreciative membership, expects to have a fruitful year.

Rev. J. H. Gold, one of our noblest superannuates, who suffered from a fall while at the Conference at Warren, writes: "I wish to express my gratitude to the preachers and friends at Warren who were so kind to me after my fall on the concrete walk. I can now walk around my room with two canes and hope soon to be out again."

The Church Herald has been received. It is the bulletin of the First Methodist Episcopal Church of this city. The pastor, Dr. C. E. Chapler, has been to Kansas City to meet with a committee which is seeking to get the next session of the General Conference of that Church for Kansas City. We trust that efforts will be successful.

In the death of Mrs. M. J. Turrentine last Saturday at the age of eighty-four a noble Christian woman and pioneer member of the Carlisle Methodist Church passed away. She is survived by two daughters, Mrs. C. C. Saunders of Carlisle and Mrs. A. C. Curtis of this city. In her passing the editor has lost a staunch personal friend.

Arkansas is industrially beginning to come into its own. Pine Bluff and Monticello already have textile mills. Morrilton is soon to have a \$400,000 cotton mill, and now Camden is to have a \$5,000,000 paper mill. In the near future there should be cotton and other mills at such towns as Benton, Malvern, Arkadelphia, Conway, and Searcy.

Last Saturday Rev. W. M. Mears, pastor of Bryant Circuit, called. He reported a good quarterly conference on the 9th. The pastor's salary was increased, the amount due on District parsonage paid, and Dr. Thomas preached a good sermon. The outlook for the year is full of encouragement. Bro. Mears plans to circulate the Arkansas Methodist.

Read the calls made by Brothers Glass and Blevins in behalf of our poorly supported superannuates. Remember them in a substantial way at Christmas time. Each church where a superannuate lives should "pound" these noble old men who have spent themselves for the cause of Christ and are now in almost indigent circumstances. Make them happy, and you will have a good Christmas.

The North Arkansas Conference at Paragould last week returned Rev. B. L. Harris to Leachville for the second year. Bro. Harris was delighted to return to Leachville and states he hopes to make this the best year of his long ministry. The local Methodists have given him the glad hand of fellowship and the church will get behind him and make Leachville show up better the coming year than the past.—Leachville Star.

Dr. G. B. Winton has retired from the editorship of the Methodist Advocate and has been succeeded by Rev. W. A. Swift, who for several years has been in evangelistic work. Bro. Swift is a good manager, and with several year's experience handling the Central Methodist, he should be able to increase the circulation of the Advocate. Dr. Winton becomes an instructor in Vanderbilt University. He is one of our most brilliant writers and has true journalistic gifts; hence we regret to see him retire from the editorial field. However, in the present distress affecting our church papers, we

## THE SUPERANNUATE

"Well, wife, they've dropped me from the list

And found a younger man  
To occupy the place I've filled  
And carry out my plan.

Yes, wife, they've laid me on the shelf  
To pine and rust and die,  
While with my latest breath I hoped  
My God to glorify.

And must I bow to this decree  
And cease to work for him  
Before my natural force abates,  
Before my eyes grow dim?

And must I pine and rust and die  
In this old sin-cursed world,  
Where countless thousands die and to  
Eternal woe are hurled?

And, wife, your shoes are getting thin,  
Your dress has rusty grown;  
The hat that crowns your silvery  
locks  
You've worn and worn and worn.

And, wife, our larder is so low  
And prices are so high  
And doctors' bills so prompt and big  
And renting day so nigh!"

"Now, husband, listen to your wife,  
And to this decree bow;  
The God whom you've so much adored  
Will not forsake you now.

No; do not cease to work for him  
In your small, humble sphere  
And leave the rest to his great love.  
And he'll protect you here."

—Selected.

## OUR SUPERANNUATES OF THE NORTH ARKANSAS CONF.

Our Conference roll shows 40 superannuates and 42 widows who receive help from our Board of Finance. I say "help," but it is a mere pittance we are giving these worthy people.

The income of the Board was less this year than last by about \$2,000. This shortage was due to the falling off of returns from our Publishing House, and unpaid Conference Collections in our own Conference.

Of course, we all know that this shortage directly effected every one of our superannuates and preachers' widows. We were giving them a sum that was entirely too small and inadequate to meet their needs. But this year we gave them two thousand dollars less. How are they to get along with this reduction and enjoy Christmas?

I'll tell you how, my dear reader. We are going to ask all our pastors to give their congregations an opportunity to make a special Christmas gift to these old "Soldiers of the Cross"; and you are going to help bring Christmas cheer to them.

When you read this little announcement, stop and think it over. "Suppose I had given all the strength of my productive days to serve my Nation on a small stipend and now that my strength is gone and my service is no longer accepted, I must retire. What shall I receive as a pension to sustain me through old age?" Ah! If it is the government you are serving you shall receive liberally. And rightly you should. But, I ask you, should not God's servants be as well rewarded

ed by his Church?

Think it over, then write your check and hand to your pastor and he will mail it to me. Should you fail to see your pastor, you can mail your check direct to "Board of Finance, 611 N. Davis St., Conway, Ark. Special Christmas Drafts will be supplied to all pastors for use in making this Christmas offering.

The funds thus raised will be distributed by the Board to all our superannuates and widows of preachers. —Board of Finance, W. F. Blevins, Field Secretary.

## THAT YOU MAY KNOW.

Very few know the privations and hardships of our worn-out preachers. The old preacher is placed on the retired list at the session of the Conference. He goes out without an appointment, locates likely in some little town, and begins to solve the problem of living without a salary. How he manages to live no living mortal knows. He does not know. Most of them suffer in silence, and formerly they have had no friend at court to plead their cause.

That you may know something of those of the Little Rock Conference I give you some figures. The Claimants of the Little Rock Conference consist of the following:

Superannuate preachers .....	37
Superannuate preachers' wives ....	33
Superannuate preachers' dependent children .....	10
Widows of preachers .....	36
Widows' dependent children ....	13
Orphans of preachers, both parents dead .....	4

Total number of Claimants .....133

At the recent session of the Little Rock Conference at Warren the Board of Finance made apportionment to the Claimants on an average as follows:  
To each old preacher's family \$227.70  
To each preacher's widow's

family ..... 169.66  
To 80 persons in old preacher's family, each ..... 105.31  
To 49 persons in widows' family, average ..... 124.65  
To 4 orphans of preachers an average of ..... 75.00  
To the total 133 persons an average of ..... 111.53  
To the total 73 families an

average of ..... 203.19  
In 10 of the 73 families there are 14 invalids. By invalids we mean those who because of age or declining health are not able to care for themselves.

To families with invalids we gave an average of .....\$287.50  
To the 14 invalids an average of ..... 205.35

These figures show how poorly we are providing for our old preachers. No other cause of the church, without exception, is so poorly cared for. We must do better. Men and women of large means must give largely, those of smaller means according to their ability. Preachers must let their people know. It is shameful to let these old people suffer longer. If you are in sympathy with this cause write to Rev. J. H. Glass, Commissioner for Superannuate, 408 Exchange Bank Building, Little Rock.

do not criticize any editor for accepting other work if he has a call to it. Nevertheless we believe that church journalism has reached its nadir, and reaction is setting in that will speedily result in giving these organs their rightful place.

Bishop Boaz recently spent a Sunday in Tulsa and vicinity, and engaged in many activities. The Oklahoma Methodist thus comments: "Large congregations greeted him everywhere, and we hear nothing but words of praise and appreciation of the great sermons that the Bishop preached..... Bishop Boaz has made a very fine impression on Tulsa. He is so approachable, so genial, and yet he is so experienced and strong in character that he impresses the general public that he is fully competent for the honored position that he fills."

On another page appears a list of the Sunday Schools that have within the past few months contributed to the Anti-Saloon League. As every quarter the Sunday School lesson is on a temperance subject, it is a fine practice to give the children a good exhortation on the subject of temperance and then give them an opportunity to fight the illicit liquor traffic by contributing to the organization which has put the saloon out of business and which is seeking to maintain the law against the nefarious traffic.

The Methodist Messenger, the bulletin of Capitol View Church has the following item: "The good people of the church filed, fullhanded, into the parsonage Wednesday evening after prayer meeting and treated the pastor and his good wife to a severe pounding in the good old Methodist fashion. When the people were gone we found the tables loaded with good things to eat of almost every description. But the best of all was the coming of these blessed people with shining faces and loving hearts to cheer us with the assurance of love and esteem."

Rev. T. O. Rorie, Jr., subscribing for the paper, sends his love to the brethren, as he says, "both those who loved and those who swatted me." While pastor of the Presbyterian Church at Somerville, Texas, he took the theological course at the Austin Seminary, receiving the B. D. degree. He says, having made a study of John Calvin and John Wesley, he now knows the difference; hence he has returned to the Methodist Church, and having been received by the West Texas Conference, has been appointed to Midland, a good town

in the cattle country. He has already added fifteen to his membership.

Rev. E. A. Townsend, a Hendrix College graduate, has for several years been publishing at Howe, Okla., a monthly magazine, "The Poets' Scroll," which always contains much original verse of more than ordinary merit. The literary editor of the Daily Oklahoman recently gave The Scroll an interesting review. The subscription price is \$3. Mr. Townsend is proposing to issue soon the following: The Poets' Parchment, price \$1.50; The Poets' Technique; The Poets' Scroll Annual, price \$1.50. His old friends should be interested. By sending 10 cents to The Townsend Publications, Howe, Oklahoma, you can get a sample copy of The Scroll.

## BOOK REVIEW

**The Dead Ride Hard;** by Louis Joseph Vance; published by J. B. Lippincott Co., Philadelphia, price, \$2.00.

This is a story of adventure and romance, and is full of action from start to finish. But what else could you expect of the story of a girl in Budapest, at the close of the war, during the reign of the Red Terror; especially if this girl were the loyal friend of the dethroned king; and most especially if the girl had scorned the ruling spirit of the Red Terror in former days? Much that is sad and tragic is portrayed in the story, yet on the whole it is wholesome and optimistic. The psychology of the coward is well illustrated in the death of the leader of the Red Terror. Mr. Vance has pictured the mob in all its ugliness and weakness and, in contrast the strength of the individual with an undaunted purpose. The story holds your interest and gives you something to think about.

**The Missionary Idea in Life and Religion;** by J. F. McFadyen, M. A., D. D.; published by Charles Scribner's Sons, New York; price \$1.50.

Since the Missionary Idea in Life and Religion is the biggest and most vital idea included it should be of supreme interest to all readers. It is surprising how much the author has been able to set forth on this important subject in so small a volume. He is thoroughly well versed on the subject and handles it in a skillful and unbiased manner. His treatment is masterly. His style is simple, logical and convincing. There is a literary grace and an ease of expression which, aside from the great thought, makes the task of studying the book easy and in-

teresting. The author is not only a scholar but was for twenty years a Missionary in India and is prepared to speak as one having authority. The editor's preface closes with the following sentence: "It is the keen desire of author and editors alike that this volume may help to draw more men and women into the fellowship of those who value life chiefly as an opportunity for passing on to others the deeper and finer values of the Christianity they profess."

**Five Laws That Govern Prayer;** by S. D. Gordon; published by Fleming H. Revell Co., New York; price \$1.00.

As reverent and fervent as the spirit of prayer so this little volume on the "Five Laws of Prayer," sets forth very simply and clearly the need of prayer, the fact of prayer, and the power and worth of prayer. Clearly and logically he states and analyzes the laws that govern prayer. The book consists of a series of five addresses delivered at the School of Foreign Missions, Woman's Foreign Missionary Society, Methodist Episcopal Church, at Lakeside, Ohio. The careful and prayerful study of this book will deepen the insight, strengthen the courage, add new hope and intensify the spirituality of the Christian. It is a very worthwhile little volume, and might well have a place in our Christian Education courses.

**Osman Pasha;** by William Jourdan Rapp; published by The Century Co., New York; price \$1.25.

The Near East we have with us always. We seem to feel its persecutions and its woes, and many of us in remote and dilatory way are even moved to try to send relief, but aside from the few earnest workers actively engaged in this relief work; how many of us have any very clear idea either of Turk or Armenian, or any notion whatever of conditions under which they are now living, or whither tends their present civilization or progress? Well, read this little play of William Jourdan Rapp, a newspaper man who has spent many years among them, who has a sympathetic understanding of both Christian and Turk; who has analyzed the trend of their progress and given us some very vital characters; and when you lay the book aside you will have a much clearer idea of the difficult situation than when you started out. Read the book. It is both enlightening and interesting.



## CONTRIBUTIONS

MISSIONARY INFORMATION WILL  
TELL \$1.38 PER MEMBER  
FOR MISSIONS

Who said we were paying less for missions? I do not have the comparative figures now, but I am sure that Methodist people in our state paid more for missions last year than ever before unless perhaps during the best years of the Centenary period. There are several ways that we have of contributing to the great causes of extending the Kingdom of God.

I believe that people like to put their money into a growing and a going concern. I think it will do good to let our people know about the progress being made in contributions as well as in the results of their contributions. There are various departments of our church doing missionary work and receiving missionary money from our people. And when people give it for missions it is as much for missions in one place as another.

I give below the amount of money received for missions in the Little Rock Conference last Conference year.

Conf. Missions on Assess. . .	\$ 5,629.92
To Gen. Board of Missions. .	12,472.45
Through the Ep. League . .	3,000.00
Sunday Schools, 4th Sun-	
day contributions . . . . .	7,710.25
Centenary . . . . .	10,486.03
Special Missionary Offering	20,362.87
Woman's Missionary So. . .	25,001.50

Total . . . . . \$84,663.07  
Counting the membership to be 61,000 in the Little Rock Conference this is an average of \$1.38 per member for missions alone. Let the good work go on.—J. F. Simmons, Missionary Secretary.

SINGING AT A DOODLE-BUG'S  
HOLE

By R. H. Bennett

A farmer's widow was trying to carry on. She knew little of farming. She was having trouble with her chickens, and decided to write to the Department of Agriculture in Washington. She wrote: "There is something the matter with my chickens. Every morning when I go out, I find two or three lying on their backs cold and stiff with their toes curled up. Please tell me what is the matter." She received a reply which said, "Dear Madam, your chickens are dead."

The liquor traffic is dead-dead legally and dead largely actually. Doctor Irving Fisher of Yale, social economist and statistician, in his book just from the press, "Prohibition at Its Worst," states that "the flow of alcohol down human throats in the United States is at present certainly less than 16 per cent and probably less than 10 per cent and possible less than 5 per cent of pre-prohibition consumption." He says that on the economic side prohibition has been worth six billion dollars per year to the United States, "without counting any saving in the death rate."

What an overwhelming array of results! Drinking reduced between 84 and 95 per cent, and six billion dollars gained. What a slogan! Yes, the liquor traffic is in the hands of the undertaker. But naturally a business that brought to its masters two and a half billion dollars a year finds votaries that would attempt its resurrection.

Did you ever squat by the side of a doodle-bug's hole in your childhood days and sing for him to come out? If you did not, you failed to live up to all your privileges as a small boy in those "days of real sport." It is a

similar occupation which today engages the defenders of the moribund liquor traffic. And it is an occupation both puerile and futile. That doodle-bug is dead. He is not coming out.

The friends of liquor do not seem to like the 18th Amendment. We gather that from their remarks. We conclude also from certain hints they let fall here and there that they are not entirely pleased with the Volstead Act. Naturally so.

"What wretch e'er felt the halter,  
draw,  
With good opinion of the law?"

And so they are blowing their loudest call to the doodle-bug since 1918, when the 18th Amendment was passed. Behind their song are vast sums of money, wide-spread organization and persistent planning. Their method seems to be that, if a falsehood is told loud enough and often enough, men will finally believe it. Their plans include the most brazen and persistent statements—that Prohibition is violation of personal liberty, that it breeds crime, cannot be enforced and shall not be enforced. Another note in their song is by reckless slander or ridicule upon our temperance leaders to attempt to undermine their influence and destroy the confidence of the public in them. Another factor in their program is to print in the big, wet dailies of the few wet centres ceaseless, clamorous, ever repeated, well nigh daily falsehoods, juggled statistics, untrue slants in facts, as to the failure of prohibition and the increasing opposition to prohibition, hoping to produce the impression that great changes or repeal of our temperance laws are at hand and that it is folly to oppose such changes any longer. Much of this stuff is no doubt written by intellectual prostitutes who sell their brains to any one with money and write up or down any side of any question. They would deceive if possible even the elect. And some of our dry papers, being deceived, pass on this false propaganda to their readers. The movies, the stage and too often private conversation pass on to thousands of our citizens these slanders and ridicule.

Listen to some notes in the song at the doodle-bug's hole. "Prohibition was sneaked on us while we were in Europe fighting the War." It is indeed to laugh. "While we were in Europe fighting the War"—we, the brewers and distillers. How many brewers and distillers were in the trenches? Were they not saving their skin at home? Analyze the charge and not a vestige of truth is found in it. Who knows better than the liquor men that prohibition has been coming on this country for seventy-five years, ever since Maine adopted it? Prohibition had already been adopted by 33 out of 48 states before the 18th Amendment was passed. Before Prohibition came, 75 per cent of all cities, towns and villages, 85 per cent of all counties, 68 per cent of the population, 95 per cent of the land area of the United States were under prohibition. And 66 out of 96 United States Senators and 70 per cent of the members of the House of Representatives were from dry states and districts.

