

ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

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

VOL. XL.

LITTLE ROCK, ARK., THURSDAY, MARCH 31, 1921.

No. 13

AND HE COMMANDED THE MULTITUDE TO SIT DOWN ON THE GRASS, AND TOOK THE FIVE LOAVES AND THE TWO FISHES, AND, LOOKING UP TO HEAVEN, HE BLESSED AND BRAKE, AND GAVE THE LOAVES TO HIS DISCIPLES, AND THE DISCIPLES TO THE MULTITUDE.—Matt. 14:19.

ACT QUICKLY.

From reliable sources we learn that the famine conditions in China can not be fully described nor appreciated. The amount of money needed to keep the people alive till the time of harvest has not been over-estimated. Our people have responded liberally, and the funds have been promptly transmitted; but we should do more and do it quickly. In this land of plenty we must not forget those who are suffering and dying of starvation. Let everyone help. Send remittances direct to J. D. Hamilton, Treasurer, 810 Broadway, Nashville, Tenn. Do not delay an hour. The money will be cabled to the relief committee.

STOP GOVERNMENT EXTRAVAGANCE.

Today everybody talks about taxes. There is a reason—everybody in this country is paying vastly more for taxes than ever before, and he knows it. Before the day of income tax most of the revenues for the national government were raised indirectly. The people paid, but as it was contributed indirectly through the higher prices on commodities on which had been paid tariffs and excises, we did not know we were paying for the support of the government at Washington, but we thought that we were simply buying clothes and provisions.

It is altogether probable that, if our national government had been dependent on revenue from the old sources, we would not have entered the war, as President and Congress would have realized the impossibility of financing an expensive war; or, if we had gone in, the cost would have been greatly reduced. Now that Congress has discovered almost unlimited resources for revenue by direct taxation, there is no probability of reduction until the people elect representatives positively pledged to specific economies. As most of our national expenses are for the support of the army and navy, there should be clear pledges of retrenchment at this point.

We in Arkansas think that we are heavily taxed, but in other states, and especially in the great cities, taxation has almost reached the limit of endurance. Some of the cities face bankruptcy. The debt of New York City is equal to twice the total of all state debts. Our own city of Little Rock is staggering under a debt, and no one can suggest how it can be paid. There are demands for an amendment to our Constitution so that bonds may be issued; but that does not pay the debt, it merely holds it off until we who are living today get out from under it and our children then get under the load.

In nation, state, county, city, school and road district, we who are living are piling up burdens for the next generation. We argue that our children will get the benefit, and yet forget that we ourselves get the immediate benefit and our children will have new tasks which should require their resources. It is easy to build fine school houses, court houses, city halls, and other so-called improvements on borrowed money, and boast of our progressiveness. Is it fair to reach

out twenty or fifty years into the future and anticipate the revenues which our children will need for the progress of their own age? There are those who question the propriety of leaving fortunes to children, but what about the tremendous inheritance of debt which we are accumulating for those who can have no voice either in the disposition of the funds or the repayment?

Our public schools lack sufficient revenue to run; but in most of our cities and towns the funds are going to payment of debts contracted for showy and unnecessarily costly buildings. We are as wise as the merchant who builds a palatial residence, but goes into bankruptcy because he has not enough capital to finance his business. Just as in our personal affairs we have played the fool by abusing our credit, so in public business we have been recklessly extravagant. It is time to call a halt, or before this generation passes there will be bankruptcy and repudiation such as the world has never seen.

We run the risk of being reproached as non-progressive, but we insist that, instead of making it easier to contract municipal, county, state, and national debts, it is time to raise barriers. It is all right to make it possible for the people each year to vote as much school tax for that year as they please. That is common sense and good financial policy; but we need no letting down of the bars for the purpose of piling up debts. We need men who can run municipal, county, and state government on a cash basis within the limits now fixed. Beware of those who would tinker with our Constitution. They usually have an ax to grind.

THE SPIRIT OF SOCIALISM: A MENACE.

