

ARKANSAS METHODIST

"SPEAK THOU THE THINGS TH AT BECOME SOUND DOCTRINE"

Official Organ of the Little Rock and North Arkansas Conferences, Methodist Episcopal Church, South

VOL. XL.

LITTLE ROCK, ARK., THURSDAY, MARCH 24, 1921.

No. 12

THAT I MAY KNOW HIM, AND THE POWER OF HIS RESURRECTION, AND THE FELLOWSHIP OF HIS SUFFERINGS, BEING MADE CONFORMABLE UNTO HIS DEATH; IF BY ANY MEANS I MIGHT ATTAIN UNTO THE RESURRECTION OF THE DEAD.—Phil. 3:10-11.

THE HEART'S QUEST.

The human heart hungers for heaven. The resurrection of our Lord is His response to the heart's quest after immortality. His spiritual life ministers to our spirits, and He will enable us, with our bodies transfigured into the likeness of his own blessed body, to break the bars of death and triumphant from the grave to rise, to live and love throughout the endless ages. In his holy companionship our hearts will discover heaven and it will be our home. It is our Father's realm, and, as He is Love, our heart hunger will be satisfied. Jesus, unafraid, went before us to the grave. Victorious He before us rose from the grave. Before us He has entered the house not made with hands, and dwells immortal with His Father. Therefore, as, by faith we know Him risen and glorified, our hearts shall not be troubled, but shall rest in Him.

WORTHY OF COMMENDATION.

Many of the editorials of the Memphis Commercial Appeal are of the highest order. Under the caption, "Put the Ban on This Picture," an editorial of March 22 makes a vigorous protest against the commercializing of the sins of a woman who figured in a recent notorious scandal. The editor not only protests, but he argues that the censors in Tennessee will not permit her pictures to appear upon the screen, and he appeals to the National Association of the Motion Picture Industry to make good its declared purpose to "rid the industry of vice and viciousness" by putting its ban upon this proposed flaunting of indecency before the public. Let all good people show their approval of these strong, courageous editorials.

HARD TO PLEASE.

A year ago every candidate for office was offering some plan to bring down the high cost of living. Now every public official is trying to shift the blame for falling prices and lay it upon some one else. The whole trouble is bottomed on selfishness—each producer striving to keep his prices up and beat the other's prices down. No one is pleased with the result.

Forbes Magazine pertinently observes: "We hoped and prayed that the cost of living would come down. Our hopes and prayers are being fulfilled. Are we offering up thanks? No; we are whining louder than ever. We were all sure and certain that if prices kept soaring, disaster would overtake us. Now that prices have ceased soaring, we are sure and certain that still worse disaster will befall us. The truth is that what is happening now is the best thing that could have happened both for our pockets and our souls. We were indulging in riotous living. We are now sobering up. Of course, the process is not pleasant. But are we not acting like babies rather than like men? Let us quit acting the part of spoiled children and conduct ourselves as full-grown adults."

WELL DONE!

If ever a lynching were justifiable, the lynching of two miscreants who last week brutally assaulted a young woman in the suburbs of our city would have been a case. But lynching is never justifiable, because it is defiance of law and would ultimately break down all legal safeguards and leave society defenseless; hence Mayor Brickhouse and our police and deputy sheriffs deserve much credit for handling a delicate situation and keeping their prisoners out of the hands of the mob. It is expected that indictments will be secured, orderly trials held, and criminals convicted and executed. We appreciate the good work of our officers and trust that they may ever have the moral support of all citizens in their efforts to maintain law and order.

WHY SHOULD THE DENOMINATIONAL COLLEGE LIVE?

1. It is the standard of American education, and has maintained it.
2. It is the mother of college presidents and America's most prominent educators.
3. It is the college which has furnished the Church with its ministry, been tested in two wars and not found wanting.
4. Its form of government is truly American, and free from politics.

During the Past Week Three Gifts of \$100,000 each have been Promised to the Christian Education Movement. Who said the Movement Would Not Succeed? Our Big Men Are Going to Do Big Things for a Big Movement.

5. It is thoroughly Christian, yet free from bigotry.
6. Its scientific departments are manned by scholarly Christian men.
7. It is free from that irreligious, sectarianism which denies a place to the Bible in the curriculum of study.
8. It believes in a philosophy which holds to a personal God, a divine Christ, an immortal soul, and an imperative duty.
9. It is free from agnosticism and pantheism, the greatest foes of Christian truth.
10. Fundamental in its curriculum is love for truth. It does not prejudice the student against the truth of revelation by refusing it a place in the curriculum.
11. It believes that the formative element in history is Christianity, and that any curriculum is defective which fails to teach it.
12. It believes that the words of Jesus and Paul should be studied, as well as those of Socrates and Plato.
13. It believes that teachers of youth should know the truth.
14. It is an institution born of sound doctrine, and fostered by those who have a vital faith.
15. Its educational work has been done for less money than that of any other agency. It is the greatest tax-saving institution in the state.
16. It gives the greatest return to the country

of any philanthropic investment known to Christian people.

17. It is the safest investment of Christian money known to the Church.

18. Its trustees are consecrated Christian men.

19. Its students, coming from the best Christian homes, help to create a clean, strong, collegiate life.

20. Its students are taught to live economically, to think rightly, and to act nobly.

21. Its product is the well trained accomplished Christian citizen.—Herald and Presbyterian.

A STATEMENT BY THE COMMISSION ON WESTERN ASSEMBLY.

Commissioners representing the Annual Conferences of Missouri, Oklahoma, Texas, Louisiana, and Arkansas met in Ft. Smith, Arkansas, March 17, and effected a temporary organization with Rev. T. F. Sessions as chairman and Rev. J. B. Swinney as secretary.

After informal discussion it was unanimously decided that it was desirable that an assembly west of the Mississippi river should be established for the Methodist Episcopal Church, South, in these states, and that the Assembly should provide for the promotion and co-ordination of the recreational and cultural summer activities of our Sunday School, Epworth League, Missionary, and Educational organizations on a large scale and in such a manner that the popular needs of the greatest possible number may be met.

It was agreed that an investment of a half million or even a million dollars would be ultimately necessary and that development should depend on the funds that may become available, and, while the early establishment of the institution is desirable, that all propositions should be carefully considered and the financial interests of the Church fully safeguarded.

As it is known that many communities desire to secure the assembly and are expecting to submit propositions for the location, the following tentative requirements are suggested:

1. A suitable site for permanent buildings is necessary, and additional land for residences, encampment, and development is desirable. A large body of land is preferred and it should be so situated that it may be completely under control and free from questionable or unfavorable environment.
2. First-class sanitary and climatic conditions are necessary, and attractive scenery and opportunities for proper summer sports and recreations are highly desirable.
3. Accessibility and railroad and turnpike advantages will be considerations, as well as pledges of co-operation by railroads and other transportation organizations.
4. An abundant supply of pure drinking water is necessary, and water for bathing, boating, and fishing is desirable. The possibilities of developing a lake and water-power will be considered.
5. Provision for light and electric power will be considerations.
6. Local facilities for buildings for assembly and housing will be considerations, and it should be understood that the cost of living is an important question, as it is desired to bring the benefits of the assembly within reach of all good people.
7. Bonuses of land and cash will be considered,

(Continued one Page 2, Column 2.)

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A. C. MILLAR.....Editor

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George Thornburgh	J. M. Williams
E. R. Steel	R. C. Morehead

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PERSONAL AND OTHER ITEMS.

Dr. Theodore Copeland is in a great meeting at Corpus Christi, Texas.

A Chamber of Commerce has been organized at Harrisburg, of which Rev. B. C. Few, our pastor, is secretary.

The Hendrix College Trustees last Tuesday voted to confer the degree of Doctor of Divinity on Rev. E. R. Steel, pastor of First Church, Pine Bluff.

Our sympathy goes out to our Church Extension Secretary, Dr. S. H. C. Burgin, on the death of his aged mother, who passed away March 8 at her home in Missouri.

Rev. W. A. Steel writes that he is much pleased with the opportunities for service in Foreman, his new field. He has already had eleven additions, nine on profession of faith.

We regret to learn that Dr. G. H. Lambeth, editor of the Richmond Christian Advocate, on account of continued ill health, has been compelled to turn aside from his work for treatment.

It is claimed that in America today there are more than 400 Bolshevistic papers, while many popular magazines are dominated by them. What are you doing to counteract this terrible propaganda from hell?—Baptist Advance.

The new secretary of agriculture, Henry C. Wallace, is the son of a United Presbyterian preacher, and is himself a Christian of the same faith. He has six children, one of whom will take over the editorial management of "Wallace's Farmer."

"This world belongs to God. A man owns his possessions as against the claims of other men. As against the claims of God a man owns nothing. God is the great Proprietor and we His tenants. He is the Great Master and we His stewards."—From a Tract.

Even a locomotive does not start off at full steam. Don't expect a business boom right away. The best that reasonably can be expected is moderate improvement at first. And there are many signs that this improvement has set in here and there.—Forbes Magazine.

An illustrated calendar has just been received from Rev. J. C. Hooks of White Sulphur Springs, W. Va. It is issued by the Union Circuit of the Baltimore Conference. In this circuit is old Reho both Church, still standing, which was dedicated in 1786 by Bishop Asbury, and in which he held three conferences. It is claimed that this is the oldest church building west of the Alleghenies.

Rev. T. O. Rorie Jr. writes: "Des Arc is trying to step up in the leading charge group by making a record this year. Pastor's salary stands paid one month in advance. For more than one month up until the present time people have been turned

NEW CASH SUBSCRIBERS SENT IN BY PASTORS SINCE REPORT LAST WEEK.

H. H. Herrington, Sheridan, 7; B. E. Robertson, Pottsville, 1; B. L. Harris, Eureka Springs, 1; J. T. Willcoxon, Searcy, 31; J. A. Sage, Prescott, 1; W. P. Talkington, Quitman, 1; J. C. Richey, Blytheville, 1; W. T. Martin, Harrison, 1; Z. D. Lindsey, Ashdown, 49; S. W. Bryant, Leola, 1; T. A. Malone,

away from church for lack of seating room, and on warm nights many have stood at the windows. The Sunday school attendance has trebled."

The Southwestern Passenger Association has granted fare-and-one-half rates to those who attend the Arkansas State Sunday School Convention which will be held in Little Rock, April 13, 14, 15, under the usual requirements that certificate be secured when purchasing the going ticket and under the condition that a minimum of 350 paying not less than 67 cents railroad fare attend the convention.

If that farm, that store, that bank, that business is God's, is the Proprietor getting a reasonable return from His servant who holds it in trust? What rent does He expect at our hands? In olden times it was the tenth. Is it less now? Why should we think it any less today than in the days of Israel?

The good news comes that Mr. Wm. H. Stockham of Birmingham, Ala., has made a gift of \$100,000 to the Christian Education Movement. He is president of the Stockham Manufacturing Co., a prominent Methodist Layman, active in all good enterprises. He is a member of the Advisory Committee of the Movement in North Alabama Conference.

The property is just as truly His as it was then; we are just as truly His servants; His goodness to us is greater than it was to the Jews; the needs of His kingdom are greater today than they were then. Why should a Christian think he owes less to God than did an Israelite?—Central Methodist.

Rev. P. C. Fletcher, D. D., pastor of our First Church, Little Rock, says: "Whereas, the secular press has had considerable to say about my advocacy of a new cigarette bill, and inasmuch as I have been misquoted, in justice to myself, my ministry and my friends, let me say that I despise cigarettes; I never had one in my mouth; I have never used tobacco in any form; I deprecate the manufacture, sale and use of cigarettes; I would like to see on the statute books of Arkansas a law that would keep cigarettes from minors. Though I feel thus toward the question, yet I am not willing to place the use of tobacco in the catalogue of crimes."

Without verifying President Harding's own claim that he was the only president whose father lived to see his son become president, we published the statement to that effect. Now attention is called, by Mrs. Oscar Meek of Genoa, Ark., to the fact that when John Quincy Adams was inaugurated in 1825, his distinguished father, former President John Adams, was still living, and survived until July 4, 1926. It is sometimes stated that President Harding is the only United States senator ever elected president. This is not strictly correct, as President Garfield was a senator-elect and Benjamin Harrison, W. H. Harrison, Andrew Johnson, Andrew Jackson, John Tyler and others had been senators.

A STATEMENT BY COMMISSION ON WESTERN ASSEMBLY.

(Continued from Page One.)

and, other things being equal, will have much weight.

8. The exact methods of financing the enterprise will be carefully worked out and submitted to the patronizing Conferences for approval.

Permanent organization was effected by the election of Rev. A. C. Millar as president, Rev. T. F. Sessions as vice-president, and Rev. J. R. Aber-

Ash Flat, 1; W. A. Steel, Foreman, 1; J. A. J. Brock, Batesville, 6.

IN APPROXIMATELY EVERY HOME.

Searcy, Rev. J. T. Wilcoxon, Pastor.

Ashdown, Rev. Z. D. Lindsey, Pastor.

nathy as secretary-treasurer, and these officers with Rev. Geo. S. Sexton and Rev. J. B. Swinney were constituted an executive committee and instructed to publish this statement, receive propositions, secure all necessary information, visit locations, and at such time as it may seem proper submit these propositions and details to the Commission, with the understanding that the Commission will then take up the whole question of location and methods of financing the enterprise.

Five typewritten copies of each proposition should be sent to A. C. Millar, 200 East Sixth street, Little Rock, Ark. As it is desired that the Executive Committee should meet in June, propositions should be in by May 15, 1921.

It was the belief of the Commissioners that by wise management this enterprise may be made the greatest of its kind in all the Southwest, and it is desired that every opportunity be given to each interested community to present its advantages so that the best possible place may be selected.

The following commissioners were present: Rev. J. W. Sims, Chickasha, Okla.; Rev. G. S. Sexton, Shreveport, La.; Rev. D. H. Hotchkiss, Navasota, Texas; Rev. T. F. Sessions, Georgetown, Texas; Rev. J. B. Swinney, Windsor, Mo.; Mr. L. D. Murrell, Marshall, Mo.; Rev. J. H. Ball, Shawnee, Okla.; Rev. J. R. Abernathy, Okmulgee, Okla.; Rev. F. S. H. Johnston, Conway, Ark.; Rev. A. C. Millar, Little Rock, Ark., and Mr. G. C. Hardin, Ft. Smith, Ark.

(Signed) A. C. Millar, Pres.,
J. R. Abernathy, Sec.

ROYAL ENTERTAINMENT.