The majority for the adoption of the 18th Amendment was unparalleled in the history of the republic. The amendment had to have 2-3 majority. Of 531 members of Congress 33 Senators could have defeated it. The wets could not muster them. All of the 48 states in the Union except

two ratified it. No other of all the Amendments to our Constitution was ever so widely and thoroughly discussed or adopted by such an overwhelming majority. Does this look as if it "was sneaked over?" Nor was it "rushed through while our boys were in Europe fighting the War." For in the Congressional election of 1916 before the United States entered the War, the prohibition question was made a distinct, clear-cut issue in the campaign, and the Anti-Saloon League announced that the new Congress to assemble in March 1917 would contain more than a two-thirds majority of both Houses in favor of the prohibition amendment. One of the first acts of this Congress was to insert in the Selective Draft Act for forming our army for the World War the unprecedented provision that there should be absolutely no sale anywhere of intoxicants to the soldiers of the United States army. This was extended a few months later to the sailors of the navy. And those acts were passed before any soldiers had gone to Europe. Moreover, in the summer and fall of 1917, before 150,000 soldiers all told had sailed for France, Congress by more than a two-thirds vote in both Houses passed the resolution submitting the prohibition amendment to the legislatures of the States, and the amendment was ratified before hardly any men had gone abroad. In fact we never had in Europe during the War more than one tenth of our voters.

So the amazing statement that Prohibition "was sneaked over on us while we were in Europe fighting the War" withers to a hollow puff ball and is blown away with a breath of truth and fact. And whatever may be said about the friends of liquor, no one has ever yet accused them of being caught napping. Prohibition was passed because the overwhelming majority of the citizens of the United States willed that it should be. And it will remain for the same reason.

Here's another vain note to a dead doodle-bug.

"The Prohibition Amendment was unjustly passed because it should have been submitted to a referendum of the people." Answer; Shamelessly false and consciously so, for the author of the statement knows that none of the seventeen other amendments to the Constitution were so submitted, and that our system of government makes no provision for such referendum.

Here's another: "Cut off from alcohol, our people have turned to dope." Answer: Manufactured out of the whole cloth, and without support in fact, the highest authorities in the nation being witness, viz., the Surgeon General of the United States, the United States Health Service and the Chief of the Narcotic Division of the Bureau of Internal Revenue.

There are a number of other notes in the song of the friends of liquor at the dead doodle-bug's hole, but they must await another issue. My space is full. Only one more will be mentioned this time. And it is indeed a saxophonic wail in the insectivorous chorus of diphthongs to the dead worm in the ground.

"Prohibition causes crime." Now there is an argument adapted to the thinking box of a doodle-bug, the hookworm and the San Jose scale. For if it be true that Prohibition causes crime, then the Holy Bible is the cause of all sin in the world, and the way to get rid of sin is to destroy every copy of the Bible; the way to stop murder is to repeal all laws against murder; the way to protect

your property from thieves is to cancel all laws against theft. A man who tells me that prohibition breeds crime reminds me of Minnie. He is in her class. Minnie was a half-wit in a school for deficient children. The teachers thought they saw some gleams of intelligence in her, but she failed on the test, and the other children said, "Minnie, she went to qualify to be an idiot, but she couldn't pass the examination."

And the above are samples of the stuff ceaselessly peddled about on trains, in hotels, on the golf links, at the clubs, in the newspapers, on the stage by the wet bore. He has no new ideas. He cannot talk on any other subject. His mind is a single track, laid out in a circle without switches, sidings or bumpers. The wear and tear on the ears of the great majority is trying. The only thing he does not tell us is why he talks so much and does so little. With the editor's permission this pen will tell why at another time.

THE UNITED CHURCH OF CANADA  
By R. J. Wilson, D. D.

## I. Inauguration

The consummation of union on June 10, 1925, was an event unparalleled in the history of Canada, perhaps in the ecclesiastical history of the world.

Nine thousand people representative of the three uniting Churches foregathered in a vast arena, changing the character of this place of pleasure and physical contests into a very temple of God. When these great Churches sat at a common Lord's table for the first time in their history, when they more fully realized that His body was broken, His blood shed, not for Methodists as such, nor for Presbyterians or Congregationalists as such, but for the sins of all of us, when the Te Deum burst from our souls, "We praise Thee, O God: . . . All the earth doth worship Thee: The Father everlasting," strong men were overcome, melted to tears, so mighty and so manifest was the presence of the Spirit of God. At that Lord's table and at that Inaugural Service was

Famous Old Recipe  
for Cough Syrup

Easily and cheaply made at home,  
but it beats them all for  
quick results.

Thousands of housewives have found how to save two-thirds of the money usually spent for cough preparations, by using this well-known old recipe for making cough syrup. It is simple and cheap, but it has no equal for results. It gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle, and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified honey, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, hoarseness or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract and palatable guaiacol, known the world over for its healing effect on membranes.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with directions. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

**PINEX**  
for Coughs

born a spirit and a fellowship unknown before in any of these separated communions.

The manifest presence of God, the supreme place given in all, the deliberations of the General Council to subdued spiritual feeling, and the conscious leading of the Spirit, the confidence that this new Church was not only a new adventure of faith, but a new discovery of a Christian fellowship, richer, deeper, higher than could be experienced while the dividing walls remained standing, has been manifest from the hour of the consummation of Union.

This enriched fellowship with God and man which may well be the ultimate meaning of the universe, is, of course, still incomplete in the United Church of Canada, but it is an earnest of what is bound to maintain wherever, even in part, the body of Christ, which is His Church, attempts to remove the shame and scandal of division.

It is the guarantee of "the high holy sacramental task of restoring the broken unity of the body of Christ."

Church Union in Canada is not and never has been a mere merger of corporations accomplished by skillful diplomacy and by judicious concessions. It is a real union of spirit. As a United States' visitor, who has studied the United Church of Canada at close range, says, "The Union is not built on compromise or on an effort to find the least common denominator, but rather on the work the Church is called to do."

It was not an emotional evanescent thing, that first gust of glory at the Inaugural Service. It has persisted. It was evident in the trying days of the First General Council; it was equally evident in the still more trying days of the Second General Council, when the Church machinery had to be set up and the personnel of her staff selected. Organization is a necessary and a dangerous business, but it has not been the chief concern of the United Church of Canada. Her spirit and her Christian fellowship have been her real asset and anxiety. This extraordinary spirit has been manifest alike in church court and congregation, in the East and the West, in official, parochial, clerical and lay circles. It is a new thing in Church life in Canada. It is the Lord's doing, and it is marvelous in our eyes.

#### II. Her Task

The task of the United Church is at once national and world wide. This Church, by far the largest Protestant denomination in Canada, has under its care more than two million people, a quarter of the population of the whole country. She has more than 3,500 ministers and missionaries breaking the bread of life in more than 9,000 organized places of worship. More than 1,000 Home Missionaries are threading their way over the trails and among the new and sparsely settled areas of this great country. Her coasting fleet on the waterfront, east and west, is at once a church, a school, a library and a floating hospital. Her work among new Canadians embraces 76 non-Anglo-Saxon and all peoples' mission centres; Indian Schools and missions, school

homes, hospitals, dispensaries, social settlements, redemptive homes and child welfare institutions. A mere enumeration of various activities can convey a very inadequate idea of the variety of her work at home.

Abroad, the United Church of Canada employs 645 Foreign missionaries, in the ten overseas Foreign mission areas assigned to this Church, and these missionaries engage the assistance of more than 2,500 native helpers. Missions in Japan, Formosa, Korea, North China, West China, British Guiana, Trinidad and West Africa. The sun never sets on the work which the United Church of Canada is attempting for the Kingdom of God.

Supreme above all other activities in the United Church of Canada is the preaching of the gospel of the redeeming grace of God in Christ; all other agencies are subservient to the one end, that men may be saved and come to a knowledge of the truth as it is in Jesus. The passion for righteousness in the social organism is first and primarily a demand for right personal relationship with God in Christ. It is not an accident that in the United Church of Canada Evangelism and Social Service are under one Board. Since the union of three great denominations a clearer emphasis has been placed on personal salvation and as a result of this union with God a richer fellowship and a deeper responsibility in the Christian society. There are not wanting prophetic signs of a real revival of true religion, and ministers and members of the United Church of Canada are praying it may come. Ministers are preaching better than before the Union, partly because people are listening better, and good hearers always make good preachers. Our men have greater liberty in public prayer than formerly and the ministry of intercession has taken on in some parts of the Church a new reality.

The outstanding illustration of the new Christian consciousness to which the United Church of Canada has come is the entire absence of fear as to her own future. She is not concerned with her defence or her self-preservation. She is not afraid to dare greatly in the aggressive pursuit of her high calling in Christ Jesus, her Lord.

Already the United Church requires more men for the ministry. One of the most disturbing situations is the shortage of men to supply our mission fields in Canada and Newfoundland. 318 students served on mission fields during the Summer of 1926. From their return to college the first week in October until early Spring, when students will again be employed, the fields they served will for the most part be without religious services of any kind. In the Spring of 1925 there were approximately 170 ministers of the United Church without employment as a result of the Union. At present there are only eight qualified men waiting for regular work in the pastorate, most of whom have reached the time of life when they should not be expected to endure the hardships of pioneer work in Western Canada.

#### III. Her Creed

The United Church of Canada is not only a United Church, it is also a uniting Church. Her statement of doctrine opens with these words:

"We, the representatives of the Presbyterian, the Methodist and the Congregational branches of the Church of Christ in Canada, do hereby set forth the substance of the Christian faith, as commonly held among us. In doing so, we build up

on the foundations laid by the apostles and prophets, Jesus Christ Himself being the chief cornerstone. We affirm our belief in the Scriptures of the Old and New Testament as the primary source and ultimate standard of Christian faith and life. We acknowledge the teaching of the great creeds of the ancient Church. We further maintain our allegiance to the evangelical doctrines of the Reformation, as set forth in common in the doctrinal standards adopted by the Presbyterian Church in Canada, by the Congregational Union of Ontario and Quebec, and by the Methodist Church."

While it is a matter of general regret that the United Church of Canada does not embrace all the Protestant denominations of this country, yet a great beginning has been made and the blessedness of even a partial reunion of Christendom leads one to hope and believe that larger unions are still in store for Christ's Church in this Dominion, in God's own time and in His own way.

#### IV. Her Outlook

The Methodist Church in Canada is an integral part of the United Church of Canada. She represents in membership and in ministerial strength more than half of the new body. She is, as she has always been, also one of the great Methodist world family. There was to her nothing incongruous in the United Church of Canada becoming a member of the Pan-Presbyterian Council, of Ecumenical Methodist and World Congregationalism. She prizes highly her former fellowships and fraternal associations in world Methodism and is resolved to maintain these, unimpaired, in her new and larger fellowship. The Methodist Church in Canada, now part of the United Church of Canada, covets the good will of all the Christian Churches of the world, and looks confidently for sympathetic understanding to the Methodist fellowship of Canada may be stated in the words of Rev. Dr. S. D. Chown, General Superintendent of the former Methodist Church in Canada: "Under divine leadership, as we believe, we, of the Methodist persuasion, have put the Kingdom of God above Methodism, believing that this great consummation is more important than the continuation of any denomination, although we cherish the highest admiration for the history of our Church and the strongest affection for its holy institutions and ministries. Denominationalism becomes a secondary issue where the disciples of Christ centre their thought and prayer upon the Kingdom which is above all and should be in us all." Already the United Church of Canada has found this to be true.

#### V. Her Mission

As a symbol of national unity, the United Church of Canada will lay the foundation of that unity of soul, and conscience which is a prime requisite of all nation building; her mission is the making of a free people. Her ambition is not a powerful state organized to the last screw, but a land that is the home of a living people—free, peaceful, industrious and happy. A land free from deadening opulence and demoralizing want; a land of well born children, of comely, joyous and wholesome youth; of men and women noble in their maturity—beloved and tranquil in old age—a land where men gladly bear one another's burdens—a Christian land where Christ is King.

Tie in a living tether

The prince and priest and thrall,  
Bind all our lives together;

Smite us and save us all.  
In ire and exultation  
Aflame with faith and free.  
Lift up a living nation  
A single sword to Thee!  
Toronto, Canada.

#### CHRISTMAS GIFTS AND CHRISTIAN GIFTS

By O. E. Goddard.

Christmas gifts may or may not be Christian. In its incipency, I presume, Christmas gifts were in imitation of God's great gift to lost humanity. It is most fitting that on this anniversary people should be filled with gratitude and should register their gratitude by a gift of some sort, to friends, loved ones, altruistic institutions, and to the needy. Thus far the habit of marketing Christmas gifts is commendable. But whatever human hands handle is liable to be soiled by human impurities. The holiest practices may be perverted. The most sacred service may surrender to sordid selfishness. The divinest emotions may be so diverted as to lose their original divinity. The most generous gratitude may descend to a grandiose gaud. Human beings must be on their guard always to keep the best and most sacred things from degenerating into things hurtful and undesirable.

What about Christmas gifts? This custom will this year, as it does each year, bring joy into many sad hearts and cheer into many needy homes. But have we not drifted far from the original motive? How many givers are motivated by a holy desire to be like God in giving? How many think not only of making their gifts synchronize but also symphonize with God's gift to humanity? Has the habit lost much of its religious significance? Does the commemoration of this, the most significant event in earth's history, bring us consciously closer to God?

Go to the shops and stores today and see the riot of spending, the orgy of buying—gifts too numerous and too expensive. Is this the best use of money? Is it right to lavish needless and expensive presents on friends and loved ones, and then in the "Million Dollar Campaign" for Missions in January and February give a mere pittance? How many Methodists will spend more for Christmas presents than they will give to the "Million Dollar Campaign" in January and February? Gifts to the "Million Dollar Campaign" are Christian gifts. This is to be a voluntary offering over and above all other claims. It is to be strictly a Christian gift. I am urging that every member of our Church make his Christian gift larger than all his Christmas gifts. This is no unreasonable request. Remember your loved ones with a modest Christmas gift. Let the totals be in keeping with your financial ability. But make your missionary offering immediately after Christmas—your Christian gift—larger than all your Christmas expenses. It will be a most unfortunate situation if our people are extravagant in Christmas expenditures and then in the January and February campaign find themselves unable to make a decent offering for the maintenance of our missionary program.

Keep a record of all you spend for Christmas and do more than that for missions in the free-will offering the last of February. Let it be hoped that

#### PAIN IN RIGHT SIDE

Indigestion, Gas, Colic, Gallstone Troubles. I tried everything, even two operations, before finding help. I'll tell you about FREE. MADELINE E. UNGER, 22 Quincy Street Dept. 371 Chicago, Illinois

# ECZEMA

CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching, and heals permanently. Send no money—just write me—that is all you have to do. Address Dr. Cannady, 1900 Park Square, Sedalia, Mo.

this timely suggestion will be taken seriously.

#### PETITION TO CONGRESS

The executive committee of the Board of Temperance and Social Service has sent the following appeal to the Senators and Congressmen from the States in which there are organized congregations of the Methodist Episcopal Church, South:

Dear Sir:

The Board of Temperance and Social Service of the Methodist Episcopal Church, South, voicing the unanimous action of the recent General Conference of the Church, respectfully and earnestly petitions that you press promptly, vigorously, and persistently for the passage of the legislation which has been proposed by the Prohibition Enforcement Department of our Government, and declared by the responsible heads of both the Treasury and Justice Departments to be essential to effective enforcement.

Part of this legislation has already passed the House of Representatives and is at the very top of the Senate calendar, and part has been favorably reported and is on the calendar of both Houses.

It would seem that prompt, determined action would secure the passage of this legislation, the necessity for which the experience of the past six years has demonstrated. Even the enemies of Prohibition should unite to secure its speedy adoption for they declare that their opposition is largely based upon the impossibility of enforcing the law, and the general lawlessness resultant therefrom.

Their refusal to assist, and their expressed determination last June to prevent its passage either then, or at this short session by a protracted filibuster, if necessary, is sufficient proof of the insincerity of these men. They do not want the Prohibition Law enforced. They would be greatly chagrined if the law were always and everywhere effectively enforced. They are in fact opposed to Prohibition, not because the law is not being everywhere effectively enforced, but because the law brands as criminals those who sell and those who possess intoxicating liquors; and because it has become difficult to secure the greatly desired beers, wines, and spirits, and frequently it is dangerous to drink what is secured.

We most earnestly insist that the friends of Prohibition compel prompt consideration of this legislation. If it can be brought to a vote, its passage is certain. If defeated by filibustering and dilatory tactics, the responsibility for its defeat will be openly placed where it properly belongs.

Speaking in this matter in the name of the General Conference composed of representative ministers and laymen from every part of the Church, we are

Yours sincerely,  
James Cannon, Jr., Chairman;  
Mrs. W. A. Newell, Secretary;  
Fitzgerald S. Parker,  
E. B. Chappell,  
Morris Sheppard,  
Mrs. Mary H. Armour,  
W. A. Lambeth,

Executive Committee of the Board of Temperance and Social Service.