There are some thoroughly consecrated Christians who are Socialists, and some other Socialists who are not anti-Christian; but Socialists for the most part are not Christians and concrete Socialism is destructive of religion as it is of our civil institutions.

In his book, "Problem—or Opportunity?" Dr. George Wood Anderson says: "Socialism, with the spirit of the Bolshevik, but apparently of milder temper because it has not yet had an opportunity to carry on its work of terrorism among us, is appealing to the ignorant and more or less vicious element of our large industrial centers. It is anti-Christian and openly opposed to the church, working industriously by pen and voice, to keep its membership beyond all the ennobling influences of the evangelical churches."

Spargo, one of the most reasonable and patriotic of American Socialist leaders, in "Sidelight on Contemporary Socialism," says: "In a word, it means that the main determining force in social evolution is the growth of economic power and efficiency; that all intellectual and spiritual progress is ultimately dependent upon economic development."

Bebel, the leader of German Socialism at the breaking out of the war, in "Women and the Social Order," wrote: "The religious organizations will gradually disappear, and the churches with them."

Liebknecht, who was killed in the German Socialist uprising following the Armistice, said: "It is our duty as Socialists to root out the faith in God with all our zeal, nor is anyone worthy of the

name who does not consecrate himself to the spread of Atheism."

In a Socialist catechism, much used among the children of foreigners in this country, are the following answers: "God is a word used to designate an imaginary being which people of themselves have devised." "Man has no soul; it is only an imagination." "The report about Christ rising from the dead is a fable." "Christianity is not advantageous to us, but is harmful, because it makes us spiritual cripples. * * * All churches are impudent humbugs." "If we are given to prayer, we gradually become imbeciles."

Haywood, the Socialist who has recently been before the Federal Court, boasted that he had led strikers on the streets under a banner on which was inscribed: "Arise, slaves of the world! No God! No Master! One for all and all for one."

The Call, an organ of Socialism in New York City, has published such language as this: "To hell with your flag! * * * When the red flag floats above our homes and nation, we shall honor it and love it, but until it does, we refuse to recognize or respect any flag which is merely the symbol of and protects some national section of international capitalism. Down with the stars and stripes! Up with the red flag of humanity!"

Berger, who was refused a seat in Congress and tried for disloyalty, has written: "Therefore, I say that each of the 500,000 Socialists and of the 2,000,000 working men who instinctively incline our way, should, beside doing much reading and still more thinking, also have a good rifle and the necessary rounds of ammunition in his home, and be prepared to back up his ballot with his bullet, if necessary."

These people are not yet numerically strong enough to do serious harm by actual revolution, but they have scores of papers and tons of pamphlets which they industriously circulate among the poor, the foreigners, and the discontented. These attacks should not be met with reviling; but the pure Gospel should be preached wherever this propaganda is penetrating, and Christian people must as Christians seek out the foreigners and the poor and give them the help which is necessary to know the truth. If we go serenely on smugly congratulating ourselves on the effectiveness of our Christianity, and fail to reach these men of incendiary spirit, the streets of our cities may run red with blood before the poison is counteracted. What are we doing to meet this menace?

The enemies of capital who are constantly criticizing the railroads because they are not now making expenses under private management, may be surprised to learn that in Canada the railroads which are run by the government also are falling behind. The cost of coal and wages was almost equal to the earnings, leaving practically nothing for interest and upkeep. It is estimated that rates must be increased 60 per cent to enable the roads to pay a profit.

We have been impressed that there is too much levity in some of the social gatherings of the church. The church ought never to come together without somewhere making it apparent that the social gatherings of the church are different from the social gatherings of the world.—Methodist Protestant.

THE ARKANSAS METHODIST

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A. C. MILLAR, Editor.

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James Thomas	F. S. H. Johnston
George Thornburgh	J. M. Williams
E. R. Steel	R. C. Morehead

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2. It is the rule with us, as with all papers, to expect payment of back dues before dropping names.
3. Samples sent to any friend who will put them into the hands of those whom he wishes to influence to become subscribers.

