ARKANSAS METHODIST

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

VOL. XLV. LITTLE ROCK, ARK., THURSDAY, DECEMBER 23, 1926. **No. 51.**

PUNGENT PARAGRAPHS

Properly observed, Christmas ennobles; but, misused, it debases.

Closing a good year, let us build on it a greater and better year in 1927.

Many mar the holiness of the holidays by indulgences that convert them into hellish days.

If Christmas brings happiness to you, will you not promote happiness in the world by being Christlike?

Lord Bancon said, "Reading maketh a full man;" therefore, if you read rotten literature, you are full of rottenness.

As the Christ Child revealed the worth of childhood, so should his natal day, worthily observed, bring children close to Christ.

God gave his Son; the Son gave Himself; therefore, at this season of giving, let us give good gifts to men and give ourselves anew to Him.

Coming as a child, Christ identified Himself with humanity. He is pleased when, becoming as a child in the new birth, we identify ourselves with Him.

MEETING OF THE GENERAL MISSIONARY COUNCIL.

Our General Conference determines the general policy which our Church is to follow each quadrennium, creates the Board of Missions, and gives it general directions. The Board, through the secretaries, administers the funds and seeks to carry out the policy of the General Conference. The annual Conference Boards are expected to cooperate with the General Board and administer in their own fields.

Heretofore, there has seemed to be a lack of organization through which the information secured by the administrative officers might be adequately projected into the mind and heart of the Church. Our last General Conference, realizing the need, created a new body, the General Missionary Council, composed of the chairman of each Annual Conference Board and the Conference Missionary Secretary, the Secretaries and Treasurers of the Board of Missions, and the members of the Departmental Committee on Education and Promotion; and provided that the Council should hold an annual meeting for the purpose of promoting the missionary work of the Church and its extension throughout the Connection.

The first meeting of this new body was held at Louisville, Ky., on Dec. 15-16. In order that the proceedings might be given adequately to the whole Church, all of the editors were invited to be present and their expenses were paid. This resulted in the presence of almost every editor. The Bishops also were invited to attend, and all except Bishop Ainsworth, who is in the Orient, were present.

By virtue of his office, Dr. W. G. Cram, general secretary, presided, and proved himself a wise and efficient presiding officer. A program which brought every phase of our missionary activities before the Council, was executed without any oversight or omission. Every Bishop who had any connection with our present Missions, presented a survey of some field, and the secretaries explained the activitiess for which they were responsible. In this way an up-to-date view of the whole situation was vividly exhibited.

At the beginning of each session Dr. O. E. Goddard, secretary for Foreign Work, led the devotions, at each service discussing in different aspects the kind of Church which our Master desires to accomplish his purposes. His brief, pointed, deeply spiritual and discerning comments were wonderfully illuminating and thought-provoking. It became evident to all that our secretary is both a genuinely spiritual man and intensely practical as well. If he can get the Church to realize his ideal we shall have a Church with a larger vision and more definite purpose to execute the Master's command to evangelize the world. Dr. Goddard is unquestionably the right man for the place he holds, and under his leadership we may expect the Church to grasp the practical significance of spirituality and stewardship as never before.

Bishop Beauchamp as president of the Board impressed the Council with his uncommon commonsense and his ability to grasp the real situation and his determination to face the difficulties and overcome them. As the director-general of the Centenary Movement he had demonstrated his power to organize and vitalize his organization. To disclose his present methods, it may be said that he holds an Annual Conference differently from other Bishops. He has practically all appointments made before the Conference session begins, and then has the Board anniversaries in open Conference with himself and all the presiding elders present. Thus he gives each cause an opportunity to reach the whole Conference and present the facts and generate interest. It is to be hoped that other Bishops will try his plan.

Dr. Cram, as the head of the active administration, has a clear grasp of the situation and has shown remarkable ability in handling the perplexing financial conditions. Under his leadership the debt which is embarrassing the Board has been reduced and its liquidation assured in a manner that deserves high commendation. It is a pleasure to inform the Church that our missionary affairs are in absolutely competent hands and the problems are being worked out in the most satisfactory manner possible.

In the sessions of the Council it was made clear that, to accomplish the aims of the Church, two things are necessary—the payment of the debt and full collections. In order to meet the emergencies our General Conference has decreed that each year of this quadrennium, in addition to the regular assessments, during the months of January and February, a campaign shall be put on for the raising of $1,000,000 by freewill offerings. The meeting of this Council was largely for the preparation required to carry out this campaign.

In this meeting we saw the needs of the world, and especially those portions of the world for which our Church is definitely respnsible. All of these fields are inviting and need only our full contributions of money and men to bring forth an abundant harvest. There are difficulties, but they can be overcome by a Church that has faith and spirituality and liberality. We are amply able to do our part in this work. Our Lord is expecting us to meet our obligations in the spirit of unselfishness. We must not disappoint Him.

It is impossible in one article to give out all that we absorbed at this meeting, but we shall from time to time give our readers the benefit of our observations. In this issue we are giving the report of the Committee on Findings, and trust that it may have a careful and prayerful reading.

NOW WHEN JESUS WAS BORN IN BETHLEHEM OF JUDEA IN THE DAYS OF HEROD THE KING, BEHOLD, THERE CAME WISE MEN FROM THE EAST TO JERUSALEM, SAYING, WHERE IS HE THAT IS BORN KING OF THE JEWS? FOR WE HAVE SEEN HIS STAR IN THE EAST, AND ARE COME TO WORSHIP HIM.—Matt. 2:1-2.

ARKANSAS METHODIST ORPHANAGE

I am addressing this to the pastors, Sunday School superintendents and teachers, to Epworth League presidents and officers, and to the whole of Methodism in Arkansas. By resolution of the two Annual Conferences, we were requested to take a Christmas Offering throughout our entire state for this most Christ-like institution that we are running. All informed people in Arkansas know that we cannot run the Orphanage without this beautiful custom of giving to it at Christmas. We have no agents and to the present time, we have been able to run the Orphanage without deficit. This year, we need a larger offering than we have ever had and we need it in cash as it takes cash to run the Orphanage.

We have now in the Orphanage 37 children all of whom are in school, and constantly they are coming to us. I beg our people to prayerfully consider this great agency of our Church and to send us liberal contributions. As stated before, we have no agents and therefore, we have no overhead. I am Superintendent, doing the very best I can, with the most loyal matron, Mrs. Steed and her helpers and my work is free of any charge.

Let the contributions be sent to Dr. James Thomas, 404 Exchange Bank Building, Little Rock, Arkansas, as rapidly as you can.—James Thomas, Supt.

REPORT OF THE FINDINGS COMMITTEE OF THE MISSIONARY COUNCIL

Louisville, Ky., Dec. 16, 1926.

In this, the first session of the Missionary Council of the Methodist Episcopal Church, South, an organization provided for by the General Conference of 1926, we have been brought face to face with the world missionary situation as our Church is related to it. We have been made to feel afresh something of the world's great need and the critical significance of the present hour.

With opportunities such as we have not had before, we witness steadily decreasing payments for the support of our work in world evangelization. The only response the Church has made to the critical situation created by our failure to collect Centenary pledges in full, has been to cut appropriations, both home and foreign. At the same time we have been contributing in increased measure to our local or home church interests.

Great numbers in our Church are suffering from spiritual near-sightedness. When our Lord was upon the earth in the flesh, He was moved by compassion when He saw the multitudes, because they were as sheep not having a shepherd; but apparently His Church is not so moved with compassion today, although the multitudes are far more numerous and as fully bewildered, and as pitifully shepherdless as then.

The awful fact in life is that this is a lost world. Despite all the discoveries of science, the progress in secular education, and the increase in comfort and luxury, the world at large is still dominated by St. John's sinister trinity,—"the lust of the flesh, the lust of the eye, and the pride of life." The best news that ever came to this lost world was the message of the angels, "for unto you is born this day in the city of David, a Savior, Christ the Lord." The glory of this message is that He came to save all lost men and women of every nation, and he commanded as his last general order to his disciples that they should go into all the world and carry the good news of salvation to every creature. And these disciples went everywhere preaching the Word, loyal to their Savior and Master in spite of persecution, even unto death.

Are our Methodist people really loyal to our Lord? Are we earnestly, persistently, joyfully, obeying his last command to carry the story of His deathless love to lost men and women? Multiplied millions of lost men and women whom Jesus came to save from sin, have never yet even heard the story of His wonderous love.

Now our people are utterly failing to obey our Savior's command at the very time when our country is the richest and most prosperous nation the world has ever known. We have increasing bil-

(Continued on Page 3, Col. 2)

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PERSONAL AND OTHER ITEMS.

We wish our readers a joyous Christmas and an auspicious New Year.

You need travel-accident insurance and you need your church paper. Get both at a small price by sending $2.90 for subscription and policy.

On Nov. 14, at the home of the bride's parents in Holly Grove, Mr. F. R. Gruby and Miss Alpha Scott were united in marriage, Rev. R. T. Cribb, pastor, officiating.

Rev. J. L. Dedman, presiding elder of Prescott District, is out of the hospital and doing well. He expresses appreciation to many friends for kindness shown.

The annual meeting of Epworth League leaders will be held at Kansas City, Dec. 28-31. A rich program is offered. The editor has been invited to attend and will do so if possible.

Note the following dates for Missionary Institutes: Little Rock District, at First Church, Dec. 30; Pine Bluff District, at First Church, Jan. 10; Prescott District, at Hope, Jan. 12; Fort Smith District, at First Church, Jan. 13.

Rev. J. F. Simmons, missionary secretary for our two Conferences, requests that all money collected for Missionary Specials be sent direct to him, Exchange National Bank Building, Little Rock. Make a note of this and save confusion.

Writing to order change in address, Rev. W. J. Faust, now at McCrory, says: "The people here have received us very kindly, and given us a generous pounding. We are pleased with our new charge and hoping for and expecting a good year."

Rev. J. H. Barrentine, pastor of Jelks Circuit, wishes his correspondents to know that his postoffice is not Jelks, but Patterson. His work on the new charge begins well. Mrs. Barrentine, who has had a serious attack of influenza, is recovering.

According to our custom no paper will be published next week. This is to give the printers and office force an opportunity to have a little Christmas vacation. Remember this, and do not ask for the issue of Dec. 30, as there will be none of that date.

Rev. Henry Hanesworth, who took the superannuate relation at conference ,writes thus from Augusta: "We are pleasantly located and many tokens of kindness and friendship help to make adjustment to changed conditions easier for myself and wife."

Rev. H. H. Griffin writes thus about his charge: "We have had a wonderful reception. I find Hope to be a splendid little city and our church here is one of the best in this great Conference. I am happy to be back in the regular work and delighted with my church."

Compliments are still heard concerning the entertainment of the Conferences by Rev. E. C. Rule and Warren and Rev. J. B. Evans and Paragould. Other communities will have to bestir themselves to equal the records made by these enterprising pastors and their people.

1927 is going to be the greatest year in Arkansas Methodism. Big things are brewing. You will need your Church papér to keep up with their progress. Renew your subscription before expiration and miss nothing. Things are going to happen. Do not be a mutt and miss them.

Rev. Leland Clegg pastor of our Church at DeWitt, called last Saturday, and made a very unusual report. His church has already raised its quota $500, for the Missionary Special, but last Sunday night put on a pageant, "The Nativity," in which the $500 was actually laid on the altar in gold. All of his collections are already pledged.

While in the city visiting his son who is in the postal service, Rev. J. M. Cannon called. He is enthusiastic about Eudora, his new charge, and can hardly find words sufficient to express his appreciation of his reception and the continued pounding to which his people have subjected him. He has high hopes of a great year's work.

Rev. W. W. Alexander of Atlanta, Ga., has been awarded $500 and a gold medal by the Harmon Foundation for having made the greatest contribution to the improvement of race relations in America this year. The award was made on the ground of Mr. Alexander's service as director of the Commission on Interracial Co-operation. He is a member of the Tennessee Conference.

Suffering from a very serious bilious attack, Rev. D. H. Colquette, the American Bible Society agent, returned from the session of the North Arkansas Conference and took to his bed. He has been quite sick and unable to attend to business and consequently is behind on orders for Bibles. However, he is improving and hopes to be able to be in his place by the first of the year.

Rev. J. B. McDonald, formerly of White River Conference, is now living at Stuart, Fla., and is superintendent of schools in his county. Writing to renew his subscription, he expresses appreciation of the paper and his need of it to keep up with old Arkansas friends whom he loves and honors. It is his purpose to visit in Arkansas in the spring and perhaps spend a few weeks later at Mt. Sequoyah.

Rev. A. E. Holloway, the new pastor at First Church, North Little Rock, reports that he has been kindly received. Brother Myers, his predecessor, left one of the best parsonages in the Conference. All needed furniture has been supplied by the Woman's Missionary Society. The salary has been increased. Already fifteen new members have been added. Bro. Holloway is well pleased with his charge and the prospects.

Last week Rev. Clem Baker, Rev. S. T. Baugh, Rev. G. G. Davidson and Rev. A. W. Martin, our "Big four" in Sunday School work, were at Nashville, Tenn., attending the annual meeting of the Conference Superintendents and Extension Secretaries. Bro. Baker, who has won the reputation of being the livest secretary in the Church, is president of this body. Arkansas Methodism is proud of these men and the splendid record they are making.

The editor, by invitation of Dr. W. G. Cram, Missionary secretary, last week attended the session of the General Missionary Council at Louisville, Ky. It was a great pleasure to have as traveling companions Dr. E. R. Steel and Rev. J. F. Simmons, representing the Little Rock Conference Board of Missions, and to room with Rev. R. E. L. Bearden representative of the North Arkansas Conference Board. The weather was cold, but we were pleasantly situated and enjoyed both the wonderful program and the congenial fellowship.

Each member of our Church vowed when joining that he would "attend upon its ordinances and support its institutions." This vow included our Church papers as much as the Sunday School, Missionary Society, or anything else, and pastors should not forget to bring this to the attention of each congregation. The Church paper will help every enterprise of the Church. It should be in all homes of our Church. We should not stop until it is done.—Methodist Advocate.

The Publishing House has passed a high compliment on Dr. W. P. Whaley and his "Jesus Our Ideal" by including them in a group of six "Recent Books By Eminent Authors That Demand The Attention Of Every Methodist." The other authors in this list are Bishop Candler, W. P. King, James Cannon, III, Clovis Chappell, and Harvie Branscomb. Certainly all Arkansas Methodists should appreciate this compliment and show it by getting and reading Dr. Whaley's book. Price $1.

The editor had great pleasure last Friday at Memphis in meeting Pres. W. R. Schisler of Collegio Uniao, Uruguyana, Brazil, and his wife and child as they were passing through to their old home at Bono, Ark. They have been in missionary work in Brazil for five years, and are now taking their year's leave of absence. They will spend a part of the time visiting with friends and relatives and a part in Peabody Teachers' College doing graduate work. President Schisler is a Hendrix man and has made a fine record as an administrator. He is one of our most useful missionaries.

Washington County is a wonder. It not only has Fayetteville, city beautiful, the State University, and Mt. Sequoyah, but it is noted for its apples and poultry. This year the apples sold for almost $400-000 and its poultry and eggs brought $466,000. In addition, of course, it produces grapes, berries, wheat, corn and cattle. It is one of the best places to live and to make a living on the face of the earth, If you want to spend a summer in this paradise, get a lot at Mt. Seqouyah and build a summer cottage, Correspond with Supt. J. L. Bond, Western Methodist Assembly, Fayetteville, Ark., about it.

In a note from Rev. Porter Weaver of Keiser Circuit he states that he had a successful operation for appendicitis on Dec. 8, and is now doing well at the Memphis Methodist Hospital. He hopes to be out of the hospital this week and ready for his work by Jan. 1. He is very appreciative of the thoughtfulness and kindness of many friends who have written and shown interest in other ways, and especially for their kindness during the last illness of his wife who passed away only a few weeks ago. Bro. Weaver may rest assured of the sympathy and prayer of a host of friends in his many sorrows and trials.

The Daily Press of Paragould contains an interesting item about Rev. J. L. Shelby, pastor of the East Side Methodist Church, showing how his people appreciate him and his wife. A large group gathered at the parsonage bringing a generous supply of groceries and other things. A pleasant hour was spent socially, closing with reading and exposition of Scripture and prayer by Bro. Shelby. His people appreciate the fine work he has done for them and he and his wife are in love with their members. Bro. Shelby arranged to have the Arkansas Methodist put in the budget and has sent in his list with remittance.

Senator W. R. Webb, "Old Sawney," as he was called by his boys, died at his home in Bellbuckle, Tenn., Dec. 19, at the age of 84. A gallant Confederate soldier and for a few months United States senator, he spent his life largely in the school room as the principal of the famous Webb School, which was established at Culleoka, but in 1886 was moved to Bellbuckle. This was a great preparatory school, the first west of the Allegheny Mountains. In it were educated many boys who became famous men. The discipline and methods in this school were different from those of any other school. Each student had a large amount of individual liberty, provided he had his lessons and behaved himself as a gentleman. Senator Webb, a noble Christian and member of our Church, was essentially a character-builder and was in many

respects the greatest educator the South ever produced. He set standards of scholarship and conduct which have never been surpassed. He was a staunch prohibitionist and did much to promote prohibition in the South and the Nation. This editor visited his school in 1889 and has ever since been his warm friend and admirer. The last time he was seen by the writer was in Indianapolis when the Anti-Saloon League Board met to elect a successor to Dr. P. A. Baker.