The Board of Temperance and Social Service earnestly requests that the readers of this paper write immediately to their Senators and Congressmen insisting that they endeavor to secure action at this short session of Congress, as otherwise no action can be taken for over a year.

—James Cannon, Jr., Chm.

#### CHRISTIAN LIFE.

##### SO MANY JOYS

I have so many joys. One joy of lovely sights,  
That down my days defile and dream along my nights;  
My soul is like a room with mirrors all set around,  
Where Beauty, once beheld, hath infinite rebound.

I have so many joys. One joy of movement free  
That makes me sister to the winds and to the sea.  
Oh, verily, my hand hath pleasure all its own;  
My feet that press the turf distinct delight have known!

I have so many joys. One joy of hearts that speak—  
That, ere a word can pass, will tell me what I seek;  
Such joy there is in being loved; but vaster joy  
In loving. These twain joys there's nothing can destroy.—Edith M. Thomas.

##### HOW THE LAWYER WAS CONQUERED

"No," said the lawyer, "I shan't press your claim against that man; you can get someone else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be some little money in it; but it would come from the sale of the little house that the man occupies and calls his 'home.' But I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"Not at all."

"I suppose likely the fellow begged hard to be let off?"

"Well, yes, he did."

"And you caved in, likely?"

"Yes."

"What in creation did you do?"

"I believe I shed a few tears."

"And the old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

"God Almighty."

"Ah, he took to praying, did he?"

"Not for my benefit in the least."

You see, I found the little house easily enough, and knocked on the outer door, which stood ajar, but nobody heard me, so I stepped into the little hall, and saw through the crack of the door a cozy sitting-room, and there, on the bed, with her silver head high on the pillows, was an old lady who looked for the world just as my mother did the last time I ever saw her on earth.

"Well, I was on the point of knocking when she said, 'Come, father, now begin; I'm all ready.' And down on his knees by her side went an old, white-haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began. First he reminded God that they were still his submissive children, mother and he, and, no matter what he saw fit to bring upon them, they should not rebel at his will. Of course, 'twas going to be very, very hard for them to go homeless and destitute in their old age, especially with poor mother so sick and helpless, and, oh, how different it all might have been if only one of the boys had been spared!

"Then his voice kind of broke, and a thin, white hand stole from under

the coverlet and moved softly over his snowy hair. Then he went on to repeat that nothing could be so sharp again as the parting with those three sons—unless mother and he should be separated! But at last he fell to comforting himself with the fact that the dear Lord knew that it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse—a place they prayed to be delivered from entering, if it could be consistent with God's will.

"And then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord. In fact, it was the most thrilling plea to which I ever listened. And at last he prayed for God's blessings on those who were about to demand justice."

The lawyer then continued, more slowly than ever: "And—I believe I'd rather go to the poorhouse myself tonight than to stain my heart and hands with the blood of such a prosecution as that."

"Little afraid to defeat the old man's prayer, eh?"

"Bless your soul, man, you couldn't defeat it!" said the latter. "I tell you he left it all subject to the will of God, but he claimed that we were told to make known our desire unto God; but of all the pleadings I ever heard, that beat all. You see, I was taught that kind of things myself in my childhood. And why was I sent to hear that prayer? I'm sure I don't know—but I hand the case over."

"I wish," said the client, twisting uneasily, "you hadn't told me about the old fellow's prayer."

"Why so?"

"Well, because I want the money the place would bring; I was taught the Bible straight enough when I was a youngster, and I hate to run counter to what you tell about it. I wish you had not heard a word about it, and another time I wouldn't listen to petitions not intended for my ears."

The lawyer smiled.

"My dear fellow," he said, "you're wrong again. It was intended for my ears, and yours, too, and God Almighty intended it. My old mother used to sing about 'God moves in a mysterious way,' I remember."

"Well, my mother used to sing it, too," said the claimant, as he twisted the claim papers in his fingers. "You can call in the morning, if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer, smiling.—Boston Globe.

##### SAVING BY SACRIFICE

When Jesus was hanging on the cross, as we read in Matthew 27:42, he was mocked and ridiculed by chief priests, scribes, and elders who said: "He saved others; himself he cannot save. If he be the King of Israel let him now come down from the cross, and we will believe him."

At several times during the final earthly days of our Lord, his enemies unwittingly uttered great truths. One man spoke in the Sanhedrin about the necessity of one dying for others. Pilate declared Jesus was without fault. The chief priests and scribes and Pharisees joined in declaring Jesus unable to save himself, admitting that he saved others. There was more in their language than they intended. Jesus Christ did save others. He saved them body and mind and soul. He reached down between the gaping jaws of death, and brought souls back to life. He robbed sickness of its power, and brought back health. He restored to sanity the insane minds of those he met. The im-

moral he cleansed and made pure, as though he were sweeping and gar-nishing a room. He did save others.

Jesus could have saved himself, but he did not. He could not have saved himself without foregoing the salvation of others. He saved others through the fact and merit of his own sacrifice. Months before, he had said: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." He was subject to the rules laid down for others. He could have continued to live, and could have suffered a natural death in course of time. But there would have been no salvation for others.

People today may save others for the kingdom, becoming the human agents in their redemption; but they cannot save without sacrificing themselves, their time, their strength, their money. If they saved all of these things, which men think belong to themselves, they save nobody. Souls slip through their fingers into hell going the path of degradation, and shame, and vice, and cold-blooded indifference. But they, unwilling to sacrifice, are unable to save. The truth which the chief priests and scribes and Pharisees unintentionally spoke regarding Jesus can, with equal propriety, be spoken of us if we are in line of duty as was he.—Religious Telescope.

## A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist. Creomulsion Co., Inc., Atlanta, Ga. (adv.)

## CELEBRATE "XMAS" "THE BRAZEL WAY"

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BOYS! this outfit is prepared especially to enable you to celebrate a real Xmas. This wonderful assortment (worth \$3.00 at any retail store) meets all requirements of law governing sale of fireworks. Consists of 5 packs of crackers, 2 colored fire torches, 6 Roman candles, 12-3 in. Bang Salutes, 1 dayko early riser bomb, 1 piece Gatling "Kracko", 3 cardboard Gatling "Tanks", 1 colored star mine, 12 pieces night fireworks, 60 sparklers, 12 nigger chasers, 12 yip-yaps, 12 grasshoppers, 12 ruby lights, 30 snakes in grass, 12 crazy cracker sticks, 12 jump jacks, and punk. All complete in a neat wood box. A day's fun for the whole family. You can't beat it for variety, quantity, quality, and price. Order now—don't wait. Remittance must accompany order. Fireworks cannot be mailed. Name your express office. We ship same day. Our booklet of celebration goods free. Send for it also.

BRAZEL NOVELTY MFG. CO.  
10 Ella Street Cincinnati, Ohio



## FOR YOUTH.

## YOUTH

Before you, under smiling skies,  
The pathway of your future lies,  
So straight it seems to youthful eyes,  
You would not guess

How many roads, to left and right,  
Lead downward from that distant  
height,  
Where gleaming in the morning light,  
You see Success!

And oh, the glamour of that thought!  
"Success! the world is mine! and  
naught  
Can dim the gleam mine eyes have  
caught!"  
And yet—and yet—

As years go by you'll come to know  
Success is work in which you throw  
The best you have, the best you know,  
With no regret.  
For after all, a job well done,  
Contentment—peace—a victory won;  
Not where you end, but how you run,  
Brings happiness.

And softly under smiling skies,  
The sun sinks down, and fades and  
dies,

And there before wondering eyes,  
You see Success.—Carey Hol-  
brook, in Campbell's Optimist.

## THE VALUE OF COURAGE

In a Paris cafe, this summer, some  
50 people, mostly Americans, were  
eating.

French people do not, as a rule,  
drink water with their meals. Waiters  
do not receive tips for serving water,  
while they charge 10 per cent on  
wines and spirits.

In this company were many Ameri-  
cans who observe the dry law abroad  
as well as at home, newspaper reports  
to the contrary.

One gentleman had asked for water  
for himself and his wife three times,  
and had received the usual polite  
smile, but no water. Finally he got  
up, called the head waiter to him, and  
said in strong voice:—

"Sir, we are Americans. Most of  
us are law-abiding people. We do not  
drink alcohol at home, and we do not  
want to be compelled to drink it here.  
Three times I have called for water  
for my self and my family, and have  
been refused. Sir, if you do not com-  
ply with my request we shall have to  
go elsewhere to eat."

Almost the entire company broke  
out in applause, and the waiters fairly  
fell over themselves bringing in the  
water bottles.

Verily, an ounce of backbone, back-  
ed up with a good jawbone is worth  
a ton of wishbone.

Moral courage is the highest form  
of valor. You and I can face physical  
peril with more ease than we can  
stand up for a principle in a social  
group that disagrees with us.

A soldier of the World War told  
me that he could "go over the top"  
more easily than he could refuse a  
cigarette when it was offered to him  
by a "pal."

In our daily life, we each find  
plenty of chances to "stand by our col-  
ors" when it would be easier to nod  
a quiet approval or keep still.

There is the bribe that is occasion-  
ally secretly offered to a legislator;  
the "hush money" that is sometimes  
held out to public officials; the tempt-  
ation that editors have to keep still  
when some fundamental human right  
is assailed; the desire of ministers  
and priests to temper their messages  
to suit the practices of some power-  
ful "saints" in their congregations;

the temptations to lethargy, other-  
wise known as laziness, when life de-  
mands strenuous endeavor; the in-  
ner suggestion to keep still when sil-  
ence would be traitorous; the humor-  
ing of the fundamental desire in us  
to be selfish and stingy; the attempt  
to line our nests with the other fel-  
low's feathers.

Somewhere in each life there is a  
white plume of decency that has to  
be borne high above the dirt; some  
inherited and acquired conscience  
against sins that curse human souls;  
never can we compromise with these  
things without being false to God and  
His Word.

It would have been easier for this  
Denver man to have walked quietly  
out of that Paris cafe, but his cour-  
age helped to stiffen the spines of  
many others, and to bear witness to  
Parisians that most Americans still  
go to Europe for what they can see  
instead of what they can drink.—J.  
W. Holland in Progressive Farmer.

## "HOW MUCH DO I GET?"

We happened the other day to hear  
the manager of a large and prosper-  
ous business concern express himself  
on a subject that ought to interest  
boys and young men who are now or  
soon to be looking for a job.

"Four young fellows have been to  
see me this week about going to  
work for us," he said. "They were  
all college boys, intelligent enough, I  
suppose, but without any special pre-  
paration for the kind of work we  
should expect them to do. What is  
more, they didn't show any interest  
in finding out what they would have  
to do, or ask themselves whether they  
had any fitness for that kind of work.  
What they did ask was, 'What shall I  
get if I go to work for you? How  
much shall I be getting a year from  
now? How much will you pay  
me in two years?' If they had any  
idea that they would have to give  
anything in return for what we might  
pay them, they successfully conceal-  
ed it. It seems to me most young fel-  
lows are like that today."

Are they, we wonder? If they are  
it is a bad lookout for us all, and  
worst of all for the young men them-  
selves. We don't believe all boys, or  
even most boys, are interested only  
in what they can get, and entirely in-  
different about giving anything in re-  
turn. But there are enough boys like  
the four young men who had aroused  
his resentment to make their case  
worth considering.

Neither life nor society nor busi-  
ness owes anybody a living. If you  
are a young man, who hopes to be  
drawing a good salary in a few years  
and a big salary fifteen years from  
now, you have got to make yourself  
worth it. You have got to spend the  
first few years learning what your job  
is, and fitting yourself to discharge it.  
Whatever you are paid during those  
years will probably be more than you  
are really worth. Whether you are  
ever worth any more will depend on  
your ability to keep your mind off  
your pay envelope and on the busi-  
ness that is giving you employment.  
Times are flush now. The cost of liv-  
ing is high and employers know it.  
They pay more than they used to for  
the same kind of work; but they do  
not pay for work that isn't being done  
any more than they used to; and  
when the pinch comes, the boy who is  
always wondering what he is going  
to get next year is among the first to  
lose his job. It is the young fellow  
who has spent his time learning to  
make himself indispensable who  
stays, and who gets the big salary his  
brother dreamed about.

All boys used to understand this. It

## FOR CHILDREN

## WHAT TOBY DID

A little old woman lived all by herself,  
And a lonely old woman was she.  
All the children she had was a dog  
and a cat  
And little lame chick-a-dee-dee.

At sunrise each morning she lit up her  
fire

And gave little Toby some meat,  
Some milk for her kitty, and then  
she would spread  
Some crumbs for the birdie to eat.

One day the old dame felt exceeding-  
ly ill  
And unable to rise from her bed;  
So the chick-a-dee-dee sang a sweet  
little song,  
And the kitty purred close by her  
head.

But Toby jumped out of the window,  
and off

He flew to old Nancy McKay.  
He whined at her feet and pulled at  
her gown

Till she followed him over the way.

Nancy started the fire, made a good  
cup of tea,

And soon the old dame was quite  
well.

But if Toby, her dog, hadn't shown  
such good sense,

What would have happened we nev-  
er can tell.—Dean Campbell in  
Ex.

## BUCKED OFF

By Ruth Carr.

Nobody put me up to it, I just plan-  
ned it all by myself and one day  
when Dad drove to town with a bale  
of cotton I slipped off from Mother  
and went down in the pasture to try  
out my dream of a good time.

We had a red yearling calf just the  
right size to "break" for work and I  
decided to begin his training today;  
so my first move was to feed him and  
while he was eating I slipped a rope  
around his neck and led him to the  
fence where I climbed on his back.  
I clinched my knees against his fat  
sides and prepared for the bucking  
which I felt sure was coming, and I  
was destined not to be disappointed.

That steer set out to bucking in a  
manner that would have done credit  
to a wild bronco on the plains. He stood  
on his hind feet, then on his front  
ones, then jumped stiff legged on all  
four feet at once. When he found  
that he could not unseat me he lit out  
to running all over that pasture. I  
clung to him like a tick and the more

was part of an old-fashioned educa-  
tion. The youngsters, when they got  
out of school, went "looking for a  
job," took what they could get, and  
got more when they showed they  
were worth it. The idea that now  
possesses some youthful minds that  
business automatically produces a  
huge fund of money into which they  
are entitled to dip grandly as soon  
as they are twenty-one, is wholly  
wrong. Business is profitable only  
when a lot of hard, intelligent work is  
put into it, and no one who does not  
contribute his share of that work is  
entitled to draw out of the profits so  
produced.

Don't forget, boys, that big salar-  
ies, like happiness, are a by-product  
of life. You don't get them by wish-  
ing for them or even pursuing them  
directly. They come, as happiness  
comes, because you have done your  
duty in life; because, without think-  
ing much about them, you have made  
yourself so worthy of them that they  
cannot be withheld.—Youth's Com-  
panion.

he ran and romped the more I clamp-  
ed to his back. Pretty soon I was get-  
ting enough of it though, for his stiff-  
legged jumps had made my head hurt  
and I wondered when he would stop  
so I could slip off his back.

He seemed to know how bad I  
wanted to get off, so he set out for  
the orchard and the very first tree  
he came to was an apple tree with  
low limbs, and away he flew under  
the lowest one and scraped me right  
off onto the ground.

He ran about ten steps away and  
turned round and gave an awful bel-  
low and plunged at me with his tough  
horns set just right to gouge me about  
the middle of my anatomy.

I started to run, but he was gaining  
on me as he gave frequent bellows  
and blows which sounded like a steam  
engine close behind me. I dodged be-  
hind a friendly tree just as his un-  
friendly horns struck it and round  
we went. I in front and he a close  
second right at my back. I didn't  
scream. There was no time for any-  
thing except running, neither was  
there any extra breath to spare, so  
on we went round and round that  
tree.

I was a good dodger and certain it  
was that I kept my eye on his every  
move and when he tried to head me  
off by cutting round the other side  
of the tree I was too quick for him  
and always managed to keep the tree  
between us.

Finally he seemed to get disgusted  
with me and stopped suddenly with a  
louder snort than he had given as he  
began to paw the dirt and throw it  
high over his back. I saw my chance  
and was not slow to take advantage  
of it; so grabbing a limb just above  
my head I jerked myself up out of  
his reach and sat there puffing and  
blowing and wondering when he ex-  
pected to call off the fight. I did not  
dare to come down, and as it was get-  
ting late I feared he might take a no-  
tion to camp right there all night.

Pretty soon I heard our hired man  
calling the hogs at the barn and I  
knew how the cows always answered  
the call, as it was their feeding time  
too; so almost immediately this red  
steer gave a final bellow that sound-  
ed like thunder and off he galloped  
toward the barn. I swung down and  
scampered across the pasture in an-  
other direction, not daring to follow  
my enemy. When I arrived at the  
gate he spied me and again began  
throwing dirt over his back, but I  
took particular pains to see that there  
was always a fence between us for  
days till his anger cooled against me.

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## How She Gained 10 Pounds in 22 Days

## Skinny Men Can Do the Same

That's going some—but skinny men,  
women and children just can't help put-  
ting on good, healthy flesh when they  
take McCoy's Cod Liver Oil Compound  
Tablets.