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CENTENARY CONSERVATION SLOGAN:
"NO SHRINKAGE, BUT A SURPLUS."

METHODIST CALENDAR.

Batesville Dist. Conf., at Calico Rock, April 5.
Paragould Dist. Conf., at Hardy, April 12-15.
Jonesboro Dist. Conf., at Luxora, Apr. 19-21.
Fayetteville Dist. S. S. Inst., at Berryville, Apr. 26.
Fayetteville Dist. Conf., at Berryville, April 26.
Helena Dist. Conf., at West Helena, May 3.
Little Rock Dist. Conf., at Lonoke, May 3-5.
Booneville Dist. Conf., at Booneville, May 10.
Pine Bluff Dist. Conf., at Humphrey, May 10.
Camden Dist. Conf., at Bearden, May 10-12.
Prescott Dist. Conf., at Mineral Springs, May 17.
Ft. Smith Dist. Conf., at Alma, May 24.
Texarkana Dist. Conf., at Mena, May 23-26.
Monticello Dist. Conf., at Dermott, June 23-30.

PERSONAL AND OTHER ITEMS.

On their 75-Million fund the Baptists of Arkansas two years ago subscribed \$2,499,182. On this \$508,149 has been paid, and \$491,523 is due.

The following have been married by Rev. S. C. Dean of Arkansas City: Mr. George Michael and Miss Adeline Miller, Sam Stevens and Miss Alvary Vandergriff, Sam Bond and Miss Dean Wilfong.

Our Methodists at Dallas, Texas, are making a vigorous campaign for funds for their million-dollar hospital. A \$50,000 site has been donated, and the doctors and dentists have pledged over \$100,000.

The Free Methodist, with its limited constituency of about 40,000 and a good subscription list, has in three months secured almost the 3,000 new subscribers for which it was working. The price is \$2.00.

The State Conference of the Young Men's Christian Association meets in our city, April 15-17. The past year has been very successful, and the reports will be of unusual interest. A large attendance is expected.

An invitation has been received from the faculty of the School of Theology of Southern Methodist University to the six lectures on "Making the World Christian," to be delivered by Bishop John M. Moore at Dallas Hall, April 5-9.

The preachment that is now needed among the wage-workers in this country is one that will point out the way to avoid the rocks and quagmires in which the workers of other nations have landed themselves by foolish activities and policies.—Labor World.

Dr. J. H. Reynolds has just secured a pledge for another gift of \$10,000 from a friend of Hendrix College. In the last ten days in the territory in which he is working outside of Arkansas there

have been secured three pledges for \$100,000 each, one for \$50,000, and two for \$25,000 each.

Rev. Lawrence L. Cowen, our pastor at Helena, reports having baptized 23 infants on Easter Day, and baptized and received on profession of faith 30 boys and girls and adults, making a total of 41 for the month of March. He is now in his second year at Helena, and reports everything moving along fine.

Mr. Samuel Gompers, president of the American Federation of Labor, has refused to indorse the Russian Soviet government, and is denouncing the unpatriotic utterance of some of his fellow laborers. He tells them to beware of Bolshevistic propaganda for the overthrow of the trade labor movement in America.

Misrepresentation is one of the great sources of industrial discontent. This camouflaging is accomplished in various ways. It now and then issues from the employers; then it comes from the employees or their representatives, and it often comes from the public side. There is a general result from each source, and this is discontent and injury.—Labor World.

Dr. F. W. Gunsaulus, who died recently in Chicago, although a Congregational preacher, was converted in a Methodist revival and was a graduate of Ohio Wesleyan University. He was a great preacher and for nearly twenty years had been president of the Armour Institute of Technology. The gift of \$2,800,000 for founding this institution came as the result of a single sermon.

Winfield Memorial Church enjoyed a most delightful and fruitful Easter. The pastor preached to the largest congregation since his pastorate began in this city. Fourteen infants were baptized and the Easter class of new members numbered 143. Sunday School attendance was 639. They are planning to begin the erection of their beautiful church home during the next few days.