Last Thursday the Western Assembly Commissioners were the guests of our First Church, Fort Smith. Luncheon was served at noon in the basement by Missionary Circle No. 4, and, as it was St. Patrick's Day, the decorations were appropriate. The Methodist pastors of Fort Smith and Van Buren were present. The fellowship was delightful and the luncheon toothsome and elegantly served. A vote of thanks was tendered the Circle. In the afternoon there was an automobile ride

At the Close of the Hendrix College Board Meeting Tuesday Four Laymen Agreed to Give \$68,000 to the Christian Education Movement, and Another Is Considering a Large Gift.

over the city and out to Mont Vista, the beautiful elevation west of Van Buren and overlooking the Arkansas Valley for many miles.

At night the Methodist Men's Club held its monthly meeting and gave a banquet served by Missionary Circle No. 2. The commissioners again were guests. Mr. Ernest Peninger presided and introduced as toastmaster the pastor, Rev. A. N. Evans, who felicitously presented as the speakers Rev. J. R. Abernathy of Okmulgee, Okla.; Rev. J. B. Swinney of Windsor, Mo.; Rev. George S. Sexton of Shreveport, La.; Congressman O. T. Wingo of DeQueen, and Rev. A. C. Millar, the first four responding in highly appropriate addresses. The occasion was one long to be remembered for the feast, the fellowship, and the wit and wisdom.

The commissioners feel greatly indebted to Mr. G. C. Hardin, the local commissioner, and Rev. A. N. Evans, the pastor, and others, who made it possible for the Commission to do its work under such favorable circumstances. It was a privilege to meet with these brethren in the great building which is nearing completion. Fort Smith is growing and becoming ever more substantial and attractive.



*The Spaniard
Searched For Gold-
The Pilgrim For God.*

"Why is South America, with its wonderful resources and climate, so backward as compared with the United States?" asked the President of the Argentine Republic.

When Mr. Babson hesitated the President answered his own question: "Because the Spaniards came in quest of Gold, while the Pilgrim Fathers came in quest of God."

Because the Spaniards were traders, gold hunters, grasping wealth grabbers, they left behind them a mongrel people and a group of unstable, revolutionary, turbulent, superstition-ridden little states which depend upon America for protection.

Because the Pilgrims came for conscience and not for conquest---for God and not for Gold---they shaped the greatest Republic on earth and made it the moral leader of the world.

Christianity is True Americanism

The first day after landing the Pilgrims kept the Christian Sabbath. The Mayflower Compact declared the settlement of America was "for the glory of God and the advancement of the Christian faith." The charters of all the thirteen original states affirmed the religious purposes of the founders.

Christian Education was wrought into the fabric of American institutions. All the early colleges were Christian, and each early educational pronouncement affirmed its Christian character.

Shall Gold Now Dethrone God?

The Christian note has departed from our secularized educational institutions. Around the world we are called a commercialized people.

Shall Gold dethrone God in America? Have we decided that, after all, the Spaniards were right and the Pilgrims were wrong? Are we ready to reject the policy which made us great---to adopt the policy which made our neighbors puny?

The Christian Education Movement decrees otherwise. We must transmute our Gold into Character through the medium of the Christian college. We must continue in American life the quest for God.

**CHRISTIAN EDUCATION
MOVEMENT**

M.E. Church, South Nashville, Tenn.

In the Name of God, Amen

"Having undertaken for the glory of God, and the advancement of the Christian Faith, a voyage to plant the first Colony in the northern part of Virginia—"

Thus reads the Mayflower Compact, signed by the Pilgrims on landing in America three hundred years ago. Our country was founded "for the glory of God and advancement of the Christian faith." When our first Congress met it declared: "Religion, morality, and knowledge being necessary to good government, schools and the means of education shall be forever encouraged." Our forefathers founded the first college in America because they "dreaded to leave an illiterate ministry to the churches when our present ministers shall lie in dust."

All elementary schools were distinctively Christian. The school house was built by the meeting house. The minister was inspector of schools and chairman of the school committee. The text books in all the colonies were the New Testament, the Psalms, the Proverbs, the Sermon on the Mount, and the New England Primer, which was largely a catechism.

And Now What?

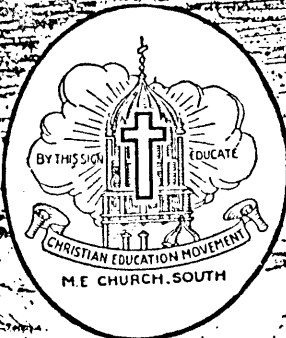
Religion, God, and the Christian Faith have been excluded by law or custom from every state school in America—and in some quarters the science of war has been put in. The schools may—and do—teach Hindu philosophy and pagan mythology, but the law forbids the Bible. Children memorize "The Boy Stood on the Burning Deck." But they dare not recite the Shepherd Psalm.

Under the materialistic influence of the past fifty years we have drifted far from Americanism. We have inclined to the path which led Prussia to ruin.

The Pilgrims Were Right

America should stand "for the glory of God and the advancement of the Christian Faith." There is no other course of safety in this turbulent century.

This is the program of the Christian Education Movement with its policy of making education thoroughly Christian and maintaining the finest system of Christian colleges in America under the control of the M. E. Church, South. The college inculcates the ideas that should rule in human affairs. The Christian Education Movement harks back to true Americanism—the Christian Religion, Christian Education, constitutional government, and civil liberty.



Christian Education Movement

M. E. Church, South - Nashville, Tenn.



CONTRIBUTIONS.

THE RISEN LORD.

He lives! though men declared Him dead
And placed His body in the tomb;
But He has risen as He said
And cast behind Him death and gloom.
He lives! How vain to guard the door!
He is alive for evermore.

He lives! "Woman, whom dost thou seek?"
"O, they have borne my Lord from me!"
"Mary!" "Thy voice! O, dost thou speak!"
Master! It is Thy form I see!"
He lives! O faithful heart, adore!
He conquers death for evermore.

He lives! O world, cast grief aside!
He hath fulfilled His pledge of love;
Death and the grave He hath defied,
Ascended to the realms above—
He lives! Your loved ones gone before
Are safe with Him for evermore.
—A. L. Read, in Christian Guardian.

THOSE PROVOKING METHODISTS.

We expect to stick to it. They are provoking. In the matter of great campaigns for funds, they beat the Baptists to it; and the success of their great Centenary Movement stirred up the pure minds of Baptists and greatly provoked us toward the 75-Million Campaign. Of course, we put over a much greater campaign than they did, but we are a little bit afraid to brag about it because the Methodists are about to put on another campaign for their schools and orphanages and there is no telling what they may show us. We have an idea the success of the 75-Million Campaign has provoked the Methodists to extra effort.

Then, in the matter of circulating denominational papers they are rather provoking. It was recently announced that in a three-months' campaign the New York Christian Advocate added more than 14,000 new names to its list, and that paper claimed then to have "twice as many subscribers as

TOMATO PLANTS Variety Greater Baltimore. Prices by mail postpaid, 100 for 50c; 500 for \$1.50; 1,000 for \$2.50. By express not prepaid, 1,000 to 4,000 at \$2.00 per 1,000; 5,000 to 9,000 at \$1.75 per 1,000; 10,000 and over at \$1.50 per 1,000. **PORTO RICO POTATO PLANTS** and Cabbage Plants same prices as tomato plants. Plants packed in damp moss and guaranteed to arrive in good condition. Can ship at once. P. D. FULWOOD, Tifton, Ga.

Piles **DON'T BE CUT** Until You Try This Wonderful Treatment. If you have piles in any form write for a FREE sample of Page's Pile Tablets and you will bless the day that you read this. Write today. E. R. PAGE, 430-G Page Bldg., Marshall, Mich.

FRECKLES Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine double strength is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it at night and morning and you should soon see that even the worst freckles have begun to disappear, and the lighter ones have vanished entirely. It is so easy that more than one ounce is needed to complete a clear skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

the leading papers of other denominations.

And now comes the Arkansas Methodist, our own neighbor, published right here in Little Rock, and joins the ranks of the "provocatives." Dr. Millar coolly announces that they intend to put the paper in every Methodist home in the State. Methodist churches all over the State are putting the Arkansas Methodist in their budgets and sending it to all their members. We noticed the record for three weeks and in that time 73 Methodist churches in Arkansas put the paper in their budgets, and the subscription list reached 18,500. Last week they announced that "it will require about 5,000 more to put the Arkansas Methodist into every Methodist home in our State." And they intend to go on until the other 5,000 are secured.

Now isn't that provoking? If they would just let us straighten out a few of their kinks we would just like to baptize the whole bunch on profession of faith and make Baptists of them. But since they don't seem to be inclined to do that we can only hope that Arkansas Baptists will get as badly provoked as we have been. We hope to see the Baptists get so provoked that they will "fly in" and put the Baptist Advance in the budgets of all of our churches and send it to every Baptist in the State.

Really, aren't the Methodists wise to circulate their papers in such fashion? What a mighty impetus to their work will come from this circulation of the paper. But if Methodists need this help, how much more do Baptists need such help? Methodists, with their episcopal form of organization, recognize the right of those in authority to assess them and tell them what they must do. Baptists recognize no such right in any one. Baptists support their work of the kingdom because of their interest in such work. It is impossible that they should be interested in that about which they do not know. Which is equal to saying that without the reading of the Baptist Advance by our people it is impossible that they should support the work of the kingdom as Arkansas Baptists ought to support it. Let's get provoked and do the thing.—The Baptist Advance.

IS IT GOD'S CALL.

By J. J. Stowe.

The Church, speaking through the Christian Education Commission, has sounded a summons to pulpit and pew to make March the month during which the principles of Christian stewardship shall be set forth as never before.

Almost every Methodist preacher is in the ministry because of a definite clear-cut call from Almighty God. Almost without exception, these leaders of the militant hosts called Methodists are eager to hear what the Lord would say unto them, and willing at any cost of material things to follow where He leads. The majority of the men and women who read the Church papers, are anxious to do the will of God. A large per cent of those who constitute our congregations on Sunday are making an effort to be loyal to Him, who is Lord over all.

Being intelligent, we refuse to accept the old Latin adage, which says, "The voice of the people, is the voice

of God." Being Protestant, we do not claim that even the voice of the Church is always and necessarily the voice of God. Being loyal Methodists, we are usually ready to respond to any summons the Church may send out, but is the Church only speaking, or have we reason to believe that God is calling today through the Church, for renewed study of the principles of Christian stewardship and an added emphasis upon the matter of the relation of money to Christian character? A study of the synoptic gospels will undoubtedly answer this question.

From the records left us, Christ gave more time and attention to the question of money than to any other subject. He must have considered it of primary importance to give it such prominence and emphasis. Can we preach His Gospel and ignore or treat incidentally what He treated with such frequency and forcefulness?

Avarice is the most universal and insidious of sins. Money is not sin. The possession of money, even in large amounts, if come by equitably, and held as a trust from God, is not a crime. John Wesley said, "Make all you can, save all you can, give all you can."

It is evidently providential that a new and country-wide interest in the question of Christian stewardship has come at this time. Our day sorely needs to hear repeated and explained, Christ's message concerning property. Entirely too many of our people measure success by the standard of the market place. "What is John Smith worth?" is answered almost every time by a statement of the cash he controls, not the character he possesses. Unfortunately, there are some who would even measure a minister by his income, and label Christ's messenger with a dollar mark. One is shocked to hear at times, that "Jones is a thousand-dollar preacher; Brown is a two-thousand-dollar preacher; Smith is a three-thousand-dollar preacher." In most cases it is only an easy, but vicious way to indicate the place a man has, or is capable of filling. Such standards are necessary when we deal with mules in the market place, but utterly bad when we deal with God's ministers and the work of His Kingdom. Our people, for the most part, speak and act in the terms of individual ownership of property which they possess. This idea is pagan, pure and simple, for Christ proclaimed with all possible emphasis the truth of God's ownership and man's stewardship of the property coming into his possession.

He, who accepts the doctrine Christ proclaimed regarding property, will also accept the same principle as applied to time, life, and all entrusted to him in the providence of God. This is not a matter of increasing the Church's income, important and necessary as that may be, it is a subject dealing with the eternal, spiritual verities. The Master said, "Why call ye me Lord, Lord, and do not the things that I say?"

Congregations in ever increasing numbers are finding that the acceptance of this basic truth of Christian stewardship revolutionizes the spiritual life and solves all financial problems. What has tithing to do with this matter? Christ, who had so

much to say about stewardship, had very little to say about tithing. He did not specifically re-affirm the age-old law of the tithe; He did not specifically abrogate this law; He was dealing with great principles rather than formulating specific rules or regulations; but no honest, intelligent man would claim that Christ expects less in proportion to our income from us today, than God definitely commanded the Jews to pay thousands of years ago. God required the tithe of the Jew as an acknowledgment of his stewardship. Who can think He set us a lower standard of liberality?

ESTABLISHING CHAIRS OF RELIGIOUS EDUCATION IN THE COLLEGES.

By John W. Shackford, D. D., Superintendent of Teacher Training, M. E. Church, South.

The second objective of the Christian Education Movement is as follows:

"To promote the cause of Religious Education by bringing about a closer and more effective co-operation between our institutions of learning and the Sunday School, and by establishing strong departments of Religious Education in our colleges and universities."

The interpretation of its religious ideals to its young is of all the work of the church the most vitally essential to the continuance of its existence and the furtherance of its aims in the earth. Before all others the Church is responsible for the religious education of the people, and the Church alone in this country is free to make the necessary provisions in its institutions of learning for the training of a leadership which shall be equipped to grapple successfully with the task of providing religious education for all the people.

Steps Already Taken.—It is a most encouraging fact, and one that is full of promise for the future, that the educational leaders of our own Church see the true situation and feel that the Church college must serve the Church in the training of religious

One Large State University
beside 50 representative

Denominational Colleges	University Attendance
Combined Attendance	5087
Combined Incomes of Fifty Colleges	13,357
Income of a Single University	\$2,927,814
	\$3,075,409

In fifty representative denominational colleges the student enrollment is 13,357, while one State University reports an enrollment of 5,087. The combined incomes of the fifty church schools fall below the figures of the one great University. And yet there are those who are asking why increase the endowments of the church schools.

To bring this closer home to our own people, we would call the attention of Southern Methodists to this fact: The combined incomes of all of the schools of the Methodist Episcopal Church, South, for 1919-20 total \$2,932,600, or \$142,809 less than the income of one secular institution. Can Southern Methodists face this fact and ask whether the program of the Christian Education Movement ought to be carried through at this time? IT MUST BE DONE.

teachers and leaders for the work of the Church. For where, if not to her own institutions of learning, is the Church to look for a leadership positively and intelligently Christian and trained to supervise the development of religious instruction and training for the whole body of the people?