As chock full of vitamins as the nasty,  
fishy-tasting cod liver oil itself, but these  
sugar-coated tablets are as easy to take  
as candy, and won't upset the stomach.  
One woman gained ten pounds in twen-  
ty-two days. 60 tablets, 60 cents. Ask  
any druggist for McCoy's Cod Liver Oil  
Compound Tablets and if you don't gain  
at least 5 pounds in 30 days your drug-  
gist is authorized to hand you back the  
money you paid for them.

Insist on McCoy's, the original and  
genuine.

## Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON...303 E. Sixth Street, Little Rock, Ark.  
SUPERINTENDENTS OF PUBLICITY  
North Arkansas Conference.....Mrs. R. A. Dowdy, Batesville  
L. R. Conference.....Mrs. W. S. Anderson, Wilmar  
Communications should reach us Friday for publication next week.

Awake, our souls! away our fears!  
Let every trembling thought be gone!  
Awake, and run the heavenly race  
And put a cheerful courage on.  
—Isaac Watts.

### FROM COMPARATIVE REPORT OF COUNCIL TREAS. FOR 3RD QUARTER

Little Rock Conf. paid in this quarter of 1924 \$4,279.89, of 1925 \$4,659.64, and of this year \$4,630.95.

North Ark. Conf. paid in this quarter of 1924 \$4,433.84, of 1925 \$4,092.59, and of this year \$4,105.20.

Paid on Belle Bennett Memorial by L. R. Conference for 3rd quarter this year \$62.70, and by N. Ark. Conf. \$850.51.

### PERSONAL MENTION

In its recent revolution the Itinerant wheel (no quarrel with our good Bishop Boaz and his cabinet) moved two of our fine W. M. S. workers who accompanied the preachers to their new homes. Mrs. E. R. Steel, president Little Rock Conf. W. M. S. with Dr. E. R. Steel P. E. Monticello District is now pleasantly settled in Monticello and Mrs. J. M. Workman the Vice President was transferred to N. Arkansas Conference where Dr. Workman became pastor of First Methodist Church at Conway. We congratulate the churches who have gained much in these new additions to their leadership. But L. R. District and L. Rock Conference hope to have these workers returned by another turn of the "wheel" at an early date.

Mrs. H. L. Remmel's continued illness causes grave concern. Throughout Methodism many friends and co-laborers remember her tenderly, the Cor. Sec. L. R. Conf. W. M. S. and great Bible teacher of Little Rock First Church, praying the Holy Comforter to abide with her, and with her loved ones in this time of anxiety.—V. C. P.

### WINFIELD AUXILIARY ON HONOR ROLL

At their regular business meeting Dec. 5, the W. M. S. of Winfield Memorial Church finished raising their \$5 per member quota of the Belle Bennett Memorial Fund, which will place the name of this auxiliary in the Book of Remembrance.—Mrs. Jas. Thomas, Sec. L. R. District.

### CONF. JUNIOR SUPTS. TO MEET IN HUGO

Miss Althea Jones, Junior Council Superintendent of the Missionary Society from Nashville, Tenn., has called a joint meeting of the Junior Superintendents of Oklahoma and Arkansas to meet in Hugo, Oklahoma, Dec. 17, from 9:30 a. m. to 3:15 p. m.

These Supts. are Mrs. J. C. Jeter, Ada, Oklahoma, East Oklahoma Conference; Mrs. W. R. Shackelford, Ardmore, Okla., West Oklahoma Conference; Mrs. Roscoe McKee, Ft. Smith, Ark., N. Arkansas Conference, and Mrs. J. W. Rogers, Magnolia, Ark., Little Rock Conference.—Mrs. W. R. Shackelford.

We hope to have reports of this important meeting from Mrs. J. W. Rogers, Supt. Juniors L. R. Conf. and

Mrs. Roscoe McKee, Supt. N. Ark. Conf. soon for this Dept.—V. C. P.

### MRS. STEEL'S NEW HOME ADDRESS

As we go to press a lovely letter is welcomed from Mrs. E. R. Steel which we are tempted to share with our readers. She speaks of their kind welcome to Monticello. Her address is P. O. Box 296 Monticello, Ark. She is very much gratified by the response of L. R. auxiliaries who heard Miss Daisy Davies talk about our Scarritt College for Christian Workers and hopes that many auxiliaries in the L. R. Conf. will bring up their \$5 per capita and place their names in the Belle Bennett Book of Remembrance and on the Honor Roll. Winfield has done this, and we expect the same good news from L. R. First Church this month. Which auxiliary will come next? No time to lose, dear friends.—V. C. Pemberton.

### ATKINS MISSIONARY SOCIETY

The Missionary Society of the Methodist Church met Tuesday afternoon in the Educational building, with 15 members present.

The local treasurer reported \$25 received from the Vanishing parties and musical program. This will be paid on the Belle Bennett Memorial fund.

Quite an interest was shown in the election of new officers, the secretary being the only one reelected. Of the full corps of officers Mrs. W. J. Bowden is the new president, Miss Leta Darr, treasurer, Mrs. Mattie Burris Supt. of Children and Mrs. Frank Griffin Supt. Mission Study.

At the devotional meeting for December we will have the Methodist ladies of Pottsville as our guests.—Mrs. W. C. Hogan, Pub. Supt.

### LONOKE AUXILIARY

Mrs. W. H. Bransford was hostess to the W. M. S. Nov. 16, with Mrs. Fred Gross as leader. Devotional service was led by Mrs. W. C. Ellis and the Bible lesson, from Mark 6:34-44, was given in a most impressive manner by Miss Alberta Edmedson. Mrs. Pat Wheat, Jr., gave an interesting talk on the Belle Bennett Memorial.

Items from the Bulletin were read by Mrs. W. C. Ellis.

"The Untouched Area of Life" was the topic ably discussed by Mrs. H. B. Allis one of our Conference officers and enjoyed by all. Mrs. James Thomas Sec. Little Rock District was with us and gave a few points on bringing up our work for the year. She asked us as a Society to help put our Conference over the top. We were glad to have these two Conference officers with us. The meeting was turned over to the president, Mrs. J. W. Mann. After the reading of the minutes of the last Social meeting by our Secretary, Mrs. Terry, and a few announcements a social hour was spent in meeting our guests and enjoyed a bountiful salad course served by Mrs. Bransford who was assisted by her mother, Mrs. Walt, Mrs. W. Y. Bransford and Mrs. John Bransford.—Mrs. W. C. Ellis, Pub. Supt.

### COTTON PLANT AUXILIARY

At the regular meeting of the W. M. S. of the M. E. Church, Tuesday afternoon officers for the ensuing year were elected, Mrs. Lula Hill, Secretary of Searcy District, presiding. The president is Mrs. W. G. Jones; Treasurer, Mrs. W. A. Arthurs; Supt. Bible and Mission Study, Mrs. A. Brown; and Supt. of Juniors, Mrs. A. Brown. Amounts earned from recent projects by the organization netted amounts as follows: Bazaar, \$69.80; Missionary dinner, \$21.; Cantata, \$25. The society had the pleasure of meeting at the home of Mrs. N. N. Cain, beautifully appointed for the occasion with vases and hanging baskets of yellow chrysanthemums. At the conclusion of the evening the hostess served a most delectable plate luncheon embellished with hot chocolate, cream and cake. Fifteen ladies were present. The Society had the good pleasure of adding the name of Mrs. Orr to their membership roll.—Mrs. J. M. Dillon, Supt. Pub.

### JONESBORO

An all day Zone meeting of the W. M. S. was held in Jonesboro 1st Ch. Nov. 30 with a good attendance. The following auxiliaries were represented: Jonesboro First Church, Huntington Ave., Fisher St., and Nettleton.

Mrs. D. F. Elliot was the leader in the following program:

Theme—"The Christmas Season for Jesus Instead of Self."

Devotional—Mrs. T. N. Stephens.

Hymn, "Holy Night"—Mrs. J. T. Altman.

Witnessing for Christ.

Through Time—Mrs. W. L. Jeter.

Through Talents—Mrs. H. T. McDonald.

Through Money—Mrs. W. M. Freeze.

Consecration Hymn.

Benediction.

### Afternoon Session

Devotional—Mrs. Geo. Upham.

Solo—Mrs. Tom Love.

Showing Love to Christ:

In the Home—Mrs. J. W. Crichtlow.

In the Community—Mrs. H. L. Williams.

Duet—Mesdames Stuck and McMeen.

Are We Doing Our Part?—Mrs. Wm. Hickox.

Hymn—Love Divine.

Benediction.

The Daughters Auxiliary of First Church served a delicious luncheon at the noon hour, and proved themselves splendid hostesses in every way.—Mrs. H. F. McDonald, Sec.

### NORTH ARKANSAS CONFERENCE TREASURER'S REPORT

Conf. Expense & Other Funds  
On hand beginning of year...\$ 159.11  
Conf. Exp., first quarter .... 807.52  
Y. P. Scholarship (held) .... 40.45  
\$1,007.08

### Disbursed

Diploma, Supt. Study ..... 8.20  
Annual Meeting ..... 268.09  
Miss Combs Trip in Conf. .. 19.13  
Council Delegates ..... 218.00  
District Secretaries ..... 50.35  
Officers. .... 106.00  
Delegate Y. P. Conf. Memphis (Miss Fuller) ..... 23.15  
Checks turned down ..... 21.75  
Total .....\$ 714.67  
\$1,007.93  
\$ 714.67  
On hand beginning 2nd Qr. ... 292.41  
Conf. Exp. Received ..... 1,031.71

Refunds ..... 51.85  
Mt. Sequoyah Bldg. .... 69.58  
Collection, Group Meeting (Ft. Smith & Ozark) ..... 6.29  
Rural Workers (from Coun.) 200.00  
Y. P. Scholarship (held) .... 82.35  
Y. P. Scholarship (Stevens) held ..... 25.00  
Borrowed ..... 400.90  
\$2,159.10

### Disbursed

Honor Badges (Annual Meeting) ..... 4.01  
Mrs. Zellner (Mt. Sequoyah) (\$5 refunded) ..... 74.58  
Minutes ..... 409.23  
Letter heads ..... 28.50  
Y. P. Camp ..... 100.00  
Rural Workers (from Coun.) 200.00  
Checks turned down ..... 30.25  
Notes paid (one for \$300 borrowed at the end of 4th Qr. last year. One for \$400 borrowed 2nd Qr., and interest on same) ..... 714.05  
Flowers (Mrs. Remmel) .... 4.00  
Post Cards, for Treasurer's Receipt ..... 10.00  
Annual meeting expenses (belated) (Mrs. Hanesworth, Mrs. McKee) ..... 22.27  
Officers ..... 137.76  
District Secretaries ..... 114.65  
Total .....\$1,849.35

2,159.10  
1849.35  
On hand beginning 3rd Qr. ... 309.75  
Conf. Exp. Received ..... 249.70  
Refunds ..... 31.25  
Mt. Sequoyah Bldg. .... 19.61  
Goodloe Scholarship (held) .. 12.50

Total .....\$ 622.81

### Disbursed

Printing Post Cards (Receipts for Treasurer) ..... 1.50  
Rural Workers ..... 200.00  
Books, Supt. Study ..... 5.10  
Mt. Sequoyah ..... 19.61  
Check turned down ..... 6.20

## TWO WOMEN FOUND HELP

### By Reading Experiences of Other Women

Mrs. Nina Matteson, Box 206, Oxford, N. Y., writes—"If it had not been for your medicine, I could not have done my work as it should have been done. Mother told me of Lydia E. Pinkham's Vegetable Compound, and I had read in different papers what it had done for different women. She wanted me to try it, so my husband got me one bottle at first; then I took two others. Now I am feeling quite strong again."



Mrs. Ernest Tanguay of Adams, Mass., says she was ill for four years and could not sleep nights or go out on the street. She read about the Vegetable Compound and decided to try it. After taking eight bottles she was able to do all her work and go anywhere and is quite herself again.

This dependable Vegetable Compound is a household word in thousands of homes. The fourth generation is now learning the merit of Lydia E. Pinkham's Vegetable Compound.

For more than half a century, this reliable medicine has been used by women with very satisfactory results. If the Vegetable Compound has helped other women, why shouldn't it help you?



District Secretaries .....	26.10
Officers .....	32.50
Y. P. Scholarship .....	68.00
Searcy B. D. (Check was enroute) .....	1.25

\$ 360.26

622.81  
360.26Balance Nov. 23, 1926 .....\$ 262.55  
(With some checks yet out)

—Mrs. W. A. Steele, Conf. Treas.

Through the love and thoughtfulness of Miss Mary Louise Barnett, her father I. N. Barnett and her two

brothers, Charles and Nels Jr., the gift of \$100 has been made to the Bennett Memorial Fund, thus placing the name of our Conference Chairman, Mrs. I. N. Barnett, of Batesville, on the Honor Roll.

It is well pleasing to the women of the North Arkansas Conference to see this splendid worker's name go in the "Book of Remembrance."

Her interest has been unceasing and we hope she will feel repaid, when all final reports are in, and that the account may be closed, creditably.

—Mrs. W. A. Steele, Van Buren, Conference Treasurer.

## Sunday School Department

REV. C. N. BAKER.....Little Rock Conference Superintendent  
406 Exchange National Bank Building, Little Rock, Ark.  
REV. G. G. DAVIDSON, North Arkansas Conference Superintendent  
Farmers State Bank Bldg., Conway, Ark.  
REV. D. H. COLQUETTE.....Superintendent of Supplies  
714½ Main St., Little Rock, Arkansas.

### THE PASTOR AND HIS PROGRAM OF EVANGELISM

By John W. Shackford, D. D.

Every Methodist preacher ought to be an evangelist. Gifts vary and methods must be adapted to conditions, but he who is called to preach Christ is, by the very nature of his calling, committed to the task of evangelism—of bringing those under his care and within his reach into the realities of religious life and experience.

Some pastors may achieve their largest successes as evangelists on the platform as the leaders of great revival services. Some may accomplish their largest work as pastor-evangelists in personal visitation. Others may discover that instead of undertaking the evangelistic task alone, they can accomplish a larger result through seeking to make their church evangelistic agencies and through training their co-workers who shall add their personal influence and efforts to that of the pastor in seeking to win boys and girls and men and women to Jesus Christ.

In the settled pastorate, that is, in our present-day station pastorates, it may seriously be questioned whether the largest evangelistic outcome can be realized and the church built up in its fuller religious life without enlisting the church itself in the evangelistic undertaking.

In any such effort to utilize the available forces within the church for evangelistic results, the Sunday School must occupy a very large place. This because, as a rule, a larger proportion of the most devoted and intelligent Christians in the church are at work in the Sunday School, and also because in the Sunday School class the Christian teacher is able week by week to come into personal relations with members of the class, to know each pupil and his personal needs, his religious life and his home conditions. This supplies almost an ideal situation for the very best kind of personal evangelism. When in addition to this it is remembered that the teacher is week by week discussing with the class the very issues of the Christian life itself, and has continuous conditions under which they present Jesus Christ as a personal friend and Savior to all members of the class, it is obvious that the teacher has an opportunity with the young that even the pastor himself, as a rule, cannot have.

We may give all due consideration to the value of other types of evangelism, we may recognize that there need be no conflict between the effort to save those who have grown up in sin, and whom we seek to reach through special revivalistic methods, and the effort to utilize the possibilities of the Sunday School for a continuous evangelistic work with the children and youth who are in constant contact with the teaching forces of the church. But not to recognize that the Sunday School as organized today is potentially one of the greatest evangelistic agencies of all this period culminating with Confession or Decision Day; and that the patent of facts. To insist on revivalism exclusively and to neglect this

opportunity is merely to commit ourselves to the slavery of one particular method when it is our bounden duty to use all methods that are fitting, if by all means we may have the largest possible number who come within the range of our influence and responsibility.

In urging the importance of planning for a careful campaign of evangelism in the Sunday School, the General Sunday School Board is calling attention to the fact that too often the Sunday School is exploited by easy, not to say lazy, methods of bringing the children of the Sunday School into Church membership, and that too often due attention on the part of teachers and parents and, it may be, on the part of even the pastor himself is not given to making this evangelism vital and to preparing the pupils for church membership.

Three serious weaknesses or neglects need to be pointed out:

The first is that too often the teachers and officers do not seriously realize their responsibility as teachers and revealers of the living Christ, and as guides into a vital religious experience.

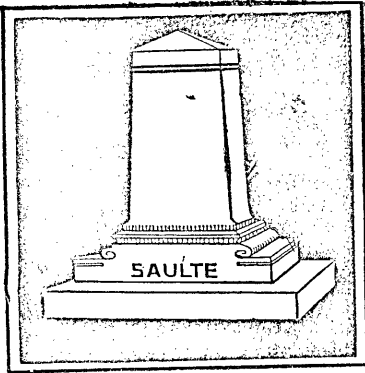
Second, evangelism in the Sunday School is often reduced to little more than an invitation to join the church on "Decision Day". What ought to represent a genuine religious purpose and an intelligent committal to Jesus Christ, may, through superficiality on the part of those who are responsible, degenerate into what has little more significance than the joining of any club or society into which they might be invited.