In a personal letter to the editor, Dr. P. C. Fletcher, greatly beloved in Arkansas, expressing his appreciation of his old friends, has this to say about his new charge, Laurel Heights: "We are delighted with San Antonio and the climate is delicious. We have been accorded a most gracious and enthusiastic welcome by these lovely people. Nothing that kindness, consideration, courtesy and generosity can think of, these folks have failed to do for our comfort and happiness. Rich provision has been made for our well-being. Each Sunday I have been greeted by packed houses and last Sunday I took in my first 'big class.'"

Unless it is effectually discouraged there will be an attempt in the session of the Legislature to secure laws that will permit Sunday baseball and moving pictures and race-track gambling. Most of the legislators are good men and opposed to such laws, and will oppose them if backed up by their constituencies. Therefore we urge our pastors in each county to confer with the pastors of other churches and then with the co-operation of the best laymen in each country, to see their legislators in person and request them to oppose all such legislation. Do this immediately, before your representatives and senators leave home. Do not fail in this. By acting now, you may get results without difficulty.

BOOK REVIEWS

The Program Of Jesus: The Cole Lectures For 1925; by Bishop E. D. Mouzon; published by George H. Doran Co., New York, price $1.50.

We can not better give you an idea of the nature and purpose of this book than by quoting from the author. "The Christian movement began with the coming of Jesus and the epoch-making announcement, 'Repent, for the kingdom of heaven is at hand.' To leave out of sight the life Jesus lived, the message he brought to men, and the work he actually did in the days of his flesh, is to make it impossible to understand the meaning and purpose of the Christian movement. For Christianity is not primarily a system of dogmatic theology, it is rather what the author of the Acts of the Apostles like to call it, a 'Way' of life. And it is as 'The Way'—the Christian Way of Living—that I purpose presenting the "Program of Jesus." He also goes on to say, "In thinking about Jesus' program for human society, we are interested both in what Jesus did and why he did it. That is to say, Jesus lived a certain way, he freely accepted the will of the Father and dedicated himself to the service of mankind. But he did this with something in view—and that something was the salvation of the world." And further, "But an open-minded study of what Christ actually did in the world, an inquiry into what his program really was, reveals the tremendously significant fact that Jesus purposed saving men not as individuals only but as members of society; that the salvation he offers is a salvation that has to do with the way men live in association one with another; that Christianity is something more than an 'other worldly' affair; that it is tremendously 'this-worldly'; that the work of Christ has to do not only with an offended Deity and life beyond the grave, but with the reconciliation of man with man and the life that now is as well as that which is to come." The above quotations give a very clear idea of the nature and scope of the book and indicate of how great interest it should be to all of us.

Evidences of Divine Being; by Rev. E. A. Maness, B. L., M. A., Ph. D.; published by Cokesbury Press, Nashville, Tenn

The author, out of his own experience, treats of a subject that holds the greatesst interest for each of us, the question of "Evidences of Divine Being." In a very simple and logical way he takes the every day or commonly accepted facts or truths of the natural universes and establishes point after point in the chain of evidence until it all seems as clear as one could wish. The author's style is simple and unpretentious and his treatment of his subject straight forward and full of a note of confidence, or, one might say, with a genuine ring of faith. If you have doubts of the existence of a Divine Being, read this book and you'll find those doubts scattering like clouds before the sunshine of faith. A careful reading of the book will give you much food for thought, will strengthen your faith and fit you better to help dispel the doubts of others.

Sermons For the Great Days of the Year; by Rev. Russell H. Conwell, D. D.; published by George H. Doran Company, New York; price $1.50.

The shut-in will find this little book of "Sermons For Great Days" a source of comfort and inspiration. The preacher who wants a new text especially fitting for any of these great days will find help here. Many of the texts are analyzed and applied in a new way to the varied needs of humanity. Dr. Conwell shows a sympathetic insight into human nature and his style is clear, polished and forceful. Throughout is manifested a broad culture and a reverent, sincere and deep piety. The little volume merits your careful reading. Some of the especial days are St. Valentine's Day—calling forth a strong sermon on Marriage Reform. "Graduation Thoughts" should be pondered by all young people, and a Christmas Thought, based on the text, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father give good things to them that ask Him?" will prove most helpful to all.

Coming Through the Rye; by Grace Livingston Hill; published by J. B. Lippincott Co., Philadelphia; Price $2.00.

Very forcefully the author shows that the desire for money can so blind one to a sense of right and wrong that a false stsep can easily be made but soon leads so far astray that the path of honor is lost. "Coming Through the Rye" is the story of a girl of refinement and high ideals, with strong pride of family but stronger common sense and Christian faith, who suddenly discovers, on the eve of their arrest, that her father and brother are bootleggers and in time even that her brother is thoroughly selfish and depraved. The leading spirit in the reformation which led to her father's arrest, is the hero of the story, and it is interesting to follow the course of events that finally ends in the triumph of right and love. There are several hours of pleasant diversion and some profit in reading this story.

The Light of Faith; by Edgar A. Guest; published by The Reilly & Lee Co., Chicago.

This is the latest book of the people's poet, and, like every thing he writes, it is good. Mr. Guest takes the common things of life and makes them attractive. Out of a heart full of faith and love, he speaks of the things that make up life. His poetry is easy to understand, because he interprets our own thoughts about homely things and lets God speak to us through flowers and birds, mother, babies and home. As you read him, you are not saying, What a great poet! but, How true! He seems to have the spirit of the Master, and the common people read him gladly. If you get this little volume, you will keep it on the shelf with the Bible and the Hymn Book.

The Ethical Teaching of the Gospels; by Ernest Ward Burch; published by The Abingdon Press, New York and Cincinnati; price $1.25.

This book is restricted, in its discussion, to the ethical teachings of Jesus and the author tells us that he means by ethical "all that involves human behavior in its motives, its influence, its social significance, and all that treats of human values, in terms of person and character." The purpose of the book is to make clearer to the students of the Gospel "the intensely social message of Jesus to his times." The Gospels themselves are made the chief source and reference books in this course of studies, and each chapter is accompanied by questions provocative of thought and research. The volume will prove both stimulating and instructive.

REPORT OF THE FINDINGS COMMITTEE OF THE MISSIONARY COUNCIL.

(Continued from Page 1.)

lions of money in savings banks, increasing billions in protection in life insurance; and we probably spend more money for gasoline on one Sunday, certainly in one week, than we give to missions in a whole year. It is tragic.

Before a situation that calls imperatively for advance, we have been simply holding the line. Further reduction of appropriations would mean the breakdown of organization and morale among our faithful workers on the field that would be well-nigh irreparable. To sound a retreat would be base disloyalty to our Lord, a violation of all the glorious traditions of our past, and would make us unworthy to bear the name of that illustrious and apostolic leader, whose most characteristic utterance was "the world is my parish."

We would call attention to the vigorous and forward-looking missionary policy found in the legislation of the General Conference of 1926.

1. The months of January and February of each year were set aside by the General Conference as a period of missionary cultivation in each congregation, at the conclusion of which a free-will offering for missions is to be taken.

Paragraph 467, Article VI, of the Discipline reads: "The revenue for the general work of the Board shall be derived from apportionments distributed to the several Annual Conferences for collection in every congregation, from Sunday Schools, Epworth Leagues, free-will offerings taken in every church each year during the months of January and February, within which period a special missionary cultivation campaign shall be conducted through the whole Church in every congregation when each member of the Church shall be given an opportunity to make a free-will offering for maintaining the general work of the Board.

2. We call attention to the objective or goal to be striven for as the fruitage of this period of special missionary cultivation, namely: raising of at least one million dollars over and above income from regular sources, as shown in Paragraph 467, Article VI, "This free-will offering shall be in addition to the missionary assessments for the year and shall not include the income from the Sunday Schools and Epworth Leagues."

3. The General Conference has made provision and given specific instructions for carrying out a special period of cultivation and the taking of a free-will offering for missions each year during the quadrennium, as shown in the Discipline:

Paragraph 482, Article XXI. The presiding elder shall preach annually on missions in each charge in his district, see that adequate plans are adopted for the missionary education of all the churches and for raising missionary funds, conduct with his preachers and lay representatives a missionary institute early in the Conference year, in which institutes he shall lay plans for a district-wide observance of intensive missionary cultivation during the months of January and February as directed in paragraph 467.

Paragraph 48, Article XXII. The preacher in charge shall preach frequently on missions—hold a school of missions annually in every church in his charge, and shall otherwise promote the cause of missions in the congregation. He shall....especially conduct through the months of January and February, as directed above, an intensive missionary cultivation, during which time he shall hold missionary mass meetings ,seek in every way to educate and in inspire his people concerning the evangelization of the world, and through the Missionary Committee conduct an every-member canvass in every congregation to secure a free-will offering for missions in addition to the assessment."

4. In keeping with Paragraph 483 of the Discipline let each pastor in our great Church be urged by the Conference Missionary Secretaries through the presiding elders, to organize at once (if he has not already done so) a missionary committee in each congregation. This committee should form the nucleus for a study class, and, with others, enter immediately upon the study of the book, "Yet Another Day in Methodist Missions."

We regard as of supreme importance the organization and use of missionary committees in each congregation as directed by the Discipline. The organization of this committee and the every-member canvass for a free-will offering for missions are General Conference requirements that must not be evaded. The integrity of the Missionary Institute must be preserved for the express purpose for which it was created by the General Conference, namely: missionary cultivation and the promotion of plans for the realization of the spiritual and financial objectives set forth in this General Conference legislation for the enlargement of our Missionary operations.

—J. A. Baylor, Chairman of Committee;
R. S. Satterfield, Sec. of Committee.

Paradoxically, the most constant element in our modern civilization is its rampant changeability.

OUR BISHOP'S CORNER.

APPRECIATION

To Our Friends in Arkansas:—We are now delightfully settled in our beautiful new home on Arminstead Road, Little Rock. The lot, 150 feet by 220 feet, so graciously given to us by the good people of Arkansas is a source of great pleasure. Fifteen large pine trees with numerous oaks and a few hickory trees are on the front and side lawn. They will furnish abundant shade for the summer and give pleasure all the year. We love the trees and expect to enjoy them immensely.

The sloping lot, covered by these beautiful and shapely trees, gives a picturesque setting for the home. Already the house appears to be a natural part of the landscape and looks like it might have been there indefinitely.

In this quiet retreat we expect to spend many happy hours in earnest labors for the extension of the Kingdom and in well earned rest in the midst of a happy home circle. Our "baby girl," now twenty one, is at home with us. The two married daughters are coming with their husbands and our only granddaughter for the Christmas holidays. We are looking forward to a delightful reunion.

To all our friends who assisted in buying this beautiful lot, and thereby helped to make possible our lovely new home, we express our sincere and hearty thanks. We are deeply grateful and hope to prove worthy of the confidence the Methodists of Arkansas have reposed in us. We shall labor earnestly and pray daily for the good of the Kingdom in this great state.

We invite all our friends to visit us. The guest chamber will be ready and a warm welcome will await you. We are greatly pleased with Arkansas and are looking forward to a very delightful quadrennium.

Wishing all our people a Happy Christmas and a prosperous New Year,

I am,
Yours most cordially
H. A. Boaz.

AN APPEAL

The tornado that swept through Southern Florida last September damaged the churches of the Methodist Episcopal Church, South, to the amount of $200,000 or more. The homes of many of our people were also destroyed, and in many cases they are utterly unable to rebuild their places of worship. The situation is nothing short of distressing. The people of this stricken area deserve the sympathy and help of our Methodist people who have been more fortunate.

The Board of Church Extension has asked that Sunday, January 2, 1927, or a day as near as possible thereto, be marked as the time for the Church-wide offering for the rebuilding of our church houses in Southern Florida.

I hope that the pastors of our Methodist churches throughout the Fourteenth Episcopal Area will observe this day and give our people an opportunity to render aid to these unfortunate storm sufferers. Let all moneys be sent to Dr. T. D. Ellis, 1115 Fourth Avenue, Louisville, Ky.—H. A. Boaz.

CONTRIBUTIONS

THE GRACIOUS ONE

B. F. M. Sours.

Across the ages tidings came,
Across the oceans, far away,
We heard—O glory to His Name!—
"Immanuel is born today!"

By Bethlehem the shepherds lay,
Above the fields, in heavenly glow,
A band of Heavenly angels—they
Bare tidings to the world below.

For He, the highest King of kings,
Had left His Throne and Crown above
Where the rejoicing angel sings,
To fill the measure of His love.

And so, today, from far away,
We hark to angels, Christmas morn,
Repeating the celestial lay,
As to the shepherds, **"Christ is born!"**

CHRISTMAS IN MEXICO.

By Alice Moerner

The Christmas celebration in Mexico often begins a month before Christmas really comes. At this time many people put candles in the windows or lights in the doorways to light the way for the arrival of the Christ Child. Also in many places the month before Christmas is taken up with the presentation of scenes from the life of Christ. This is called "Las Pastorelas." The people who take part in these scenes are dressed in the costumes of different nations and go from place to place singing and acting in the homes and patios. At one place last year some were dressed as scribes, others as the different apostles, while one represented the "Inferno." They also had a manger and an angel standing beside it to announce the birth of Christ. This group chanted and sang in mournful tones. Such celebrations often keep up until two or three o'clock in the mornings.

In the homes of the rich in Mexico one usually finds at Christmas "Las Posadas," meaning "The Inn." In one corner of a room (or if the family are very rich they use a whole room) there is a manger with a doll representing the Christ Child, and also figures to represent the shepherds and the angels, and a regular barnyard of animals. The floor is covered with moss and hay and candles are burning everywhere.

There are also Christmas trees seen in Mexico, but no presents are given for those are always before Christmas comes. Many of the Roman Catholics follow the custom of visiting nine churches on Christmas Eve, which gives them an indulgence.

On the 6th of January they celebrate "El Dia del Rey" (King's Day), which marks the visit of the Wise Men to the infant Jesus.

For the past few years some of the Protestant churches have celebrated the "White Christmas." We usually have a Christmas program, sometimes a tree. The American missionaries take Christmas dinner together, each taking turn about at entertaining in one of our institutions. Each institution has its own Christmas Eve celebration. At Monterrey hospital we have a tree for the nurses and the help and everyone is remembered with a little gift. In the clinic we give bags of fruit and candy to the poor children.

Last year the Rotary Club had a municipal tree for the poor children of Monterrey. There were blocks and blocks covered with the children. I never saw so many in my life. The oranges were hauled to the place in truck loads and several thousand bags of candy were given away, but still there was not enough to go round.

However, not Christmas, but Easter, is the greatest celebration of the year in Mexico.

IN THE LAND OF IDEAL CHRISTMAS

By Rev. W. A. Langley.

How deep is the snow! How warm and snug it blankets the streets and housetops and clings to the trees and shrubbery!

Ting-a-ling-ling! Sweet and clear on the cold pure air sounds the silver music of the sleigh bells as the prancing horses dash around the corner. They have tiny bells attached to their harness which are like silver voices as the sleigh comes nearer and nearer; then the merry tinkle dies away as the horses trot swiftly down the street. The driver, wearing a high bear-fur cap to protect his head from the biting cold sits on his high seat at the front part of the sleigh, while the passengers (who are some well-to-do folk) sit so still and snug wrapped in their warm blankets in the rear of the sleigh that they appear part of the vehicle itself.

The sun is fast setting, and one can hear quaint melodies—the Slavonic Christmas carols sung by a multitude of young folk who troop along carelessly chanting a dozen different songs at once.

For we are in Poland—the land of Ideal Christmas. Crisp cold and flying snowflakes, warm furs and the merry tinkle of the sleighbells—neither dreams, romance, nor fancy can picture a more ideal setting for Christmas than in Poland.

Christmas Eve, and an expectant stillness hovers over the city. Street cars run no more tonight servants leave their work and wend their way homeward; even many trains stop for a while. For why should people work tonight? A little thing like running a street car or operating a train can wait for another day; but tonight we must celebrate, for it is "Vigilia" (Christmas Eve).

Where are the people who were thronging the streets but a little while ago? Let us go into one of the homes and see. Here is a family ready to break a religious fast of several days. We are cordially invited to sit at the table laden with everything that can tempt an appetite sharpened by several days of fasting. First, the head of the house breaks a piece of brittle bread—somewhat like our soda cracker—and hands it to each member of the group. This is eaten in unison, signifying good feeling and a desire for mutual friendship during the coming year.

The feast begins and the guest is tempted with every dainty dish and urged to eat as heartily as he can. Then comes a long pause and much conversation until the guests are ready to begin again on the outspread delicacies or upon others that have been prepared in the meantime.

Hospitality is no uncommon quality in Poland. An old proverb says: A guest in the hut makes it a palace, and it is in the spirit of this proverb that they entertain.

The hostess is the center of attraction now. She receives such praise for her delightful entertainment. The gentlemen snap their heels together and in courtly fashion bend low and kiss her out-stretched hand. This ceremony is repeated to each lady present. The men shake hands with each other, or, if they are intimate friends, kiss each other first on one cheek and then on the other.

Christmas is now well under way and there will be several days of feasting, fasting, and merrymaking.

The next evening about sundown we go to the peasant village for the Christmas celebration that is to be held in the schoolhouse. Far down the road we can hear the echo of beautiful melodies. Nearer and nearer they sound as the crowd of young farmer boys and girls complete their six or eight mile walk to see the Christmas performance. There is no ventilation in the little school house and one almost imagines the walls swell and contract as the people breathe.

The program tells the story of the birth of Christ as the great Slavonic writer, Miczkiewicz, imagined it. The plot follows the Bible story quite closely, although there are some variations in order to meet the Catholic conception of the Advent. We see Joseph and Mary as they go up to pay their taxes, the Wise Men guided by the star as they travel over mountainous roads, the shepherds as they hear the "good news"; and lastly we see the Christ Child and the happy mother when the Wise Men and the shepherds come to throw their tropaies at his feet, and the play is over.