The Methodist Episcopal Church, South, through its General Conference, in 1918, authorized the Board of Education and the Sunday School Board each to appoint representatives on a joint committee for the standardization and promotion of courses of religious education in the colleges and universities of the Church. This commission formulated the outlines of a great credit course in religious education equivalent to a regular college major. The general outline prepared by the commission has now been approved by the Board of Education and the Sunday School Board respectively, and likewise has received the unanimous approval of the Education Association of the Church, in which all our educational institutions are represented. Under this plan several full-time professors in religious education have recently been appointed in the colleges, and the Christian Education Movement has announced as one of the direct objectives of the Movement the establishment of chairs or departments of religious education in our colleges and universities.

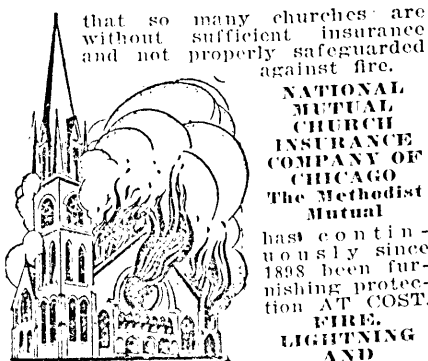
The Church College and the Christianization of the World.—It is a sound position that the reason to be of the Church college must be regarded as at one with the true aim of the Church of Christ. The Church college must be held as one of the most necessary and effective agencies for realizing this aim. And just in proportion as it is clearly understood that the gospel is to be brought into life by teaching, and that the task of the church is in reality a vast educational undertaking to provide for the religious education of all the people in accordance with Christian ideals of life, will it appear that the Christian college is called upon to be-

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come the training camp of that leadership which is to carry forward the enterprises of the Kingdom and which is to labor for the Christianization of the world.

The Church which began with founding educational institutions to train her ministry will strangely miss the lines of her present-day opportunity if, in this time when laymen are more and more becoming teachers and leaders in religion, she shall fail with all seriousness to do for the lay leader and lay teacher a like service to that which she has all along insisted upon for the ministry.

The New Day of Large Responsibility.—The startling recent indications of the extent to which the responsibility for the Christianization of the world rests upon America, the nation-wide awakening to the basic need of a more adequate provision for religious education in America to preserve our own civilization and even the Church itself in America, the coming of the laity into greater prominence, especially in the teaching of our Christian religion to the young—these and other facts of the present situation present an opportunity of almost limitless service to the Christian college to train the leadership for a new day and a new world.

The Reason For Chairs of Religious Education.—It is very important that in the establishment of these new chairs the mind of the Church and of our Church colleges shall be focused upon the word *religious*. No greater mistake could be made than to turn this Movement in behalf of religious education into a mere reinforcement of an earlier movement—namely, that of establishing departments of Education in the Church colleges, more or less paralleling the courses in Education offered in state institutions and for the same purpose. While it is true that Education, ideally speaking, gives religion its proper place, and that religion is not something separate from life, no more fatal mistake can be made by the Christian Church at this time than to assume that the regular courses in Education of today give religion the place of emphasis and of essential importance which the Church must insist that it have if religion is to be a controlling force in human society.

The divorce of the state from responsibility for religious education, and of the Church from a sense of educational responsibility for the people at large, has inevitably had its effect both upon education under state control, and upon religious promotion at the hands of the Church. In the state, this has resulted in an educational theory and practice which not merely omits the religious emphasis, but which naturally tends to complete itself as a system apart from religion. I venture the opinion that what was an arbitrary, even though necessary, restriction upon state education, has resulted in a warping of the theory and practice of education as regards the emphasis upon religious values and the recognition of religion in its proper place as a moral and social dynamic, the organizing, motivating force in education.

On the other hand, in the church, the result has been an increasing reliance upon non-educational processes in her efforts to promote the Christian religion. These have de-

veloped a theory of the process by which Christian character is attained that is as inadequate as a total theory of life development, and as lacking in an understanding of the educational processes as are some current theories of education deficient in a proper appreciation of the place of religion in education. The result is often in our colleges, as Professor Coe has so pointedly said: "As to denominational academies and colleges it is not unfair to say that, though they are interested in both education and religion, they have rarely conceived of education in religion as the central function and the reason for their existence. There has been lack of a definite conception of religious education as a specialized undertaking based upon laws of growth and therefore requiring both continuity and technical care. Administrators who sincerely desire to promote Christian character have believed in technical proficiency and continuity anywhere but here, and they have rarely been ready to pay the costs of it. Instead, they have added inexpensive non-educational religion to expensive non-religious education."

If the Church in her institutions of learning had provided courses in education developed directly in accordance with our own Christian view of life, the case for religious education today would be very much better than it is. That is, if the Church had been creative and original rather than imitative of the state in the development of her departments and chairs of education in her own colleges and universities, then these institutions of the Church would in a large measure have preserved the balance of religious emphasis in courses in education, and very probably, as an indirect result, religion would occupy a much more central and controlling place in courses in general education.

I believe, however, that the statement is warranted that the educational courses introduced into church institutions in recent years have, in the main, been created to meet the state demands, and have been set up in accordance with the state standards, and that no very serious attempt has been made to analyze the limitations of such courses on the religious side and to counterbalance these limitations with an emphasis that accords with the aims of the Church.

Now it has sometimes been mistakenly assumed that these courses only need to be taught by Christian men in order to supply all that is lacking. I presume the idea is that the Christian philosophy of life and the Christian theory of religious education will be "caught" and hence need not be taught, or is it that it does not matter what they are taught, provided the atmosphere is satisfactory, though how it is to be hoped that there will develop the proper appreciation of the essential relation of religion and education, unless this is made a part of the body of instruction, it is hard to say. Here we have one of the results of the long prevalent acceptance on the part of the Church of what Dr. Coe has called a "non-educational religion" and of our easy satisfaction with the "atmosphere" argument.

The atmosphere and the Christian teacher essentials, which can not be insisted upon too much, will not alone give a fundamental interpreta-

tion to the value and function of religion in life and in the educational process. Students being trained for religious leadership must be given a true understanding of the place of religion and in the development of the individual and the social life. If needed, we might assume that the instructor in the department of education will reorganize the entire course in the light of the Christian view of life and with a full appreciation of religious values, then we should be providing courses in education that are not lacking in the proper religious perspective. But when the text books on education used are conspicuous for the small amount of religious appreciation evinced, when the courses in education in the church colleges have been primarily modeled according to the state standards, and even when the instructors themselves in their chairs have often had their training in education under conditions where no particular emphasis is placed upon religious values, I think it will be found very exceptional, indeed is not to be expected without any reflection upon the instructors themselves, that the courses in education give that place to religion in education and that attention to education for religious ends that would be the case if the courses had been inspired primarily by the desire to make education serve the supreme end and aim of the Church—the Christianization of the World.

For the sake, then, of an education that is religious and for the sake of a religion that is educational, the Church college, the exponent both of education and of religion, has at the present time, a most important service to perform—a service to education and to religion alike. The Church college will fail in its duty to education and to society if it does not take the lead in putting religion in its proper place in educational thought and practice. And it will fail in its duty to the cause of religion and the Church if it does not lend its support to demonstrating the fact that the way of triumph for the Chris-

Land for Sale.—160 acres near river bottom in Sevier Co., near Bankhead Highway. Unimproved, well timbered. District fence around part of it. Reasonable price and terms. Address T., care of Arkansas Methodist, Little Rock.

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Don't send me a penny. Simply give me your name, age and address and I will send you by return mail, all charges paid, a free bottle of LEPSO. Then you can prove to yourself, entirely at my expense, just what this famous treatment will do for you. When so many other sufferers state that LEPSO has brought them complete freedom from this terrible affliction and I offer to send it free, you say, "I'll try it myself and I'll let you know how it goes." Mrs. Della Martin writes me that she has not had a single attack since she took the first dose of LEPSO. Mrs. Paul Gram may be suffered for over twenty years, that doctors said was incurable, but when she heard of LEPSO, she tried it and has not had an attack for over twelve years.

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Don't doubt it. Don't hesitate. Just send your name and address to the free bottle. If you will do this I feel confident that you will have the same good results as many have had. Please send me today, and if you have any friends who suffer, show this to them. Cut this out, and it will not appear again.

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tian religion is through the educational process.

The purpose of the Christian Education Movement in seeking to establish chairs of Religious Education is to put religion into the central dynamic place which the Christian people believe it must have in any adequate or complete system of education. We cannot, therefore afford to soft-pedal the word "religious" or treat religion as an incidental element in education. If, indeed, the Church has set out to Christianize the world she will place the religious dynamic and the religion of Jesus Christ at the heart of her teaching system.

THE RELATION OF COLLEGE AND ALUMNI.

By Professor M. C. White, Millsaps College.

The relation of a college or university to one of its alumni, has, since time immemorial, been represented by the figure of mother and son. This figure of speech is of more than ordinary meaning, and gives voice to a deep-lying truth, the significance of which is generally, though not always, understood and appreciated. And as a son may forget the allegiance and the gratitude which he owes his blood mother, so it sometimes happens that an alumnus fails to remember his relation and his duty to that mother who has nourished him in spiritual ways. And yet, to her is his obligation, and through her is his opportunity.

The college is a spiritual mother, and the students are her children. The terms expressing this relation probably originated in the dim and far-off days of mediaeval universities; and because of their significance, they

Stomach and Liver Trouble

Lily, Ky.—"I suffered from stomach and liver trouble. Had 'gassy' stomach and heartburn and had headache most of the time. After each meal I was sick, could scarcely keep anything on my stomach, not even water. I didn't think there was a medicine made that would cure me; but after using Dr. Pierce's Golden Medical Discovery I can eat anything I want and it does not hurt me. I will always praise this medicine."—MRS. LIZZIE FREDERICK.



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have come down through unbroken generations to our modern speech. A student entering college matriculates; that is, by enrolling his name on the college register he applies for membership in the spiritual household of the "little mother"—"matricula" being the diminutive of the late Latin word "matrix", a mother that has produced or nourished anything. So again he speaks of his college as his "Alma Mater", literally "nourishing mother", a term used by the Romans as an appellation for Cybele, Ceres, and so forth. It is, also, not without significance that the word "alma" in the Italian, carried the meaning of spirit or soul, and is thus used in English by Spenser.

So the student's "Alma Mater" may well be regarded as his "soul mother" or "spirit mother". Again, the idea of a college graduate as a foster son of his institution is expressed by the term "alumnus" applied to him. "Alumnus" is derived from the Latin word "alere" meaning "to nourish". So an alumnus is one who has been fostered, nourished, mothered, by his institution.

The figure of speech is expressive of a real and vital relationship. As from our mothers we have imbibed the food which supports physical life and growth, so from our Alma Maters we have received that nourishment which enters into the making of the mind and spirit and the growth of the soul. It is a recognized fact, not only that college training and instruction are largely responsible for the content of a man's mind, but also that college influence and environment go far toward the moulding of his character. So the offspring fostered by different institutions are as diverse as the children of different mothers. In one, knowledge, good or bad, is stressed as the essential thing, and the resultant is likely to be intellect, recognizing no difference between good and bad; an up-moral force, potential of great evil. In another institution, the instruction and the environment are productive of personalities, not merely unmoral, but immoral. Still another institution, not failing to impart those facts and that training by which the mind grows, yet lays for knowledge a sure and firm foundation on the basis of moral and religious truth.

That the deep significance of this relationship between a college and its alumni is generally appreciated may be seen in the history of our noblest and best institutions. From the founding of Oxford and Cambridge to the present day, certain ancient and honorable families of England have given both their patronage and their unswerving loyalty to one or the other of these great institutions. They feel that their Alma Mater's honor and prosperity are closely linked with their own. No misfortune comes to one without sorrow to the other; no honor to one, but glory, though reflected, shines upon the other. So it is with the great American universities. In 1914, a Harvard and a Mather attended Harvard University. Loyalty is traditional; generation succeeds generation at the breast of that spiritual mother, whose youth is renewed like the eagle's. At every festival day of the great schools there is a home-coming of the children. And, when these children prosper, their

first desire is to honor themselves by honoring their Alma Mater. And as they come to die, both what they have acquired and what they have accomplished, they bequeath to their children of the blood and their mother of the spirit. They take a double bond of Time and purchase Immortality.

WHY THE FINANCIAL APPEAL AT THIS TIME?

By John S. Chadwick.

When the General Conference spoke in 1918 it was a real venture of faith. The nation was at war, and in such a world struggle as appeared then would end only in world bankruptcy. In May, 1918, we did not see victory except by faith. We believed that America would come out of the struggle with such a burden of debt as would delay for years the return of prosperity to the nation. And even with that financial burden upon us for a generation and more, we saw America giving herself in service to a world's needs. In a day such as this can the Church surrender ideals that moved us in 1918 to pledge the faith of the nation and of Methodism to sacrificial service?

We must compare ourselves with ourselves in 1918 and not with ourselves in 1920. Our financial situation is not a favorable one, but, with two years of unparalleled prosperity, are we not in better condition than three years ago?

Our schools have stood aside during the years of prosperity. How they have lived and have served so well the thousands who have come to them only the men and women who have carried the heavy burdens for a rich church will ever know. Can we afford to send them into another scholastic year with no definite pledge of the Church's help?

An extension of the time for the financial appeal means an additional expense such as our schools can ill afford to bear.

This is no day for the Church to join forces with those who cry calamity; no time for the Church to be a prophet of evil. Prosperity and stable business conditions will come through the people who, in the day of adversity, see the better day ahead; the people who hearten humanity by deeds as well as words. The Church must not fail the nation in its time of need.

The considerations named, and others, were factors in determining a policy for the Church. But one that in the thought of our leaders has had first place is—The future life and service of our Methodism is in the issues of the Christian Education Movement. It is a matter so vital that there can be but one thought and purpose in the mind and soul of Southern Methodism—it must be carried through. For an issue such as this our help is in God. He was with us when we declared our purpose to attempt and to carry through this enterprise. He will not fail us now. Whether or not we have willed that it be thus, we have come to a day where we must prove our loyalty to the ideals of the Master. We can better prove it in a time such as this.