The third outstanding neglect is the failure to give any definite training and preparation for church-membership to the young candidates who are to be received.

With a view to correcting these three lines of outstanding weakness, the General Sunday School Board is pressing upon our Sunday Schools a program of evangelism with a three-fold emphasis. The first emphasis has to do with the training and preparation of the teachers and Sunday School officers for their work of personal evangelism in the Sunday School. The second has to do with the actual campaign of evangelism, enlisting the efforts of teachers and parents, under the leadership of the pastor. And the third has to do with the pastoral training of the young candidates for church membership.

The Board asks our Sunday Schools generally to observe the following plan:

"That three months of the year, or three periods in consecutive order, be devoted as follows to evangelism in the Sunday School: That the first month or period be given to the preparation of the forces, the training of teachers and other Sunday School workers in mind and spirit for the work of evangelists; that the second month or period be given to active evangelism in the Sunday School, in the classes, and by personal effort, this period culminating with Confession or Decision Day; and that the third month or period be given to special preparation of pupils for re-



"Mark Every Grave."

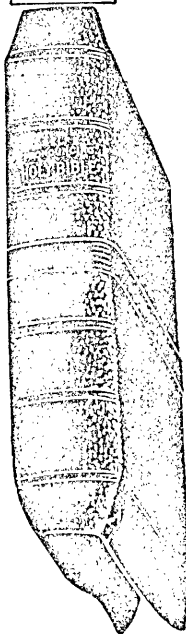
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It is one of our most popular sellers and is a regular \$5.00 value. Among the special features is the patented "Open Flat Back" binding, with overlapping corners, gold on red edges, silk sewed, with marker. It contains the concordance with all the necessary helps, including marginal references. It is the King James version. It contains presentation page and family register. The print is large and on a good grade of paper. It is absolutely the best bargain you will ever have offered to you.

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ception into Church membership.

"The Board suggests that the program begin with January as the month of the preparation of the forces; that February be devoted to the active evangelistic campaign leading up to the Decision or Confession Day; and that the remainder of the time before Easter be used for the careful preparation of these who are to be received into church-membership on Easter Sunday."

This plan is intended to be suggestive only and is, of course, subject to such modification as regards the months indicated and minor details as practical considerations may demand. However, the three lines of emphasis represented by the 3 periods, as indicated, are regarded as essential to the best and most abiding results.

#### LIMITATIONS OF STUDENT GOVERNMENT

The problem of student government in colleges and universities is still a mooted question in both Church and State institutions. Perhaps there will never be unanimity of thought and action with reference to it.

At the University of Wisconsin student government by men students has been abandoned after twenty years' effort of the men to administer the disciplinary powers which had been granted them by the University officials. The student court in a body has this year submitted its resignation to the board or regents and the discipline of men students has thereby reverted to the faculty.

On the other hand, women students in this institution have built up a strong organization, and the activities of the women's self-government association are steadily increasing in effectiveness.

The situation at the University of Wisconsin might be taken as an indication that student government is more successful with women than with men.

#### THE MINISTRY-FOR-TOMORROW SERIES

The Board of Education of our Church has issued a series of pamphlets under this name. These pamphlets are primarily for young preachers but could be used with profit by others. The following are now available:

"Preparation Needed by the Preacher of To-Morrow," by Bishop Hoyt M. Dobbs; "The Bible in the Life and Work of the Preacher of To-Morrow," by Bishop Horace M. DuBose; "The Saving Gospel and the Social Gospel for To-Morrow," by Bishop Warren A. Candler; "Social Righteousness and the Preacher of To-Morrow," by Gilbert T. Rowe; "The Place of Vital Religious Experience in the Life and Work of the Preacher of To-Morrow," by Gilbert T. Rowe.

Copies of any one or all of these pamphlets may be had upon request from the Board of Education, 810 Broadway, Nashville, Tenn.

## No Cold

Fever, headache or grippe.

Colds break in a day for the millions who use Hill's. Headache and fever stop. La Grippe is checked. All in a way so reliable that druggists guarantee results. Colds are too important to treat in lesser ways.

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**CASCARA QUININE**

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## Epworth League Department

MISS EFFIE BANNON.....Treasurer, Little Rock Conference  
2012 Wright Ave., Little Rock, Ark.  
HOWARD JOHNSTON.....Treasurer North Arkansas Conference  
Conway  
MRS. E. D. GALLOWAY.....Editor Little Rock Conference  
2408 Maple St., Little Rock  
MRS. LUCY C. TRENT.....Editor North Arkansas Conference  
218 N. Church St., Fayetteville, Ark.

#### EPWORTH LEAGUE ORATORICAL CONTEST

Elsewhere in this paper appears the announcement of the "Know Methodism" oratorical contest to be held by the young people of the League of the Methodist Episcopal Church, South.

The Women's Christian Temperance Union for many years has had declamation and oratorical contests. Many young people participating have been fired with a holy zeal for the cause of temperance. Great good has been accomplished through this agency.

The publishers of our great national daily papers have sponsored oratorical contests in which young men and women were encouraged to speak on the making and interpretation of our national Constitution. We shall have a new generation of defenders of constitutional government by reason of these studies.

Now comes our General Epworth League Board and proposes an oratorical contest based on studies in Methodism. This is unique. Our young people study all subjects, they debate all question and discuss all affairs of public concern. They have waited only for direction to begin the study of questions of religious life and history. Here is the opportunity.

Our high school boys and girls should avail themselves of this privilege. Could we get them to review our Methodist history and study the lives of our many worthy men and women, heroes on mission fields and servants of men and the church in countryside and city, we may have a kindling anew of the revival fires of spiritual life of our Methodism.

Ministers and League workers should early encourage the young people in beginning these studies and making plans for chapter and other contests.

An encouragement to our young people besides the value of the studies, training in speaking and the honors won, the colleges of our Methodism are offering scholarships to the successful contestants.

Bishop W. F. McMurry announces that Central College, Fayette, Mo., will give a scholarship to the winner of each conference contest in Region 4. That is, to the winner of the Missouri Conference contest a scholarship will be offered and to the winners of each of the other Conference contests. In addition to this, he offers to the winner of the regional contest an additional scholarship. That will make a two-year scholarship for the Conference winner who wins the regional contest. This is a splendid offer and is an additional incentive for participation in the contests.

The president of Central College, in offering these scholarships, makes no reservations or exceptions. They are open to all young people who qualify under the conditions of the contest.

The college has always been liberal in scholarships, offering annually to the honor graduate in each high school of Missouri that award and ex-

empting sons and daughters of Methodist ministers of certain charges. All these for the most part are capable students and also active in Epworth League work. In offering the scholarships the college adds as an incentive to those and all others who may participate in the contests the assurance of an extension of scholarship privileges equivalent to their cash value in credit on the college expense of any now enjoying such privileges. In explaining these advantages Bishop McMurry would have those favored and ambitious sons and daughters of Missouri Methodism to know that they are competing for no empty honors.

The editor of this advocate having seen the list of offered scholarships by other colleges of our Methodism is of the opinion that no college in our connection has been so liberal in its offer as Central College.

This is from every point of view a most worth while contest and the incentives are most enticing.—Editorial in St. Louis Christian Advocate.

#### TYPICAL CHURCH COLLEGE TO-DAY

The Secretary of one of the Church Boards of Education has worked out for us a definition of the typical Church college of today. He has found that the median standard senior coeducational denominational college in the United States was founded in 1859, is located in a town of 8,388 people, has 16,500 high school students in a radius of fifty miles, and has six competing colleges within this same area. It has a supporting denominational constituency of 63,000 which has wealth amounting to \$250,000,000. Its net assets are \$1,090,000, of which amount 24.7 per cent was received in sums of \$10,000 and over, and 22.1 per cent of which was received from other than denominational sources. Its annual enrollment is 473 students, each of whom pays an annual tuition fee of \$125. The denomination under whose auspices the college is conducted supplies 57.5 per cent of its students, and this is only 4-10 of 1 per cent of the supporting denominational constituency. The "typical college" is far below the "efficient college" about which so much was said a few years ago.

#### ALL-STATE CHURCH NEWS.

##### OUR NORTH ARKANSAS CONF. CLAIMANTS' SPECIAL

The first checks for this fund came Saturday, and were from two of our Presiding Elders' homes.

Rev. William Sherman .....\$5.00  
Rev. F. R. Hamilton ..... 5.00  
Mrs. Florence Hamilton ..... 5.00

Then Sunday we received from our Church at Morrilton \$78.50, with a promise of more to follow for next week's report.

Let every pastor in the North Arkansas Conference see to it that his people have a chance to contribute to this Christmas Special. Our people will give to this cause, for it is one they believe in. Do not fail to ask them.

If you did not receive the bank drafts, or if there were not enough of these, take cash or a personal check, and send me a draft for the cash along with the other drafts. Remember that it makes people happy when they can give to a cause they love. "It is more blessed to give than to receive."

Please get your reports to me by Dec. 22, if possible.—W. F. Blevins, Secretary.

##### EVANGELIST'S NOTICE

Having accepted the appointment of Conference evangelist and financial agent of the Training School at Valley Springs, Ark., a school that is owned by our Church, I am now located at Batesville, at which place I can be addressed. My dates for revival meetings are filling up very fast and at the present rate will soon be full for the year. While I have some dates open I will be glad to take the matter up with you, if you are contemplating having an evangelist help you in your meeting this year. Can come with or without a singer. Write for a date today.—W. M. Edwards, Batesville, Ark.

##### AN APPEAL TO THE CHURCHES

The great storm in Florida swept away more than a quarter of a million dollars' worth of Church property. Florida Methodism has responded heroically, but can not meet this emergency without assistance from the whole Church, and from all the Churches. The great Boards of the Church also have responded generously. But the necessity is upon us of making this church-wide appeal.

SUNDAY, JANUARY 2, IS THE DAY set apart throughout Southern Methodism for contributions to the cause of our suffering congregations in Florida. We urge that this appeal be made to every congregation.

If another day must be chosen let it be as near as possible to the date already named. This is the greatest loss ever sustained by Southern Methodism in any one disaster.

It is our duty and our privilege to

## How Doctors Treat Colds and the Flu

To break up a cold overnight or to cut short an attack of grippe, influenza, sore throat or tonsillitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effect of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water—that's all.

No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please,—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store. (adv.)

come to the aid of our brethren now. The College of Bishops, the great Boards, and the whole of Florida Methodism, unite in laying this matter upon the minds, hearts and wills of our two and one half million members throughout the borders of the Methodist Episcopal Church, South.

If we act now it will save us from further loss and misfortune.

All moneys should be sent without delay to Dr. T. D. Ellis, 1115 Fourth Avenue, Louisville, Ky.

No kindness or service rendered to Jesus Christ or to His Church ever goes unrewarded. Let us act. Let us act nobly. Let us act now.—Hoyt M. Dobbs, T. D. Ellis.

#### BATESVILLE DISTRICT MEETING

All pastors, local preachers, District stewards, charge layleaders, and any others who may be interested in the success of the work of the church in the District for this new year, are called to meet at Central Ave., Batesville, December 20 at night, and the 21st, and the preachers are requested to come prepared to remain until Wednesday noon, the 22nd.

This meeting is important enough to require the attendance of all who have official responsibilities to which they have been elected by the quarterly conferences and who are named in the above list. PLEASE DO NOT FAIL. COME.

Notify Rev. J. E. Snell that you are coming so that he may provide a home for you while you are the guest of his church.—W. A. Lindsey, P. E.

#### PASTORS' AND DISTRICT STEWARDS' MEETING FOR PARAGOULD DISTRICT.

The District stewards of the Paragould District are called to meet in the Methodist Church in Hoxie, Dec. 30, at 9:30 a. m. The pastors of the District are also invited to meet with them.

Beginning at 2 p. m. and continuing until noon of Dec. 31 we will hold our District Preacher's meeting. Every pastor in the District should attend this meeting. It is for the purpose of organizing for our work this year.—Wm. Sherman, P. E.

#### LITTLE ROCK DISTRICT MEETING

The District Missionary Meeting will be held at First Church at 10 a. m. Thursday, December 30. Presiding elder and preachers, both pastors and others, editors, secretaries, etc., District secretary of the Woman's Missionary Society presidents of local Missionary Societies, chairmen of local W. M. S., both Church and Sunday School, Sunday School superintendents, presidents of Epworth Leagues and as many of the officers of these auxiliaries as can attend with these presidents and chairmen, are requested to be present.—James Thomas, Presiding Elder.

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#### RECIPE FOR GRAY HAIR

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

#### MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Ky., Tuesday, January 11, 1927 at 9:30 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before January 6, 1927. No application will be entered on the calendar after this date.—T. D. Ellis, Sec.

#### SECRETARY OF EDUCATION FOR THE VALLEY SPRINGS TRAINING SCHOOL

Rev. W. M. Edwards has been employed as secretary of education for the Valley Springs Training School. He will also work as an evangelist and will be glad to hold meetings wherever any pastor feels the need of help in revivals. He has been very successful as a revivalist and has held some very great meetings in some of the churches in our own state and other states. What is paid him for his services in evangelistic work will go toward helping to pay his salary as he works for the school.

His heart and soul are in the work he is doing for the school. He was pastor at Valley Springs when the school was established and was influential in getting it located here. He has kept up with the work it has been doing and knows what great difficulties it has met and overcome. He will bend all his energies to completing the building we have begun and which has been standing for over a year. We request the pastors to give him an opportunity to present the claims of the school and its needs to their churches, and we are praying that they will open their hearts to us and see that we get what we are so sorely in need of. If every church in the Conference will help, he can put the school on its feet with a beautiful new native stone building and no one and no cause suffer on account of this work.

#### NOTES FROM THE VALLEY SPRINGS TRAINING SCHOOL

The enrollment of our High School Department is now seventy. The enrollment of the public school added to this makes two hundred. Both schools are under the same supervision and are taught on the public school grounds and in the church and parsonage.

In the Training School twenty-five students are volunteers for life service, six of these being ministerial students. Sixteen are working, some for their entire support and some for a part of their expenses. The school spirit is the very best and the work excellent.

School will close for the Christmas holidays the afternoon of Wednesday Dec. 22, and open again Monday Jan. 3. On the last Sunday evening before Christmas the students will present a Songalogue, "The Shepherd's Story," and on the following Wednesday evening they will give a pageant, "The Light that Ne'er Shall Fade," and a free will offering will be made to our Orphanage.

A Chinese boy entered school here last week. His name is Jue Harold Lee, and his parents have moved to Parkin, Ark., and, wishing to have him in a Christian school where he can be taught the English Language

and American ways, they brought him to us. He is a very bright alert boy, is learning fast and is winning his way into the hearts of both teachers and students. We rejoice to have him with us.