Our old State House is to be preserved, repaired, and turned over to the Arkansas Division of the American Legion for a war memorial building under an act of our Legislature appropriating \$10,000 for repairs. This is right, and we rejoice that this historic building is to be preserved under such favorable conditions. Now let us raise \$50,000 in donations to put the building in first-class shape.

Business must be controlled from the inside and the governing principle must be, a mingled knowledge of social needs and moral laws, if it is ever to be controlled at all. What business needs is a little of the professional spirit. The professional spirit is one that seeks professional integrity from pride, not from compulsion. The professional spirit detects its own violations and penalizes them.—Henry Ford.

At the meeting of Hendrix College trustees last week Mr. T. A. Johnson of Dardanelle and Rev. Clem Baker of Little Rock Conference were elected to fill vacancies caused by the resignation of Mr. E. E. Mitchell and the death of Rev. T. D. Scott, and Rev. C. M. Reves, Mr. V. D. Hill and Dr. R. W. McKay were elected to succeed themselves. The reports showed the college to be in very satisfactory condition.

The safety of the world from complete destruction of all civilization, wiping out all that man has achieved in his upward struggle from barbarism, is involved in a close affiliation of the English-speaking races. Great Britain and America must stand together side by side in the struggle for the maintenance of peace and civilization on earth, or we and the rest of the white races will go down into eternal ruin.—Manufacturers' Record.

Rev. R. L. Selle, formerly district superintendent of Little Rock District, is now Conference evangelist of the Oklahoma Conference of the Methodist Episcopal Church. He has a series of sermons on "The Nature of the Devil," which he is prepared to deliver. Dr. M. Potter of Grand Avenue Church, Enid, Okla., writes in praise of the lectures, saying: "Any church that can secure Dr. Selle for this series will be fortunate. They will lay the foundation and open the way for a perennial revival of the deepest spiritual type."

Dr. Guy Potter Benton, formerly president of the University of Vermont, has been elected president of the University of the Philippines. He is a graduate of Baker University, and was formerly president of Upper Iowa University, and Miami University. He was a member of the Y. M. C. A. overseas staff in the war, giving special attention to the army educational work. He was a member of the Army Educational Corps and chief educational director of the army of occupation. Later he was sent to the Philippines by the government on an educational mission.

For years we have advocated the policy of sending thoroughly competent and unprejudiced men to study the Filipinos and report to Congress the course which should be pursued in our relation to them. It has been our conviction that the agitation for independence is the work of ambitious and selfish men, who would take advantage of the weaker elements of their own people. The real interests of the whole Filipino people should be paramount. We are, therefore, pleased that President Harding has commissioned so finely equipped a man as General Leonard Wood for this delicate and responsible task.

The following changes have been made within the bounds of Booneville District: Rev. R. T. Cribb, whose appointment to the Booneville Circuit was announced some weeks ago, has arrived from New Mexico, and has been appointed to Scranton instead, to take the place of Rev. C. C. Griffin, transferred to the Mississippi Conference. Rev. J. W. Harger has been assigned to Booneville Circuit and is now in charge. Rev. J. R. Ashmore, one of the Conference evangelists, who has been supplying Perry Circuit this winter, has been released for evangelistic work, and Rev. George E. Patchell has been appointed to Perry, and is now in charge of the work.

Dr. H. A. Boaz, president of Southern Methodist University, and Dr. Ed F. Cook, president of Searritt Bible Training School, have been named associate directors of the Christian Education Movement. This action was taken March 26 by the executive committee of the Educational Commission. Dr. Boaz will give his services in the territory of the five Texas Conferences, while Dr. Cook will have his field in the three Conferences of Missouri. They are to work together with the advisory committee of the various Conferences in all the activities of the Christian Education Movement and for the next two months will give all of their time to this work. Dr. H. M. Whaling will take over much of the work of Dr. Boaz at Southern Methodist University, and Rev. W. B. Nance of our China Mission Conference will relieve Dr. Cook at Searritt. These two strong men of the church will give such service as will help much in carrying forward the Christian Education Movement.