The financial objectives of the Christian Movement have been in the minds of our people for many months. We now know the time appointed for the response by Southern Methodists to this call. Until now we have consid-

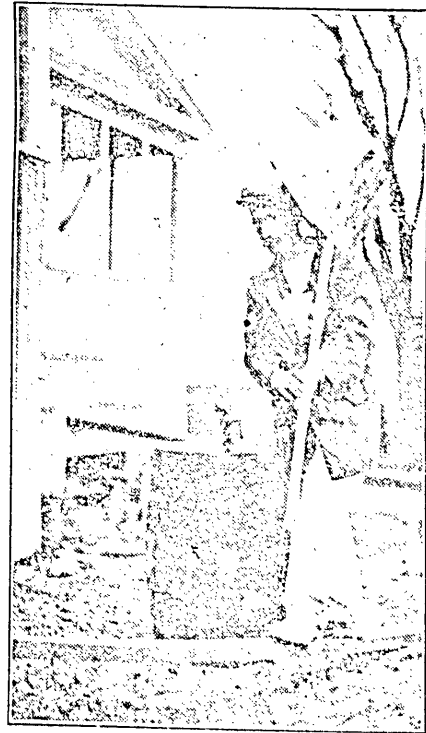
ered the financial objectives in the light of business conditions throughout the nation. It is our duty from now to face that question in the light of our obligations to the kingdom and to one who rules in that Kingdom. And it is our privilege to be of that company of Methodists who shall have a share in the carrying through of the greatest enterprise our Church has undertaken.

WHY AN AID FUND FOR THE EDUCATION OF MINISTERS AND OTHER CHRISTIAN WORKERS.

Because lack of means is the reason given by three-fourths of the men who do not get an education. And while one boy in a hundred after a forty-mile walk over the mountains can appear before a college door with a calf tied with a rope as his sole possession and work his way through college, ninety-nine others do not have the financial nimbleness or heroism or what not to go through college without funds.

Because without aid thousands of our choice young people will walk the twilight vale of illiteracy instead of treading the shining heights of knowledge, and a little needed help will put into their hands a golden key to fabulous treasure-houses of delight and service.

Because the cost of education is high and ever growing higher, while the time spent in study is a financial-



THE HOD CARRIER'S WAGE.

The average wage of the hod carrier is \$3.27 per day, or \$981 for 300 working days in the year. According to present-day standards of living and present day prices it is not a "living wage".

If one out of four members of the Methodist Episcopal Church, South, had an income equal to the average wage of the hod carrier—and tithed that income—we could pay the Regular Church budget for

1920	\$23,000,000
Our Centenary Pledge for one year	7,500,000
Causes outside	7,500,000
Christian Education Pledge for one year	6,600,000

Total

.....	\$44,600,000
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And leave for the further extension of the Kingdom of Christ

.....	\$10,726,500
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Have we reached the limit of our ability in giving?

ly unproductive period in a student's life.

Because the world war has slaughtered thousands of Europe's choicest young leaders and the world is depending on America to help fill their places.

Because in the flame of war and reeking conflict old governments, old social orders, old false faiths, old heathen creeds are dissolving into their original elements and can be recombined into new and beautiful forms and combinations if we supply the hand to press the plastic mass into new and fairer shapes.

Because with the Centenary offering filling our coffers for a great worldwide forward movement that calls for thousands of new workers, we are like a nation with a full treasury and a sadly insufficient army. Where are we to get the preachers, teachers, nurses, specialists, clerical and mechanical helpers for this great advance?

Because a broken-hearted world is everywhere looking to Christian education as its only hope to lead it out of darkness and despair up to truth and hope.

Because civilization crumbles without Christianity and the Church wanders into swamp of failure and death without educated leaders.

Because the Church, all churches, are woefully short of preachers, and such a fund will stop some of us from making further "assaults upon the audience with attempt to preach." We know not how many of our hearers, as they patiently listen to us in the pulpit, are vowing in their hearts a mighty vow to contribute liberally to such a fund in order to hear better preaching in the future.

Because it will give us better church workers of every kind, better stewards with wider vision.

Because it will give us better teachers in our schools. Where shall we

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

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

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

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

get our Christian teachers except from our church colleges and universities? We must have, if not Christian language, history and science, at least these "ologies" taught from a Christian outlook and by a Christian heart and brain.

Because other churches have shown us the way and revealed the priceless value of such help in thousands of lives ennobled for high service for their fellowmen. The Presbyterian Churches have hundreds of thousands of dollars in their Loan Funds transformed each year into brain power, spiritual energy and moral fibre, the money returning regularly into the treasury to fare forth again and again through the years on its mission of light and liberation, weaving golden threads into the life of the nation and the destinies of the race. The greatest educational Church in America is the Methodist. The Methodist Episcopal Church has made loans to 23,952 of her students, amounting to more than \$2,500,453. To date more than \$600,000 has been returned, and these returns are coming back at the rate of \$50,000 per year. And this amount of \$50,000 is being sent out again each year on its gracious errand of untold blessing. This precious, good seed of the Kingdom has been sown in lands all over the earth. What a host in "that day" will rise up and call that fund blessed.

Because the seminaries and universities of other churches are outbidding us for our own boys and giving them scholarships.

Because the Church can afford to do no less than the nation does when young men and women turn their backs on wealth and, obeying the call for higher service, lay their lives upon the altar. Shall we not at least furnish them the opportunity to develop that life for such higher service?

These, and many others, furnish compelling reasons why our Church should provide an aid fund for worthy young men and women who would give themselves to Christian life service. The Christian Education Movement of the Methodist Episcopal Church, South, has in its budget \$1,000,000 as an aid fund for the education of our future ministers, missionaries, and other workers. This will be invested in lives that shall bless the world. What an opportunity it offers to our Methodist people of the present generation to project life and influence into generations yet to come.

There are fathers and mothers who have lost for awhile sons and daughters in whom they had great hopes for the future. What better memorial could they provide for these loved ones than an investment in other young lives. The aid fund offers such a chance.

Men and women rich in earthly possessions, whether their riches be measured by hundreds or millions, can multiply themselves many times by using some of their money in helping sons and daughter of other parents to better serve the world.

How many scholarships of \$250 each will you give to help build the temple of God's truth in human lives?—Christian Education Movement.

AWAKE AT LAST!

By Leonidas Robinson, Ph. D.

One of the most encouraging signs of the times is the awakening inter-

est in the gigantic task of Christianizing our education.

The truth is fast breaking upon patriotic students, officers of the law, and men heading the big businesses of the world that in character-building moral integrity must be interwoven if we are to save the state and preserve a world order that makes human life endurable.

I have been interested in the recent earnest efforts of Judge Thomas Crain, of the Court of General Sessions of New York City, to stay the tide that now sets so hard toward materialistic education.

The line that in our early history held religion and education together has broken; and this great judge, who has exceptional opportunity to study the direful results of such a divorce, sees the utter breakdown of our modern civilization, unless as he says, "We teach with geography, something of the God who made the earth, with botany, something of the God who clothed the flower, and with history, something of the divine providence in human affairs". He has bought out large spaces in New York City papers to argue his thesis that no child is being properly educated if he is not being taught religious faith with his secular instruction. He contends that "religious instruction can be given in

the schools without outraging any parent's conviction" of whatever faith he may be.

He is right, too, in his contention that morality without religion will soon sicken and die.

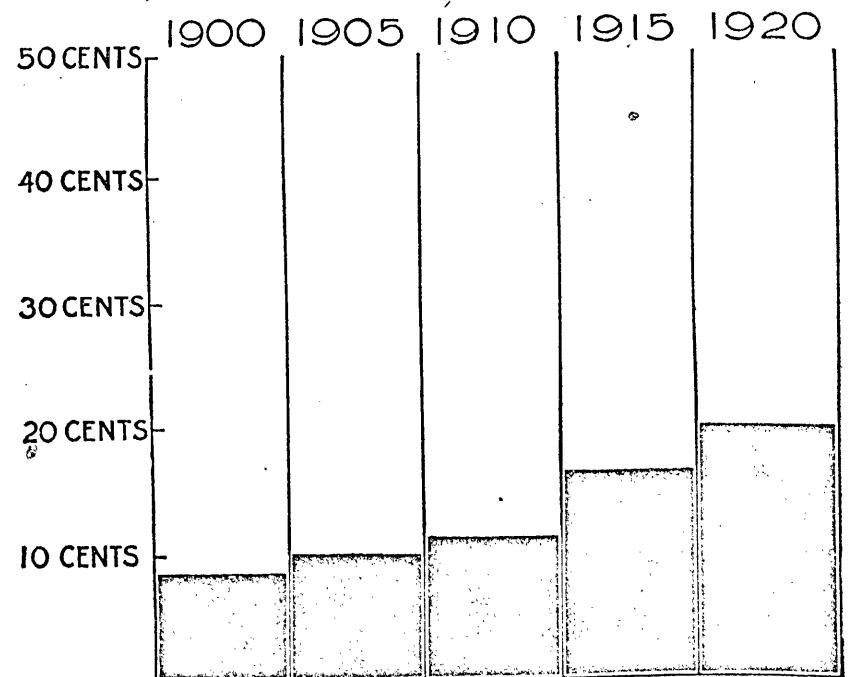
The New York Board of Education, too, must be awake to the situation as they propose that a half day each week be given over to the different denominations for religious instruction.

The Bible has been ruled out of the public schools, not by the laws of the land; for ten state supreme courts in recent years have decided that "Sectarianism should be excluded", but they add: "It does not follow that the Bible should be excluded also". While the minority has intimidated the majority in this matter, it is for good reasons not expedient to make a fight for Bible reading in our public schools.

In the present state of discord between the sects, proper and powerful emphasis could not be placed where it should be placed. We must find a school of freedom, where unfettered, the teacher, loyal to things essential and eternal, can build characters so necessary to the safety of society and the salvation of the world.

That place is found in the home, in the church, and in the church schools. To stem the black tides that so threaten us today, we need something more

Per Capita Contributions for Christian Education by Southern Methodists



In 1900 the Methodist Episcopal Church, South, paid 8 cents per member for Christian Education—this on regular assessments for Connectional and Conference schools. By 1905 the per capita contribution was nearly 9 cents, and by 1910 we had reached the 10 cents per member standard.

For 1915 the average per member was 15 cents, and by 1920 we had reached the 18 cents per member standard.

And what of our permanent investments in Christian Education?

During the past fifteen years we have added to the value of our holdings—buildings, lands, equipment, endowment—nearly \$16,000,000. This, if all came from Methodist people, represents a contribution of about 65 cents per member a year.

Do we really believe in Christian Education? Is not the Christian Education Movement a necessity if we make good our claim that we hold to the faith of the fathers; if we vindicate our right to have some share in the building of the kingdom of Christ?

Southern Methodists, let's face these facts. And let's set a standard of giving worthy of a great Church.

CHRISTIAN EDUCATION MOVEMENT

Methodist Episcopal Church, South

Nashville, Tennessee

than the formal reading of a few verses of Scripture.

The history of the past must be so taught that the student will recognize in it all, the great Unseen Hand. The present must be so interpreted that he will consult a corrected inward monitor in the projection of every program and draw strength for life's duties from an experience based on an organized knowledge of the truth as it is in Christ Jesus.

"Is our nation becoming more pagan?" This is not such a far fetched question when we study the history of education in America. Great institutions, one after another have been silently slipping from under the direction of the church, and vacancies in their faculties filled with men who flout the great fundamentals of Christian faith and scoff at those sacred things so essential to the preservation of America's inheritance.

But, thank God, we are waking to the danger. The great leaders of practically every church in Christendom have at last come to see what Christ meant when he said: "Go teach!"

Through the teaching function and through that only, will the world be saved. Nothing short of that is the purpose of the Christian Education Movement.

AS THE EDITOR OF A DAILY PAPER SEES IT.

If the Methodist Episcopal Church, South, fails to use to the limit of its ability the opportunity that the Chris-

Cabbage and onion plants, genuine frost-proof, grown in the open field at Texarkana, Arkansas. Plants will stand colder freezes than those grown farther south and east. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty plants and each bundle labeled separately with name of variety. Cabbage varieties: Early Jersey Wakefield, Charleston Wakefield, Succession Early and Late Flat Dutch. Onion varieties: White Bermuda, Yellow Bermuda. Prices prepaid parcel post. Prices: 100 for 50c; 200, 85c; 300, \$1.10; 500, \$1.50; 1,000, \$2.50; express collect \$2.00 the thousand. Full count, prompt shipment, safe arrival and satisfaction guaranteed. UNION PLANT COMPANY, Texarkana, Ark.

ASPIRIN

Name "Bayer" on Genuine



"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

Cuticura Soap
Clears the Skin
and Keeps it Clear

Soap, Ointment, Talcum, etc. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

tian Education Movement brings, it will have failed of its obligation to the public as well as to its own schools. The South has not given of its wealth to educational work as have other sections of the country. Southern people must face that fact, and the Churches of the South have no small share of the responsibility involved. This movement of our Methodism will help much in bringing the South to see the value of investments in education. Then, while we help our own schools we will render a public service worth while.

The editor of the Greensboro (N. C.) Record, in a strong editorial deliverance, calls attention to some things Southern Methodists and Southern people generally need to hear. The editor of this paper, referring to the financial goals of the Christian Education Movement, says further:

"That looks like a very large amount of money, but it isn't, considering the fact that it is to be distributed among many educational institutions. It isn't considering what the public, including the members of churches, spend for other things, less important things. It isn't, considering the fact that every dollar of it, invested as it will be in making men and women of character, who will make the Church what it will be and who will have a very large part in making the South and the whole United States what it will be, will be well spent. It isn't considering the fact that this money will be paying dividends from the time it is invested until the end of time. It isn't, considering the fact that the \$33,000,000 will mean a vastly greater sum, in dollars and cents, a few years from now, to say nothing of the moral and cultural benefits. It isn't considering the wealth and the earning power of the members of the great Churches.

"It is time for the South to invest some real money in her schools, state and denominational. Bishop James Atkins has given some figures that show how niggard we have been with our children. Out of \$87,250,000 given to educational institutions throughout the country last year, only \$250,000 was given to schools or colleges below the Mason and Dixon line. Of course the other part of the United States is much richer, much more populous and contains many more educational institutions, but it is not 349 times as rich, or populous, or anything as the South is. The South is wealthy now. Its resources have reached the point in development where it can quit crying poverty. It is true that it has passed through a wave of depression, like all the rest of the country, but it has not been more severe in the South than elsewhere. The farmers of the West have suffered like those of the South. The industries of the North have suffered worse than those of the South.

"The disposition to remove the handicaps under which the colleges now labor, lack of equipment, lack of room, lack of sufficient instructors, a poverty the shame of which is being recognized, is heartening. Lust for money and for personal pleasure does not control man. As long as men and women recognize the rights of youth to the extent that they will go down into their pockets, there is no need to worry much about ills which look to be organic, but which are really superficial."

WOMAN'S MISSIONARY DEPARTMENT

Edited by

MRS. W. H. PEMBERTON.....303 E. Sixth Street, Little Rock, Ark.
SUPERINTENDENTS OF STUDY AND PUBLICITY
North Arkansas Conference.....Mrs. John W. Bell, Greenwood, Ark.
L. R. Conference.....Mrs. E. R. Steel, 214 W. 6th St., Pine Bluff
Communications should reach us Friday for publication next week.