#### SUNDAY SCHOOLS CONTRIBUTING TO THE ANTI-SALOON LEAGUE

Sunday School	Town	Amt.
Moose Rock Baptist, Lavaca	..	\$ 5.00
Plumerville Baptist, Plumerville	..	1.44
Hazel Street Baptist, Pine Bluff	..	5.00
Walnut Tree Baptist, Walnut T.	..	2.00
Baptist Sun. School Morrilton	..	5.00
New Hom Sun. S., Bentonville	..	3.50
Methodist, Amity	.....	15.64
Washington Baptist, Washington	..	3.50
Smyrna M. E., Searcy	.....	3.00
Pleasant Hill Baptist, Mabelvale	..	3.50
Mt. Hebron M. E., Lowell	....	2.55
M. E. Sunday School, Success	..	4.30
Baptist S. S., Nettleton	.....	10.00
Rhodes Chapel H. E. S. Lawson	..	5.00
Gould Baptist, Gould	.....	10.00
Grubb Springs S. S., Harrison	..	5.00
Valley View S. S., Harrison	..	4.50
M. E. S. Sunday S., Tulip	.....	1.25
Haroldton Baptist, Van Buren	..	5.56
Wickes Baptist, Wickes	.....	1.88
Presbyterian S. S., Des Arc	....	3.75
M. E. South, Mt. Vernon	.....	1.00
Hinton S. S., Patmos	.....	3.25
Moro Sunday S., Moro	.....	3.00
Vilonia M. E. S., Vilonia	.....	6.25
Blevins M. E. S., Blevins	.....	17.91
M. E. South, Cato	.....	3.00
Gravelly M. E. S., Lockesburg	..	2.00
Sturkie, Sturkie	.....	2.72
New Liberty No. 2, Montrose	..	3.26
Falling Springs Meth., Decatur	..	1.00
M. E. South, Gillett	.....	1.50
M. E. Sunday S., Gould	.....	2.45
Green's Chapel M. E., Dierks	..	15.00
Cauthron Baptist, Cauthron	..	2.00
M. E. South, Amity	.....	3.50
M. E. South, Conway	.....	12.07
First Baptist, Bearden	.....	3.30
Mt. Olive M. E. S., Clarksville	..	1.25
Mt. Zion M. E. S., Piggott	.....	3.00
Rainey Chapel M. E. S., Lynn	..	5.00
Mt. Zion M. E. S., Hartman	..	11.52
Greenway Ct. M. E. S., Rector	..	7.00
Boorefield Baptist Moorefield	..	1.75
Cross Roads S. S., McJester	..	3.00
Presbyterian, U. S. A., Atkins	..	3.00
Black River S. S., Peach Orchard	..	2.81
M. E. South, Goshen	.....	1.80
M. E. S., Rover	.....	2.25
Baptist S. S., Rover	.....	2.00
All Souls S. S., Scott	.....	25.00
Salem Baptist, Stephens	.....	5.85
M. E. Sunday School, Dover	..	1.86
Oak Grove M. E. S., Dardanelle	..	4.15
M. E. S. Sunday S., Springtown	..	6.15
Osage M. E. S., Osage	.....	5.50
Union S. S., Waters	.....	4.61
Presbyterian S. S., Piggott	....	2.70
Omaha S. S., Omaha	.....	2.00
Mt. Carmel S. S., Jacinto	.....	2.50
M. E. Sunday S., Ravenden	....	1.00
M. E. S., Sunday S., Decatur	..	5.00
Central Presbyterian, Springdale	..	22.22
Langley Chapel, Piggott	.....	6.01
Norphlet S. S., Norphlet	.....	8.40
Coulksville M. E. S., Ratcliff	..	3.25
Pleasant Hill M. E. S., Texarkana	.....	5.92
Oak Grove M. E. S., Batesville	..	20.00
Baptist S. S., Bruno	.....	1.65
Christian S. S., Marianna	....	5.15
Methodist S. S., Hackett	.....	3.36
Bigelow Baptist, Bigelow	.....	1.09
Mt. Pleasant S. S., Plumerville	..	5.50
Christian, Rogers	.....	7.00
Macedonia S. S., Conway	.....	5.00
M. E. S., DeQueen	.....	8.21
Lonsdale M. E. S., Lonsdale	....	1.20
Tuckerman S. S., Tuckerman	..	7.67
Oak Grove Baptist, Greenwood	..	1.40
Oaklawn M. E. S., Hot Springs	..	3.49
New Liberty-Beryl S. S., Conway	.....	600
Williford S. S., Williford	.....	1.30
Lookout S. S., Williford	.....	.55

#### LAVACA

We were glad when we were read out for the Lavaca Circuit for the third year, and on our arrival home we found the people happy over the appointment. To show their love and appreciation, on Saturday night, Dec. 4, quite a large group of people came to my home about 7 o'clock, Bro. J. E. Coker the S. S. Supt., leading the way. All at once they opened the door and came in with many good things to eat. We had people here from 74 years old down to one year—the largest crowd that has ever come to the parsonage where we have lived, "and they promised to hurry back." We thank the good people of Lavaca for the kindness shown, and we will prove our love for them by the way we work to serve them this year.

There was also sad news awaiting for the pastor, at one of the appointments, Barling, the sad news of the death of Miss Erma Nance.—Hoy M. Lewis, P. C.

#### MONTICELLO STATION

We have been returned to these long-suffering, splendid people, for the sixth year as their pastor. Did I want to come? Well, what Methodist preachers would not want to come to Monticello and serve these fine people as pastor? A greater, more sustained spirit of brotherly love and unity of high purpose I have never known. And yet I did not seek it. I never do. These good people are to blame, and they will take their punishment without a whimper. Just a few days after conference Mr. V. J. Trotter and R. H. Carter, as representatives of the Methodist Church, drove up to the parsonage in a new sedan and handing me the keys, said something like this: "Brother Irvin, we know you are a good sprinter, but we are putting you on wheels. This is from the Methodist Church and it is paid for." If these people are short on anything it is palaver, but they are long on doing things, which in the long run is really of more practical benefit to human beings. If we could only keep our young people we would soon be one of the greatest churches in Southern Methodism. Our people believe in education, and whether they believe in the theory of Evolution or not they are verifying it. They continue to bring off a brood of children so superior to themselves that they no sooner return from our splendid institutions of learning than the great big outside world buys them away from us. But we are still solidly here and carrying on. The official board tells me that they have the best outlook to have Brother Steel, our new presiding elder, and his good wife. They are charming, helpful servants of God,

#### "CONWAY PROPERTY SACRIFICED"

Owner sacrifices attractive home on State road one mile west of Conway. Beautiful 7 room house in large oak grove with a gentle slope down to the highway. Large barn, potato house, smoke house, orchard, chicken house, and 20 acres of fertile sandy loam soil. Electric lights from Conway, R. F. D., telephone, milk route, 1-3 mile of the new ten thousand dollar M. E. Church S. 1-4 mile State Teachers training school, and on hard surface road. Price \$3,500 with small payment down, balance good terms. Also, have 5 room house, bath, sleeping porch, lights, garage, barn, solid foundation under house, 3 lots 50 ft. each, within one block of Conway high school. Price \$1,750 with \$250 cash, balance in Building loan. Payments \$21.50 per month. Write JOHN REEVES, Conway, Ark.



and our people love them. I do not know whether Brother Steel is growing in grace or not; I rather think he is, but I do know that he is growing in physical strength and making a hundred per cent Presiding Elder.—M. K. Irvin, P. C.

#### ONE GOES AND ANOTHER COMES

One goeth and another cometh without a slip, miss, cog-jump, bugle blast, or the cessation of any part of the machinery. Wonderful! But such is Methodism. Nothing like it. If the same devotion and loyalty always characterize her activities (preachers surrendering his right to select his charge and charge surrendering its right to select its preacher) it will be true that Methodism has the best system in the world to fulfill our Lord's commission to preach the gospel to all the world and to every creature. Stop! Think just a moment! Suppose an annual Conference should turn lose all its preachers saying, "Pastorates select your pastor; preachers consider your calls." A number of charges would say, "He would not come"; and preachers would be saying, "They didn't call me." I have done some district work (23 years) and don't remember to have ever worked with a presiding elder or bishop who did not do all they could for both preacher and charge. However, some will say, "You haven't enough good preachers to go round." Possibly so. "Nor have you enough good charges to go round." And there you are. This situation is relieved as fast as possible by the "Itinerant System."

But where am I? My purpose was to say a word about our old and new pastors. One is gone and the other here, and not a stitch dropped.

Rev. J. B. Evans has served First Church, Paragould, for the quadrennium just ended. He did a monumental work. Under his administration our magnificent church has been erected, a fine building ample for all purposes for many years to come, well lighted, good heating plant, superb organ, convenient accommodations for congregation, Sunday School and all societies. Into this building Bro. Evans put thought, time, and energy with but one objective and that was success, and he succeeded. At the same time he was preacher, pastor and citizen, loved by his people and popular in the city. Fortunate the charge to which he is sent! They will find him every inch a man, a good preacher, and sympathetic pastor. When Bro. Evans slipped out, Rev. R. E. L. Bearden stepped in, filled his pulpit at both hours the first Sunday after conference; brought us two ap-



#### SAY IT WITH YOUR PAPER.

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#### OBITUARIES

JAMES.—On October 30 there passed away in Hot Springs, Ark., one of Arkansas's most loved and brilliant women, Mrs. Sue L. James. In her long and active life she was an outstanding character in Arkansas Methodism as a missionary worker and an active member of Central Methodist Church for a period of forty-eight years. She was loved and admired by the ministers of her Church and by a large circle of friends throughout the State for her queenly, lovely graces. She was an author of both poems and prose and many people knew her through her writings.

The following tribute was written by a friend who knew and loved her:

A beautiful well spent life is ended; a long unselfish ministry of love and helpfulness she gave spontaneously to those who knew her from a radiant personality so evenly wrought, from an inborn ideal of the majesty and goodness of God, and the beauties of his creation, all of which seem to have centered in almost perfect symmetry to add to her grace and loveliness. She was an ideal woman. I thank God for the beautiful friendship, so like a benediction to my life and to countless others who knew her. She inspired me, she cheered me and solaced me; I shall miss her loving presence so graciously benign; her sweet prayers of faith; the anchor of which held her fast amid life's storms and the same triumphant faith which radiated from her the joy of living and loving, to all those who came in close contact with her.

She was heroic in character; she had known great storms of adversity and deep sorrows, and like some mariner whose charted seas had regis-

propriate Scriptural messages, delighted his large congregations, takes hold of the work like an experienced pastor as he is, and every thing promises a great year.

By this loyal church he is received with open arms and glad hearts. Another word. It goes without saying in this country that our safe sane and efficient presiding elder, Rev. Wm. Sherman, who is wise in counsel and administration, strong in the pulpit and brotherly and sympathetic with the brethren, is universally loved and deservedly popular.—M. M. Smith.

#### BANKS

We have completed a good year on Banks Circuit. Have attended Annual Conference and had the pleasure of being returned to serve the good people of Banks Circuit for another year.

We were granted a two weeks leave of absence which we spent in visiting the counties of Pike, Montgomery, and Polk.

While away climbed to the top of Rich Mountain which lies north of Mena, Ark. The National Forest Reserve has a lookout tower on top of this mountain, which we climbed and obtained a wonderful view of the surrounding mountains. From this elevated point it is possible to see for many miles in every direction.

We returned home on December 2 and opened our new year by preaching to a fine audience on the first Sunday in December.

We are glad to say we have a very fine class of folks to serve on Banks Circuit and we are very hopeful of a great year. We are well pleased with the outlook for the future, May God bless Methodism throughout its bounds.—John Simpson, P. C.

tered the tides of life and put into port, the beautiful climax came in the calm maturer years of her life bringing rest. Her soul was sweetened and broadened by the beautiful things that she cherished and no one ever heard her refer to any obstacle or experience other than those of joy and happiness. She was a great lover of nature as she looked on open sky and field and saw in all God's handiwork his providence so kindly, she recognized each day in grateful expression and her gifted mind expressed more sweetly it seemed, her saintly glorified faith in God, till the halo rested in one glorious sunset; and then "The Evening Bell"; but there was no dark, but Eternal Day for her, made perfect by Faith.—Mrs. Hamp Williams.

DEDMAN.—Tom Terral, the little son of Arch and Mrs. Rosa Dedman, was born near Holly Springs, June 15, 1924, and died Sept. 26, 1926. His death was a shock to the whole community. He was such a bright healthy little fellow. His sudden death was caused from blood poison. Every one loved little Tom Terral and miss him so much. He leaves to mourn his loss his father and mother, several sisters and brothers and many other relatives. He was a nephew of J. L. Dedman, presiding elder of Prescott District. Funeral services were held at Mt. Olivet church, Sept. 27 and the body was laid to rest in Mt. Olivet cemetery.—C. R. Andrews, Pastor.

HELLUMS.—Nancy Wilson was born at DeValls Bluff, Ark., Aug. 29, 1883, and passed away, after a lingering illness, in the home of her daughter, Mrs. E. C. Owen, in Little Rock, Nov. 2, 1926. She moved with the family to Pine Bluff when 9 years of age, where she lived till June 22, 1901, when she was married to Clyde Hellums. They lived at Grady, Ark., till about two years ago when they had to give up the home on account of her declining health. They have three lovely daughters, Mrs. E. C. Owen of Little Rock, Mrs. Forrest Wallace and Mary Kate Hellums of Pine Bluff, together with the father, who survive her going. Mrs. Hellums was a loyal, devoted member of the Methodist Church, a thoughtful, helpful, and beautifully unselfish neighbor, but her home life was her strongest characteristic. Beautiful love reigned supreme there. There she was truly a queen. All who went and came over its threshold were thus impressed. How greatly she will be missed in the community, and how keenly her going will be felt by loved ones at home, no one can fathom. Her love was sincere, her service to all unselfish, her faith unfeigned, and her courage unafraid. Death seemed to hold no terrors for her. She came to the end of her earthly career strong in the faith of a mighty Savior with whom she had walked the whole journey, who did not forsake her at life's last gate-way. "Like one who draws the drapery of his couch about him, and lies down to pleasant dreams," she slipped away to the happy Home above. There she is with her Lord, and her loved ones who went before. There she dwells and waits the coming of earth's home ties.—T. O. Owen.

BELIN.—W. Lewis Belin was born February 16, 1859, and died at Hermitage, Ark., Aug. 1, 1926. He was born in Bradley County where he made his home at Jersey. There he was a successful farmer and good citizen. The writer was his pastor there three years and a strong friendship ripened between us. He was a man of high ideals and his convictions could be located on the side of God and the right. Brother Belin was a candidate for treasurer of his county at the time of his death and had he lived if elected he would have made his constituency an efficient public servant. During his residence at Jersey he contributed to making his church the center of a very fine religious community, and also to make Jersey an educational center. He stood for high upright living and for the things that make for the progress of the Kingdom of God. His home was a place of prayer. He took his church paper. He was young when he professed his Savior and joined the Methodist Church. The end was sudden. He dropped dead and his spirit glided beyond the curtains into eternity. His widow, one son, five daughters, one brother and other relatives survive him.—J. F. Taylor.

BENTON.—Mary Frances (nee Worthington) was born in Georgia, Oct. 13, 1858, and died at Chidester, Ouachita Co., Ark., Nov. 24, 1926. She came with her parents to Arkansas in early life. Joined the M. E. Church, South, when young, and lived true to her God and the Church until God took her home. In 1876 she was married to William H. Benton and to this union were born seven children, four boys and three girls. Four of these have passed away, leaving three children, ten grandchildren, one great grandchild, and one sister to mourn their loss. Aunt Fannie, as she was most familiarly known, was a good woman. She suffered much for several years and especially for the last three or four months of her life; for while on a visit to her sons near Prescott, Ark., she fell and broke her hip. She never walked any more, and suffered intensely until she went home to glory. Her remains were laid to rest in the Chidester Cemetery on Nov. 25 (Thanksgiving Day) amidst a large following of friends and relatives. Services led by the writer.—Her Pastor, F. R. Canfield.

SCHULTZ.—Joe G. Schultz was born March 25, 1894, at Cato, Ark., and departed this life at the General Hospital in Little Rock on October 27, 1926. He volunteered near the beginning of the war and served till the close. He was wounded in the left leg at the battle of Chateau Thierry. Bro. Schultz was married in March, 1919, to Miss Mattie Vanpelt who lived only about a year. To this union was born one child, a girl, Ava Lucile, who survives him. He was married to Miss Cora Mae O'Quinn, April 16, 1921. She survives him. Bro. Schultz was converted while in the army and united with the Methodist Episcopal Church, South, in which church he served his Master faithfully and well. He was forward looking and progressive as a citizen, loyal to his country, and devoted to his church. The Fourth

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Quarterly Conference had recently elected him to membership on the Board of stewards. The pastor officiated at his funeral and felt perfectly free to say conscientiously that Bro. Schultz walked in all the light that he had. This community has lost a good citizen and the church a consecrated Christian and worker, but "all things work together for good to those who love God."—E. B. Williams, Pastor.

**JANES.**—On Nov. 17, the home of Mr. M. B. Janes was saddened by the untimely death of his wife, Fannie Janes. Mrs. Janes was seriously ill only a short time. Members of her family and attending friends were greatly shocked by her sudden passing. She was about 66 years of age. The greater part of her life was spent in the service of her Lord and Master. Converted at the age of 15, she united with the M. E. Church, South, and was ever after a faithful follower of the teaching and example of Christ. Her life was a splendid example of Christian fortitude and forbearance exemplified in her ever being ready to help the needy. She was a kind and affectionate wife, a good and loving mother. Great is the loss to the family. A chair in the home, a pew in the church is vacant. Her familiar form and smiling face have vanished from the circle of her church societies. Funeral services were held at her home conducted by her pastor, Rev. W. E. Benbrook. Interment in the family cemetery at Ravenden Springs, Ark.—One Who Loved Her.

**JOHNSON.**—J. Y. Johnson, Columbus, Ark. I came within the circle of his family in 1904 when I married his oldest son, so what I shall write will concern largely the period from that time till his death. I soon found that he stood for all that was good in his community where he spent practically all his life. His home was the preacher's home. Others told me that it had always been so. He was Superintendent of the Sunday School from the time a Sunday School was organized until his health failed. He was a faithful steward in the church, giving lavishly of his time and means. He collected finances in such a quiet systematic way that others hardly knew when it was done. When the parsonage was built at Columbus, he gave all his time during the construction to superintend the work. Without this free help it probably could not have been built at that time. He was a consistent Christian. Several years before his death, he lost his sight, and, not being able to see to go about or even to read, his mind weakened. Those who knew him during this period for the first time doubtless misunderstood him, but those who knew him best were satisfied that "all was well" and he was only waiting to be called up higher to hear the plaudit, "Well done, thou good and faithful

#### PROPER CELEBRATION OF CHRISTMAS

As this great event approaches again it may be well for Christian people to consider the proper manner in which it should be celebrated.

In determining this question we should remind ourselves what the day is. It is a birthday. Not the birthday of an emperor or a great earthly potentate. It is the birthday not of a warrior who organized armies to shed blood and extend his military rule. It is the birthday of the Son of God—the Prince of Peace—the Redeemer of the world.