We stand at the door and watch the crowd pass out. The country maidens have their heads tied in parti-colored silk handkerchiefs and wear deep red dresses as a symbol of the holiday they are celebrating. They also wear high boots that reach to the knees. The mothers are similarly garbed except that they wear shawls on their heads and their clothes are not so brightly colored. The men wear high fur hats and white shirts embroidered in colored threads. Their overcoats of brown linen are elaborately embroidered in quaint figures and emblems representing their respective villages.

The people go back to their homes and spend the next five or ten days in feasting, dancing, and enjoying themselves in every possible way. They make Christmas a time of merriment.

At the "Vigilia" celebration each family has its own Christmas tree; those of the rich are elaborately decorated in snow effects; but even the very poorest must have a tree, although they may not be able to afford any decorations at all.

The Christmas trees are kept during the entire Christmas season, and when we see the people destroying the beautiful trees that have been the center of so much marrymaking we know that another Christmas in Poland has passed into history, and that things will soon be normal again.

CHRISTMAS GIVING

By Rev. H. H. King

Christmas giving, above all giving, should bring happiness to at least three parties, for each gift that is passed.

It should, and generally does, bring gladness to the recipient. Whose heart does not glow at this sign of esteem from a friend, at this token of love from a loved one, at this expression of tender affection? But if that esteem, or love, or affection be not in the heart of the giver, then the gift is unworthily offered.

And when thus worthily offered, the gift brings joy to the giver. Giving comes from love. It is the nature of love to give. And love's highest happiness is in contributing to another's happiness. Love's richest reward is in the joy of sharing with a friend or loved one. Love's greatest glory is that shining from a heart warmed by the fires of another's love.

Thus we have the true Christmas spirit, the spirit of Christ. He gave Himself to us because He loved us. God gave Him to us because He too loved us. And when we give with the thought in mind of this the most priceless Gift of all to us, shall we not remember first those who are in greatest need? Shall we not so give as to please the great Giver of all good gifts?

Then He too will be glad. His great heart too will sing with happiness. His countenance too will shine with Joy. For He will see His spirit of love alive in us—us who give and us who receive. And He will know that His Gift to us is not in vain.

"He giveth best who loveth best,
All things, both great and small
For the dear God who madeth us,
He made and loveth all."

GLAD CHRISTMAS

By S. C. Yates

There is not a day in all the year that has gained such universal welcome as Christmas. While Easter Day is the Church's golden jubilee it has not taken such hold of the human heart as has the sacred festival that comes in the bleak December. What a tragedy life would suffer if Christmas with its holly and red berries, its song of cheer and good-will, were to be taken out of it!

It has been long since the glory of the first Christmas burst upon the hillside with a splendor that paled the Syrian stars. Centuries have come and gone, but the glory and significance of Christmas have not passed away. Among world events it stands out lofty and alone like the peak that has no companion in the mountain range of greatness. It is the king of the holidays. Christmas Day reigns supreme by reason of its scepter of peace and rule of good-will.

It is an event which, as it advances, casts forth not a lengthening shadow but sunshine. Christmas is one of the days taken from the Golden Age. If men would have the Golden Age come in their day they need only to make the Christmas spirit begin not in mid-December, but months in advance, and to sing the Christmas carols not only at Yuletide, but in July. Then joy and good-will, encircling the whole world, would, without the shock of revolution, usher in the shining era. For the Golden Age will come when Christmas comes to stay the whole year through.

Christmas is the day when every one is at his best. The growler ceases his complaining, and, as the Golden Age breaks upon us, we wonder where the pessimist has gone. One cannot be a mourner or as great a sinner with the Christmas spirit abroad in the land. Realizing that for once he is out of place, the pessimist rises again to the stature of a man, takes his harp from the willow, and joins in the universal song of cheer and good-will.

It is a day of transformations. On Christmas the wretch looks back with vain regrets upon his misspent life, but, inspired by the significance of the Holy Day, takes fresh hope and new courage, and, stepping forth again into the world, he feels the thrill of confidence and the lift of a new destiny in his swelling breast. It is the day when the shame-faced outcast longs to go back to the days when his heart was young. It is the day when the cold and hardened sinner feels a strange restlessness take hold upon him and a surging within his breast like the breaking up of the ice on a winter-bound river. It is a season of hope—hope for disappointed men—and courage for those who survey the ruins of their cherished ideals.

This is a wonderful Christmas, the lovliest and most significant since the heavenly host sang together over Bethlehem. Let joy be unconfined. Let all with joyful acclaim exalt the Lord and crown him over all. Welcome, glad Christmas!

MEANINGS OF THE VIRGIN BIRTH

"Now the birth of Jesus Christ was on this wise....."—Matthew 1:18.

There are seven facts or meanings that we may discover in the virgin birth of the Babe of Bethlehem, which have blessed significance to all who honor and trust his name at this Christmastide.

1. The birth of Christ was predicted by the prophets. A host of prophecies range from Genesis to Malachi, which converge with accuracy upon the life, ministry, and death of our Lord. In him they find fulfillment and meaning, and the truth still stands, "The testimony of Jesus is the spirit of prophecy" (Rev. 19: 10). Of the many Old Testament prophecies, two are cardinal.

(1) "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). This is the Christian's classic reference. Only dishonest exegesis can rob this passage of its plain intent, as Dr. Robert Dick Wilson has now proved. It is now a critical certainty that this passage is an indisputable part of the document; is correct in its context; prophetic in implication; and fulfilled only and specifically in Jesus Christ. This testimony is not a tribute to Isaiah's foresight, but to the prescience and inspiration of the Holy Spirit.

(2)" But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from the days of eternity" (Mic. 5:2). Matthew (2: 6)quotes this in abbreviated form, which settles by inspiration the fact that Micah's prophecy referred to Jesus of Nazareth, who was none other than God, the eternal Son.

2. Thus Jesus was to be born in Bethlehem and of a virgin. That this actually occurred the Gospel records make clear. This means that he was not Joseph's child, though Joseph was of the house of David. Any theory which claims that Jesus might be the offspring of Joseph's marriage or of some other connection fastens falsehood upon Scripture and illegitimacy upon Jesus. Christians need not think twice to take their choice. Christ's father was not a man, but God, and God only, who through Mary embodied himself in humanity.

3. Mary's virginity has a peculiar and dispensational significance. It was not merely to fulfill prophecy that Jesus was so born; that is true, but more is true. The prophecy was so written because he would be born thus. And his birth on this wise was deliberately planned by Diety, as the Word specifically states. The reasons seem to be clear.

Israel had been consecrated the missionary servant of God. Christ is the concentration of Israel in revealed history. Israel had over and over been likened to a virgin, the bride of Deity, as in the New Testament the Christian church is called. Connect these ideas and embody them in Mary; the virgin, and the meaning is luminous. As Christ is the incarnation of God and the concentration of Israel, so Mary is the representative of Jewish womanhood and the type of the Christian bridegroom through all the ages. Not that she is above other women in character or grace; but her function of motherhood in this event embodies all these factors most appropriately and most concretely. The three ideas that seem specially signified in this method of natal introduction are these:

(1) Purity: Mary was not only morally but technically pure as well. As the representative of Jewish womanhood, typical of the bride-idea, therefore only the virgin herself, symbol of Israel's missionary bridehood, would be acceptable as the organ of the appearing Christ.

(2) Power: in this respect God could in a signal way make his power known. Some suspicion might attach to a child born casually among others. But a child miracuously produced would attest as the first-born the power and claim of God upon the work. The insistence of God throughout the old dispensation of his claim on the firstborn foreshadows this event. It also foreshadows the energy of God working in his church through the ages to come to beget spiritual sons and daughters from that pure and chosen company, separate from the world and devoted wholly to his will: for only such are his true church.

(3) First-love: This was Mary's first experience of motherhood, and in such a mysterious fashion as drew her mind wholly to God and his marvelous ways. This lesson God has left to show us that only upon those who keep warm and pure their first-love can he manifest his divine power (Rev. 2:17). The atmosphere of first-love is the only one in which Deity can project and reproduce himself for saving purposes among us wretched and sinful men.

Thus in the incarnation of Christ through Mary the virgin, God has written imperishable truths: not to glorify Mary and draw our worship to her (sinful and blasphemous adoration!); but to his own blessed and eternal Person, whose temporary nest she was honored to become. One may, from this event, learn many more blessed truths; but these seem to be of commanding importance.

4. By this method were the dreams of pagan peoples realized. One of the prophets speaking of the coming of Christ calls him the "desire of all nations" (Hag. 2:7). This is true in a literal sense. Men have longed for an incarnate God. Great teachers, wise men, heroes, kings, and others have been acclaimed in song, tradition, and worship as the manifestation of the divine Person. Virgil has admirably summed up with imperishable pathos and extravagant eloquence the longing of humanity. Designing priests have attributed to their sacred apotheoses the most intriguing qualities; the superstitious populace have added more, out of a desire to find in the object of their worship the source of their existence and the arbiter of their destiny. Thus all humanity has groaned through the ages for One whom they could worship because of his unique and original character as God, yet who with signs of power at birth and with accrediting miracles and supernaturally wise mercies during life might prove his deity. These desires are God-implanted. In the purity and power of Christ; in his deity manifest in conception, birth, life, death, and resurrection; in all his moral and intellectual supremacies; and in his complete atonement on the cross for our sins: in these miraculous mercies God has demonstrated that this virgin-born Christ is the more-than-realization in every respect of the noblest dreams of earth's loftiest thinkers, and is the fulfillment of the humblest man's most desperate needs.

5. The virgin birth is the supernatural method of introducing supernatural Saviourhood. Had Jesus been born the son of Joseph and then plenteously endowed with the Holy Spirit, he would still have been only the begotten of Joseph. Only divine parenthood could provide divine sonship. Only divine sonship could achieve divine redemption. Natural methods, that is, lower than divine, suffice for human ends; but no natural method for man's redemption can suffice. Thus the supernatural visitant, brother, and redeemer must follow his own higher nature and appear supernaturally. The incarnation through the virgin is the logical method. To have used less would have degraded Deity's embodiment in man, and would have deprived him of his fulcrum in lifting the load of man's sin.

6. The birth of Christ by the virgin is a manifestation and type of free grace. By such grace, and such only, is man salvable. It would seem that God means to imitate this in his Son's appearance. Were salvation possible by man's growing up into the likeness of God through self-culture, character-development, or works of any sort then the virgin birth would be superfluous. But God justifies us by faith, not by works. Therefore the fact of Christ's earthly beginning. All his human life grew out of his divine conception, begetting, origin, nurture, and pre-natal energizing, as well as through his later years of training, Scripture study, and so on. Thus a Saviour is provided not by letting a human being come into the world and being gradually lifted by his own power, or even by a sort of co-operation of God with man. The divine Redeemer comes in a divine way: He is originated of God solely. No man had a part in it. Thus it is in our personal salvation. In repentance and faith we merely furnish the opportunity and organ of the divine new birth: thus fashioned, Christ makes his own appearance and builds up the divine character from within. Thus the virgin birth of Christ illustrates in concrete fact, from a physical viewpoint, the typical spiritual realities of the soul newborn in God and living the new life. In this important introduction of himself to earth, the Lord Jesus has typed the whole salvation process. Not by God merely assisting us; not by man lifting himself; but by man humbly furnishing, as did Mary with all reverence, the materials, subjecting himself to the Spirit, can man be saved by that grace which freely and of its own self saves—or not at all.

7. From these considerations it appears that the virgin birth of our Lord was a moral necessity. That is, it is so accorded with his own nature and operations that he could find nothing else in all the realm of life that could so fittingly represent himself in appearing to man. And we must if we think straight, hold that God is bound always to do that which most fittingly reveals himself in his

own true light. But when this is admitted, it at once appears that the virgin birth became a biological necessity. To have chosen a married woman, already the mother of children, would have been to place God's Elect under suspicion as an ordinary child. It would have handicapped his program from the start. Satan has realized this, and has shrewdly inspired some men to advance this theory today. If the Devil can do away with the biological fact he can soon undermine the moral implications. But they go together. The moral includes the biological; the biological conditions the moral. The Scripture asserts both. Reverent reason demands both.

The truth of God stands sure. The critics have blasted at the mountain of revelation and perished. They have, by their picking here and there, only helped to show the depth and grandeur of its eternal foundations.—The Sunday School Times.

IMPORTANCE OF INTERNATIONAL FRIENDSHIP

By N. C. Crain.

True friendship among the nations of the earth is more important today than it has ever been in the history of civilization. All nations are now longing for the day to come when there will be a universal spirit of friendship. But before nations will become friendly, individuals of the nations must get on friendly terms. Thinking men and women have recently come to the conculsion that their own peace and safety is dependent largely upon the spirit of friendship which exists or should exist between their own government and the governments of other nations.

The World War, which threatened to destroy the strongest nations of the earth, was caused primarily by an unfriendly feeling among the nations, both of the Old World and of the New World.

The Civil War in our own country and the Revolution between the Colonies and Great Britain, were both caused by an unfriendly feeling that one group of people held toward another. We might go back even to the dawn of history and in practically every instance of war the cause can be attributed to a spirit of animosity existing among the nations rather than a spirit of love and friendship. But during the ancient regime world peace was not valued so highly as it is today. We are now living in an age vastly different from that in which our foreparents lived. War today has become so brutal, so inhuman, and so destructive that all mankind must cooperate in an honest effort to abolish it from the face of the earth. Poisonous gases have been devised which will kill men by the hundreds and thousands. Bombs have been prepared by which, when they drop upon cities from airplanes, the entire popuation will be destroyed. Another war similar to the last one would not be a war between armies alone, but a war in which millions of innocent women and children would be brutally murdered without warning. Thus we see that the world could hardly stand another such conflict.

But the only way to make such a thing impossible again is for the nations of the earth to bind themselves together with the bonds of friendship and love. Then it will be as the prophet said: "They shall beat their swords into ploughshares, and their spears into pruning hooks: Nation shall not lift up sword against nation, neither shall they learn war any more." But before this universal brotherhood of love and friendship can come to pass we must understand our neighbors across the seas. It is a law of nature that we think most of those people whom we know most of and who we associate with. Though we do not all have the opportunity of associating with them, there are several millions of people on earth who know nothing of Christ. According to the Literary Digest Atlas of the World and Gazateer for 1925, out of the 1,610,000,000 people in the world there are 1,060,000,000 or 65.8 per cent of the world's population who are not Christians while there are only 550,000,000 or 34.2 per cent of the world's population that are Christians. Furthermore, there are 270,000,000 Catholics, 170,000,000 Protestants, 220,000,000 Mohammedans, 10,000,000 Hebrews, 230,000,000 Brahmans, 460,000,000 Buddhists and 140,000,000 heathen. In the light of the above figures think what a huge task Christianity is facing. Christ commanded us to love our neighbor as ourselves. But how are we to love some one of whom we know nothing? Then to do the will of Christ it becomes our duty to learn more about our friends in the foreign countries that we might come to know them more intimately and thereby learn to love them as truly as we love our door neighbor.

We as American citizens ought not to think ourselves superior to the Chinese or Japanese just because we happen to be a more prosperous people. What assurance do we have that God in his infinite wisdom will continue to prosper us if we become egotistical? When Christ commanded us to love our neighbor he included the poor and the unfortunate as well as those who are more prosperous. Therefore, we as Americans ought to look upon our Chinese and Japanese friends, as well as those of other countries, as people who have been unfortunate and who need our sympathy, our love, and our assistance. If America is to hold her place of leadership among the nations of the earth she cannot sneer at and make fun of those people in other countries who have not been so prosperous as she has. America has no desire to do that. But recognizing her importance as a Christian nation, she must join her comrade nations in bringing about a spirit of universal friendship that will outlaw war and establish civilization on a more substantial basis of love and altruism.

REDUCTIO AD ABSURDUM

By W. W. Parker, Dean State Teachers College, Warrensburg, Mo.

In "The Doctor Looks at Literature" and "The Doctor Looks at Biography" Dr. Joseph Collins has given us two supremely interesting and valuable studies. His skill as a neurologist is equaled by his knowledge of literature and of the world. His style is vital; his reasoning usually cogent. He has a remarkable feeling for nicety in the meanings of words.

The Doctor's breadth of knowledge and his fresh points of view led me to pick up with great avidity his recent book, "The Doctor Looks at Love and Life." It is not my purpose to review "Love and Life," but simply to make the observation that it has some of the earmarks of being a pot-boiler and to point out what seems to me to be an inconsistency. Dr. Collins' chapter on "Adult Infantilism" is of great worth. In it he approaches the problem of adult-infantilism in the United States as a physician approaches a pathological problem. Having made clear what he means by the term, he defends the thesis that adult-infantilism is our chief deficiency as a people and that there are more adult-infants to the square inch in our country than in most other countries of which he has knowledge. Let us assume that he makes his point. His chapter is somewhat convincing.

In a neighboring chapter, "Voices Crying in the Wilderness," he deplores with a vengeance regulatory measures on the part of society and of government. In discussing prohibition and the XVIII amendment he says: "We know that the most serious infringment of man's liberty ever made was effected in the United States in the beginning years of the XXth Century...." "The world has never seen greater tyranny." Et cetera, ad infinitum. And just when I thought he had laid a good foundation for an argument for prohibition.