O Christ of Olivet, . . .
Lift now your strong nail-wounded hands

Over all peoples; over all lands
Stretch out those comrade hands, to be
A shelter over land and sea.

—From "The Christ of the Andes," by Edwin Markham.

OUR CALENDAR.

Annual meeting North Arkansas Conference, W. M. S., April 26-30, Forrest City, Ark.

Woman's Missionary Council, M. E. Church, South, Centenary Methodist Church, Richmond, Va., April 13-20.

LITTLE ROCK CONFERENCE, W. M. S.—ANOTHER AUXILIARY ON HONOR ROLL.

Enclosed is our record for 1920, and by our number of credits we deserve to be placed on the Honor Roll.—Mrs. Allen Hotchkiss, Corresponding Secretary, Hot Springs Central M. E. Church Auxiliary.

ANOTHER NORTH ARKANSAS GIRL IN TRAINING.

Mrs. R. A. Dowdy, Conference Corresponding Secretary, writes: Miss Alice Furry of Van Buren is now in Scarritt taking a short course, arranged especially for her. Because of the urgent need she will sail for Korea in August and complete her course on her first furlough. She is a graduate nurse and her testimonies are of the highest order.

The Neill memorial scholarship is getting along splendidly and will all be in hand and ready for use by the annual meeting.

The subject of the North Arkansas annual meeting, which will convene in Forrest City, April 26-29, will be "Life Service."

NORTH ARKANSAS CONFERENCE, W. M. S.—REPORT OF SUPERINTENDENT OF STUDY AND PUBLICITY, MRS. JOHN W. BELL, FOR 1920.

The Study and Publicity Department has not yet reached its goal, "A Study Class in Every Auxiliary, With Every Woman and Child a Member," but it has made a steady progress. Number of members studying the Mission books, Adults 2,337, Y. P. 318, Juniors 587. Number studying the Bible text books: Adults 641, Y. P. 119, making 4,002 in the study class during the year. A small number reported prayer circles. The Bulletin was used regularly by 218 Auxiliaries. Number of reading circles reported, 8. I mailed out about 5,000 Bulletins during the year. I wrote 327 personal letters, 250 circular letters, and 30 postal cards. I mailed out a large number of leaflets and enrollment cards and a package of the Rainbow literature to each Auxiliary. I have made up the honor roll of those who reported each quarter, and they are as follows, by districts:

Booneville District—Booneville Y. P. and Magazine Adult.

Conway District—Clarksville Adult.

Fayetteville District—Fayetteville Adult.

Fort Smith District—Greenwood Adult, Greenwood Juniors, Van Buren Adults, Fort Smith First Church Adults and Hartford.

Forrest City District—Forrest City Adult and Parkin.

Jonesboro District—Jonesboro Y. P., Jonesboro Adult, Leachville, Marion, and Vandale.

Searcy District—Cabot, Judsonia, Kensett, Searcy and North Little Rock First Church.

Paragould District—Paragould First Church, Paragould, East Side and Piggott.

ITEMS FROM AUXILIARIES. HARRISBURG.

Our live society of 26 members held the union meeting on February 18, the day for special prayer for Missions. The three churches of the town were represented. Each society had a paper on some mission field. We had addresses by the pastors, with several good musical numbers. At the noon hour the delightful luncheon prepared by the members of all three societies was served. The day service was an inspiration to all. We are taking up Bible study at one of our regular meetings and have the lesson in the Voice at the other meeting. We only lacked one point of being on the Honor Roll last year. We are doing fine local work, have three circles organized and each one is striving to do its best. Our church and parsonage need repairing and we hope to make enough money to pay for the repairs.—Mrs. R. E. Hare, Superintendent of Study and Publicity.

SORES.

BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 700 Gray Bldg., Nashville, Tenn.

"Diamond Dyes"

Take No Other

Don't Spoil or Streak Material in a Poor Dye

Each package of "Diamond Dyes" contains directions so simple that any woman can dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.



MURINE Night and Morning. Have Strong, Healthy Eyes. If they Tired, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

SUNDAY SCHOOL DEPARTMENT

REV. C. N. BAKER.....Field Secretary, Little Rock Conference
818 Boyle Bldg., Little Rock, Ark.
REV. H. E. WHEELER.....Field Secretary, North Arkansas Conference
Conway, Arkansas

DARDANELLE.

Judge T. E. Wilson is the capable superintendent of our Sunday school at Dardanelle, and, more than that, he is district secretary of the Sunday school organization. In his well-kept office, on last Saturday, a fine program for the District Sunday School Institute was prepared. This institute will be held in Booneville on May 10.

Never did a Sunday school field secretary have a finer reception or opportunity than this one had last Sunday. Superintendent and pastors had waited for his coming that they might reorganize the school on a standard basis, introduced graded lessons, set up a teacher-training program, and make certain other changes for the better in their work. The entire corps of teachers were present for a long afternoon session, and, with beautiful unanimity, worked out a program that would delight the heart of any man. When a Sunday school determines that it does not want to be one whit behind the very best Sunday schools, and sets itself to know the program of the modern Sunday school, and puts itself entirely in the hands of a traveling secretary (!) look out for something doing.—H. E. Wheeler.

SUNDAY SCHOOL DAY PROGRAMS FOR NORTH ARKANSAS CONFERENCE.

Get in your order for Sunday School Day programs, specifying how many copies you can use in EVERY Sunday

school on your charge, and which program you want. "The Sweet Story" is the one adapted for the small Sunday schools; "The Sunday School and the Efficient Church of the Future" is the one to be used where graded lessons are taught. Order from your District Sunday School Secretary.—H. E. Wheeler.

SUNDAY SCHOOL DAY PROGRAMS FOR LITTLE ROCK CONFERENCE ARE NOW BEING MAILED OUT.

Now is the time to order programs for Sunday School Day. Three thousand copies have just been received. The Little Rock Conference Sunday School Board will send programs free to all who will observe the day. Send in your order at once to Mr. C. E. Hayes, Chairman of Board, Box 118, Little Rock, Ark.

LITTLE ROCK TRAINING SCHOOL AWARDS 275 CERTIFICATES.

The Little Rock Standard Training School closed its third session last Saturday night. Two hundred and seventy-five certificates were awarded. This was the best and largest school we have yet had in the Little Rock Conference. This school was marked by the number of out-of-town pupils. Thirty-six charges outside of Little Rock were represented. With the 13 co-operating Methodist churches of Little Rock and the five representatives from other denominations we had in all 54 pastoral charges represented in this great school.



**GOD required
the Tithe
of the Jews
Four Thousand
Years Ago.....**

**HE surely
expects
no less
of us
today.....**



In answering these ads mention your paper. It commends you.

EPWORTH LEAGUE DEPARTMENT

HOPE TABOR.....Editor
HOWARD JOHNSTON, Treas. N. Arkansas Conf.....Conway
H. GRADY SMITH, Treasurer L. R. Conf.....Arkadelphia
All communications should be addressed to Epworth League Editor,
200 East Sixth Street, Little Rock, Ark.

LIFE'S MIRROR.

There are loyal hearts, there are spirits brave;
There are souls that are brave and true;
Then give to the world the best you have
And the best will come back to you.

Give love and love to your life will flow,
A strength in your utmost need.
Have faith and a score of hearts will show
Their faith in your word and deed.

Give truth and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror of king and slave,
'Tis just what we are and do.
Then give to the world the best you have
And the best will come back to you.
—Madeline S. Bridges.

A FRANK STATEMENT—NO. 3.

The need for more money is apparent to all who have studied the Epworth League possibilities in Arkansas.

In the first place, the Epworth League will furnish from 85 to 95 per cent of all the young people who volunteer for Christian service. An agency of this kind can not be overestimated in its worth to the church. Money spent in the Epworth League is money spent in raising up workers for the church.

In the second place, the young people pay as much back into the treasuries of the church per capita on the investment as any other department of the church. The young people subscribed personally to the Centenary, then over and above this they pledged as a chapter large sums of money and Dr. Beauchamp states that the Epworth League is the only department of the church that has paid 100 per cent on subscription.

In the third place, if you will think for a moment you will come to the conclusion if about one-third of the young people of our church in Arkansas, or perhaps less than one-third, can do the things they have done, what can they do if we can organize the other two-thirds. To organize all our young people is a task too great for the district secretaries. They are doing a splendid work, but most of them are working young men and young women, and can give only a part of their time to the Epworth League. We must have a field secretary to succeed in this great undertaking.

A field secretary will give whole time to this work and must be a paid worker, and to pay this worker we must have more money. The sum of a few hundred dollars stands in the way of the success of the Epworth League in Arkansas. If we can have

a great observance of Anniversary Day and an offering from every church in the State we can move forward to a great success. More next week.—S. T. Baugh.

LEAGUERS HAVE A SLICE OF THE SUNDAY SCHOOL PROGRAM.

At the recent Sunday School Training School held in Little Rock there was a large attendance of Epworth leaguers, and Brother Clem Baker, who has always shown a great interest in the League work, generously gave up one period for the work of the League. At this hour Dr. Fletcher, the "young people's pastor," conducted the devotional service, Brother Hundley presented the claims of the Junior and Intermediate League, Dr. Kern spoke on the important place the League holds in the life and growth of the church, and Brother Baugh made announcements concerning Anniversary Day and the Summer Assembly at Arkadelphia.

The type of training school that Brother Baker conducts each March, while primarily for Sunday school workers, is of inestimable value to Christian workers in any department of the church. While there are very few Leaguers who are not also Sunday school workers, we hope that those who are not doing any special

"The Methodist Million"

"THE TITHE IS THE LORD'S"

CHRISTIAN STEWARDSHIP COVENANT

In loving loyalty to my Lord and as an acknowledgment of His ownership, I covenant to pay at least a tenth of my income for the purpose of maintaining and extending the Kingdom of God.

Date
Signature
Address
Conference
District
Charge

The Purpose of This Card is to Enroll Both Old and New Tithing-Stewards in "The Methodist Million"

THE TITHE.

Acknowledgment of God's Ownership
Token of Our Surrender.

Fellowship With His Purpose. Pledge of Our Allegiance. Witness of Our Faith.

Is it unreasonable to expect that one million members of the Methodist Episcopal Church, South, will come during the month of March to the Jewish standard of living? Certainly we cannot fix a lower standard than this.

Your pastor has the Stewardship Covenant Cards. Secure one from him, or sign this and give to your pastor; or mail to Stewardship Secretary, 160 South Fourth Ave. North, Nashville, Tennessee.

work in the Sunday school will take one of the courses next year. You will find that it not only points the way to efficiency in your church work, but strengthens your own devotional life.—H. T.

LIFE SERVICE WEEK OBSERVED AT HENDRIX COLLEGE.

Life Service Week was observed at Hendrix from the 27th of February through the 6th of March. This week has certainly marked an epoch in the spiritual life at Hendrix. The climax of the efforts came on Sunday morning when Bishop Mouzon preached a powerful sermon on Life Service. At the close of the service several volunteered for devoting their life to the cause of Christ. Four or five of this number were Hendrix students bringing the number of Life Service volunteers in Hendrix up to nearly 50.—Gerard Shoffner.

LEAGUE ORGANIZED AT PARKDALE.

On March 6, the Portland Epworth League visited Parkdale for the purpose of organizing an Epworth League. A program taken from the Epworth Era was given by a number of the Leaguers and in connection with the program Mrs. R. E. Bain made a very interesting talk concerning the League, its organization, and influence upon young people.

After services the Parkdale Epworth League was organized, and the following officers were elected: Walter Cooper, president; Noble Barnes, recording secretary; Mildred Morris, treasurer; Maude Cockrell, corresponding secretary.—Guy H. Gibbs.

LEAGUE IS REORGANIZED AT SOUTH FORT SMITH.

Our Epworth League met Tuesday evening March 9, and reorganized. Officers elected were: Earl Leach, president; Jack Jakoway, vice president; Al Barling, secretary; Rosa Robinson, treasurer.—Opal Finney.

PULASKI HEIGHTS ORGANIZES INTERMEDIATE LEAGUE.

We recently had an article in The

NOTICE TO PASTORS.

I am in a position to serve any pastor or evangelist the remainder of this year, 1921, as an evangelistic singer. Address JOHN W. GLOVER, Cabot, Ark.

Advice for Young Girls

Roanoke, Va.—"Dr. Pierce's Favorite Prescription is an excellent medicine to give young girls who suffer. One of my daughters has been very delicate for some time, suffered with functional disturbances, and every winter would be sick and I would have to have the doctor for her. She would be weak and nervous. Last winter a friend advised her taking 'Favorite Prescription' and it has done her a world of good. She is in better health than ever before. I would advise mothers not to let their girls suffer, give them the Prescription."—MRS. SARAH E. HAYNES, 1514 Loudon Ave., N. W. All druggists.



If you have never seen the Thornburgh Catechisms for Infant Classes in Sunday School, send a stamp for sample copy to A. C. Millar, 200 East Sixth Street, Little Rock, Ark.

CHILDREN'S DEPARTMENT.

LITTLE THINGS.

It takes a little muscle,
And it takes a little grit,
A little true ambition
With a little bit of wit,
It's not the "biggest" things that count

And make the "biggest" show;
It's the little things that people do
That make the old world go.

A little bit of smiling,
And a little sunny chat,
A little bit of courage
To a comrade slipping back.
It's not the "biggest" things that count

And make the "biggest" show;
It's the little things that people do
That make this old world go.

It takes a kindly action,
And it takes a word of cheer
To fill a life with sunshine
And to drive away a tear.
Great things are not the "biggest" things

That make the "biggest" show;
It's the little things that we may do
That make this old world go.

—Christian Advocate.

FATHER'S WAY.

"I shan't do it, anyhow," said Sam Golding, and he kicked his heels crossly against the door. "I've got other business to 'tend to."

"I should think my dolly's chair was important; if it ain't, I'd like to know what is." Kate stood looking sourly down on the floor. In her hands she held her dolly's chair in two pieces.

"The chair can wait, and my strawberries can't. They need picking. They are too dead ripe now."

"If you'll just mend the chair, so

Methodist from the Pulaski Heights League, but we are encouraged by that "Seven League Boots" story of Miss Tabor's to write again. We recently have organized our Intermediate League under the leadership of Mrs. J. M. McDermott as superintendent, with Messrs. T. J. Webster and M. L. Milner assistants. Mrs. McDermott has had a good many years' experience in young peoples' work in Chicago and St. Louis, as well as in First Church, Little Rock, and it would be hard to find two more capable and enthusiastic fellows than Messrs. Webster and Milner, and we are expecting great things of our Intermediate League under their leadership.