Remembering this fact, it is clear to all that much of our celebration has been out of place and wrong. In fact, if some one did not know whose birthday we celebrate looking around him on his first Christmas here he might think it was the birthday of Caesar, of Napoleon, or even of Bacchus, of Mars, or some other heathen god we honor. Long and loud has been the fuss we made with fireworks and dissipation. Much wine and strong drink flows all day and night in many homes where it is not seen at any other time. Many feel this event should thus be celebrated by dissipation. Many of our so-called best people give themselves to all night balls and revelries of excitement and indulgence. Many spend all their substance

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servant, enter into the joy of thy Lord." He leaves six sons. God grant they may carry on the good work that he left unfinished when his life was ended.—His Daughter, Carrie Chambers Johnson.

**NANCE.**—Miss Erma Nance, daughter of Mr. and Mrs. Newt Nance of Barling, Ark., was born at Barling, Oct. 19, 1902 was reared and educated at Barling. At the age of 14 years she was converted unto God, and joined the Methodist Church and was a faithful member until her death. She was a leader in the Sunday School at Barling. Was a favorite among the young people. She was so gentle and kind that every body loved her. It can truly be said, "In her heart was the law of kindness." She was appointed by the S. S. Supt. to help get up the S. S. Day program, for the spring of 1926, which she did, but was sick the night we gave the program and could not be present and never saw another well day. After months had passed her mother and other loved ones decided to take her west to El Paso, Tex. At times it seemed she was better, but at last the end came Nov. 19. She made the plans for her burial service. Her request was for her pastor the writer, to preach her funeral service assisted by Rev. D. N. Weams, her former pastor, who preached her funeral on account of the preacher being at Annual Conference. The end came as the going down of the sun after a cloudless day and her soul went to live with God.—Hoy M. Lewis, P. C.

**MONK.**—Frances Ellen Monk, the four year old daughter of Bro. and Sister Bascom Monk departed this life Nov. 30. Frances was a very bright sweet child, above the average from the point of intellectual power. She was loved by all who knew her. Her sickness was of short duration, but seemed to defy all medical skill available. Her funeral service was conducted by her pastor assisted by Bro. Bascom Monk, a superannuate of N. Arkansas Conference and Bro. S. B. Lasiter, local preacher, in the Mt. Carmel Cemetery. A number of relations and many friends attended the burial.—J. C. Williams, Pastor.

on useless presents and feasts where they gluttonize like barbarians.

This seems a strange way to celebrate the Prince of Peace and His coming into the world. People should be happy—happier than at any other time of the year. No sunbeam should be taken from any little heart but much more sunshine should be distributed in the sad old world—because this is the birthday of the greatest heart that ever throbbled—the heart that united heaven and earth and linked the heart of God in the same throbs with the aching heart of man. But there is a better joy and happiness than that that comes in such dissipations.

Let Christian people in sane calmness try to reform the celebration of this great day. Let us take it out of the class of barbarians and place it where it belongs as a great day of happiness and peace. Let us set ourselves to a sane and sober celebration of our Lord's birthday. We can do this by precept and example. We can reform in the self and need less presents we give to many who do not need them and bestow our gifts where they are needed. We can feed our hearts more and our stomachs less. We can make it a big day of fellowship, reunion and communion and still not give it the appearance of the barbarous celebration of a heathen god when it is the birthday of the Son of God.—Richmond Christian Advocate.

#### THE MASTER CALLETH THEE

In the eleventh chapter and twenty-eighth of the gospel according to St. John, we have a full-length portrait of the never-weary Son of God, as he went about his Father's business, seeking his followers and soliciting their aid in the promotion of the kingdom of heaven on earth.

"The Master has come and calleth for thee." Each principal word in the phrase is like a telescope pointing to a star, luminous and bright. One of the Master's followers bore this message to another, even as I would gladly carry it to you.

Note that it is the Master that calls. The Master, not a master. Let us remember that Jesus Christ is the Master, chosen out from all others, not a master contesting the palm with several others; He can never be to us what he must be if we are to attain a Christian character until he is the autocrat of our heart's mystic realm.

"One is your master. It is idle for us to say that we will not take the yoke of Christ because we wish freedom. All of us have a master. Some yoke is on our necks already. The common vocabulary of the human race proves it. There is no phrase more common than the "god of money," the "god of fashion," the "god of pleasure," the "god" of nominative "I," possessive "mine," objective "me," which, when boiled down, is personal or collective selfishness.

Each heart confesses a master passion. With some it is for love, with others, fame. A quick temper is the master passion of more persons than can be designated by any other single phrase. A passion for adventure sends men into the wilds of Africa with its blazing heat, or to the frigid regions of the North Pole, where, stripped of every comfort and in daily peril of their lives, men spend not only months, but years. No one says to the adventurer he shall go; but they travel hundreds of miles with sledges with the thermometer sixty degrees below zero, and Stanley spent the years of his splendid man-

hood in the company of the lowest Africans and the most vicious climatic on the globe. The same law holds good of the athlete, the actor; indeed, of every specialist; he has one master. Alas! so often that master is a tyrant who does not say. "Take my yoke upon you, for I am meek and lowly in heart," but with ruthless force thrusts the yoke upon the neck of poor humanity, perhaps through the laws of heredity, or parental influence, or environment, and the man can no more escape them than he can change the color of his skin.

The golden test of character is in Colossians 3:17: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." That is life's top-most round, its loftiest ideal, one that would carry with it happiness for others and ourselves and would bring out all the power that there is in any of us. If this is your ideal, the forces of the universe are on your side. There is a momentum from the great parental Spirit of the world. No harm can come to you on any planet if the supreme law which gives unity to your life is this one Master. It is a very practical thing to carry out this law, and if we are sincere, it will make Christ master of our money, of our time, of our tongues, of our influence; and, if it does not, than what we claim concerning consecration is sounding brass and tinkling cymbal, nothing more.

The Master "calleth." He calls by joy. The Master, not the storm, is the preferred method of approach by Him who weareth light as a garment. Ask the Marys, and the Marthas, the Philips and Andrews, the Pauls and Timothys, the Luthers and Wesleys, the Finneys and Moodys of today what enlisted them to fight in the armies of God? In nine times out of ten you will find it was the call of joy.

Even as a lovely Southern woman of one of the charming mountain cities of Virginia said as she stepped forward to give Christ her heart: "Just because my home has been so bright, because my husband and my sons and daughters never wish to spend an evening out, and have no habits that a wife and mother might not cherish and admire, I here now give to his heart to Christ, consecrating it to his service, for he calleth me, even me. It is a token of my gratitude."

Jenny Lind was asked what she thought about when she was singing, and, with a rapt gaze, she answered: "O, I always sing to God." The words were eloquent; they tell what every life should do. Angelo, who has left the most spiritual faces that canvas ever caught, painted on his knees, and made out of his work his most eloquent prayer. Mary A. Lathbury.

(Continued on Page 15.)

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Write below the name and address of person to whom you want insurance paid in case you are killed; otherwise it will be paid to your estate.

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For loss of life, sustained by the wrecking or disablement of any vehicle or car operated by any private carrier or private person in which the insured is riding, or by being accidentally thrown therefrom; or for the loss of hands, feet, or sight, as specified in policy.

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By being struck or run down while on a public highway by any public or private vehicle; by being struck by lightning; by cyclone or tornado; by the collapse of the outer walls of a building; by drowning at a public beach where a life-guard is regularly stationed; by the burning of public buildings in which the insured shall be at the beginning of the fire; or the loss of hands, feet or sight, as specified in policy.

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For a period of 15 weeks for all injuries sustained in the manner described above in third and fourth paragraphs and specified in policy. All specific losses shown in policy increase 10 per cent each year for five years (except this weekly indemnity).



(Continued from Page 13.)

the dainty creations of whose pencils have enriched so many children's lives, one said that when she was converted at the age of fifteen, as she knelt in her prayer of consecration, she definitely asked a heavenly baptism of brain and hand, and consecrated what she knew to be her dawning gifts of song and pencil to Him who is the best Master to have.

The Master "calletth." He calls by opportunity. The story is told of a rich man's daughter, who, when she joined the Church at seventeen, went to the kind, conservative pastor and said: "Now I have promised loyalty to Christ, and if you know of any way in which I can be of any service, I want to tell you that it will be my highest joy to work as you direct." The kindly old face grew puzzled and disturbed, and, after some reflection, he said: "Why, Nellie, if I should ever find anything in the Church that you can do, I'd send and let you know." Five years passed and she did not hear from the pastor. But the Master came and called. She became a leader in the foreign missionary work.

God grant that the response of the laymen and laywomen of the Church of today may be as was the response of Mary when she heard that Christ called her (John 11:29) "As soon as she heard that (the Master called her), she arose quickly and came unto him."—Lewis L. Thomas in Methodist Layman.

#### RAILROAD FACTS.

In the early days of our history we used to burn witches at the stake, likewise we amused ourselves by ducking those otherwise estimable citizens who were accused of consorting with the Prince of Evil.

We look back with shame at the intolerance of those days, but in 1882, the school board of Lancaster, Ohio, refused the use of the schoolhouse wherein to hold a debate on the subject "Are Steam Railroads Practical?" on the ground that to be hurled at the frightful speed of fifteen miles an hour was a "device of Satan to lead immortal souls down to hell."

Then coming closer to our present day we find a young lawyer, Abraham Lincoln, defending in the courts the need for a railroad bridge over the Mississippi River at Davenport, Iowa. It seems that the worthy townspeople would have no such contraption spanning the "Father of Waters."

Today we look back at such intolerance and pity the narrow-mindedness of our forefathers.

Was it anything but intolerance when certain Senators threatened to overthrow the Transportation Act of 1920, unless the House of Representatives backed their pet measures?

The Transportation Act and the Federal Reserve Act are the two outstanding pieces of legislation in the present decade. The Transportation Act came at a time when the railroads, cut off from Government operation, needed a stabilizer. Yet this Act has been the constant objective of attack by the old school political railroad baiter.

Since the railroads were returned to their owning companies in 1920, this has been accomplished:

The methods of operation by which huge deficits were incurred as a re-

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sult of government control have been totally changed by the efficient operation of the railroads under private management, and consequently the railroads have ceased to be a burden upon the taxpayer.

The employees have received the highest wages they were ever paid and also reductions of their hours of work.

There has been a great increase in the efficiency and economy with which the railroads have been operated.

There have been made very large reductions of rates.

The railways have been able to begin carrying out an extensive program of improvements and expansions. In 1923, the Class I roads spent \$1,059,149,426 for equipment and facilities to improve service. Total expenditures under way or authorized for the same purpose during 1924 to April 1 amounted to \$766,000,000.

There has been a great improvement in the service rendered ship- pers.

And yet during the last session of Congress there were introduced almost 200 bills to repeal the Transportation Act, or emasculate its essential parts.

Under this Act the people of the United States are getting not only the best, but the lowest-priced railroad transportation in the world. And while supplying this high quality of transportation, the railroads are contributing in taxes to town, county, city, State and Federal Government, a return of over one million dollars every working day in the year. The railroads are paying more in taxes than in dividends.

Business is dependent on efficient transportation service and in turn business can only prosper as railroads prosper. Radical and intolerant regulation will ruin both railroads and business.

Shall we of today by encouraging such intolerance with silence make of ourselves a laughing stock for the generations of tomorrow?—C. & O. Bulletin.

#### WHAT SOME EMINENT MEN HAVE SAID

There are two worlds: the world that we can measure with line and rule, and the world that we feel with our hearts and imagination.—Leigh Hunt.

Poverty is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself.—James A. Garfield.

We must not blame God for the fly for man made him. He is the resurrection, the reincarnation of our own dirt and carelessness.—Woods Hutchinson.

It is dangerous for a man too suddenly or too easily to believe himself. Wherefore let us examine, watch, observe, and inspect our own hearts, for we ourselves are our greatest flatterers. We should every night call ourselves to an account.—Seneca.

Life would be a perpetual flea hunt if a man were obliged to run down all the innuendos, invaracities, insinuations and misrepresentation which are uttered against him.—Henry Ward Beecher.

Love is the only bow on life's dark cloud. It is the morning and evening star. It shines upon the cradle of the babe, and sheds its radiance on the quiet tomb. It is the mother of Art, inspirer of poet, patriot, and philosopher. It is the air and light of every

heart, builder of every house, kindler of every fire on every heart. It was the first to dream of immortality. It fills the world with melody, for music is the voice of love.—Robert G. Ingersoll.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be cheered by them.—Henry Ward Beecher.

Even the cleverest and most perfect circumstantial evidence is likely to be at fault after all, and therefore ought to be received with great caution. Take the case of any pencil sharpened by any woman; if you have witnesses, you will find that she did it with a knife, but if you take simply the aspect of the pencil, you will say that she did it with her teeth.—Mark Twain.

Looking around on the noisy inanity of the world—words with little meaning, action with little worth—one loves to reflect on the great Empire of Silence, higher than all stars; deeper than the Kingdom of Death! It alone is great; all else is small.—Carlisle.

There is no short-cut, no tram-road to wisdom. After all the centuries of inventions, the soul's path lies through the thorny wilderness which must still be trodden in solitude, with bleeding feet, with sobs for help, as it was trodden by them of old.—George Eliot.

Some have narrowed their minds, and so fettered them with the chains of antiquity that not only do they refuse to speak save as the ancients spake, but they refuse to think save as the ancients thought. God speaks to us, too, and the best thoughts are those now being vouchsafed to us. We will excel the ancients!—Savonrola.

The ideal life is in our blood and never will be still. Sad will be the day for any man when he becomes contented with the thoughts he is thinking and the deeds that his is doing—where there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was ment and made to do.—Phillips Brooks.

#### A MAN IS POOR.

If he is without friends.  
If he has low ideals.  
If he has a guilty conscience.  
If he has lost his self-respect.  
If his morals are questionable.  
If he has lost his grip upon himself.  
If he is selfish, uncharitable, or cruel.  
If he has forfeited his health for wealth.  
If his mind and soul have been neglected.  
If he has traded away his character for money.

If he has a disagreeable disposition that makes enemies or repels his friends.

If making money has crowded out the cultivation of his spiritual life.  
If worldliness has caused him to lose fellowship with Christ.

If love of money has hardened him until the love of Christ and his gospel doesn't stir him to do his best for missions.

If all his investments and possessions are laid up on earth and he has no treasures in heaven.—Lutheran Church Herald.

## QUARTERLY CONFERENCES

### BATESVILLE DISTRICT (First Round)

Yellville Ct. at Yellville, Jan. 1-2.  
Cotter Ct., at Gassville, Jan. 2.  
Mt. Home, Jan. 3.  
Calico Rock Ct., at Flat Rock, Jan. 8-9.  
Calico Rock, Jan. 9.  
Mt. View Ct., at Mt. View, Jan. 10.  
Wiseman Ct., at Wiseman, Jan. 14.  
Bexar Ct., at New Hope, Jan. 15-16.  
Melbourne Ct., at Cushman, Jan. 16.  
Evening Shade Ct., at Cave City, Jan. 22-23.  
Charlotte Ct., at Mt. Herman, Jan. 23-24.  
Elmo-Oil Trough, at Oil Trough, Jan. 29-30.  
Newark, Hazel Edwards Memorial, Jan. 30.  
Stranger's Home Ct., at Clover Bend, Feb. 5-6.  
Swifton-Alicia, at Alicia, Feb. 6.  
Tuckerman Ct., at Dowell's Chapel, Feb. 12-13.  
Tuckerman, Feb. 13.  
Newport, First Church, Feb. 16.  
Sulphur Rock-Moorefield, at Sulphur Rock, Feb. 19-20.  
Desha Ct., at Desha, Feb. 21.  
Batesville, Central Ave., Feb. 23.  
Batesville, First Church, Feb. 24.  
Pleasant Plains Ct., at Cedar Grove, Feb. 26-27.

—W. A. Lindsey, P. E.

### CAMDEN DISTRICT (First Round in part)

West El Dorado, Parker's Chapel, Dec. 19, 11 a. m.  
Junction City, Dec. 19, 7 p. m.  
Wessen Ct., at Wesson, Jan. 2, 11 a. m.  
Smackover, Jan. 2, 7 p. m.  
Emerson-McNeil Ct., at Atlanta, Jan. 9, 11 a. m.  
Magnolia, Jan. 9, 7 p. m.  
Beuena Vista Ct., at B. V., Jan. 16, 11 a. m.  
Stephens, Jan. 16, 3:30 p. m.  
Waldo, Jan. 16, 7 p. m.  
Thornton & Harmony at Thornton, Jan. 23, 11 a. m.  
Kingsland Ct., at K., Jan. 23, 3 p. m.  
Strong Ct., at Strong, Jan. 30, 11 a. m.  
Huttig, Jan. 30, 7 p. m.  
Hampton and Harrell at Hampton, Feb. 6, 11 a. m.  
Bearden, Feb. 6, 7 p. m.  
Norphlet Ct., at Norphlet, Feb. 13, at 11 a. m.  
Louann, Feb. 13, 7 p. m.  
Chidester Ct., at Chidester, Feb. 20, 11 a. m.

—J. W. Harrell, P. E.