A nation with a formidable sprinkling of adult-infants is merely tyranized by a measure which makes for social and economic betterment. How is that for astuteness? His adult-infant dissertation might well be accepted as an argument for prohibition had he not taken occasion to disregard consistency in his "Voices Crying in the Wilderness." Until one reaches the wilderness, he is led to believe that many of us need even more paternalistic supervision.

There are two fundamental weaknesses which argumentation may possess. One is to prove too little; the other is to prove too much. The "young intellectuals" among the literati and others whose favorite indoor sport is to keep up a continuous barage on prohibition make the mistake of proving too much. As to liberty as they conceive it, there is "no sich animal." The thinking which John Stuart Mill did on the subject of liberty is clear enough. The smart set reduces itself to absurdity. Its members prove that a man has a right to refuse to support his family if he chooses. They prove that a man who owns a lot in a restricted section can put a blacksmith shop on it if he chooses. A man ought to be free to pay his taxes or not as he chooses. How they see any reason for compulsory school legislation is beyond me. Probably they don't. Carry their arguments one step beyond where they leave them and you are confronted with what is known in their gentle art as reductio ad absurdum.

No, no. Prohibition is not typical sumptuary legislation. The stock, shelf-worn arguments marshalled against sumptuary legislation generally lose much of their force when trained on prohibition.

CHRISTIAN LIFE.

THE TASK OF THE CHRISTMAS DAY

'Tis a beautiful time when Christmas comes
All up the street and down,
For hearts alight make faces bright
When Christmas comes to town.
Neighbor and friend in gladness meet,
And all are neighbors dear,
When the Christmas peace bids evil cease
In the holiest day of the year.

The fair white fields in silence lie,
Invisible angels go
Over the flood that sparkles hoar
With the glitter of frost and snow
And they scatter the infinite balm of heaven
Wherever on earth they stay,
And heaven's own store of bliss they pour
On the earth each Christmas Day.

'Tis a beautiful task our Christmas brings
For old and young to share,
With jingles of bells, and silvery swells
Of music in the air.
To make the sad world merry awhile,
And to frighten sin away,
And to bless us all, whatever befall,
Is the task of Christmas Day.

—Margaret E. Sangster.

CHRISTMAS—THE SURPRISE OF GOD

The world had been looking for Jesus for many, many long years. They had their own idea of how He would come. Every Jewish mother hoped her child would be the Messiah and she grieved if no children came to her household, but the hope of the coming of the Christ was marred by the material and the selfish. Vengeance was the Messianic hope. They believed that when the Christ came He would come bringing to the Jews boundless riches until the streets of Jerussalem would be full of gold and jewels rare and as bounteous as the sands of the seashore. But with this came the mad desire for vengeance against the enemies of Israel and they saw Him coming with a sword, with armies behind Him and leaping upon His foes until the streets ran red with blood, as one extravagant man said, "until the blood should be so deep it would bury the mountain peaks." And the Christ should live in a palace of gold and all the world would be at His feet in chains save Judea.

But the Christ came not in any such wise. In a lowly manger was born the Son of God among the cattle of the field. There was no stir in Caesar's palace, no multitudes with open arms welcomed Him to the world. He was indeed the lowly Jesus, the Babe of the manger. This was the kind of a surprise that God gave to men when He sent His Son into the world to redeem it. Mary and Joseph and the shepherds and the magi were surprised at the coming of Jesus. Nor the less were those at the inn as the story passed of the Baby born in the manger. And Israel was surprised at the coming of the Christ and mightily tried to deny Him. And Rome was surprised and Old Herod was surprised. The surprise of Jesus' coming is not yet over, for around the cradle gather now every year millions upon millions to worship the new-born King. And the story never grows old and the wonder of it never ceases. "For God moves in a mysterious way His wonders to perform."

This element of surprise of Christmas is through all its celebration. The children are on tip-toe throughout all the year for the surprises that come to them on Christmas Day. Around the Christmas tree they gather on Christmas morning and in their hearts there is a yearning for surprises and they find it in their toys, the gifts that come to them as the tokens of the love that came to childhood in the birth of Jesus. But we miss the idea of surprise if we do not understand that it comes as an evidence of the goodness of God to His children. And this spirit of surprise goes out in the Christmas season to all the world, as wonderful as on the first Christmas morning, as the world makes its gifts to the poor and the afflicted and the outcast and the sinful. What a surprise in the lonely home of the widowhood of the world, poor and unthought of for so many days, comes when the spirit of the Christ on Christmas morning sends the messengers of His love to share their largess with the poor.

This spirit of surprise is the experience of men. Jesus Christ is always coming to us in new and marvelous

surprises. The blessings of yesterday seemed so wonderful until new and higher blessings come today. He is performing marvels in the world of righteousness that surprise men wherever He is presented. The story of His matchless love and His marvelous service to men. His tender saving grace, His love that never dies brings to them the sense of continual wonder and amaze and this is going on forever. For in the depths of His infinite compassion are new surprises for all the days to come and the way grows brighter year by year and age by age until the fullness of the light of the glory of the Christ shall fill the earth and fill the heavens.

The simple lesson of these words is this—That you and I must make known to the world the surprises of the Christ life, and as we bear Him abroad in our service and reveal Him to men we are making a real Christmas, showing men the wonders of God.—The Methodist Protestant.

THE SPIRIT OF CHRISTMAS

Why is Christmas, anyway? Its observance is based upon two facts. The first fact is a recognition of the supreme character of Jesus Christ. The second fact is a recognition of the supreme service of Jesus Christ. Perhaps some may enter into Christmas exercises and festivities merely through custom. Other people have done it, and are doing it, and so they do it. But, such a widespread custom must have an adequate basis. The basis is in the two facts of supreme character and supreme service.

There is little controversy over the character of Jesus. Only three views touching his moral character are possible: He was an extraordinarily good man, a desperately bad man, or a completely deceived man. The second is ruled out universally. The third is impossible. A man could not pass through his experience under the unceasing intoxication of self-deception. By the elimination which is made necessary by intellectual compulsion, there is only one way to look upon Jesus Christ—as an exceptionally good man.

The world has its heroes. Every boy has his ideals. A boy's great ideal is some human personality, a man whom he respects, and imitates, and whose character and influence he hopes to approximate. The usual ideal for a girl is her mother. The normal girl looks forward to marriage and to a home, rather than to a career, and her ideals naturally are formed by a somewhat different process from those of a boy. A boy inclined to military life thinks of George Washington or General Pershing as his hero. Just now, a million boys in the United States would give all they possess, or hope to possesss, to be the equal of "Red" Grange on the football field. A few years ago, when Joe Jackson came out of the grand jury room, where he had been called under investigation of charges of throwing the world series to Cincinnati, a twelve-year-old boy, whom he did not know, grabbed him by the hand and, with full confidence, said, "'Tain't so, is it, Joe?" Joe Jackson was the boy's hero. Imagine the effect on the boy's faith, and perhaps on his whole life, of Jackson's reply, "I am afraid some of it is so, my boy."

Boys have their ideals in moral character. Some have picked Jesse James as their hero, and others Tracy the bandit, and others the shadow of a hold-up man on the screen. At the other extreme, more boys have picked the best moral and religious man they know. There may be a good deal of slack between conduct of the boy and what he thinks is the character of his hero. But, the longer such a character is used as an ideal, the less slack there is to be taken up.

Some sport heroes fail. Some business idols fail. Some moral idols fall.

One moral character, however, stands without failure. No one can lay any charge against Jesus Christ. His inveterate enemies tried it and failed. His friends, transformed into enemies, attempted it to their own failure and destruction. The highest authorities of the church were compelled to confess his flawless moral integrity. The Roman authorities, highest political power in the world, joined with others in their tribute to his character. It was supreme in every way. The climax of Jesus' life was the spiritual. There can be notaing spiritual except it has the moral as its basis. There can be nothing moral except there is a mental basis. The physical and the social were sufficiently marked in Jesus to call for specific mention in the Bible.

Very evidently, any celebration which omits recognition of the immaculate character of Jesus Christ is wanting in one of its essential elements. The celebration which is but a custom, only a part of the current of human action, fails in its purpose, if it has a purpose. The character of Jesus Christ should be present in human consciousness. Mere commercial activity in December is a perversion of the great spiritual and moral truth connected with Jesus. Merchants count on December sales to crown the whole year. This is not wrong, although we must guard against a religious celerbation being obscured by commerce. Even the Jewish merchants count on the commercial benefit of Christmas, and advertise all the Christmas features to be found in their establishments. They are responding to a demand of the public, and so are not to be criticized too severely; yet, it seems a perversion for a sacred day to be commercialized to the obscuring of the day's real purpose.

And this leads to the other fact underlying Christmas celebration, the supreme service of Jesus Christ. The commerce in which we engage may be for the purpose of service. It ought to be. There is no justification for anything we do unless it is connected with one of these two facts—recognition of the supreme character of Christ, which leads to worship; recognition of the supreme service of Christ, which leads to consecration.

Jesus Christ served. He was a gift from heaven. The gift brought every form of human blessing. There isn't a single instance where Jesus showed the least sign of selfishness. In Nazareth, in Jerusalem, in the cities of Judea and Samaria, and in outlying towns and districts, there is one harmonious story of constant vigilance for the welfare of men. If the people were wandering about like an unherded flock of sheep he suffered for them. If they were giving way to sinful inclinations and natures, his own heart was broken. His lamentation over Jerusalem, "I would....but ye would not," is the most sorrowful thing in history, and the most significant. His life was filled with blessing—rejected blessing. His hands were strong in helpfulness, rejected help. His voice was tuneful with spiritual advice, rejected counsel.

Men have learned better today. They accept his blessings, but often without thought of their source or purpose. As the swine under the tree grunts satisfaction with the acorns without thinking of the tree above, so, many people, eating and drinking and wearing the blessings of the gospel, give an animal grunt of pleasure without thinking of Jesus Christ, the source.

Our Lord served. If you take service out of life, nothing is left, not even holiness of character; for such character cannot be attained or maintained without service. Why put all thought on self? Why devote all care to the family, which is but the self enlarged? Why use the Lord's time in forbidden ways? Why think everything the hand touches belongs to the hand? Why consider that every road leads to our own heart? Why not get the true view of life—that every road leads from our heart, every channel of blessing from our life every road of ministry from our door? What would happen to the world if every man would try to be as helpful as Jesus Christ? Indeed, what would happen if every professed Christian would try to be as helpful as he? This old world would be transformed in twenty-four hours. How nearly do our lives approximate the life of Christ as seen in its every-day ministry to those in need? How much slack remains to be taken up between our daily conduct and our great ideal?

The Christmas season comes. It approaches. It is time yet to inquire of ourselves what we are doing at this Christmas time to make the world more like the One whose birth we soon shall celebrate. If one thinks he cannot reach the Christ character, he might ask himself whether he yet has reached his ideal for his own character. That which has been achieved may be far short of that which it is possible to attain. If so, a duty rests upon the man. If we are short we are obliged, morally and spiritually, to make up the shortage. If we have the proper conception of the supreme character of Jesus, and of his supreme service, and there is within us a spark of Christian manhood, our souls ought soon to be aflame with holy zeal, and love, and service.—Religious Telescope.

FOR YOUTH.

UPON CHRISTMAS DAY

A star peeped forth upon Christmas Eve,
And told of that other Star:
Whose beams shine bright, through the world's dark night,
And scatter the shadows far.

A snowdrop bloomed upon Christmas Day,
And told of that spotless flower:
Whose perfume pure, should all frosts endure,
And brighten Earth's wintry hour.

The bells rang out upon Christmas Day,
And their message came as a call
To worship the Son of the Highest One,
Who came with good will to all.

The holly berries on Christmas Day,
Blushed red in their fadeless green:
For their coral red, shewed the blood-drops shed.
As they shone the barbed leaves between.

A feast was spread upon Christmas Day,
And mirrored the feast He spread,
Who was born that He might our Banquet be,
The True and the Living Bread.

A son came home upon Christmas Day,
A son from a far off land:
And he told once more, of God's open door,
The kiss and the welcoming Hand.

A babe was born upon Christmas Day,
And the speechless infant told,
Of the manger Child, that in beauty smiled,
On that first glad day of old.— Wm. Luff in The Christian.

EVA GOES A-CHRISTMASING.

Eva ran up to Jean's room and dumped a load of bundles unceremoniously upon Jean's bed.

"I've been Christmasing," she announced. "I've got some of the loveliest things. Look at the cards first; I love buying cards most of all. I'd like to buy a thousand."

"I should think you had, pretty nearly," Jean laughed. "I don't blame you; they are lovely. Only—Eva Brooks, what in the world!"

Eva peered over Jean's shoulder. "Isn't he the most adorable youngster?" she cried. "I simply couldn't resist him."

"But didn't you read it?"

"Certainly not. What's the matter?"

"It says, 'To My Grandson.'"

Eva fell into the chair helpless with laughter.

"Did you ever! And I've no doubt I've bought some To My Twin Sister, if there are any. How many of them have I bought, Jean?"

There was no To My Twin Sister, but there were three To My Grandson, two To My Daughter and one to the grandfather whom Eva did not possess. Eva's eyes were dancing.

"Isn't it a good joke on me? One thing is certain. You are going to have one of the grandson ones to pay you for laughing. That's all the cards anyhow. See what I got for Tessie's baby. Isn't it darling?"

"It" was a tiny hood trimmed with swan's-down and was indeed lovely. So was the collar for Tess herself. Then as Jean opened the next box Eva's impatient fingers ran ahead of hers and lifted out a pair of candle shades.

"Aren't they exquisite?" she cried. "They're for Brenda. She loves pretty things for her table."

"But Brenda hates pink," Jean reminded her. Eva's face fell.

"So she does; I forgot. Well then, I can give them to Lottie."

"But Lottie will be abroad for two years."

"Of course. Well, then, Alice, or Louise. They're bound to fit some one."

Jean did not dispute her. Neither Alice nor Louise possessed candlesticks, but it was more than a question of one pair of candle shades.

"Eva, dear, if you'd only plan your list first! Every year you waste dollars in cards and gifts that don't fit. You don't know how much you would save yourself."

"Haven't the time," Eva declared gayly. "Some one'll take them off my hands, you see if they don't. If you knew how to take a hint, you'd offer yourself! There, I can't stop another moment. Come over next week; I'll have more things. If only," and a touch of wisfulness crossed the merry face, "I had money for half I'd like to do!"

"And she never sees any connection," Jean sighed to herself. Then she began to laugh . She was thinking of the card she was to receive, To My Grandson!—Youth's Companion.

FOR CHILDREN

CHRISTMAS TIDINGS

By Mrs. A. J. Forgy

Ring the bells! Ring the bells! Ring the Christmas bells!
Ring them! Ring them! Ring them!
Each a story tells.

See the Star! See the Star! See the blazing Star!
In the East so brightly shining,
See the Christmas Star!

Shepherds saw, shepherds saw, shepards saw the light,
In the East they saw the star,
Shining Christmas night.

From afar, from afar, wise men from afar,
Came to see the Infant Child,
Wise men from afar.

THE LEFT-OVER DOLL

What was the left-over doll thinking about as she hung on the topmost twig of the Christmas tree all alone? Perhaps about all the other gifts that had been taken off by loving hands and given to the boys and girls. Maybe she was wondering whether there would be a Christmas tree every winter, bearing such nice fruit in such a strange season, if there had not been such a great gift from God as came on Jesus' birthday. More than all, however, she must have been asking herself why she was left over, why nobody wanted her, why the name that was pinned on her dress had not been called.

She was as good a doll as ever was made. Her eyes would open and shut, she always had a smile upon her face, her cheeks were rosy, she did not have a pug nose, and her dress was beautiful. When they put her on the tree she thought her name would be the very first one. She could hardly wait to hear it, and she wondered if they would never get through singing carols. Now it was all over and she wasn't wanted at all, not by anybody, not even by Sally Wiggins, who had no doll—not even one. She wasn't wanted! Oh, it was too bad, and her eyes tried to wink out two tears.

So they put her in the basket with the other unwanted things, and there the minister found her the next Sunday. She was lying there fast asleep, with a little carpet sweeper near her, and a box of candy close by, and a looking glass by her side. At her feet there was a spruce cone that had fallen off of the tree, and the bit of paper that had told who she was meant for, but her eyes were shut—she had retired from the world, no one wanted her.

There she was still when the minister came into the room the next Sunday morning. But now her eyes were wide open, only she wasn't looking at the presents in the basket. She was awake, but turned away, and still trying to squeeze out some tears because she was left over. And every time the minister took her up she would shut her eyes and go to sleep again, unless he held her up pretty straight, and then she seemed to be sad, and to be dreaming about being left over, even while she was awake.

She wasn't awake even on children's day until little baby Mower came in to get ready to be baptized, but as soon as he held her up she opened her eyes, and when she saw what a pleasant little boy he was she looked pleasant and hopeful again. Then he put her down, and she went to sleep and slept until Christmas came again!

With a new Christmas there she was upon a tree once more, and they were singing carols again and getting ready to call off the names. This time she was sure that somebody would want her, for she had been patient a whole year, and she hadn't made any fuss even though she had felt so sorry. Besides, this was the very best tree they had ever had, and so many had come to see it. It was full of gifts—not like the little tree that the minister saw in the corner of a house parlor—the mother said, "It's most all tree and paper, but it's a tree"—there were go-carts, and everything, and an Indian tomahawk to go with a boy's warwhoop, and some fringed pants to be put on with them, and a picture of a little girl in red, under a big umbrella, in a snowstorm, and "Ain't this a nice snowy day?" written under the picture, and lots of things, and the left-over doll, looking so friendly and nice—nicer than ever.