They have a charter enrollment of about 20. Ivan Donaldson is president, Miss Effie Fox secretary, and Willie Hawkins treasurer. They are planning to take up at once the regular study courses recommended by the Central Office, as well as some other work of a local character, and we are expecting in a short while, as soon as they become a little better acquainted with the League work, to develop an Intermediate League at Pulaski Heights that will make a first-class running-mate for our Senior League from the standpoint of efficiency. They are planning to have a representative at our League Institute at Arkadelphia in June, and possibly at Junaluska. Watch them grow! Ethel Steadman, Correspondent.

dolly can have it to sit up to the table in, why, then, I'll help you pick the berries, and hull 'em, too, and that's meaner than picking."

"I ain't a going to do it. You think your old Maria, with her nose broken off, is the most important one in the house. She'll have to wait for her chair till tomorrow, or some other time. I'm going to read my lessons over for morning."

"Well, you're real mean, anyhow, and that's the whole of it," and Kate trudged off with her chair, looking both sorry and cross.

"Father," said Sam, "come and see the old hen, right away. She's got the cunningest little chicks, ten or 'leven of 'em, and they're tumbling over each other like fun."

"Father, father!" said Kate, "come and see my new place for your hat and your boots; I've fixed it real nice, and I'm to put them away always. Come, look."

"Softly, softly," said Mr. Golding. "All in good time. The old hen must wait a bit; and the place for the coat and hat won't run away, Katie, before I see it. Let's see if there isn't something to be done for mother, first. Shall I take the baby, Sarah? Or, is there something to do?"

"Why, there's the things to bring up from the cellar; but here's your paper to read, and you have been at work all day."

"The paper can wait; business before pleasure is my motto; what about the things?"

Down cellar went Mr. Golding, and Kate took the baby away to amuse him, while his mother finished getting tea. Sam's strawberries had been picked and hulled for an hour; and he had nothing better to do than to sit down, and kick at the ant houses around him with the heel of his boot. That is what he seemed to be doing, but, besides that, some thinking was done.

"I ain't a bit like father," he told the ants. "Now father always does the uncomfortable things first. I might have mended that old doll chair. It wasn't because I hadn't time, but just 'cause I didn't want to do it at all. Now I don't s'pose father wanted to go down cellar, but he went. Say, Kate, bring Maria's chair here. I'll stick it right straight off."

Kate came toward him right meekly. "You needn't," she said pleasantly. "Maria can wait until tomorrow. She needn't be so fussy; and, Sam, I'm sorry I didn't help hull the berries. I'd stick those hulls all on, if I could, just to take them off again."

Sam chuckled. "You needn't," he said gleefully. "And, besides, you can't. I dumped them all into the drain."

"Well, but Sam, I truly am awful sorry. I don't act a bit like father, and I meant to."

"I know it," said Sam, growing sober. "That's me, all over. I mean to, but I don't do it. I say, Kate, let's begin again."

Mr. Golding brought the butter from the cellar and set it on the kitchen table, and never knew that he and the butter had led his son and daughter a step forward.—Pansy in Exchange.

NEWS OF THE CHURCHES.

MONTICELLO DISTRICT SETTING-UP MEETING FOR THE CHRISTIAN EDUCATION MOVEMENT, AT DERMOTT, 2:30 P. M., MARCH 31, TO 12 M., APRIL 1.

March 31.

2:30 p. m. Devotional service, by J. D. Baker.

3:00 p. m. Statement of purpose of the meeting by the district financial director, A. Trieschmann.

3:30 p. m. Statement on the spiritual cultivation program, by the presiding elder.

4:00 p. m. Announcements.

7:30 p. m. Conferences: First, with Minutemen, for organizing and planning their work. Second, with pastors and charge directors, to select teams of speakers for educational mass meetings, and to schedule such meetings.

April 1.

9:00 a. m. Devotional service, F. R. Power.

9:30 a. m. Discussion of Method Book and financial organization.

10:30 a. m. Address on "Objectives of Christian Education Movement."

11:30 a. m. Roll call by charges, announcements, adjournment with prayer, lunch.

This meeting is to be attended by all pastors of the district, all charge directors, the chairman of minutemen from each church in the district, the presiding elder, the district director, the chairman of district alumni associations, district secretary of W. M. S., district secretary of Epworth League, district chairman of minutemen, the Conference education secretary and the Conference financial director. It is so important that these all attend that the Educational Commission has provided for all expenses.—W. P. Whaley, P. E.

THIS YOUNG MOTHER

Tells Childless Women What Lydia E. Pinkham's Vegetable Compound Did for Her

Millston, Wis.—"I want to give you a word of praise for your wonderful medicine. We are very fond of children and for a considerable time after we married I feared I would not have any owing to my weak condition. I began taking Lydia E. Pinkham's Vegetable Compound and now I have a nice strong healthy baby girl. I can honestly

say that I did not suffer much more when my baby was born than I used to suffer with my periods before I took Lydia E. Pinkham's Vegetable Compound years ago. I give all the credit to your medicine and shall always recommend it very highly."—Mrs. H. H. JANSSEN, Millston, Wisconsin.

How can women who are weak and sickly expect or hope to become mothers of healthy children? Their first duty is to themselves. They should overcome the derangement or debility that is dragging them down, and strengthen the entire system, as did Mrs. Janssen, by taking Lydia E. Pinkham's Vegetable Compound and then they will be in a position to give their children the blessing of a good constitution.

BATESVILLE DISTRICT CONFERENCE, APRIL 5, 6, 7, CALICO ROCK, ARK.

Tuesday, April 5, 10 A. M.

Opening sermon, by Rev. I. L. Claud, followed by Sacrament of the Lord's Supper.

2. p. m. Devotional services, conducted by Rev. J. W. Johnston. Appointment of committees. Reports of pastors and the district lay leader.

4:30. "Our Part in the Christian Education Movement," Rev. W. F. Evans and District Financial Director W. P. Jones.

7:30. Devotional exercises, led by Rev. J. F. Jernigan. Preaching, by Rev. F. E. Dodson of Cotton Plant.

Wednesday, April 6.

9:30-8:50. Devotional. "Training the Child in the Worship of God," Rev. W. F. Evans.

8:50-9:20. "The Objectives of the Sunday School Board," Rev. H. E. Wheeler, Conference field secretary.

9:30-9:45. "A Sunday School Policy for the Batesville District," Rev. E. H. Hook, district secretary.

9:50-10:20. "The Four-Times-a-Year Sunday School Circuit Institute; What I Have Done With It," Mr. F. T. Fowler, Little Rock.

10:20-10:40. "The Way and How of Teacher Training," Rev. O. D. Langston, district teacher-training department.

10:40-11:00. "Better Equipment and Work in the One-Room Sunday School," Miss Dove Erwin, Conference elementary superintendent.

11:00. Sermon, Rev. A. W. Wasson, Methodist missionary to Songdo, Korea.

Afternoon Session.

2:00. Round table discussion, Prof. Sidney Pickens, member of the Conference Sunday School Board, presiding.

"Worship in the Sunday School," Rev. F. G. Villines.

"A Worth-While Workers' Council," Rev. W. W. Albright.

"Getting a Full Sunday-School-Day Offering," Rev. J. W. Johnston.

"Plans for Promotion," Mrs. D. H. Holland.

"Organized Classes in the Smaller Sunday Schools, Rev. Noel S. Chaney.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADY, 1725 Park Square, Sedalia, Missouri.

SPRING DEBILITY

Loss of Appetite, That Tired Feeling and Sometimes Eruptions.

Thousands take Hood's Sarsaparilla as a spring medicine for that tired feeling, nervous weakness, impure blood and say it makes them feel better, eat and sleep better, and "makes food taste good."

Spring debility is a condition in which it is especially hard to combat disease germs, which invade the system here, there and everywhere. The white blood corpuscles, sometimes called "the little soldiers in the blood," because it is their duty to fight disease germs, are too weak to do good service.

Hood's Sarsaparilla strengthens the "little soldiers" and enables them to repel germs of grip, influenza, fevers and other ailments; relieves catarrh and rheumatism. It has given satisfaction to three generations. Get it today, and for a laxative take Hood's Pills.

"My Plan For an Evergreen Sunday School," C. E. Hopkins.

"Some Marks of the Successful Sunday School Teacher," Miss Ada Cranford.

"Life Service in the Sunday School," Mrs. F. M. Tolleson.

"Getting All the Folks to the Sunday School," R. F. Wood.

"Value of Organized Classes in the Smaller Sunday Schools," W. R. Shelpman.

3:30. "The Work of the Elementary Council," Mrs. Corinne McNairy, district elementary secretary.

Separate session of the Elementary Council, under direction of Mrs. McNairy.

Discussion of elementary standards, grade work in the rural schools, etc.

Business Session, 4 P. M.

Presentation of district policy by district secretary.

Election of district officers.

Financing the district (suggested plans).

Resolutions.

Evening Session.

Illustrated address, with stereopticon, Rev. J. A. J. Brock, acting pastor at Batesville.

Third Day, Thursday, April 7.

Sunrise prayer meeting on the bluff, overlooking White river, led by Rev. J. G. Parker of Mt. View.

8:00-8:15. Devotional exercise, Rev. F. G. Villines.

Round table discussion, "Ideals."

"The Ideal League and Leaguer," Rev. D. H. Holland.

"The Ideal Steward," Rev. W. S. Storey.

"The Ideal Preacher and Pastor," by Mr. I. J. Morris and Mr. W. P. Jones.

"The Ideal Presiding Elder," Mr. R. A. Dowdy and Rev. T. H. Wright.

"The Ideal Missionary Society," Rev. W. F. Evans.

"The Ideal or 'Model' Church," Rev. W. W. Albright.

"The Ideal Church Member," Rev. J. W. Black.

"Putting Over a Progressive Program With a Non-Progressive Church," Rev. J. A. J. Brock.

11:00. Preaching, by Rev. W. A. Frank.

Afternoon Session.

2:00 p. m. Reports of committees. Miscellaneous business.

Election of district lay leader.

Election of delegates to Annual Conference.

Adjournment in time to catch the south-bound train, if business is finished.—Rev. H. L. Wade.

GRADUATING RECITAL AT HENDERSON-BROWN COLLEGE.

Friday night, Miss Inez Wolff, pianist, appeared in graduating recital, assisted by Miss Pearl Miller, violinist.

This was one of the best and most enjoyed programs ever given at Henderson-Brown.

Miss Wolff showed musical understanding and taste. All of her numbers were characterized by careful and conscientious preparation. She has a beautiful singing tone which showed to advantage in "Funeral March," by Chopin, and "Winter," by MacDowell.

In the Beethoven "Sonata," in Schindler's "March Grotesque," and in Chopin's "Impromptu," Miss Wolff displayed marked musicianship and a keen insight into the emotional element. Her brilliant climaxes and

dainty contrasts were unusually pleasing.

Probably one of the most enjoyed numbers was the "Lucia" transcription for left-hand alone by Leschotizky.

Miss Miller made two appearances playing "Berceuse" by Godard and "Minstrel" by Burleigh as her first group, and "Meditation" by Massenet and "Gavotte" by Haeshe as her second group.

Miss Miller has a wonderfully big warm resonant tone and a facile technique. She plays with genuine musical feeling and much is expected of her in her chosen field.—Reporter College news.

HENDERSON-BROWN HONOR ROLL

The honor roll for the second quarter was read in chapel at Henderson-Brown College and numbers more names than any roll yet read—sixty-nine, an increase of 12 over last quarter. To be on this roll of honor a student must average 90 in all examinations and daily grades of the 12 weeks of the regular quarter.

Miss Ethel Sanders of Stephens headed the list with an average of 97. Miss Sanders has made a most enviable record this year. She not only has a full literary course, but also has full time in the Conservatory.

Eight students made an average of 95 or over. Of the 69, 48 were girls and 21 boys. This shows up pretty good for the girls, but what about the boys?

These statistics give food for thought. Are girls better students than boys, or do they just work harder? Whatever the cause the result is the same.

At any rate, Henderson-Brown College is zealously proud of this honor roll, and is glad to see such an increase over last quarter. Somebody has caught the spirit since last time and has transferred his name to the other side of the ledger.—Reporter College News.

HOT SPRINGS PREACHERS' MEETING.

The Methodist preachers of Hot Springs met in regular session in the pastor's study of Central Church, at 10 o'clock Monday morning, March 21. All members were present except

Brother Rorie. After a discussion of some matters pertaining to our local work and our Educational Movement, the following reports were made:

Central.—Brother Monk reported nothing unusual. Congregations continue large and Sunday school is growing. Planning for a great day Easter.

Third Street.—Thomas reported that their Sunday school continues to grow and that they had reached their goal in attendance, having had 200 Sunday. Prayer meetings growing. Have received two members since last report and baptized three babies.

Park Avenue.—No report; Rorie absent.

Brother P. L. Davis, a local elder of the North Arkansas Conference, was present and made a few brief remarks.

Brother Steele made a few remarks, in which he stated that he did not feel physically able to do any work, but was trying to live so that he will be ready to meet his Lord at any time, and we know he will.—J. W. Thomas, Secretary.

TOMBERLIN.

On February 27, we closed one of the most successful meetings in the history of the church at Tomberlin. We had with us the Rev. E. C. Dees of Clarence, Mo. Brother Dees is a spirit-filled man and one of the most powerful gospel preachers I have ever heard. God uses him in a marvelous way in the salvation of souls everywhere he goes. We had nearly 70 profession and 31 additions to the church. On Saturday last, Dr. James

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Donations made to prisons, charitable institutions and the destitute poor. We sell the Oxford Teacher's Bible, the Holman Bible, Nelson Bible, King James Version and the Revised Version, the celebrated Scofield Reference Bible, AND OTHER RELIGIOUS BOOKS. Sunday School Training Books a specialty.

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The right kind and amount of fertilizer has often more than doubled the yield.

The Potash in the fertilizer counts.

It balances the food of the crop so that the well-fed plants resist the attacks of blight and other diseases, produce more bolls per plant, and hence more pounds per acre. Such plants do not shed their fruit badly. In this way

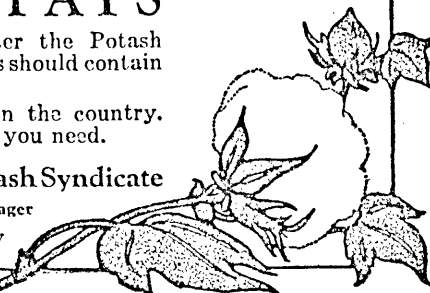
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Do you not think that after the Potash famine your cotton fertilizers should contain at least 5% Potash?