FISHING AND PREACHING IN THE BOTTOM COUNTRY.

Several weeks ago I was urgently invited by Rev. A. L. Clanton to visit his charge, go fishing on Saturday, and preach three times on Sunday. He promised good fishing, and as I have never been expert as a fisher, I accepted.

Going to Grady last Friday I enjoyed genuine parsonage hospitality, and early Saturday Brother Clanton and I behind "Chain Lightning," the circuit horse, went leisurely down the pike, through Varner, past the State Convict Farm and Douglass, out to South Bend, the headquarters of the 22,000-acre property of Gov. F. O. Lowden of Illinois.

After dinner, having donned suitable garb and procuring tackle and bait prepared for our use, we took boat on Lake DeAnn and dropping our hooks patiently waited for the fish to do their part. But the water had risen and the wind was strong and either the fish were not there or they were not in the humor to be caught. I got one good bite and saw what seemed to be a fine fish, but I fumbled and failed. Brother Clanton had three bites and caught one little fish and a fair sized one; hence we were able to have fish for supper. However, we were disappointed, as that lake has a great reputation. All the good fishing places fail when I try them. I have about decided that I am a hoodoo for fishing, because those who

"The Arkansas Methodist in Every Methodist Home In Arkansas"

CIRCULATION CAMPAIGN.

North Arkansas Conference.

Batesville District	321
Booneville District	363
Conway District	152
Fayetteville District	267
Fort Smith District	657
Helena District	186
Jonesboro District	293
Paragould District	309
Searcy District	286

Total2,834

Little Rock Conference.

Arkadelphia District	76
Camden District	255

The Paper has, during the past week, been put into approximately Every Home in the following churches:

Promised Land, J. C. Richey, Pastor.

Camden, W. T. Wilkinson, Pastor.

In addition to the new subscribers, Brother Wilkinson sent in the renewals for his whole list. Many others can do this. Why not do it now?

Little Rock District	659
Monticello District	395
Pine Bluff District	231
Prescott District	83

Texarkana District	451
Total	2,150
Grand total	4,984

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

J. A. J. Brock, Batesville, 5; A. W. Martin, Gravelly, 1; Eli Myers, Rogers, 30; C. E. Gray, Dyer, 7; J. C. Richey, Blytheville Circuit, 15; W. M. Edwards, Bellefonte, 11; J. T. Willcoxson, Searcy, 2; W. T. Wilkinson, Camden, 15; W. R. Richardson, Fordyce, 41; A. B. Holland, Hamburg Circuit, 4; A. E. Jacobs, Rowell, 1; S. W. Rainey, Star City, 2; Z. D. Lindsey, Ashdown, 1; J. A. Hall, Paraloma, 1; R. R. Moore, Malvern, 12.

are with me are never able to live up to their reputations as fishermen. I am ready to give honor to the man who can break the spell and catch plenty of fish when I am along. I do not require him to make a successful fisherman of me, as that might be impossible, but I do insist on seeing him get results.

The Lowden, or South Bend, Plantation, is an immense tract running along the Arkansas River southeast of Douglass. About 6,000 acres are in cultivation, and cotton, corn, and cattle are raised. The store is the biggest that I ever saw in the country. There is a great old-fashioned Southern house of many rooms kept for the owner's use when on his visits. There are other good houses for the employees. Under the care of Mr. Crockett and Mr. Short the plantation is a wonderful center of industry. As the timber is cleared the cultivated area is gradually increased. It is well drained and behind a strong levee.

Sunday at eleven the tasteful little church at Douglass was filled with a fine-looking and attentive audience. Baskets had been brought and after the sermon a bountiful dinner was spread in the dining room at the side of the church, and feasting and good fellowship followed. This is the custom and it is worthy of imitation, because it enables the preacher and people to cultivate acquaintance. The Methodists there are few, but all the people help to sustain our church.