Well, they began to call the names, and almost the first thing somebody took down the left-over doll and gave her to Polly Rankin! Polly is just the dearest child I know. It was Polly who had said that she wished she had a doll to pet and bring up right. I am sure that Polly will do it. She will make the left-over doll feel very much wanted. She will teach her to be always cheerful. She will find her very obedient, and even nicer than she looks, and she will be kind to her. I hope that when the left-over doll is grown up she will be just like Polly! —C. G. Hazard.

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.

Hark! the glad sound! the Saviour comes!
The Saviour promised long!
Let every heart prepare a throne,
And every voice a song.
—Philip Doddridge.

May this Christmas bring to us of the Woman's Missionary Society a new and truer realization of the manifold blessings that are ours through the coming of the Christ Child. And may we live closer to Him as we strive to help in the upbuilding of our Lord's Kingdom on earth.

A Merry Christmas and Happy New Year to the readers of this department, and may their tribe increase! The other day a friend wrote: "I think the W. M. S. Dept. very interesting this week"—Thanks to her for kind and cordial appreciation and there are others who have enheartened us from time to time.—V. C. P.

A CHRISTMAS LOVE OFFFERING

Mrs. E. R. Steel president L. R. Conf. W. M. S. writes : "Miss Daisy Davies' visit to our Conf., Nov. 23, was a bright and inspiring day. After her wonderful appeal for Scarritt College for Christian workers how we did wish that our Conference could do more—even attain the Honor Roll by every auxiliary reaching the five dollars per capita. I do hope every one will make a Christmas love offering to the Belle Bennett fund and thus swell our part."

TO THE MISSION STUDY SUPERINTENDENT

We wish to call to your attention the special campaign for missions being put on for the months of January and February. The General Department put on for the months of January and February. The General Department of the Board of Missions is carrying this forward under the action of the General Conference. One of the educational features of this campaign will be a Church School of Missions conducted by the pastor. The text used will be "Yet Another Day in Methodist Missions," which has been prepared specially for this purpose by Dr. E. H. Rawlings.

It is very greatly desired that the women of the Church shall help to make this School of Missions a success by forming classes in this School and studying this text. "Yet Another Day in Methodist Missions" may be substituted for either a home or foreign study book and will count for credits wherever taken in a Church School of Missions. It may not be used for a mission study book for classes of women who do not cooperate in a Church School but will be credited wherever this is done.

Will you not give your pastor your heartiest cooperation when he begins the promotion of this campaign, doing what you can to develop the School of Missions. Groups of women will find the study of the above mentioned book most profitable.—Mrs. B. W. Lipscomb, Organization Sec. W. M. Council.

INTERNATIONAL DAY OF PRAYER FOR MISSIONS

The material for the International Day of Prayer, published jointly by the Federation of Women's Boards of Foreign Missions and the Council of women for Home Missions, is unusually good this year, consisting of the following:

The Call to Prayer includes a Cycle of Prayer for daily use, 2 1-4 cents each.

The Retreat, "Toward Power in Service." Intended primarily for leaders, but valuable for any group, 10 cents each.

The Program, "Pray Ye, Therefore." This includes "The Suggestions" on separate sheet, 2 cents each.

This material may be had any time after December 1 by ordering from Literature Headquarters, Lambuth Building, Nashville, Tenn.

A REQUEST FROM L. R. CONF. SUPT. PUBLICITY

Dear Presidents of auxiliaries W. M. S.: Let me urge you to send, or have sent to me at once, if possible, the name of the one in your auxiliary to whom you wish all 1927 literature sent. I have heard from only a very few. I have already mailed out the 1st quarter's literature for 1927. It may have gone to the one to whom I have been accustomed to sending it because I have not the correct names.

Also, remember the 1st of January I greatly desire reports from the Supts. of Publicity—not the Mission Study Superintendents. Mrs. H. K. Wade of Hot Springs is the one to whom Superintendents of Mission Study should report.

Wishing all a Merry Christmas with a year of happiness and prosperity to follow. I am sincerely, Mrs. W. S. Anderson, L. R. Conf. Supt. of Pub.

WABBASEKA AUXILIARY

Mrs. V. D. Webb, Sec. Pine Bluff District commends this small and deserving society which she organized two years ago. She counts it her "first child" in the district and expects great things of it.

She writes: They met recently in a combined business and inspirational session. Mrs. K. F. Ballard, the President, chose for her devotional, Mark 10:25-45. Good reports were heard from the various chairmen. Mrs. F. B. Fields gave the secretary's report, Mrs. R. G. Garrett, on Social Service and Mrs. Ballard on Mission and Bible study. The Bulletin was presented by Mrs. L. W. Duff, assisted by Mrs. W. W. West. This was a well attended session, plans and good resolutions were made for the coming year's work and are making a splendid effort to comply with all the requirements of Council. Wabbaseka bids fair towards becoming one of our outstanding auxiliaries. I look upon their work with pleasure and satisfaction. After all had entered freely in discussing the work we adjourned by singing "Lead on O King eternal."

TILLAR

Recently the Mission Study Class of Tillar Auxiliary had an all-day study at the home of Mrs. Jas. Gabbie, a mile from town, each lady taking some contribution to noon-day lunch. We read and studied the last 4 chapters of "Healing Ourselves" under the efficient leadership of Mrs. V. A. Peacock. Our mission class has enjoyed a profitable year's study.

Officers for 1927 were elected with Mrs. S. V. Clayton Pres., Mrs. Jas. Gabbie Treas. and Supt. Juniors Mrs. M. A. Rogers.

A benefit supper was served by W. M. S. at Barnett Hotel Friday Dec. 3, and $37 was netted.—Mrs. Argie Henry, Pub. Supt.

SOCIAL SERVICE

(This fine paper was given at Arkadelphia District meeting by Mrs. O. W. Hope, of Carthage and sent us by the District Secretary, Mrs. George Hughes. It would be well to have it read in our auxiliaries.—V. C. P.)

There is no wider field for the Christian than that of social service, for like spreading the Gospel it embraces the whole world. It is far reaching since it is not limited to any creed, faith or order. Scarcely a day passes without an opportunity to serve our fellowmen and the unfortunate of our community. We serve God by serving human beings. Christ said, "As ye did it unto the least of these, my children, ye did it unto me."

I am reminded of a familiar story of a lady who was notified that she was to have a very distinguished guest—the Master—on a certain day. She made all the necessary preparations for a royal entertainment. The floors were polished and the dining table was daintily arranged. Flowers added an artistic touch in the living and dining rooms. Servants were given instructions, so that no social blunders would be made. While the hostess awaited her guest a knock was heard at the back door. She went to the door where she found a poor tramp. He kindly asked if she had any food which she would give to a hungry man. She replied: "I have none," and turned her back on the starving man. A few minutes later another knock was heard at the side entrance. An

old woman, stooped with age and poverty, stood at the half-opened door. "Lady, have you any old clothes which you have discarded that you would give to a poor old woman to keep her from suffering from the cold?" I have some packed back in the closet, but I haven't time to lose with you now, as I am expecting a distinguished guest at any minute." The old woman very feebly tottered away, feeling that this is a cold old world. Later in the day, a shrill cry was heard on the front porch. Rushing to the door, she found a child screaming and holding his hand from which were issuing streams of blood. The little fellow said, "Please ma'am, won't you tie up my finger. It hurts." The lady answered rather scornfully, "Oh, you are soiling my porch with that blood! Run across the street and get that lady in the little brown house to tie it up. I am expecting company, and besides I can't have my porch ruined in this way." The little boy obeyed and found a kind loving mother, who, although she had never seen the child before, quickly bandaged the wound and sent him on his way rejoicing.

After waiting so long, the wealthy lady had almost despaired of her guest's arrival. Finally he appeared on the scene. "Well, come right in. I'm so glad to see you. I had almost decided that you were not coming. Why were you so late, your majesty?" The answer came quickly, yet deliberately, "I have tried to enter three times this morning, Madam, and you would not let me in. "In as much as ye do it unto the least of these my children, ye do it unto me." How often we make mistakes in the Master's service by wanting to do the great things, and miss the more important things. All needy creatures are God's little ones, because they need the care of the Savior through human agency.

As we look over the plane of human society, we observe a complex situation. It is the sum total of joys and sorrows; of comedy and tragedy; of wealth and poverty; of lawmakers and lawbreakers; of the righteous and the unrighteous; of the economist and spendthrift; of the educated and the illiterate. The problem before us is to find out our duty toward human society and then have willing minds to perform that duty.

It is gratifying indeed, that we, the women of the Missionary ,Society have a share in helping to make adjustments in this great complexity which we are facing today. This condition, of necessity, shapes our activities as church women in our efforts to bring the Kingdom of God a step nearer realization. The earnest endeavor to permeate all institutional life with the spirit of religion is what is termed Social Evangelism. When the institutions of home, school, church, industry, state and community rest upon the secure foundations of love and justice, they will be institutions of a democracy that exemplifies the Kingdom of God . When the home is safe from poverty, preventable disease and prevalent vice; when the school educates "all the children of all the people" not in mere bookishness, but in skill of hand, warmth of heart, ideals of life, sympathy and reverence, when the church teaches man to live for humanity for which Christ died; when the employer and employee find a way to realize the command, "Thou shalt love thy neighbor as thyself;" when the community seeks the well being of every member; when the state is perfected in its ideals of protection for the weak with freedom for the strong, and with opportunity for every child and youth to grow in strength, health and moral beauty—then shall we have the realization of the promise implied in the Lord's prayer. "Thy Kingdom come on earth as it is in heaven." It is this implied promise of the Master that gives us impetus to move onward in spite of oft-seeming failure.

Years ago neither schools nor hospitals nor orphanages nor insane asylums nor reformatories existed. The church, inspired by the love of Christ originated every one of these beneficient institutions. Today it still supports some of these institutions, but for tht greater part they are under state control and open to all in need of. their culture and ministry. The church, in the persons of Christian citizens, stands back of the State institutions strengthening them in every way possible and also originates new forms of benevolence.

Just as Christian women have originated many ideas for civic welfare, the way is open for many other undertakings. Women should consider the right to vote a precious privilege. Bad women are going to vote, so the Christian women must vote for the protection of their families and the welfare of the community.

We rejoice that at the annual Conference of the Woman's Missionary Council which recently met at Raleigh N. C., the committee on Social Service passed a resolution that the entire body representing 300,000 women in twenty-three states go on record as supporting the 18th amendment. We as individuals and in a collective group should support only men for office whom we know to be for prohibition—from the lowest to the highest office in the gift of the people.

Since the Child Labor amendment to the Federal Constitution failed to be ratified by the required number of States everything possible should be done for its ratification yet. Some of the states promise legislation that will prove as successful as the federal law, so the W. M. S. should take an active part in promoting such legislation as will accomplish this aim.

The signal advancement of this year has been the enactment of the Georgia Child Labor law, which prohibits the employment of children under fourteen years of age in manufacturing industries. After reaching the required age, they must know how to read and write and present certificates of satisfactory physical conditions. The health certificates and the reading and writing requirements include girls in any kind of work under 16 years of age. Other states among which are New York, Pennsylvania, Wisconsin and Michigan have passed laws recently regulating child labor.

We are urged as members of the W. M. S. to endorse the work of the Federal Picture Council in trying to better the conditions of moving picture industry. Under the right management it could and would be a great blessing, but as it is today, we know it is a menace to society.

The social committee should give much time and thought to interracial justice, especially in communities where there are negroes.

We as Christians should try to instill the principle of World Peace instead of war in the minds of the growing children.

Another thing that should be of great interest to us is the Opportunity School. We should encourage the state workers when they come into our community and assist them in establishing the schools and do all we can to help stamp out illiteracy.

We must not forget the dependent children of our land. There are more institutions in the United States for the care of dependent children than in any other country in the world. They are provided for the sick, delinquent, orphaned children, those who are driftwood from wrecked homes, those who are victims of delinquent parents or extreme poverty or other misfortune. They are variously supported by Church agencies, private subscription, state appropriations or endowments. Expert and Christian state supervision of all institutions for dependent children would be a step forward. An example of a well directed institution is our Vashti Industrial Home and School at Thomasville, Ga. Through this institution, the W. M. Council not only provides home protection for homeless girls, but a Christian education for dependent girls of good character who are between the ages of ten and eighteen years. Home life at Vashti is different from that in many institutions. Instead of narrowing the lines of students as is often the case when large groups live together, each girl is permited to express her own individuality. The work in the school room covers ten grades with courses in music, business and dressmaking. A $200 scholarship will give any little homeless girl of good character a chance in this institution. There are 130 girls in Vashti at present.

There should be legislation for dependent children besides the Orphan's Home. Forty-three states have some legislation for dependents. The laws vary in different states and are called "Mothers' Pensions," "Mothers' Compensation Fund,"or or "Parents Acts." The principle underlying all these laws is to prevent the breaking up of the home when the bread-winners die. Social workers claim that the poorest home, where the mother or guardian is a worthy person, is better for the child than the best institution. We want to preserve the home. Sixteen years ago, Theodore Roosevelt, then president of the United States, expressed himself in a message to Congress in these words:

"Home life is the finest and highest product of civilization. Children should not be deprived of it except for urgent and compelling reasons. Widowed or deserted mothers (if good women and willing to work and do their best) should be helped in such a fashion as will enable them to bring up their children in a natural

S. S. DEPARTMENT

THE ORPHANAGE OFFERING

Our Methodist Orphanage is, in a large measure, dependent upon the offerings made in the Sunday Schools for its support, and since there is no agent in the field to represent this interest, I am writing to ask our people to be the more liberal in their contributions to this Christmas Offering for the Orphanage than we have ever been. Let all our people have a chance to express themselves through their gifts at this time when giving is both a joy and a blessing. Pastors and Superintendents are, in a large measure, the agency through which this expression is to find an opportunity to function. While our own children are happy let us pass on to the fatherless the blessing of this joyous season.—G. G. Davidson, Conference Superintendent, North Arkansas Conference.

OUR DISTRICT ORGANIZATIONS

For the most part our District organizations will be set up within the next two weeks. The District programs will be worked out and definite goals set for the year's work. Let all our Sunday School workers keep an open mind and an attentive ear and a responsive heart. Our slogan for the new year is "A bigger and better year for the advancement of His Kingdom.—G. G. Davidson, Conference Sup't.

(Continued from Page 9)

home. Children from unfit homes, who must be cared for by charitable agencies, should, so far as possible, be cared for in families."

Every community has its social problems. As members of social committees we should attempt to better the social condition in the community in which we live through cooperation with Civic Welfare organizations.

Mrs. McDermott stresses the fact that juvenile delinquency is on the increase. 75 per cent of all cases before criminal courts are offenders under twenty-one years of age. We have more young men in our prisons and correctional institutions than we have in our vocational schools and colleges. How appalling to think of it! The records of every juvenile court show an increase in the delinquency of young girls from fourteen to sixteen years of age. Students of the question are agreed that the only way to prevent this juvenile delinquency is through the wider extension of community activities for clean, wholesome, supervised recreation. We must care for their leisure time. The Boy Scouts and Camp Fire Girls prove very helpful in many cases. Supervised play is the greatest thing in the world for children outside of some work. Every boy and girl should be taught the necessity and also the righteousness of some toil. It means better health, fewer accidents, and better citizens. The youth of today will be our citizen of tomorrow. It behooves us to furnisn every possible opportunity for him to be a good citizen.

In closing, I would suggest that we as members of the Woman's Missionary Society not only study the conditions of our individual communities and put forth an effort to amend the undesirable conditions, but also have our state and nation on our hearts and never fail in our duty to exercise any right to bring about better social conditions throughout our land. Work and ever have as our model our Savior, who as the Bible says, "Jesus of Nazareth went about doing good."

Pray for the guidance of the Holy Spirit in our efforts, and if we trust this guidance, we canot fail.

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.

LIST OF AWARDS OFFERED WINNERS IN "KNOW METHODISM" ORATORICAL CONTEST

To winner of the Finals:

Southern Methodist University, Dallas, Texas, Dr. C. C. Selecman, Pres., offers room and tuition.

Scarritt College, Nashville, Tenn., Dr. J. L. Cunninggim, Pres., offers room, board and tuition.

To Winners of the Semi-Finals:

Duke Unversity, Durham, N. C., Dr. W. P. Few, Press., offers to winner of Semi-Finals for Regions 7, 8, and 9, room and tuition, value $250.

To Conference and Regional Winners:

Region 1:

Asbury College, Wilmore, Ky., Dr. H. C. Morrison, Pres., scholarship donated by Mrs. Glide, Berkeley, Calif., to Regional winner.

Region 2:

Texas Woman's College, Ft Worth, Texas, Dr. H. E. Stout, Pres., (a) one-half tuition scholarship to each Conference winner; (b) tuition and public speaking to Regional winner.

Meridian Junior College, Meridian, Texas, Dr. Wm. S. Cole, Pres., scholarship to winner Central Texas Conference Contest.

Westmoorland College, San Antonio, Texas, Dr. E. R. Stanford, Pres., $100 scholarship to regional winner.

Clarendon College, Clarendon, Texas, Dr. R. E. L. Morgan, Pres., $100 scholarship to winner Northwest Texas Conference Contest.

Wesley College, Greenville, Texas, Dr. G. B. Jackson, Pres., literary tuition to winner North Texas Conference Contest.

McMurry College, Abilene, Texas, Dr. J. W. Hunt, Pres., offers literary tuition to Regional winner.

Weatherford College, Weatherford, Texas, Dr. R. G. Boger, Pres., offers tuition scholarship to Central Texas Conference winner.

Southwestern University, Georgetown, Texas, Dr. J. Sam Barcus, Pres., offers $90 scholarship to Regional winner.