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Soil & Crop Service, Potash Syndicate

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Thomas, our beloved presiding elder, came to us to hold our second quarterly conference, and preached us a magnificent sermon at the 11 o'clock hour. At 230 we held our business session and had splendid reports. Three young men were recommended for license to preach. We have two others that will be recommended later. At the 11 o'clock hour Sunday, Dr. Thomas brought to us another great message. At the close of the service we had the Lord's Supper. Have never served a greater people than we have on the Tomberlin Circuit, always ready to cooperate with the pastor in every undertaking for the advancement of the kingdom of Christ. The people of Hundley's Chapel are repairing the church, and a new piano has been installed at Tomberlin.—O. C. Birdwell, P. C.

DELL.

We were assigned to Dell by Brother R. E. L. Bearden in May of last year. At the Annual Conference at Rogers, Armored was added to Dell and Bishop Mouzon assigned us to Dell and Armored. Dell is situated in one of the richest sections of Arkansas. The land will produce almost anything and cotton at the rate of a bale and a bale and a half an acre. We have a beautiful little church here. It was remodeled year before last and new pews added. Some indebtedness still remains on these, but the people are working heroically to liquidate this. Although the money depression has placed the church people and all the community in very straitened circumstances, the people are very thoughtful and encouraging to the pastor. Just last night, quite a number of friends showered upon the pastor and

A clear brain and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength, and makes their work seem easy. It overcomes that tired feeling.

HE WAS IN BAD SHAPE

Any person who is suffering with rheumatic twinges, backache, soreness, lameness or other symptom of kidney trouble can profit if he wishes from this: "My kidneys were in such bad shape that I could hardly stoop down. Foley Kidney Pills made me all right. Samuel Holt, Greenville, Pa."

THE CRACK O' DOOM FOR NASTY CALOMEL

Folks Abandoning Old Drug for
"Dodson's Liver Tone,"
Here in South.

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you lose a day.

Calomel is mercury! When it comes into contact with sour bile, it crashes into it, breaking it up. Then is when you feel that awful nausea and cramping. If you are sluggish, if liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous, go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it can not sate or make you sick.

wife a very generous pounding of many good things to eat and use. How much we appreciate this is too great to express. The good spirit thus being manifested bids fair to better things for Dell. We have a Woman's Missionary Society which is doing excellent work. Just recently more than \$40 was raised by them to pay on our pews. The programs of the society are improving and the membership is growing.

All in all, Dell is doing fine work for the kingdom, and may God's richest blessing be upon the whole community, and especially upon the work of the Master.—Joe F. Rogers, P. C.

IMBODEN AND SLOAN-HENDRIX ACADEMY.

I am here attending Sloan-Hendrix Academy and am enjoying the school fine. We have about 70 students in regular attendance, and a fine bunch they are. By observation, I notice that this school has for its purpose the development of its students, physically, mentally, socially, morally and spiritually. I feel that I made no mistake in coming here and would advise any young man, and especially any ministerial student who has not finished the academic work, to come to Sloan-Hendrix.

Possibly some will remember that I was appointed as junior preacher of Imboden charge. This means that I have charge of three country appointments. My station is not a circuit and my circuit is not a station. The appointments form a triangle.

We have two pretty well organized classes and lately took in an abandoned class and will try to build it up. Last Sunday was a splendid day for us at Hopewell Church, two miles out from town, as we had five conversions at the 11 o'clock service. Nothing special, just our regular appointment. This was like an old-time revival. Everybody rejoiced.

Yes, we have been pounded, not all at once, but as we needed it, with such things as sacks of flour, sugar, shoulders, ham, and middling meat. Don't some of you older preachers wish you could go to school and supply country churches? It isn't so bad. Brethren, pray for us while we try to better prepare ourselves.—Roy M. Black.

DEWITT, DUCKS AND ELSE.

Soon after the appointments, which, for the most part, had been a matter of common knowledge for from two days to as many months, were staged and episcopally announced at Camden, November 22, 1920, I could hear it from many quarters, especially after returning to the city where I had previously served for awhile, "Hello, Few, you go to DeWitt where the ducks are!" Or, for the sake of variety, it was changed to suit the taste of various minds to "When you get to DeWitt, Few, send me some ducks."

I took the harmless gibe good-naturedly with the reflection that some minds function best when thinking in terms of small things, and still others have the habit of resting upon "ducks" and the like, while I must confess, I found not a little pleasure in thinking of DeWitt in the light of her yesterday, in terms of her great men and good women, who made Arkansas County famous before the big rice farms came and brought the ducks and mosquitoes. I was thinking of the two happy years spent there when but

an itinerant fledgling, when it was a big circuit of 11 appointments, reaching from Humphrey, in Jefferson County, to DeWitt. When there then I received Robert Holt, the father of Ivan Lee Holt, the big preacher of St. Louis, into the church and was the pastor of the family. It was here that I knew and loved J. S. Kavanaugh, the bishop's nephew, one of the greatest laymen I ever knew. No other layman ever helped me as did that princely Methodist. Then I thought of the contribution the Methodist Church had made to the itinerant ranks of the Little Rock Conference and the whole church. I am persuaded that she stands alone as to the number and outstanding ability of the men she has sent out.

I forgot the "ducks" when I thought of these men who were converted at her altars and sent forth to make memorable the achievements of the kingdom. I thought of Dr. John McLaughlin, Charles C. Godden, Alonzo Monk, Bascom Monk, Charles B. Brinkley, J. M. Pinnell and Dr. Ivan Lee Holt, besides two Baptist brothers, McCarty and Halliburton, who went out from DeWitt to the work of the ministry. As I thought of these seven unique, outstanding, upstanding men, I was ready to pass the honor to DeWitt as standing matchless in her contribution to the itinerant ministry of our State and Connection.

It was here that I knew the Porters, the Musgroves, the Chaney's, the Crockett's, the Gibsons, the Halliburtons, the Parks, the Kavanaughs, the Poynters and many, many others, as good people as ever lived and wrought for the ongoing of the kingdom.

And, by the way, their sons and grandsons and daughters are still with us, and we have as fine a people as can be found in like numbers anywhere. They love the church, support it with their money and stand by it with their moral backing. DeWitt stands with 17 in the Conference that pay for pastors' salary \$2,400 and up, with only nine appointments in the Conference that pay more than she does.

But you ask, "What about those recent killings you had around DeWitt?" I answer in one word, BAD! But no worse than happens or would happen in any other Arkansas town where a few men decree that certain laws shall not be enforced and the police authority is inadequate. No worse than is happening in our Capital City almost daily, where the law is eluded or defied. Nine out of ten persons you meet in DeWitt deprecate and deplore existing conditions at this point. The majority of them are determined that these conditions shall be remedied and in a sane, dispassionate manner propose to see to it that the laws shall be enforced and life and property shall be protected.—B. A. Few.

LEPANTO.

Knowing that my plans were to remain in the evangelistic field, my many friends will remember my surprise when my name was read out for a pastorate.

No matter, however, how great the shock at seeing one's course so suddenly changed, it would all be forgotten after meeting and working for a few days with men and women like these splendid people of Lepanto. They have been careful to extend

every courtesy and kindness possible to their pastor.

This is Lepanto's first year as a station. The board fixed the pastor's salary at \$1,800, and are paying it by the month. Depressed conditions have not for a moment caused this fine body of business men to entertain a thought of doing less for the Lord and His church.

Brother Bearden made us a visit Saturday and Sunday, delivering two of the greatest messages we have had the pleasure of hearing in months. They were indeed timely and brimming full of the spirit. Both pastor and church were given new inspiration and courage as a result of listening to those great sermons.

Lepanto will be finishing a beautiful commodious grey brick church building with nice large Sunday school rooms in the near future, the beauty and usefulness of which will not be surpassed by any building in this section of the country.

Lepanto is a fast growing town, which bids fair to take her place among the larger towns of Northeast Arkansas in the very near future, and it gives us great joy to see our church keeping pace with the progress of the business world.—Norris Greer, P. C.

SOUTH FORT SMITH.

The Ladies' Aid, recently organized, will have an Easter sale, March 26. We are going to be a live wire. "Watch us grow."

Stewards met by special invitation of J. E. Shibley at his home and decided on the pastor's salary. We are going strong and hope to be stronger. We have prayer meeting every Thurs-

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Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 113-G, Marcellus Avenue, Manassas, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

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IT'S LIQUID—QUICK EFFECT.

day night, much interest being manifested.

Sunday school is good; attendance growing stronger. Let everyone help the superintendent. "Watch us grow."
—Miss Opal Finney, Correspondent.

TRUMANN CHARGE.

The work at Trumann is moving along nicely. The Sunday school has doubled in membership since Conference and has outgrown our church building, so we are putting material on the ground to add four Sunday school rooms to our church. Large congregations are attending the preaching services. The pastor and wife are living in a new parsonage on Main street, purchased since Conference. We have electric lights in the home and pure water from an artesian well. We serve a splendid class of appreciative people who have manifested their appreciation in many ways, especially in two generous poundings since Conference, bringing us all kinds of good things to eat.

We feel welcome and very much at home with these noble people. We are planning, hoping and praying for a gracious revival and have arranged for Brother W. H. Neal to come to us the first of June for a three-weeks' meeting. Trumann is a new charge. I am the first resident pastor. We have a band of heroic workers, and we hope this will soon be a strong charge.—T. A. Bowen, P. C.

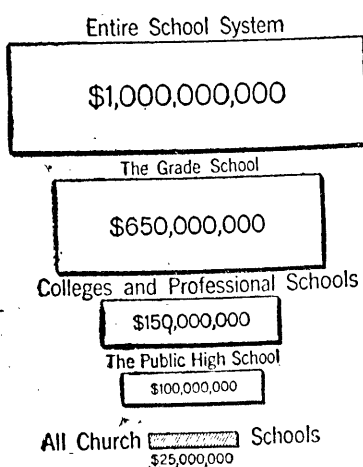
THE PLACE OF THE HOME AS A RELIGIOUS FACTOR.

By Rev. P. L. Cobb.

The place of the home is more central and important than any other factor in Christian cultivation, and it usually receives the least consideration in our planning. The home is even more strategic and important than the

WHAT EDUCATION COSTS FOR ONE YEAR

A BILLION DOLLARS BY THE NATION
ONLY 1/40 BY THE CHURCH



The Nation is spending now for education \$1,000,000,000 a year—this total representing expenditures for all classes of educational institutions. And it is no large total when we place it alongside the expenditures of our Government.

But when we place alongside this total the expenditures for education by all of the Churches of America—\$25,000,000—we must realize that there is need of an awakening on the part of the Church people of our country. And the per capita contribution of Southern Methodism is far below the low average of all the Churches of the country. Is it not time for an advance by Southern Methodism?

church. The father and mother are priest and priestess, prophets, evangelists, teachers and all else combined that go to make Christian character.

The father and mother are the pot-terers at work on the child, which is the plastic clay in their hands. When they bring the child to the altar for baptism, which the Discipline enjoins on all parents, they must accept as their bounden duty four things which are equally important and binding, whether they are accepted or not; but the pledge emphasizes, analyzes and systematizes these duties.

Here are the four things pledged: The first is the most potent and far-reaching, without which the others will be of little value: "Do you accept it as your bounden duty to live before him the life that becometh the gospel?" The second is negative but far-reaching: "Teach him to renounce the devil and all his works, the vain pomp and glory of the world, with all carnal desires of the flesh, so that he may not follow or be led by them." The parent who takes this vow should tremble at the responsibility he assumes to fight all the powers of evil on earth and in hell as they swarm forth to do battle for the soul of the child.

The first pledge should insure a high type of Christian life. The second requires faithful warning and guidance. The third pledge constitutes the parent a teacher of the Bible: "Wilt thou teach him to know the Holy Scriptures, which are able to make him wise unto salvation through faith that is in Christ Jesus?" This pledge is absolute. It fixes once and for all with every Methodist parent the primary obligation to teach the Bible to his children.

The duty is fundamental, absolute, and there is no possibility by which it can be delegated. No pastoral instruction of children enjoined on the ministry, no instruction in Sunday school, however thorough, can take the place of the Bible teaching enjoined on the parents in the home. "I know Abraham, that he will command his children after him" was the commendation God gave the man whom he chose to type his followers through all ages.

The fourth pledge is the consummation of all the others. To teach him "obediently to keep God's holy will and commandments all the days of his life." The whole life and energy of the parent are to be concentrated on the personality of the child through every hour of his life till the time comes when, in the judgment of the parents, he is sufficiently discreet and mature to accept for himself the responsibility which they assumed for him in the baptismal covenant.

Could anything be more binding or sacred or far-reaching in consequences? Is there any better solution of the problem of the child and the church? Is there any better evangelism? The wisdom of the fathers manifest in giving us this scriptural method of keeping our children in the kingdom and bringing them into the visible church at the proper time and place.

From the foregoing it is apparent that the home is the most important religious factor in the life of the child. The contact is closer, more continued, the opportunity for teaching is greater, and the application of religious truth can be made more persistent than in any other institution.

This, however, is the ideal realized in only a small percentage of homes. The majority of parents by their neglect make it necessary for the church through its various agencies to become responsible, not only for the child's religious teaching and training, but for his acceptance of Christ as well.

That was a very serious charge brought by Christ against the scribes and Pharisees that they "Compassed sea and land to make one proselyte and when he is made, ye make him two-fold more a child of hell than yourselves." The child's character is in the making. What shall it be?

Immediately, if it is not doing so, let us make the home function as a religious institution. The blessing at the table; the setting up of the family altar with its reading and explanation of the Bible, its prayer, informal or from a manual if necessary; sacred song joined in by all; religious conversation, not stiff nor formal, but vital and godly. Making the home religious is the best solvent for all our problem.

OBJECTIONS TO TITHING.

By J. J. Stowe.

With the increased interest in the subject of tithing, and the new emphasis that is being given to this matter, there have naturally arisen some objections. The objections are not valid and can all be answered, but we make a mistake if we do not take account of these objections and try, in a frank and friendly way, to answer them.

Objections are, of course, expressions, honest or otherwise, of objectors. Most objectors fall into the class who oppose tithing, because it would call for larger payments from them to the kingdom. These persons are actuated consciously, or more often unconsciously, by avarice, and constitute a difficult class with which to deal.

The Pharisees, who "were lovers of money," scoffed at our Lord when He proclaimed the principles of stewardship in regard to property. There are still in the church lovers of money, who will scoff when this message of Christ is re-delivered. However, we must not confuse stewardship and tithing, for the Pharisees were scrupulous tithers—of a sort—but utterly rejected Christian stewardship.