### CONWAY DISTRICT (First Round)

Dover at Dover, a. m. Dec. 19.  
Russellville, p. m. Dec. 19.  
Salem at Salem, a. m. Dec. 26.  
Gardner Memorial, p. m. Dec. 26. Conf. after preaching.  
Holland-Naylor at Naylor Jan. 2.  
Vilonia at Vilonia, 2 p. m., Jan. 2.  
Preaching at night.  
Springfield at Solgohachia, Jan. 8-9.  
Morrliton, Conf. after preaching, p. m. Jan. 9.  
Pottsville at Pottsville, Jan. 15-16.  
Lamar at Lamar, Cong. 2 p. m., Jan. 16. Preaching at night.  
Jacksonville at Jacksonville, preaching a. m., Jan. 23. Conf. 2 p. m.  
Cabot at Cabot, Conf. after preaching, p. m. Jan. 23.  
Greenbrier at Greenbrier, Jan. 29-30.  
Rosebud at Mt. Vernon, Feb. 5-6.  
Quitman at Quitman, Feb. 12-13.  
Conway, a. m. Feb. 20.  
The District stewards and preachers of the District will meet at First Church, Conway, at 10 a. m., Friday, (Continued on Page 16.)

First and Second Year Conference course books for sale at half price.—E. B. O'Bryant, Quitman, Ark.

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Dec. 31. We will have an all-day conference. All are urged to be present.  
—J. M. Hughey, P. E.

#### FAYETTEVILLE DISTRICT (First Round.)

Cincinnati, Dec. 19, 11 a. m.  
Lincoln, Dec. 19, 7 p. m.  
Decatur, Dec. 26, 11 a. m.  
Centerton, Dec. 26, 7 p. m.  
Huntsville, Dec. 31, 7 p. m.  
Presley's Chapel, Jan. 1-2.  
Zion, Jan. 2, 2:30 & night.  
Pea Ridge, Jan. 8-9.  
Oakley's Chapel, Jan. 9, 3:30 & night.  
Winslow, Jan. 12, 7 p. m.  
Pleasant Valley, Jan. 15-16.  
Green Forest, Jan. 16, 7 p. m.  
Fayetteville, (open date)  
Parksdale, Jan. 23, 11 a. m.  
Elkins, Jan. 23, 7 p. m.  
Springdale, Jan. 26, 7 p. m.  
Viney Grove, Jan. 29-30.  
Prairie Grove, Jan. 30, 7 p. m.  
Springtown, Feb. 5-6.  
Gentry, Feb. 6, 7 p. m.  
Berryville, Feb. 12-13.  
Eureka Springs, Feb. 13, 3 p. m. and night.  
Thornbury, Feb. 19-20.  
Siloam Springs, Feb. 20, 3 p. m. and night.  
Gravette, Feb. 27, 11 a. m.  
Bentonville, Feb. 27, 7 p. m.  
Rocky Branch, Mar. 5-6.  
Rogers, Mar. 6, 7 p. m.  
—Jno. A. Womack, P. E.

#### FT. SMITH DISTRICT (First Round)

Dodson Ave., Dec. 12, 11 a. m.  
Midland Heights, Dec. 12, 7:30 p. m.  
First Church, Van Buren, Dec. 19, 11 a. m.  
First Church, Ft. Smith, Dec. 19, 7:30 p. m.  
Second Church, Ft. Smith, Dec. 26, 7:30 p. m.  
S. Ft. Smith, Jan. 2, 11 a. m.  
East Van Buren, Jan. 2, 7:30 p. m.  
Hackett, Jan. 9, 11 a. m.  
Greenwood, Jan. 9, 7:30 p. m.  
Kibler, Jan. 16, 11 a. m.  
Van Buren Ct., Jan. 16, 7:30 p. m.  
Alma-Dyer, Jan. 23, 11 a. m.  
Mulberry, Jan. 23, 7:30 p. m.  
Charleston, Jan. 30, 11 a. m.  
Lavaca, Jan. 30, 7:30 p. m.  
Clarksville Ct., Feb. 6, 11 a. m.  
Clarksville Sta., Feb. 6, 7:30 p. m.  
Cecil, Feb. 13, 11 a. m.  
Ozark Sta., Feb. 13, 7:30 p. m.  
Ozark Ct., Feb. 20, 11 a. m.  
Hartman-Altus, Feb. 20, 7:30 p. m.  
Pastors will announce Conference dates and places.  
—F. M. Tolleson, P. E.

#### HELENA DISTRICT (First Round)

Parkin, Dec. 22, a. m.  
Earle, Dec. 22, p. m.  
Marianna, Dec. 29, a. m.  
Hughes, Dec. 29, p. m.  
Wheatley, Jan. 2, a. m.  
Round Pond-Heth, Jan. 2, p. m.  
Turner, Jan. 9, a. m.  
Holly Grove-Marvell, Jan. 9, p. m.  
Crawfordsville, Jan. 16, a. m.  
Hulbert-W. Memphis, Jan. 16, p. m.  
Clarendon, Jan. 23, a. m.  
Brinkley, Jan. 23, p. m.  
Aubrey, Jan. 30, a. m.  
Hunter, Jan. 30, p. m.  
Helena, Feb. 6, a. m.  
Haynes-Lexa, Feb. 6, p. m.  
Elaine, Feb. 13, a. m.  
West Helena, Feb. 13, p. m.  
District Stewards please meet at Forrest City Dec. 27, 10 a. m. The District Sunday School Staff will please meet at same time and place. We may expect to have a meeting of all leaders early in January.  
—Jas. A. Anderson, P. E.

#### JONESBORO DISTRICT (First Round)

Blytheville Ct., Promised Land, 11 a. m. Dec. 19.  
Blytheville, Lake St., 7:30 p. m. Dec. 19.  
Keiser Ct., Keiser, 11 a. m. Jan. 2.  
Wilson, 7:30 p. m. Jan. 2.  
Marked Tree, 11 a. m. Jan. 9.  
Lepanto, 7:30 p. m. Jan. 9.  
Lake City Ct., Lake City, 11 a. m. Jan. 16.  
Monette Ct., Monette, 7:30 p. m. Jan. 16.  
Leachville, 11 a. m. Jan. 23.  
Manila, 7:30 p. m. Jan. 23.  
Dell Ct., Dell, 11 a. m. Jan. 30.  
Blytheville, First Ch., 7:30 p. m. Jan. 30.  
Bono Ct., Trinity, 11 a. m. Feb. 6.  
Nettleton-Bay, Bay, 7:30 p. m. Feb. 6.  
Luxora, 11 a. m. Feb. 13.  
Luxora Ct., 3 p. m. at Rosa, Feb. 13.  
Osceola, 7:30 p. m. Feb. 13.  
Whitton-Joiner, Whitton, 11 a. m. Feb. 20.  
Tyrona Ct., Tyronza, 7:30 p. m. Feb. 20.  
Marion, 11 a. m. Feb. 27.  
Truman, 7:30 p. m. Feb. 27.  
—K. R. Hamilton, P. E.

**LITTLE ROCK DISTRICT**  
**First Round—Incomplete**  
Mauumelle Ct. at Natural Steps, 11 a. m. Sunday, Dec. 19.  
Forest Park Church, 7 p. m. Sunday, Dec. 19.  
—James Thomas, P. E.

#### MONTICELLO DISTRICT (First Round)

Dec. 19, 11 a. m., Arkansas City  
Dec. 19, 7:30 p. m., Wilmet.  
Dec. 31, 11 a. m., Tillar.  
Dec. 31, 7:30 p. m., Dumas.  
Jan. 2, 11 a. m., Arkansas City.  
Jan. 2, 7:30 p. m., Dermot.

Jan. 9, 11 a. m., Watson-Kelso.  
Jan. 9, 7:30 p. m., McGehee.  
Jan. 16, 11 a. m., Fountain Hill.  
Jan. 16, 7:30 p. m., Hamburg.  
Jan. 23, 11 a. m., Hermitage.  
Jan. 23, 7:30 p. m., Warren.  
Jan. 30, 11 a. m., Banks.  
Jan. 30, 7:30 p. m., Monticello.  
Feb. 6, 11 a. m., Lake Village.  
Feb. 6, 7:30 p. m., Eudora.  
Feb. 13, 11 a. m., Arkansas & Southern Camps.  
Feb. 13, 7:30 p. m., Wilmar.  
—E. R. Steel, P. E.

#### PARAGOULD DISTRICT (First Round)

Paragould Ct. at Pruitt's Chapel, Dec. 18-19.  
Lorado-Stanford, at Pleasant Hill, 3 p. m., Dec. 19.  
First Church, Dec. 26.  
East Side, 7:15 p. m., Dec. 26.  
Ravenden Spgs. Ct., at R. S., Jan. 1-2.  
Hardy-Willford, at W., 3 p. m., Jan. 2.  
Ash Flat Ct., at Ash Flat, Jan. 3.  
Smithville Ct., at Smithville, Jan. 8-9.  
Imboden, 2 p. m., Jan. 9.  
Maynard-Success, at Maynard, Jan. 15-16.  
Pocahontas, 3 p. m., Jan. 16.  
Gainsville Ct., at Gainsville, Jan. 22-23.  
Peach Orchard-Knobel at P. O., 3 p. m., Jan. 23.  
St. Francis Ct., at Pollard, Jan. 29-30.  
Piggott, 7:15 p. m., Jan. 30.  
Walnut Ridge Ct., at Old W. R., Feb. 5-6.  
Biggers Ct., at Biggers, 7 p. m., Feb. 6.  
Salem, Feb. 12-13.  
Mammoth Spring, 7:15 p. m., Feb. 13.  
Black Rock-Portia at P., Feb. 19-20.  
Walnut Ridge, 7:15 p. m., Feb. 20.  
East Side Ct. at Old Friendship, Feb. 26-27.  
Marmaduke, 3 p. m., Feb. 27.  
—William Sherman, P. E.

#### PINE BLUFF DISTRICT (First Round)

Swan Lake-Bayou Meto, 11 a. m., Dec. 19.  
Rowell Ct., at Prosperity, 11 a. m., Dec. 26.  
Star City, 7:30 p. m., Dec. 26.  
Carr Memorial, 7:30 p. m., Dec. 29.  
Sheridan Ct., at Oak Grove, 11 a. m., Jan. 2.  
Sheridan-Newhope, 7:30 p. m., Jan. 2.  
Pine Bluff Ct., at Good Faith, 11 a. m., Jan. 9.  
Grady-Gould, at Gould, 7:30 p. m., Jan. 9.  
Hawley Memorial, 7:30 p. m., Jan. 12.  
Sherrill-Tucker, 11 a. m., Jan. 16.  
Altheimer-Wabbaseka, 7:30 p. m., Jan. 16.  
Roe Ct., 11 a. m., Jan. 23.  
St. Charles, 11 a. m., Jan. 30.  
DeWitt, 7:30 p. m., Jan. 30.  
Gillett-Little Prairie, 11 a. m., Feb. 6.  
The preachers of the Pine Bluff District are called to meet in First Church Pine Bluff Dec. 13, 7 p. m.  
—J. A. Henderson, P. E.

#### SEARCY DISTRICT (First Round)

Bellefonte, at Bellefonte, 3 p. m. Dec. 18.  
Harrison, 11 a. m. Dec. 19.  
Valley Springs, 7 p. m. Dec. 19.  
Leslie, 7 p. m. Dec. 20.  
Marshall, 1 p. m. Dec. 21.  
Scotland, 11 a. m. Jan. 1.  
Clinton, 11 a. m. Jan. 2.  
Shirley, 7 p. m. Jan. 2.  
Pangburn, 11 a. m. Jan. 9.  
Heber Springs, 7 p. m. Jan. 9.  
Jelks, 11 a. m. Jan. 16.  
Gregory, 7 p. m. Jan. 16.  
Cotton Plant, 2 p. m. Jan. 17.  
Augusta, 7 p. m., Jan. 17.  
Bald Knob, 11 a. m. Jan. 23.  
McCrory, 7 p. m. Jan. 23.  
DeView, 2 p. m. Jan. 24.  
McRae, 11 a. m. Jan. 30.  
Searcy, First Ch., 7 p. m. Jan. 30.  
Griffithville, 11 a. m. Feb. 6.  
West Searcy-H., at Higginson, 7 p. m. Feb. 6.  
Beebe Ct., at Antioch, 11 a. m., Feb. 13.  
Beebe Sta., 7 p. m. Feb. 13.  
Weldon, 11 a. m. Feb. 20.  
District Stewards will meet at Searcy, 10 a. m., Thursday, Jan. 6. All the preachers of the District will meet at the same time and remain through the day.  
—W. P. Whaley, P. E.

#### TEXARKANA DISTRICT (First Round)

Dierks Ct., at Dierks, Dec. 19, at 11 a. m.  
DeQueen, Jan. 30, at 7 p. m.  
Stamps, Dec. 26, at 11 a. m.  
Lewisville-Bradley, at Lewisville, Dec. 26, at 7 p. m.  
Fouke Ct., at Pleasant Hill, Jan. 2, at 11 a. m.  
Texarkana, College Hill, Jan. 2, at 7 p. m.  
Texarkana, First Church, Jan. 9 at 11 a. m.  
Texarkana, Fairview, Jan. 9 at 7 p. m.  
Paraloma Ct., at Paraloma, Jan. 16, at 11 a. m.  
Doddridge Ct., at Doddridge, Jan. 23, at 11 a. m.  
Lockesburg Community Center, Jan. 30 at 11 a. m.  
Ashdown Ct., at Hicks, Feb. 5, at 11 a. m.  
Richmond Ct., at Richmond, Feb. 6, at 11 a. m.  
Ashdown, Feb. 6, at 7 p. m.  
Foreman Ct., at Foreman, Feb. 13, at 11 a. m.  
Horatio Ct., at Walnut Springs, Feb. 20 at 11 a. m.  
—Francis N. Brewer, P. E.

### SUNDAY SCHOOL.

#### Lesson for December '19

##### SAMUEL THE JUST JUDGE

LESSON TEXT—I Sam. 7:1-17, 12:1-25.

GOLDEN TEXT—Prepare your heart unto the Lord and serve Him only.

PRIMARY TOPIC—God Helps the People at Mizpah.

JUNIOR TOPIC—The Victory at Mizpah.

INTERMEDIATE AND SENIOR TOPIC—What Samuel Did for His People.

YOUNG PEOPLE AND ADULT TOPIC—How the Lord Helps.

#### I. Samuel Called the People to For-sake Their Idols (7:1-6).

Under the administration of Eli, the nation rapidly deteriorated. For their sins, God permitted the nation to be bitterly oppressed by the Philistines. Samuel promised them deliverance on the condition of repentance.

#### II. Samuel Prayed for the People (7:7-14).

Moved by fear of the Philistines the people besought Samuel to cry unto God for them. In response to his prayer God miraculously delivered them from the Philistines.

#### III. Samuel Judging Israel (7:15-17).

Bethel, Gilgal, Mizpah and Ramah were his circuit, to each of which he made annual visits. These centers were for the accommodation of the people.

#### IV. Samuel's Farewell Address (12:1-25).

When Saul, the new king, was crowned, Samuel turned over to him his authority, and gracefully retired.

#### 1. Samuel's challenge to the people (vv. 1-5).

(1) A reminder of the way the king had been given (v. 1).

He showed that they were directly responsible for the change in government. Though keenly feeling the reflection upon himself, and their ingratitude to God in their demand for a king, he had not resisted their wish.

#### (2) Review of his own administration (vv. 2, 3).

a. Walk from childhood (v. 2). Samuel's was a remarkable life; from childhood to old age he had lived an upright and pure life.

b. Career as judge and ruler (v. 3).

He boldly challenged them to show where and how he had ever oppressed anyone.

#### (3) The vote of confidence by the people (vv. 4, 5).

It was Samuel's right as he laid down the reins of government to have his record vindicated and to have his integrity established beyond a doubt, so that no evil-minded man should ever be able to cast reproach upon him.

#### 2. Samuel reviews God's dealing from the time of Moses (vv. 6-15).

He reasoned with them concerning the good hand of the Lord upon them from the time of Moses. Though they with ingratitude turned from the Lord and demanded a king like the other nations, He had acceded to their request and set a king over them.

#### (1) National prosperity conditioned by obedience (v. 14).

Though they had displeased God in choosing a king, if they would fear the Lord and render obedience, national prosperity would still be given.

#### (2) Disobedience to God meant the nation's ruin (v. 15).

It is folly to ask God's blessing upon a nation while it is living in rebellion against Him.

#### 3. Samuel's own vindication (vv. 16-19).

This was such a critical hour in the history of the nation that Samuel sought to indelibly impress its meaning on their hearts. This he did by means of the thunder and rain out of season. Harvest time was not the season for thunder and rain, so when

it came at the call of Samuel, the people were affrighted. They saw it as an example of God's mighty power, which if directed against them, would destroy them in an instant.

#### 4. Samuel's gracious response (vv. 20-25).

(1) "Fear not—serve the Lord with all your heart" (vv. 20-22).

Samuel did not minimize their sin but assured them that if they would serve the Lord wholeheartedly He would not forsake them. The ground of their hope was the faithfulness of God in keeping His covenant.

(2) "God forbid that I should sin against the Lord in ceasing to pray for you" (v. 23).

The people had rejected Samuel, yet he had such magnanimity of soul that he did not allow their ingratitude to cause his intercession for them to cease. He assured them that in spite of their sin their one concern should be to fear the Lord and serve Him wholeheartedly.

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