Lon Morris College, Jacksonville, Texas, Dr. G. F. Winfield, Pres., tuition scholarship to Texas Conference winner.

Region 3:

Centenary College, Shreveport, La., Dr. G. S. Sexton, Pres., tuition valued $100 to Regional winner.

Fulsom Training School, Smithville, Okla.,—Rev. W. B. Hubbell, Pres., offers literary tuition to East Oklahoma Conference winner, and $100 scholarship to Regional winner.

Region 4:

Central College, Fayette, Mo., Bishop W. F. McMurry, Pres., offers tuition to each Conference winner, and an additional year's tuition to the Regional winner.

Region 5:

Grenada College, Grenada, Miss., Dr. J. R. Countiss, Pres., offers $63 scholarship to North Mississippi Conference winner.

Athens College, Athens, Ala., Mrs. J. H. McCoy, Pres., offers (a) literary tuition and music to North Alabama Conference winner, and (b) literary tuition and board to Regional winner.

Millsaps College, Jackson, Miss., Dr. D. M. Key, Pres., offers tuition amounting to $75 to winners of Mississippi and North Mississippi Conference contests.

Birmingham-Southern College, Birmingham, Ala., Dr. Guy E. Snaveley, Pres., offers (a) tuition amounting to $100 to Conference winer, (b) $100 tuition and room to Regional winner.

Whitworth College, Brookhaven, Miss., Dr. H. G. Hawkins, Pres., offers $100 scholarship to Mississippi Conference winner.

Region 6:

Emory and Henry College, Emory, Va., Dr. J. N. Hillman, Pres., offers tuition to Regional winner.

Cumberland Mt. School, Crossville, Tenn., Prof. R. R. Paty, Pres., offers tuition scholarship to Tennessee Conference winner.

Martin College, Pulaski, Tenn., Dr. G. A. Morgan, Pres., offers $200 scholarship to Tennessee Conference winner.

Sue Bennett Memorial School, London, Ky., Dr. K. C. East, Pres., offers a tuition scholarship to each Conference winner in the five Conferences in Region 6.

Centenary College, Cleveland, Tennessee, Dr. J. W. Malone, Pres., offers (a) literary tuition and board to Regional winner, and (b) literary tuition and one special in music, art, etc., to Tennessee Conference winner.

Lambuth College, Jackson, Tenn., Dr. R. E. Womack, Pres., offers $150 scholarship to Memphis Conference winner.

Region 7:

Southern College, Lakeland, Fla., Dr. L. M. Spivey, Pres., offers room, board, and tuition to Florida Conference winner.

LaGrange College, LaGrange, Ga., Dr. W. E. Thompson, Pres., offers (a) literary tuition to North Georgia Conference winner and (b) literary tuition to Regional winner.

Wesleyan College, Macon, Ga., Dr. W. F. Quillian, Pres., offers (a) literary tuition to South Georgia Conference winner, and (b) literary tuition to Regional winner provided the regional winner is not the Conference winner.

Young L. G. Harris College, Young Harris, Ga., Dr. J. A. Sharp, Pres., tuition and fees to North Georgia Conference winner.

South Georgia College, McRae, Ga., Dr. Ralph W. Wood, Pres., offers literary tuition including one subject in Fine Arts Department to South Georgia Conference winner.

Emory University Academy, Oxford, Ga., Dr. A. W. Rees, Pres., offers literary tuition amounting to $72 to Regional winner.

Andrew College, Cuthbert, Ga., Dr. F. G. Branch, Pres., offers literary tuition to the South Georgia Conference winner provided it is a young lady.

Region 8:

Ferrum Training School, Ferrum, Va., Dr. B. M. Beckham, Pres., offers board and tuition to regional winner.

Randolph-Macon Academy, Front Royal, Va., Dr. C. L. Melton, Pres., offers $125 scholarship to regional winner.

Blackstone College for Girls, Blackstone, Va., Dr. W. B. Gates, Pres., offers $150 scholarship to Regional winer.

Randolph Macon Institute, Danville, Va., Dr. J. C. Simpson, Pres., offers $225 scholarship without music or $260 scholarship with music to Regicnal winner.

Region 9:

Wofford College, S. C., Dr. H. N. Snyder, Pres., offers $60 scholarship to Upper South Carolina Conference winner.

Lander College, Greenwood, S. C., Dr. B. R. Turnipseed, Pres., offers tuition to Upper South Carolina Conference winner.

Greensboro College, Greensboro, N. C., Dr. S. B. Turrentine, Pres., offers $100 literary scholarship to Regional winner.

EXALTING THE BIBLE IN PRESBYTERIAN COLLEGES

Less than ten years ago a survey of the Presbyterian (U. S. A.) colleges revealed the fact that in all the colleges together there was only about $300,000 of Bible Chair endowment. This was true in spite of the fact that this Church has long stressed the importance of endowed Bible chairs.

A wealthy laymember of the College Board became interested in this discovery and the inauguration of a Movement to assist the colleges of his church to make more adequate provision for Bible teaching. He therefore began to give money for the creation of a fund to be used as a challenge to the colleges to raise additional funds. As a result of this movement, made possible by a generous laymen, the colleges of that Church now have a total of $2,000,000 for endowment of chairs of English Bible and Departments of Religious Education.

The Presbyterians have shown wisdom in exalting the Bible in their colleges. The Methodists should follow their example. Mr. W. S. F.Tatum of Mississippi has endowed such a chair at Millsaps College. Methodist laymen of means in other Southern States could not use their money to better advantage than to endow Departments of Public and Religious Education in their own Church colleges.

THE DISCIPLES PRESS FORWARD IN CHRISTIAN EDUCATION

The Disciples of Christ, a Church of a million and a half members, is far more interested in Christian education and the work of its colleges than ever before. Through their regular collections 3,500 Disciples churches contributed last year to this great cause one million dollars. Ten years ago they were contributing only an insignificant amount.

The Board of Education of this Church has a Department of Endowment which has secured in cash, pledges, and other assets more than $4,000,000 for the twenty-seven institutions cooperating with the Board of Education. This large sum has not been gathered from a few large givers but has been contributed by 44,000 persons. The total asset of the twenty-seven colleges of this Church is now more than $30,000,000.

Like the other large and growing Churches of this country, the Disciples are definitely committed to the support and maintenance of their own colleges.

ALL-STATE CHURCH NEWS.

BRANCH CIRCUIT

We are now residing in the parsonage at Branch and time would fail us if we should try to tell all the good things we have in this parsonage to eat.

Some one knocked at the parsonage door the other night, and when it was opened in came people, young and old, with their arms full of good things to eat. The only trouble we had was in trying to find standing room for the people.

The Church and Sunday School here are in the spirit and are going forward, and so are the Epworth Leagues and the Woman's Missionary Society. In fact, we expect to carry out the whole program of the church this year. We expect to have an Epworth League in each church on the charge soon. The people are in harmony so far as I know and the whole circuit is ready to go into the New Year's work—R. A. Bevis, P. C.

PIGGOTT CIRCUIT

We have been received for another year with a warm and happy welcome and Saturday, Dec. 11, we had our first quarterly Conference and to our surprise when the people came to conference they came on to the parsonage and gave us a real old-time pounding with good things to eat. Every body seemed very happy and after spending some time in very pleasant conversation, we were then led in prayer by Uncle John Parish after which we all went to the church where we found our beloved presiding elder, Bro. Sherman waiting for us. Bro Sherman preached a real gospel sermon for us and our souls were delighted and we felt that it was good to be there.

We had the benediction, then dinner was spread and our bodies feasted upon the many good things that our good ladies had prepared for us.

The business session was held at 2 p. m when our elder proved to us again that he is a real sweet-spirited man of God, and I can truthfully say that I have never labored with a more pleasant man.

Our people here are beginning the new year with renewed energy and we are planning greater things for God this year than last.—C. R. Fain, P. C.

DOUGLASSVILLE AND GEYER SPRINGS

I was again assigned to the Douglassville and Geyer Springs Charge at our recent Conference.

The last act of the Geyer Springs Church, in winding up the year's work, was to "pay up in full" and cap it all off with a nice "pounding."

After returning from Conference the first movement in starting the new Conference year, was in the form of a big donation party by the Douglassville people.

They swooped down on us Friday night, about forty-five strong, literally thronging the whole place with men, women and children. Everybody seemed happy, and smiled with a contagion that soon became an epidemic and at times the smiles were so broad and loud as to cause the neighbors to smile and wonder what it was all about.

Those happy donors smiled on us; they laughed at us; they talked to us; they sang for us; and then said it with a lot of good things to eat.

By the way, speaking of good things to eat, brings on more talk. Yes, sir! They brought along a lot of ready-to-eat refreshments with some tempting trimmings in shape of "Smack-your-mouth", hot chocolate and good old "iron-wedge" coffee. O man! What a feast! It was a veritable double-header of smiles and feasting. We had a good free and easy time. Conventionalities were thrown to the wind and everybody seemed to feel at home with the keys of our hearts and homes dangling at their belts. After about one hundred big, fat and full minutes had been spent in social enjoyment, in gathered the merry crowd into a packed room and sang an appropriate song followed by a grateful prayer by the pastor-host, giving a sweet and worshipful close to a most delightful social evening.

As we are starting off hopefully and the people are beginning the year helpfully and together we are anticipating a great year .—W. R. Harrison, P. C.

ARKANSAS METHODIST ORPHANAGE.

First report of the Christmas offerings received for the Orphanage up to this date:

Camden District:—

Silver Springs S. S., Buena Vista Ct., L. A. Alkire, P. C.	$ 4.25

Little Rock District:—

Mt Tabor S. S., Austin Ct. by J. C. Williams, P. C.	13.01
Mt. Zion Epworth League, Austin Ct. by Mrs. Jesse Glover, Pres.	5.00

Monticello District:—

Wilmot Epworth League by Miss N. DeYampert, Treas.	4.60
Mrs. W. M. Neil, Carlisle, personal gift	2.00
Mrs. A. B. Nichols, City, personal gift	5.00
Mrs. Ellen C. Millar 221 East 5th City, personal gift	5.00
Mrs. M. A. Valentine, Vandervoort, personal gift	5.00

Ft. Smith District:—

East Van Buren S. S. by Erretta Payne, Secty.	7.00

Helena District:—

Widener S. S., by Mrs. Emory P. Sweet	9.56

Paragould District:—

Beech Grove S. S., Gainesville Ct., by J. H. Breckenridge Supt.	1.60
Mr. and Mrs. J. M. Barker, Atkins, personal gift	20.00
Rev. T. A. Martin, Gentry, personal gift	5.00
Beebe, W. C. Cross, personal gift	2.00

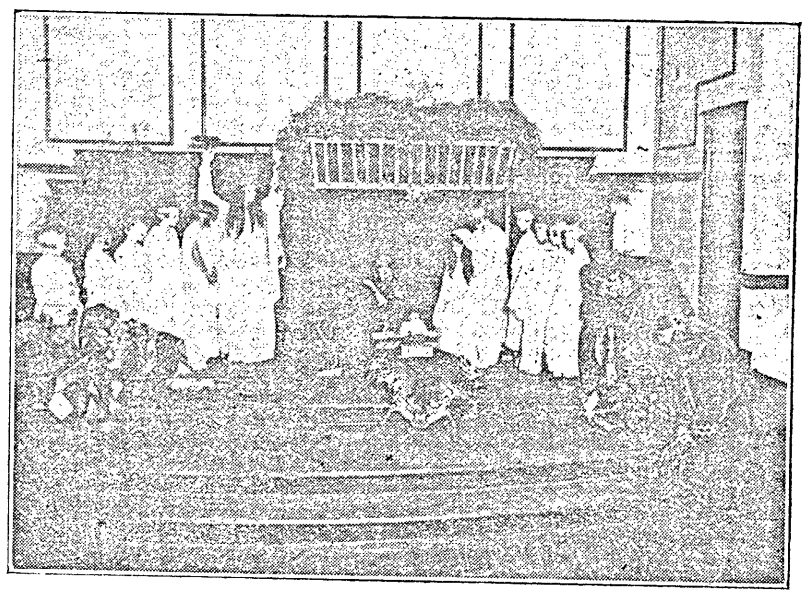
—James Thomas, Supt.

CENTERTON COMMUNITY CHURCH

We have spent two Sundays in our new charge and find that we have a most wonderful people to preach to and live among. A splendid new church building; thanks to the untiring efforts of our dear Bro. Leroy, a man of real vision and heroic efforts. We have a splendid public and high school under the management of one of our most loyal laymen, Prof. Smith We found the church well organized in every department and ready to go forward to larger things if need be.

Last Wednesday night was a great night for the pastor and his wife. After the prayer meeting we were invited to the basement of the church, where we found a splendid luncheon awaiting, and, what is more and better, a table loaded with good things to be carried home. This old-time pounding included many articles too numerous to be mentioned. A host of the finest people God ever let live were there to receive us and make us happy.

The services both Sundays have been all that we could hope or pray. Splendid amens, shouts for joy and warm hand shakes. Just the kind of hospitality you always find in the wonderful Ozarks. We are expecting a great year. We feel that there is going to be a great ingathering of souls, and want very much to be able to stand on the Conference floor next fall and report every thing in full.—Floyd G. Villines, P. C.



CHURCH AT DeWITT RAISES MISSION FUND

The First Methodist Church of DeWitt last Sunday night made a "Golden Christmas Missionary Offering" of $500, its quota in the $1,000,000 mission fund to be raised by the entire Southern Methodist Church during January and February.

The DeWitt Church is the first in the South to contribute its quota to the fund, and moreover is believed to be the first Methodist Episcopal Church, South, ever to give a "Golden Christmas Missionary Offering." Arkansas' quota in the general mission fund is $78,000.

The $500 in gold was presented in an impressive scene of a Christmas pageant. "The Nativity," when the Three Wise Men brought gifts of frankincense, myrrh and gold and laid them at the foot of the manger in adoration of the Christ child.

The pageant followed the Biblical narrative of the birth of Christ, and included scenes of the shepherds' watch with the appearance of the guiding angel; their visit to the stable where the Christ Child lay in a manger, and the visit of the Three Wise Men. All characters wore costumes in keeping with the Bible story.

Those taking part in the pageant were: P. W. Wharton, Joseph; Miss Willie Rasco, Mary; W. C. Poynter, L. J. Miller and P. J. Garot, Three Wise Men; Luther Shearer, Raymond Girard and Leon Carot, shepherds and Miss Georgie Black, the angel.

The children who appeared in the pageant are: Martha Jane Cheney, Nancy Porter Cheney, Louise McCowan, Elizabeth Rose, Napoleon Smith, Oliver Clegg, Germaine Rousseau, Catherine Black, Janise Black and Saffalee Hines.

Mrs. C. W. Cross directed the pageant. The Rev. Leland Clegg is pastor of the church.

HOLLY GROVE-MARVELL CHARGE

The people of Holly Grove and Marvell Charge have welcomed our return for the second year's work. We are glad to return and labor in this field for another year. The people of both churches have been wonderfully good to us. All claims were paid in full, and a substantial offering of money and valuable gifts amounting to nearly $300 above salary assessed, was made for the pastor and his family. We are very grateful for this kindness on the part of the people.

Last week Holly Grove Church "pounded" the parsonage in Methodist style. The pastor and family have escaped thus far with their lives. We cannot tell yet what the outcome will be, for many good things were left for the table.

The official boards of both churches have already met, reorganized, made out their askings for the new year's work, and canvassed the membership for their individual pledges. Marvell Church has been paying the pastor regularly each month, and Holly Grove church adopted this plan at their first meeting. Such were the interest and enthusiasm of the Holly Grove board and membership, that they have already collected and paid the pastor in advance for December, and have practically all of the January salary in hand.

The interest was good in our first services at each church, and we are looking forward, and praying for advance along all lines for this charge, and especially do we pray as our good Bishop emphasized at Conference, for the winning of many souls for the Kingdom.—R. T. Cribb, P. C.

HENDERSON-BROWN NOTES

The French Club of Henderson-Brown College held its third meeting on Saturday evening, November 27.

The theme of discussion was Victor Hugo, the poet, the novelist, the man, and the criterion of French letters during the Romantic period. Les Miserables, Hugo's most popular novel in America, was reviewed for the club. Although he is better known to American people as a novelist, it is as a poet that Hugo has attained his place as an author of bells lettres in his own country.

The Club plans during the year to discuss various subjects pertaining to French life, ideas, politics, literature, and customs and to become familiar with the use of the language in speaking and hearing. With papers, talks, plays, games, and quotations, such knowledge and familiarity will be the achievement of the Club.

The Club is sponsored by Miss Mildred Sherrod, head of the French Department, and is presided over by Aubrey Crawford, of Magnolia.

An event that is anticipated with great eagerness by all Henderson-Brown Collegeians, if one can say with authority that any one event is anticipated with any degree of eagerness at that season of the year, except the Big Game—the Thanksgiving Game—is one that occurs annually on November 24, the Wednesday

morning before Thanksgiving, in chapel. It has been annual since 1923 when Mrs. Roy Dougan, a "Reddie" enthusiast, enacted the event for the first time. On that day in Chapel she presented the Team with big blankets, maroon, with, Reddies spelled in big gray letters down the center. The blankets became the property of the Athletic Association and one went to each Senior football player and the Captain of the team, who that year was Turner Deloney. Each year with unsolicited money contributed by women who believe in the Reddies, these blankets have been given in this manner to the graduating team, members and captain, by Mrs. Roy Dougan. This year with Mrs. Dougan in Florida, Miss Frederica Mintern of the class of '24 presented the blankets to Mr. Bennie Parker, captain, Mr. Evans Wright, Mr. Robert Thomasson, and Mr. Paul Lively, Seniors. Miss Mintern was assisted in the ceremony by Miss Madris Dunn, the sponser for the team.