When dinner was ended, we set out for the State Farm. The river was rising rapidly and water in places was running across the road, which doubtless in a few more hours became impassible. Heavy showers made going disagreeable, and we arrived in a downpour. Going to the dining room at three o'clock we found about 200 negro convicts and preached to them. Under the new management Brother Clanton is chaplain at this farm, and Bro. W. W. Christie at the Tucker farm. This makes it possible to give each camp more preaching and attention than formerly. As I had visited this farm thirteen years ago to conduct a ten days' investigation, I was anxious to make comparisons, but the unpropitious weather interfered. However the buildings and surroundings looked better than of yore. The stockades had been moved and rebuilt on account of the encroachment of the river. Not one convict was present who was there thirteen years ago and only one official, Mr. Ives, the night watchman, who had been on duty thirty-two years and has not had an escape. Dr. Hardin, a Hendrix College man, who has been practicing at Tarry, has been appointed physician for this farm.

We returned to Grady in time for night services, but the threatening storm made it inexpedient to try to get a congregation. This was a disappointment, as I was desirous of preaching in the beautiful brick veneer church which had been erected under Brother McClintock's care last year. It is unusually large and complete for a small town, but the liberal-spirited people of the bottoms do big things when they become interested. They have a very comfortable parsonage and Delco light for it and the church. The brick school house is highly creditable, and although there are only sixty-five pupils, teachers are well paid and conduct an excellent high school. There is a debt

on the church, and the financial depression and loss of several strong contributors make conditions somewhat hard to handle; but Brother Clanton is popular and under his wise administration everything is expected to work out. This is a great farming country and in recent years marked progress has been made. The turnpike from Pine Bluff to Louisiana, completed some years ago, is evidence of the character of the people. Our church is in favor and seems to respond to the demands. There is no question about the adaptability of Methodism to the situation.

While the fishing was almost a failure and the weather interfered with our plans, still I had a thoroughly enjoyable trip and appreciate the helpful courtesies of Brother Clanton and the many people who contributed to our comfort and pleasure.—A. C. M.

WHAT DO THE LAYMEN SAY?

During the next two years assaults will be made by political schemers and dreamy doctrinaires upon our most sacred and safest political institutions. This paper is not a political organ nor does it discuss ordinary party politics, but it does stand for the things which are fundamental in our civil institutions, and is free to discuss such issues.

Many good men are easily deceived by the political or social doctrinaire. The best of men often are the first to follow false leaders when these leaders take advantage of sympathy on the one hand and lack of knowledge on the other. It is our purpose to study all public questions in the light of history and actual human experience, and to warn our readers against exploded and dangerous political theories. We have a civilization which has had a natural growth and is in harmony with the character of our people. To disregard the laws of our civil progress, is extremely hazardous. We must move forward, but we need to understand the pitfalls, and profit by the wisdom of the wise of all ages.

Our pastors have pushed the circulation of the paper because they realized its value to the Church. Leading laymen now ought to promote the circulation on account of the fact that the Arkansas Methodist has no uncertain voice on the great public issues of the day. If laymen will run back over the policies advocated editorially, they can find ample reason for increasing the circulation. Will stewards and lay leaders help to safeguard the state by putting the paper into the hands of more of our people? Those who read will rule, and their rule will be the result of their reading.

BOOK REVIEWS.

The Geography of Genius; by James W. Lee, D. D.; published by Fleming H. Revell Co., New York and Chicago.

Himself a genius, Dr. Lee writes inspiringly of men of genius. A great traveler, he traveled not merely for recreation, but to learn. He was not concerned about rivers and lakes and islands and valleys and villages as such, but because of their relations to great men. In this book, the culmination of his life's experience, Dr. Lee uses different places as forums from which to address his readers on the lives of the men who had immortalized their

portions of the earth. The last chapter, "The Dreamland of Florida," recalls to this reviewer his last meeting with the author, when at Palm Beach in February, 1919, in company with Rev. W. F. Dunkle, we spent a congenial hour together. Before the end of that year Dr. Lee was exploring the land which is sacred to all of us because of those who dwell there forever. Everyone who knew Dr. Lee loved him for his boyish brotherliness. To them this book will recall many of his felicitous illustrations. To those who never knew him this message will be a revelation of the man whom they desired to know but missed. It is peculiarly appropriate that Dr. Lee should leave himself with us in this characteristic book.