There are others—sometimes intelligent and devout people—who object to tithing for reasons which seem to be good, but who are ready to accept the principles of Christian stewardship. The argument used against tithing by this latter class, may for the most part be expressed by the statement, "Tithing was an Old Testament law, which Christ set aside." On this point, there is and will continue to be, a difference of opinion, but God required the tithe of the Jews 4,000 years ago. I can not think that He expects less of us today. Christ did not proclaim the law of the tithe. He did not abrogate it; the emphasis of His message was upon Christian stewardship, a very much larger and more important thing than tithing. But no sane man can claim that Christ would expect us to pay less in proportion to our income than was required of the Jews long ago.

Other honest objectors claim that to tithe is to encourage legalism. If we tithe as did the Pharisees, as a substitute for Christian stewardship

instead of an acknowledgment of Christian stewardship, this is true, but to pay at least the tithe as an acknowledgment of the ownership of God, of all men and things, does not tend to legalism any more than to observe the Lord's day tends to legalism.

Others say that the tithe in the case of the poor man is more than he can afford to pay. The Lord did not seem to think so, when He required it of the poor man 4,000 years ago. One might, with equal cogency, claim that a poor man can not stop work one day in seven. Others claim that the tithe is not equitable, since the rich man under that system would pay only a part of a surplus while the poor man would be paying a part of his very living. The answer to this objection is, that while God required at least a tithe of the poor man, He required of old, and surely does today, much more than the tithe of the rich man. Tithing for the well-to-do is not the stopping place, but the starting point; is not the end, but the beginning of Christian liberality.

It is an interesting fact, that most men of means who begin to tithe, soon gladly go beyond this starting point, while the average man of means, who refuses to tithe never reaches this starting point.

Some captious critics object to tithing on the ground that if the people tithe, the Church will have too much money. This objection is foolish for two reasons:

1. If it is my duty and privilege to tithe, I am not released by the fact

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One mile north of city limits of Conway, Ark. Thirty acres good valley land in cultivation; all fenced; fine orchard; small vineyard; fine water; fair improvements; would make an ideal suburban home; truck farming or market gardening or dairying proposition; \$2,100, \$300 cash; balance easy terms 7 per cent. DURHAM & CO., Conway, Ark.

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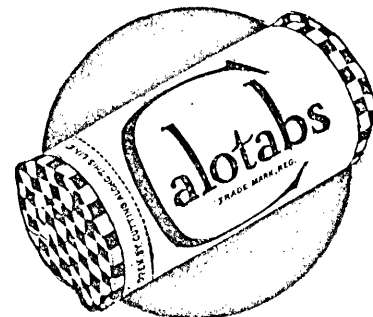
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that the church might have too much money if I did tithe.

2. The need is so great and the opportunities so many, that the church could and would use for the helping of humanity, and the extension of the kingdom, the money given if all the people should tithe.

A FEW THOUGHTS ON STEWARDSHIP.

By George W. Read, D. D.

The principle of stewardship is becoming rapidly recognized in the world, even by men who do not take God into account.

There was a time when the dominant idea in the mind of every un-Christian man was to get all, and to keep all that he could. Whether his getting was money, land or power, his ambition was to get it, and to use it, for himself alone. Out of this idea, grew the despotic monarchy. Out of it came the Lord and the serf. Despotic kings are a thing of the past. The world war overthrew the last of them. No man henceforth will be secure on a throne who does not rule in the interest of the subject. Serfdom, likewise, has passed away in the memory of those living; and men now use their landed estates not solely for personal ends, but to bless and serve the world.

In other words, the king recognizes that he holds his power as a steward. The landlord holds his land as a steward. In this country, where we have neither kings nor great landlords, but where instead we have captains of industry and masters of

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finance, the same idea is more and more recognized. Some few men have the ability to amass great fortunes in a few years; and these great fortunes are being used not for selfish, but for altruistic ends. Libraries, hospitals and educational institutions are being built and endowed by our rich men who thus acknowledge that they are stewards. They may simply regard themselves as stewards of society and ignore God altogether; but much has been gained in the recognition as a law and principle of the social order what we Christians know to be the law and principle of Christianity.

Surely the Christian does not for a moment deny that he is a steward and not the owner of his possessions, and of all that he is capable of earning. The Christian knows that he is God's by creation. He knows where life comes from. He knows that he is made in God's image, and that the spirit of the living God dwells in him. He knows that God is his providence, his strong tower, his deliverer, and his very present help in trouble. Then he knows that he is God's by redemption. He assents to the declaration of the Apostle who says, "Ye are not your own; ye are bought with a price." And he joins those Christians who came into the church following Pentecost of whom it is written, "Neither said any of them that aught of the things which he possessed was his own."

Still as a faithful steward he must administer that which is committed to him with wisdom and in accordance with his Master's will.

God has not entrusted our lives to us without telling us how to live them. And it is unreasonable to suppose he will entrust money to us without telling us how to use it. It has been said, that if we were to take out of the Bible all those books which tell us how to use money or warn us against its misuse, we would have but little Bible left. To the Jew he commanded that a tenth of all income should be dedicated to the service of his Kingdom. It is silly and presumptuous to say that he requires less of the Christian.

The tenth is the least any faithful steward dare bring to his Lord. When he does that, he is a good servant. He has kept the letter of his Lord's command. Let us at least be faithful servants. But after the tenth, has the Lord's claim been canceled? Yes, if we are content to be simply servants, but not if we wish to be friends and brothers of Jesus. Does his cause require all we have? A true friend does not hesitate. Does he need even life? A true friend does not hesitate. Even in the heathen world, friendship did not count the cost. Remember the story of Damon and Pythias. Shall a man do more for a human friend than he will do for Jesus, who is not only a friend, but who died for us?

Jesus did not hesitate to put the friendship of men to the test. He called some to leave their fishing nets and to follow him.

He called Matthew from a lucrative business to be one of his disciples. He told a rich young man to dispossess himself of his wealth, and to follow him as the others were doing. If he calls us to life service, to give up all our money, or even to die for him, he is only doing what he has a right to do, because of what he has done for us.

OBITUARY.

PHILLIPS.—Mrs. Julia Phillips (nee Yarbrough) was born near Moro, Ark. In early life she made profession of saving faith in Christ and joined the M. E. Church, South, July 8, 1896. She was united in marriage to W. J. Phillips, the Rev. J. K. Pope officiating. Three children blessed this union, one daughter and two sons, all of whom still survive. In November, 1909, this family moved to Quitman, Ark. Sister Phillips loved the Lord, her church, its cause, its ministers. She was a very active member as long as her health would admit. The Sunday school was her special field of labor. For a number of years she was afflicted, but her faith did not abate. She was a loving companion, ever ready to greet her husband on his return from labor and business. She was a devoted mother, anxious for the welfare of her children in this life and their salvation in the life to come. She fell on sleep February 12, 1921. She will be missed, but husband and children and friends know where to find her. The writer conducted her funeral in the Quitman Methodist Church, of which she was a member, February 13, 1921, and we laid her body to rest in the beautiful cemetery just behind the church. A host of sympathizing friends attended the services.—W. P. Talkington.

COPELAND.—R. W. Copeland was born in Clinton, S. C., 1852. Came to Arkansas in 1871 and settled at Carolina, in Nevada County, where he joined the M. E. Church, South, soon after his arrival. He was vitally interested in the progress of his church, a loyal Christian and a strong supporter of his pastor, serving the church as Sunday school superintendent, steward and lay leader for many years. In 1873 he was married to Miss Amanda Potter, to which happy union there were added nine children. Three died in infancy, and a daughter, Mrs. J. W. Haynie, died in 1899. Those living are: Mrs. Fannie Satterwhite, of Hope, Ark.; Mrs. Joelette Healy, of Waxahachie, Texas; Mrs. Lizzie Ingram, of Rosston, Ark.; Edgar W. Copeland, of Camden, Ark.; Ross Copeland, of Gurdon, Ark. All are members of the Methodist Church. This good man is sorely missed by both church and community. He was so willing to help bear their burdens. He was a devoted husband, a kind father, an ideal citizen. Brother Copeland had been in bad health for some time, but only confined to his bed two weeks, when, on January 21, 1921, the angel came and caught away his waiting spirit. We laid his body to rest on January 22 in old Lebanon Cemetery to await the resurrection of the just.—W. B. Arnold.

PLANT.—Nancy J. Plant was born March 19, 1841, near Rosebud, was married to S. M. Plant August 6, 1864. To this union were born nine children, one dying in infancy, the others living to manhood and womanhood. They are: J. Z. Plant, Searey; C. D., J. P. and W. E. Plant, Rosebud; Mrs. Elie E. Holt, Rosebud; Mrs. Ada M. Linton, Rosebud; Mrs. Nola Munn, McAlester, Okla.; and Miss Ethel Plant, Rosebud. Sister Plant professed faith in Christ early in life and joined the Methodist Church, in which she lived a devoted Christian for more than 40 years. I never knew a sweeter Christian character than Sister Plant. She loved God and loved the things God loves. She, under God, raised one of the best families I ever knew. She did indeed raise them up in the nurture and admonition of the Lord. She was unselfish, broadminded, sweet-spirited, and was ready to open her doors to God's ministers, regardless of denomination, and yet she was true to her church, dearly loving Methodism. She arranged her own funeral, selecting the preacher to hold it and the songs to be used. She was laid to rest in the cemetery at Rosebud and was followed to her last resting place by the largest funeral procession that ever formed in the town. The service was conducted by W. V. Walls and Brother George Williams.

GRAVES.—Mrs. Elvira Graves was born June 21, 1860, and departed this life February 6, 1921. She lived near Center Point, Ark., most all her life. Sister Graves joined the Methodist Church, South, when she was very young. She was loyal to her church and ever ready to do what she could in the interest of God's kingdom. She was married to Brother Starling A. Graves, December 16, 1880, and to this happy union five children were born: Mrs. Andria Huddleston, Theodore, Cora, Annie and Willoughby. Graves, all of whom survive her. Sister Graves and her companion did their best in training their children in the way the Heavenly Father would have them go. Although in the last few years of her life she could not attend church and Sunday school very much, she always wanted Miss Annie and Willoughby to attend regularly. The writer of this paper visited in the home several times while Sister Graves was ill and always found her cheerful and happy. I have never seen more devoted loved ones than were her husband and children. May God's richest blessings rest upon the devoted husband and children. After services, February 7, conducted at the Methodist Church, at Center Point, by Rev. Charles Hughes and the writer, her body was laid to rest in Center Point Cemetery.—A. W. Hamilton.

QUARTERLY CONFERENCES

JONESBORO DISTRICT. (Second Round.)

Jonesboro, Huntington Ave. (Conference later), Feb. 27.
Nettleton, at Nettleton, March 26-27.
Jonesboro, Fisher Street (Conference later), March 27.
Jonesboro, First Church (Conference later), April 3.
Truman (Conference later), April 3.
Blytheville Circuit, at Yarbrow, April 9-10.
Blytheville, Lake Street, April 10-11.
Rosa and Clear Lake, at Rosa, April 16-17.
Wilson, April 17.
Dill and Armorer, at Armorer, April 23-24.
Osceola, April 24.
Trinity, at No. "56," April 30-May 1.
Marion, May 1.
Whitten and Bardstown, at Bardstown, May 7-8.
Gilmore and Turrell, at Turrell, May 8.
Manila and St. John's, at St. John's, May 14-15.
Leachville, May 15.
Black Oak, at Macey, May 21-22.
Monette, May 22.
Bay and Union Grove, at Union Grove, May 28-29.
Brookland, at New Haven, May 28-29.
Marked Tree, June 5.
Tyronza, June 5.
Lepanto, June 6.
Fisher and Hickory Ridge, June 8.
R. E. L. BEARDEN, P. E.

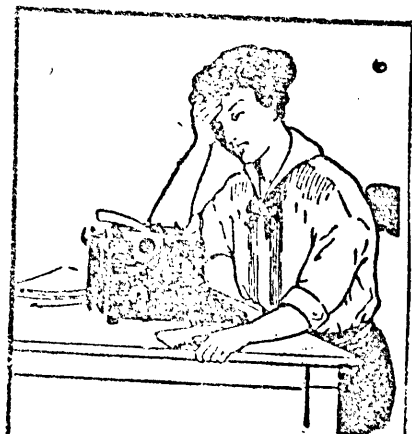
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THEY ARE STILL STARVING

In spite of all that has been done, Chinese millions still die of hunger. All statements to the contrary are contradicted by the facts from the field. It will require a multiplication of gifts that have already been so generously made to meet the situation. What has been done is only a fair beginning.

Hunger knows no race lines. It is a human instinct that makes the whole world kin. Generosity and gratitude are Christian bonds that transform neighborhoods into brotherhoods. Feeding the hungry capitalizes confidence. We Americans are making a great investment in the Kingdom in this effort to save our yellow neighbors. We are feeding the flames of international good-will, and so building a highway for the Kingdom.

We have received \$175,000 in about 5,000 contributions from churches, Sunday schools and individuals. The following letter speaks for itself:

Tientsin, January 28, 1921.

Dr. W. W. Pinson, Board of Missions,
Nashville, Tennessee.

Dear Sir:

I am directed by my Board to express to you our deep gratitude for your gift of \$20,000 Mex. At times we are almost in despair. One feels for a moment elated to think that in our half of this Chihli Province we have sustained for three months 311,000 people, but our hearts sink when we realize that we must support most of these for a further two months to the wheat harvest in June, and we are in despair, knowing that in this half of Chihli there are still over three million destitute for whom we can as yet make no provision.

Yours very truly,

(Signed) FRANK B. TURNER, Chairman
Distribution Board, North China International Society
for Famine Relief.

This refers to a part of our first \$25,000 sent. Note that nine-tenths in the area were unprovided for.

Americans in China are doing their share. Students in Huchow Middle School raised \$250, in part by denying themselves meat and fish for a month. The girls of Virginia School contributed \$220. The Chinese people are awake to the needs and are contributing largely, but are poorly organized and equipped for so great a crisis.

According to the estimates, we have kept alive 50,000 people in these three months, yet there still are three months until harvest, and the need increases with each passing day. We should swell our contributions in a short time to a quarter of a million dollars. We ought not to stop at that. It would mean a little more than ten cents each for our Methodist constituency.

The Sunday schools are now called into line and we look for a great response from them in the next few days. The children of Methodism will help feed the starving children of the Chinese, if given a chance. Every church and every school should share in the blessedness of giving to relieve this great human agony.

We started on the front line and are holding our ground. We must keep an unwavering front until harvest. Act promptly and send the money to Mr. J. D. Hamilton, Treasurer, 810 Broadway, Nashville, Tennessee. We remit as received and will keep the Church posted as to the amount given by our people.