Mr. C. L. Hornaday, president of the college was in Little Rock, Tuesday, Dec. 13, attending a meeting of the Athletic Association of the Colleges.—Reporter.

EVENING SHADE

We left a wonderful people at Cotter where we labored for two years, but on arrival at the parsonage here we have found a wonderful people—very anxious to do great things for the Lord. The parsonage is being repaired and furnished with new furniture, which is a wonderful convenience for the preacher and family. We arrived here on Dec. 3, and were treated to a most generous pounding on the 4th, there were over one-hundred in the company. They brought everything from tooth picks to 50 pound sacks of flour. It is not so much the gift that counts, but the spirit of the giver. We had several songs and prayers and talks. An enjoyable evening was spent together. I certainly know, if all the other preachers of the North Arkansas Conference have been so royally received as we have been, they should rejoice and not complain at the Bishop or elder. We are looking forward to a great year with this appreciative people, and sincerely ask an interest in the prayers of all.—H. W. Jett, P. C.

SAY IT WITH YOUR PAPER.

What could be more appropriate as a Christmas present than a year's subscription to your Church Paper Some member of your family or some dear friend is far away. By sending the Paper as a Christmas Present you will during every week of the following year give them a reminder of your love.

The Arkansas Methodist is a "gift that will last!" It costs only $2.00 yearly.

CHRISTMAS "SHOWER" at WILSON

The good people of our church at Wilson have warmly received their new pastor and his wife. Besides a general atmosphere of sincere welcome on the part of all, there have been material expressions of friendliness. The Mill Company last week sent up a set of dishes. This week the ladies of the church gathered at the parsonage one evening and brought with them a Christmas "Shower." There rained down useful things for the kitchen, delicious "eats" for the dining table, and many beautiful linens for bedroom, bath and dining room, with greenbacks hid here and there. It was a delightful evening.

We feel that we are going to have a good year. The congregations have been large. And the whole town stands for Christian things.—H. K. King, P. C.

RICHMOND

We were received on our new charge at Richmond, with a warm and happy welcome. The people are kind and courteous in every way. We arrived Thursday after conference and preached the following Sunday. While we were at the church Wednesday night waiting for the people to gather for prayer meeting we heard singing break out at the parsonage. Singing, "Count your many blessings, See What God Hath Doue." After that the people marched through the parsonage and put the largest collection of groceries in the kitchen we have ever received at one time. The people were all happy and so were we. We are looking forward to this being the greatest year of our ministry.—S. L. Durham, P. C.

LEWISVILLE AND BRADLEY

When my appointment to this charge was announced at the close of the session of our Conference, a number of the former pastors sought me out and congratulated me on the character of the people and of the charge. I am finding that their congratulations were not mere empty words. These good people are worthy of the many good things said about them by their former pastors, and of better things than this new pastor can find words to express. My predecessor, Brother Armstrong, was in great favor here and the people did not expect a change of pastors. Nevertheless, they have received me most loyally and royally. Since my arrival natural gas, which has but recently been brought to Lewisville, has been installed in the parsonage, and the money is in hand to render the same service for the church. New stoves, including a handsome cooking range, have been furnished, and other conveniences supplied.

Yesterday morning Mrs. Sage and I drove over to Magnolia to spend the day with our daughter and her family, and when we returned in the late afternoon we found that the parsonage had been entered by parties unknown to us during the day and as a result of this intrusion our dining table was loaded with all manner of good things to eat. Besides the visible supply, we also found a card saying that a Christmas turkey and accessories, cranberries, celery, etc., would be delivered in due time. Of course, we are happy and grateful. Several of our scattered children are coming home for Christmas. They will find the pantry full of good things and their father and mother happy in the service of a noble company of people—J. A. Sage.

TEXARKANA DISTRICT

Following the lead of the Woman's Missionary Society, Rev. F. N. Brewer, the alert presiding elder of the Texarkana District, has arranged the charges of his District into three separate groups, each of which will work under a group leader for the attainment of such goals as may be set before us by the representatives of the Church. Group No. 1, of which Rev. F. M. Freeman is the leader, met in Dr. Freeman's study, in the First Church, Texarkana, Monday afternoon, Dec. 13. Those present were Armstrong, Hilliard, Freeman, Burnett, Rogers, Ginnings, Sage, and Brewer. The plan of group organization was explained by Bro. Brewer, who also gave a very earnest and practical talk to the preachers about the work which is before us this year. He especially stressed pastoral visiting, revivals, and full collections, including the Missionary Special. Dr. Freeman briefly outlined the plans which he has in mind for the work of the pastors in his group and urged them to make Group Number One the banner group of the District. At the request of the presiding elder, each pastor present gave a brief report of the work in his charge. All reported a good beginning of the new Conference year, and all seemed happy and hopeful. A very fine spirit prevailed. Announcements were made concerning the Missionary Set-Up Meeting for the District, and the time of the District Conference, and the meeting adjourned with prayer led by Rev. W. C. Hilliard.—J. A. Sage.

SONS AND DAUGHTERS OF ALUMNI IN HENDRIX COLLEGE

As colleges grow older, they are patronized and supported more and more by their graduates and former students. Loyal alumni send their children and gifts back to Alma Mater and thus make the "old school" flourish. A very large per cent of the students in the older institutions of America are descendants of their graduates.

Hendrix College is now about a generation old, and it is a matter of general interest and gratification that her alumni are sending their sons and daughters to Alma Mater in increasing numbers every year. This year's roster shows over fifty students, whose parents (one or both) formerly attended Hendrix. Several parents are represented by more than one son or daughter.

The following ministers among the alumni are represented: Dr. E. R. Steel, Ex-90, presiding Elder of Monticello District, two sons; Rev. H. H. Hunt, Ex-'94, pastor at Quitman, three sons; Rev. J. M. Hughey, '95, presiding elder Conway District, a daughter; Rev. F. A. Lark, Ex-97, pastor at Newport, a daughter; Rev. Guy Murphy, Ex-'01 pastor at Van Buren, and Mrs. May Riggin Murphy, a daughter; Rev. J. D. Roberts, Ex-07, pastor at Alma, a daughter.

Other alumni with more than one representative are: Mr. W. E. Hogan, '97, and Mrs Mary Young Hogan, Ex-91, of Nashville, Tenn., two sons. Mr. Hogan was for ten years professor of Mathematics in Hendrix but since 1910 has been treasurer of Board of Education of our Church. Supt. O. L. Dunaway, '98, district representative of Keystone View Company, two sons and a daughter; Mr. J. I. McClurkin '06, for many years a teacher and treasurer of Hendrix, a son and a daughter; Mr. W. S. Cazort, '03, in real Estate business in El Dorado, a son and a daughter.

The following alumni have either a son or a daughter in Hendrix: R. S. Beasley, Ex-94, druggist, Hot Springs; Allen W. Bird, Ex-94, lumberman, Crossett; Dr. O. G. Blackwell, Ex-97, physician, Pine Bluff; G. W. Botts, Ex-01, attorney DeWitt; D. J. Clatworthy Ex-97. planter. Marvell; T. B. Cook, Ex-97, planter, Ashdown; O. A. Fincher, Ex-93, a merchant, Waldo; J. B. Gray, Ex-89, (deceased) England; L. C. Holman, Ex-02, realtor, Little Rock; W. J. Keith Ex-01, lumberman, Malvern; J. A. Livingston, Ex-'98, editor of Courier Democrat, Russellville; H. B. McKenzie, '98, editor Candid Opinion, Prescott; L. K. Menard, Ex-99, real estate, DeWitt; C. L. O'Daniel, '01, attorney, and Mrs. Artie Martin O'Daniel, Ex-92, DeWitt; J. D. Pugh, Ex-99 (deceased) Little Rock; J. T. Reveley, Ex-01, merchant, Little Rock; Chas. L. Saxon, Ex-01, oil business, Camden; H. L. Shannon, Ex-02, wholesale grocer, McGehee; Dr. C. R. Teeter, Ex-01, physician, Pottsville; Rev. E. A. Townsend, '02, editor Poet's Scroll, Howe, Okla.; Supt. N. M. Whaley, '01, insurance, Little Rock.

Other alumni living in Conway represented by a son or a daughter are: G. L. Bahner, '00, treasurer of Hendrix; J. W. Bassett Ex-90, farmer; R. T. Cole, Ex-97, merchant; W. D. Cole, Ex-91, retired merchant; J. F. Jones, Ex-04, salesman; G. S. McHenry, Ex-02, abstractor; C. L. Morgan, Ex-94, lumber dealer; Mrs. Maude Greenlee Mosley, Ex-91; J. H. Pence, Ex-01, merchant; G. W. Reece, Ex-98, mer-

chant; Dr. J. H. Reynolds, '93, President of Hendrix and Mrs. Margaret Harwood Reynolds, '90; Frank E. Robins, Ex-97, editor Log Cabin Democrat; and H. T. Whiddon, Ex-99, real estate.

Many other alumni are writing of plans to send their children to Alma Mater. Some are laying plans pretty far ahead, as is President W. R. Schisler, '19, of Collegio Uniao, Urugayana, Brazil. On the birth of his first, son, May 5, he wrote: "William Richard, Jr., promises he will be a Hendrix College student some day."—G. A. Simmons.

SPECIAL SUPERANNUATE CHRISTMAS FUND

Little Rock Conference

Arkadelphia District:—

Malvern Sta. Rev. A. W. Waddill	$ 52.00

Camden District:—

Louann, Rev. Guy C. Ames	14.00
Norphlet, Rev. S. C. Yates	32.50
El Dorado, 1st Church, Rev. J. D. Hammons	68.50
Magnolia, Rev. J. W. Rogers	146.50
Total	$261.50

Little Rock District:—

Highland, Rev. J. H. Cummins	11.00
Pulaski Heights, Rev. J. C. Glenn	10.00
Des Arc, Rev. M. W. Miller	11.00
Austin Ct., Rev. J. C. Williams	31.50
Bauxite, Rev. A. J. Christie	32.00
28th St., Rev. C. D. Meux	5.00
Rev. J. F. Simmons	2.50
Rev A. C. Millar	5.00
Mr. A. J. Hunter	5.00
Total	$113.00

Monticello District:—

Dumas Sta., Rev. J. J. Mellard	19.00
Dermott, Rev. B. F. Roebuck	9.00
McGehee, Rev. W. T. Wilkinson	51.00
Tillar Ct., Rev. M. K. Rogers	20.00
Watson-Kelso, Rev. J. B. Pickering	20.50
Wilmar, Rev. A. D. Hanna	2.00
Wilmot, Rev. W. J. Clark	35.00
Monticello Sta., Rev. M. K. Irvin	15.00
Total	$171.50

Pine Bluff District:—

Hawley Memorial, Rev. J. C. Yancey	13.00
Stuttgart, Rev. O. E. Holmes	22.30
St. Charles, Rev. R. E. Simpson	16.50
Pleasant Grove, Rev. R. E. Simpson	9.00
Gillett, Rev. C. B. Wyatt	22.15
Total	$ 82.95

Prescott District:—

Blevins, Rev. R. P. James	17.50
Murfreesboro-Delight, Rev. G. L. Cagle	15.00
Emmett, Rev. C. E. Whitten	18.50
Okolona, Rev. C. D. Cade	6.00
Washington-Ozan, Rev. L. T. Rogers	19.45
Total	$ 76.45

Texarkana District:—

First Church, Rev. F. M. Freeman	33.50
Lewisville, Rev. J. A. Sage	10.50
Total	$ 44.00

Miscellaneous:—

Mr. and Mrs. J. L. Boaz, Sulphur City	2.00
Owen Allen, Bradford	3.00
P. E. Cooley, Blytheville	5.00
Total	$ 10.00
Grand total received to Tuesday noon	$811.40

Dr. Knickerbocker and the good people of First Church Little Rock will report a nice sum a few days later. Others also will report later. Brother Sage writes: "This is a beautiful thing you are doing." I reply: "This is a beautiful thing the pastors and people are doing." It will make these old people very happy to know they have been remembered. It is not too late to contribute to this fund. Let the good work go on.—J. H. Glass, Commissioner, 403 Exchange Bank Building, Little Rock.

NORTH ARKANSAS CONFERENCE SUPERANNUATES' CHRISTMAS SPECIAL

Previously reported	$ 93.50
Widener, Rev. T. H. Wright	20.00
Plainview, Rev. H. H. Blevins	42.00
Rev. Eli Craig	2.00
Crawfordsville, Rev. J. R. Nelson	1.00
Ft. Smith, First Ch., Rev. Geo. W. Davis	97.00
Dodson Ave., Rev. E. H. Hook	20.00
Vilonia, Rev. E. B. Williams	10.50
Total to date	$286.00

We are hoping to be able to multiply this amount by ten for our next week's report.

Dear Brother Pastor, give your people a chance to help on this special call. They will gladly do it, and it will not hurt any other claim of the church either. Do it next Sunday, if you have not already taken this offering.

It will get to the needy ones in time to help them. Do not fail them.

Exchange places with them, and read, "Whatsoever you would that men should do unto you, do ye even so unto them."—W. F. Blevins, Sec., Conway.

HARTMAN-ALTUS

We have had a hearty welcome on Hartman and Altus Charge and we have the prospects for a good year at both places. The good people at Altus came in last Wednesday night and gave us a good pounding. We are living at Altus, as it is a more convenient place. I hereby ask all who are concerned to take notice and send my mail to Altus, Ark.—W. E. Benbrook, P. C.

SPARKMAN AND SARDIS

We arrived on our new charge on Nov. 25, in a rain and hail storm. We found friends at the parsonage to welcome us. They had the house warm and the table spread with good warm supper. On the 30th our people, assisted by the good Baptist preacher and his people, had a formal reception at the church for us. After the reception we were led to a Sunday School room there to behold a large table loaded with groceries such as a preacher and his family need. We have been received with open arms all over the charge. I have found good congregations at each point and Sunday Schools, Epworth Leagues, Woman's Missionary Societies, and a fine class of men composing the board of stewards. Our first quarterly conference was held at Ouachita on Dec. 19. Dr. J. J. Stowe, our presiding elder, preached three fine sermons to appreciative congregations. We had a fine conference with each church represented and the finances were well taken care of. We are happy in our work, and we are going to have a great year. I love my work and my people. May God bless every one to whom I break the bread of eternal life.—S. B. Mann, P. C.

OBITUARIES

RILEY.—Brother T. E. Riley was born near Yazoo City, Miss., Dec. 26, 1861. He came to Arkansas in early childhood. Was converted and joined the M. E. Church, South in early life, and lived in that Church until his death on Dec. 10. He leaves his wife, two brothers and one sister, five sons and three daughters. The people of Branch feel the loss of a friend and the church feels the loss of one of its best members. But we believe he was ready for the call, and has gone to join the ranks of loved ones and friends who have gone before. He has finished his work on earth and gone where sorrow and trouble never come. We shall remember him as a friend and brother and hope to meet him in the land of the redeemed. His pastor.—R. A. Bevis.

RUSHING.—Marie, daughter of Mr. and Mrs. Logan Rushing of Hoxie, Arkansas, was born September 5, 1914, died October 21, 1926. She suffered many weeks before death came. But she was ready and there is absolutely no doubt about where she is now. On September 23, 1923, when she was but a little past eleven years of age, she was baptized by the writer who was then her pastor, and was received into the Church. Since that memorable Sunday afternoon she was a faithful and consistent Christian till God called her home. I feel a personal loss in her death. She was one of the sweetest little girls I have ever known. The loss to the home and family is inexpressibly sad. May God's grace be granted in abundant measure to those sad hearts. The Epworth League, the Church, the Sunday School, and the community miss her greatly.—George E. Patchell.

STEEL.—Mrs. Mary Emma Steel, daughter of Col. James Rufus Hudson and Mrs. Jeannette Cook Hudson, of DeQueen, Arkansas, and widow of the late Rev. William A. Steel of the Little Rock Conference, was born at Lockesburg, Arkansas, December 19, 1863, and died at DeWitt, Arkansas, August 25, 1926. She was converted under the preaching of the Rev. A. C. Biggs at Lockesburg and joined the Methodist Church there in the summer of 1877. On July 3, 1885, she was happily married to the Rev. W. A. Steel of the Little Rock Conference, then pastor of the Collegeville Circuit in the Little Rock District.

For more than thirty-eight years they were joined in their work of love, serving circuits and stations until they were separated by the death of the devoted husband, April 27, 1923.

To this faithful couple were born three children: Mamie, Jeannette and Hudson. Mamie (Mrs. Fred Venable), died some three years before her father's going. Her death produced a very severe shock on both the parents by which, perhaps, they were both hastened to the final crossing.

After the passing of the husband, there was added a double burden of

(Continued on Page 15.)

PLAINVIEW

We arrived on our new charge at 9:30 P. M., Thursday, Dec. 2, and found everything in readiness for our coming. The kitchen table was well loaded with flour, sugar, coffee and many other articles. The house had been swept and garnished. Every thing was in place, even kindling and wood in the heater, so that we had only to light a match and touch it off, and in thirty minutes, or thereabout, we were comfortably located and in bed in our new home.

We feel that we have a great people to serve, and we have fallen in love with the folk and the good little city of Plainview. We have been well received and the work starts well. Last Sunday was a great day in our Sunday School. There were 276 in the School, 76 in the Bible Class. We believe this is the largest Bible Class in the Conference, taking churches and towns of the size of ours. The class enjoyed a very helpful and inspiring address by Judge J. T. Bullock of Russellville.—H. H. Blevins, P. C.