A Wonderful Morning: An Interpretation of Easter; by James H. Snowden, author of "A Wonderful Night," "The Personality of God," "The Coming of Our Lord"; published by The Macmillan Co., New York; price, \$1.75.

It is written: "The morning of the Resurrection of our Lord was the most wonderful morning of all history, scattering the clouds of doubt and darkness that have ever surrounded the grave and revealing in an empty tomb the witness of a risen Lord who is forevermore the Master of Life and of Death. This finely made book is a study of that first Easter morning which sets forth in poetic language its profound meaning and far-reaching power. A gift book with a many-sided message of reassurance for the sorrowing." While this volume is peculiarly suited to our needs at the Easter tide, it has a substantial and ever-recurring value in its argument for the genuineness of the resurrection. It is a modern treatise on the evidences of Christianity, and might well find a place as a brief text in a course of study.

Women and Missions in the Methodist Episcopal Church, South; written and compiled by Sara Estelle Haskin, Educational Secretary, Woman's Missionary Council, M. E. Church, South; published by Smith & Lamar, Agents, Nashville, Richmond, Dallas.

In the Foreword it is said: "In the following pages the author has set forth merely the outstanding facts in the history of the organized women's missionary work in the Methodist Episcopal Church, South. The great underlying purpose, however, has been to state these facts in such a way that they themselves will tell the story of God's marvelous leading through the years. The vision of service came first to a small group of women without means, without experience, and with no authorized channel through which to work; but in less than fifty years their prayers and their small efforts had resulted in the enlistment of over two hundred thousand women and children in the auxiliaries of the Woman's Missionary Society." The narrative of this marvelous work reads like romance. There are few such records of achievement. Of course, all our Methodist women will read this book, and, equally of course, all of our men should read it. All will take courage as the leading of the Holy Spirit is made manifest. We congratulate our women of the Missionary Council on the completeness and timeliness of their work as exhibited in this simple narrative of facts.



BANISH THE BOLSHEVIK

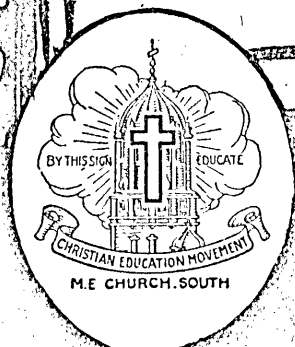
The one sure antidote for the destructive Bolshevik spirit which now blasts at the foundations of all orderly government is Christian Education.

Apostles of anarchy are all enemies of religion and foes of the Church. None of them have a grasp on fundamentals. Their faith is in force, not in God.

Did you ever hear the graduate of a Christian college advocating violence? Or indulging in radical agitation? Or preaching sabotage?

Stability of civilization will come only through the spread of Christian culture. It will be insured only by the production of Christian leaders.

Accordingly, the most imperative and strategic enterprise of this generation is the Christian Education Movement. It deserves your support.



Christian Education Movement



The Childhood of America Learns Nothing About God

Religious Illiteracy a National Menace

There are 27,000,000 Protestant children and young people in America who receive no religious training of any kind.

In 1916 there were 21,888,521 children in the Sunday Schools of the nation, but in 1920 the number had shrunk to 15,617,000.

Three out of every five Protestant children receive no religious instruction whatever. The Jews are taught one hour each day, the Catholics four hours a week, the Protestants but half an hour a week.

In the 16 states served in a large way by the M. E. Church, South, there are 14,251,813 children growing up without the slightest religious educational influences.

The childhood of the nation is learning nothing about God, about religion, about Christian ideals. This is a great national question.