CONFLICTING COURT DECISIONS

Two recent court decisions in the State of New York on the proper attitude of public education authorities toward religious instruction for public school children show conclusively that even court and judges are not in perfect agreement.

Within the last year the boards of education in two New York towns authorized the dismissal of public school children during school hours for attendance on religious instruction in their respective churches. In both cases objections were made and each case was taken to court.

Although it appears that the cases were exactly alike the decisions of the courts were in direct conflict. In one case the court held that the boards of education had no authority so to act. In the other case a different judge approved the local borad's action. The latter case has been appealed and argued before the Supreme Court of New York State but that Court has not yet handed down its decision.

Just what our forefathers meant by their insistence upon separation of Church and State is proving to be a hard matter to determine.

A New Important Service to Readers of the Arkansas Methodist

During the last twelve months 725,000 persons were killed or injured by automobiles in the United States! This is more than the total population of Arkansas! Thousands are every year killed by other causes covered by the Travel-Accident policy now available to you. Some of these casualties were in your state, your town. The total mounts higher with the rapid increase of automobiles. Have you a guaranty against this rising tide of accidents?

$7,500 Travel-Accident INSURANCE for Only 90 cents added to our Subscription price

Don't take unnecessary chances. You can now protect yourself against all manner of travel accidents at a trifling cost for 1 year or more from date, you can secure the travel-accident protection described below. Can you afford longer to be without this protection?

No Physical Examination

You are not required to have a physical examination. The only requirement is that you are over 10 years old and less than 70, and that you are neither deaf, blind, nor crippled to the extent that you cannot travel safely in public places, and that you pay your subscription to the Arkansas Methodist in full for 1 year from date of policy, which will be issued to you by the Federal Life Insurance Co. Only one person can benefit from a policy, but every person meeting the above requirements is eligible to become a policyholder.

Send this Application and $2.90

Arkansas Methodist,
221 E. Capitol Ave.,
Little Rock, Ark.

I certify that I am a paid-in-advance reader of the Arkansas Methodist and that I am more than 10 years and not over 70 years of age, that I am neither deaf nor blind, and that I am not crippled to the extent that I cannot travel safely in public places, and hereby apply for the $7,500.00 Travel-Accident Policy in the Federal Life Insurance Company, issued through the Arkansas Methodist.

Full Name (Not merely initials) .....

Post Office ..... State .....

Street or R. F. D. ..... Place of Birth.....

Date of Birth ..... Age .....

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.

Beneficiary ..... Relationship .....

Address .....

Not more than one policy will be issued to one person, but all for whom $2.90 is sent between the ages of 10 and 70 years can secure one of these policies. If your name is not listed as a subscriber, give name of the member of your family who is a subscriber.

Subscriber .....

This POLICY:

PAYS $7,500

For loss of life, sustained by the wrecking or disablement of a railroad passenger car or street, elevated or underground railway car, passenger steamship or steamboat, in or on which the insured is traveling as a fare-paying passenger; or for the loss of hands, feet or sight as specified in policy.

PAYS $3,000

For loss of life, sustained by the wrecking or disablement of any public omnibus, taxicab, automobile stage plying for public hire while operated at such time by a licensed driver, and in which insured is traveling as a fare-paying passenger; or for the loss of hands, feet, or sight as specified in policy.

PAYS $1,250

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.

PAYS $1,000

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.

PAYS $20 WEEKLY

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

PAYS $10 WEEKLY

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

Each person to whom Policy is to be issued should fill out and sign blank, but if you wish to make a present of Paper and Policy you can pay for them.

(Continued from Page 13.)

sorrow to her already frail body which she bore with unmurmuring patience until called to rest a little more than three years later.

It was the writer's pleasure and privilege to have known Sister Steel from her early girlhood and to mark her development into a most splendid and beautiful type of young womanhood.

At the age of twenty-one she became the happy bride of the dearest friend of the writer's early manhood and one who held first place in the realm of friendship to the day of his death. She honored her new relation of wife and keeper of the parsonage home in a manner that made her a help-mate indeed. She would have been quite an unusual woman if she had not adorned in a most queenly way the positions into which her union with such a kingly man had brought her. Such was the beautiful devotion of these two royal souls to each other as to fully justify the loving tribute paid them by their only son Prof. Hudson Steel, in the following words:

"I am sure that two more devoted to each other than they were never lived and I am sure no boy has ever had a better home than I have had. They gave their all to the Church and their family." I am certain the only other survivor of this lovely home can with equal emphasis express her estimate of its rare beauty and loveliness.

It was the sad pleasure of this devoted daughter, Mrs. Booker Latimer, to have in her own splendid home this dear mother in her last illness and from which she took her departure to rejoin the husband and daughter in the many mansioned home on high.

Her remains were laid to rest beside those of her devoted husband in the cemetery at DeQueen, Arkansas, the funeral services being conducted by the Rev. R. H. Cannon, assisted by the Rev. S. K. Burnett, and other ministers, in the presence of a large concourse of sorrowing relatives and devoted friends gathered to pay a last sad, yet loving tribute, to the memory of a loved one whom they had loved and honored for more than sixty long years.—W. R. Harrison.

MELLARD.—Mrs. Etta L. Mellard, wife of Rev. J. J. Mellard, died in an infirmary in the city of Little Rock Feb. 5, 1926. She was the daughter of T. B. and C. C. Worthington, and was born near Camden, Arkansas, March 15, 1872. She was married March 6, 1898, to Rev. J. J. Mellard, who with five children, Beulah Mae, James Harry, Odessa, Eulita, and Corinne, are left to mourn the loss of one of the best of wives and mothers. Three other children born to this union died in early childhood. Besides the husband and children she leaves one sister, Mrs. C. J. March, of Fordyce, Arkansas, and two brothers, Dr. W. L. Worthington of Camden, Arkansas, and Mr. Victor Worthington, of Memphis, Tenn.

Her parents were earnest and exemplary Christians, and whole-hearted Methodists. Their children were dedicated to God in infancy and reared in the atmosphere of devotion to God and to the church. Etta could not remember the time when she did not love the Lord and try to be good. When only a little girl she definitely trusted in Christ as her Saviour and was received into the Methodist Church by her pastor, Rev. J. W. Berry. Her relation to Christ and to the church was never perfunctory or formal, but always vital and joyous From childhood to young womanhood, and through all the varying experiences of mature life she was always an active Christian worker, and her life was a blessing to many people.

For twenty-eight years she shared with her husband the joys and sorrows of an itinerant preacher's life. The story of the inner struggles and experiences of those years can never be fully told, but the record is in the books which shall be opened in the day when all things shall be revealed. It is enough for us to know that she managed to provide for the actual needs of an increasing family of children; care for the parsonage home; take an active part in the work of the Woman's Missionary Society and of the church; and to be an abiding source of inspiration encouragement, and wise counsel to her husband in his work.

But, while she was deeply interested in every good cause, she gave her life primarily to the care and training of her children, and the results of her efforts are manifest in their lives and characters.

Before leaving her home in Eudora to go to the infirmary for the serious surgical operation, which she knew might result in her death, she gave a special message for each member of the family, and assured them that she was not afraid to die, but would be glad to live for the sake of her loved ones and the service of her Lord.

The funeral service was held in the church at Fordyce, conducted by the pastor, Rev. Rex B. Wilkes, assisted by Rev. J. A. Parker, Rev. J. M. Workman, and Rev. Grover Cleveland, in the presence of a large assembly of sorrowing friends, including a goodly number of the people of Eudora, who had traveled 150 miles to pay a tribute of respect and love to her memory. A great host of people, living in the different pastoral charges which she and her husband have served, still cherish the memory of her beautiful life and character, and hope to meet her again in the heavenly home.—J. A. Sage.

MEMOIR OF REV. JOHN W. VANTREASE.

John Wesley Vantrease was born in Tennessee, Nov. 4, 1848. He was the son of William C. and Tabitha Vantrease who moved to Arkansas in the early Fifties and settled on a farm in the Midway community in Hot Springs County. John W. grew to manhood in that community and became one of its most highly respected citizens, continuing to live there until he entered the itinerant ministry.

He was licensed to preach by the Quarterly Conference of Friendship Circuit March 24, 1886, Rev. C. C. Godden being the presiding elder, He began his ministry under difficulties which would have restrained and defeated most men. His educational opportunities had been limited to the country schools of that early day; he had a large family, and had already reached middle life. But, he had a good foundation on which to build. He was endowed by nature with unusual gifts of mind and heart. He could think clearly, reason convincingly, and present the results of his mental processes in a way which appealed mightily both to the minds and hearts of men. His preaching was effective in the conviction and conversion of sinners and in the edification of believers. After two years of most efficient service in the local ranks, one of which was spent as supply pastor of his home charge, he was admitted on trial in the Little Rock Conference at the session of 1890. He was admitted into full connection and ordained a deacon at the Conference session of 1892, Bishop Wilson presiding. He completed the prescribed course of study in four years and was ordained elder by Bishop Hendrix at the session of 1894. He gave fifteen years of active service in the pastorate during which time he served the following charges: Hot Springs Circuit. Social Hill Circuit, Murfreesboro Circuit, Palestine Circuit, Atlanta Circuit, El Dorado Circuit, and Buena Vista Circuit.

Early in the year 1901, while serving the Atlanta Circuit, he had the misfortune to be thrown from his buggy by a runaway team. He was severely crippled by that accident, from which he never wholly recovered.

At the close of 1905 he was compelled by long impaired health to ask for the superannuate relation, which he continued to sustain to the close of his life. He secured a modest home in El Dorado where he lived for twenty years.

In his relation to the local church and community he was a model of what a superannuated preacher should be. He was the pastor's best friend and confidential adviser. The people of the city cherished for him the highest esteem and the warmest affection. He was, in mnay respects, the first citizen of his community. All classes of people delighted to honor him. His presence was a constant benediction and blessing to the church and the city.

On February 10, 1870, he was married to Miss Mary J. Miller, who died within a few months of their wedding day. His second marriage occurred Nov. 7, 1872, and was to Miss Nannie E. Miller, a cousin of his first wife.

Twelve children were born to this union. Five died very young. One son, Hunter, was drowned when about 18 years of age, while swimming with a party of young friends in the Ouachita River. He was a noble Christian boy who was hoping to become a preacher in the Little Rock Conference. Six children are still living, and all of them were at his bedside when he breathed his life away. They are: Mrs. E. F. Wilson, of Pine Bluff; Mrs. E. D. Chipman and Mrs. Frank Wright of Little Rock; Mrs. W. D. Sewell, of El Dorado; Mrs. J. B. Parker of Camden, and Mr. J. Fred Vantrease, now of Ft. Smith, Ark. His good wife died several years ago.

In his death our Conference has lost one of its best known and best loved members. He was indeed a most lovable man. When a pastor he loved his people and was always loved by them most sincerely. He loved his brethren of the Conference with a deep and abiding affection. Best of all he loved the Lord fervently and constantly. His name will be held in loving remembrance by many people. —J. A. Sage.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT
(First Round)

Sparkman-Sardis, at Sardis Dec. 19.
Holly Springs, at Mt. Olivet Dec. 20.
Dalark, at Dalark, Dec. 21.
Traskwood, at Traskwood Dec. 22.
Central Ave., Dec. 26.
Leola, at Leola Jan. 1.
Carthage, at Carthage, Jan. 2.
Princeton, at Princeton Jan. 3.
Friendship, at Friendship Jan. 9.
Arkadelphia Ct., at Hartsville, Jan. 15.
Arkadelphia Sta., Jan 16.
Hot Springs Ct., at New Salem Jan. 23.
Benton, Jan. 30.
Malvern, Feb. 2.
Buckville, at Buckville, Feb. 5.
Oaklawn & Lonsdale, at Oaklawn, Feb. 6.
Park Ave., 7:30 p. m., Feb. 6.
Third St., 7:30 p. m., Feb. 7.
Pearcy at Friendshsip, Feb. 8.

—J. J. Stowe, P. E.

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)

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)

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.
Morrilton, 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 stwards and preachers of the District will meet at First Church, Conway, at 10 a. m., Friday, Dec. 31. We will have an all-day conference. All are urged to be present.

—J. M. Hughey, P. E.

(Continued on Page 16.)

FAYETTEVILLE DISTRICT
(First Round.)

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.
Thornsbury, 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)

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)

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.
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.

—F. R. Hamilton, P. E.

MONTICELLO DISTRICT
(First Round)

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.)

First Church, Dec. 26.
East Side, 7:15 p. m., Dec. 26.
Ravenden Spgs. Ct., at R. S., Jan 1-2.
Hardy-Williford, 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 OrchardKnobel 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.)

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.

PRESCOTT DISTRICT
(First Round)

Prescott Ct., at Midway, Jan. 1, 2 p. m.
Prescot, Jan. 2, 7:30 p. m.
Blevins, Jan. 8, 2:30 p. m.
Emmett Ct., at DeAnn, Jan. 9, 2:30 p. m.
Bingen Ct., at Bingen, Jan. 15, 2:30 p. m.
Murfreesboro-Delight, at Delight, Jan. 16, 3 p. m.
Oden Mauldin, at Oden, Jan. 29, 3:45 p. m.
Mt. Ida-Norman, at Mt. Ida, Jan. 30, 3 p. m.
Center Point, at Center Pt., Feb. 5, 2 p. m.
Nashville, Feb. 6, 7:30 p. m.
Spring Hill, at Spring Hill, Feb. 13, 2 p. m.
Hope, Feb. 13, 7:30 p. m.
Okolona, at Okolona, Feb. 19-20.
Gurdon, Feb. 20, 7:30 p. m.
Amity Ct., at Amity, Feb. 26-27.
Glenwood-Rosboro, at Glenwood, Feb. 28, 3 p. m.
Washington-Ozan, at Ozan, Mar. 5-6.
Mineral Springs, March 6, 3:45 p. m.

The meeting for the pastors, lay-leaders, representatives of Sunday Schools, Missionary Societies and Epworth Leagues will be held in Hope Jan. 12. We expect all pastors and as many laymen as can be influenced to be present. This is to be one of the most important meetings of the year and the pastor will be wise if he brings a number of his laymen. Laymen who love the church and her program will be glad to give this much time and effort.

—J. L. Dedman, P. E.

SEARCY DISTRICT
(First Round)

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)

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 26

REVIEW

REVIEW—Moses to Samuel.

GOLDEN TEXT—Surely His salvation is nigh them that fear Him, that glory may dwell in our land.

PRIMARY TOPIC—Favorite Stories of the Quarter.

JUNIOR TOPIC—Stories of Israel's Leaders.

INTERMEDIATE AND SENIOR TOPIC—Great Men and Women of the Quarter.

YOUNG PEOPLE AND ADULT TOPIC—Great Teachings of the Quarter.

Three good methods may be used for this review.

I. Assign to the members of the class a week ahead the task of preparing a description of the outstanding events of each lesson. The length of such descriptions will depend upon the number of pupils in the class and time allowed for the lesson.

II. Assign to the pupils the outstanding personalities of the quarter the task of making an analysis of these characters, pointing out the strong and weak points thereof. The principal persons appearing in the quarter's lessons are Moses, Joshua, Caleb, Gideon, Ruth and Samuel. Two pupils may be assigned to report on the same character, the one on the strong points and the other on the weak points.

III. Ask the members of the class to bring a written report on each lesson, giving the principal fact and the leading lesson thereof. The following suggestions are offered:

October 3. Moses sought the help of Hobab in guiding Israel through the wilderness. Though Hobab was a shrewd child of the desert, the Lord God was a better guide than he. Like Moses, we should acknowledge the leadership of the Lord, even though it may mean confession of our own failure.

October 10. Through unbelief spies were sent to Canaan. The majority report was brought by the ten spies. Joshua and Caleb recognized the difficulties equally with the ten, but because they had faith in God, counseled taking possession of the land.

October 17. Because of an act of disobedience Moses was debarred from entering the promised land. Though he had to suffer this loss, the Lord gave him a place in the very front rank of His prophets.

October 24. Upon Moses' retirement and death, Joshua was appointed as a new leader of Israel. Though God's servants die, His work goes on because the Lord has always in readiness capable leaders.

October 31. Six awful woes are pointed out as coming upon those who indulge in wine. The only safe attitude toward the intoxicating cup is not to look at it, not to come into its way; total abstinence is enjoined upon all.

November 7. Jericho, the key to the land of Canaan, fell prostrate through faith in God. Spiritual victories are won upon principles and by means which are utterly foolish in themselves.

November 14. Because of Caleb's sterling character and his loyalty to God, he came into possession of the inheritance which God had chosen for him.

November 21. In Joshua's farewell address he brought to the attention of Israel God's providential dealing with them and appealed to them to renew their covenant with his God. The people entered into a formal covenant at Shechem. In order to clinch this obligation Joshua wrote down their agreement in a book, and as a further help set up a large stone as a witness.

November 28. Gideon's army was reduced to 300. All who were cowardly were permitted to withdraw. Others unfit were likewise permitted to withdraw. A small company trusting God can win the victory over a mighty host.

December 5. Ruth chose to be identified with the people of the Lord. Because of this choice she came into possession of the blessings of the true God and her name has become immortal.

December 12. Because God gave to Hannah a son in answer to her prayer, she gave him up to service in the house of God.

December 19. As Samuel in his old age was retiring from the place of judgeship in Israel, he challenged the people as to the integrity of his conduct among them. Everyone in public life should be ambitious to leave an untarnished record at the close of his career.