Moral Bankruptcy Threatened

This means spiritual, religious, moral bankruptcy eventually. How long can a nation call itself Christian when it permits such a situation to prevail? Yea, how long can the nation itself stand?

It is an impossible undertaking to make Christian ideals dominate the world while we neglect to train our own children in these ideals. We could as quickly dip the ocean dry with a spoon.

In our attitude of indifference to the religious instruction of the young, we are sowing the seeds of national decay. It will mean a profligate nation. It will mean a "hardshell" Church.

The Day of Correction Is Here

The Christian Education Movement offers the only solution of this problem. One difficulty is that our Sunday Schools are not real schools because of a lack of a sufficient number of trained leaders.

The Christian Education Movement will remedy this by putting a strong department of Bible and Religious Education in all of our colleges, so that these institutions may send back to the local churches a constantly growing stream of young men and women trained in the principles and the methods of Religious Education, and of Applied Christianity. From the college therefore will come large numbers of Sunday School superintendents, teachers, Epworth League presidents and other practical Church workers.

CHRISTIAN EDUCATION MOVEMENT
M. E. CHURCH, SOUTH **NASHVILLE, TENN.**



CONTRIBUTIONS.

CHURCH ARCHITECTURE—Art. 2.
What Constitutes Real Architectural Service.

Church people sometimes fail to secure the best results in building because of a hazy understanding as to what constitutes real architectural service, and an inadequate idea of what such service is worth. An architect of high standing, who had just completed the erection of an imposing building in another denomination, said to me: "I am not particularly desirous of building another church." When I asked him the reason for this attitude, he said in substance, "Church committees too many times expect a great deal of service for a very small fee." I have heard similar expressions from other architects, and I am persuaded that there must be some ground for this complaint on the part of the architects.

The best architectural service cannot be secured without adequate remuneration. Architects of high standing are bound by certain ethical standards in the matter of fees. A disposition to seek a bargain in the matter of plans often results in the employment of a "cut-rate" architect or builder, often incompetent, and whose plans are such only in name and appearance. The writer has abundant opportunity to observe, and knows whereof he speaks. I would say also that the regular fees charged by architects are based upon actual practice, and are entirely reasonable, if the best service is to be rendered. The services of a really competent architect will usually result in the actual saving of an amount in excess of his fee. I believe it worth while to show briefly what is included under the head "Architectural Service."

Judging from the letters sent to the office, and from expressions often heard, the idea obtains in many quarters that the sum total of the architect's work is to furnish "blue prints", showing more or less in detail the construction of the building, and if possessed of blue prints a building committee is fully equipped to carry out the entire enterprise. It is hardly necessary to explain that anybody, architect or other, can make "blue prints". This is simply a cheap method of photography, and by no means as involved as making and developing kodak views. The all-important and essential thing is the original drawing, of which the blue print is a reproduction. Much time and study is required to work out the various elements of the complete plan, and to execute the various drawings necessary to make the construction plain to the workmen. In addition the architect must employ a number of trained and skilled

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draughtsmen, who can only be procured by the payment of good salaries.

Every plan of any importance begins with a study of the site and surroundings, for the building must be carefully adjusted to its setting. Then the various requirements of the situation must be known, how many seatings in the auditorium, how large a Sunday School is to be provided for, how many departments can be separately provided for and what other special features are to be incorporated. The architect is told about what the total cost must be, and this must be kept carefully in mind. The committee may give suggestions as to any particular type of building thought most desirable, and the materials most available for the construction. With these as a basis, the architect usually makes some preliminary drawings or sketches, showing the floor arrangements and exterior appearance. This may be made a subject for further conference between the architect and the building committee. After a complete agreement is thus reached, the working drawings are begun. As these are developed, the specifications must also be worked out, as the drawings in many features must show the exact materials to be used. Bearing in mind the cost limit fixed, the architect must ascertain the cost of various materials, and the quantities required. For a building of any considerable cost, the preparation of plans and specifications will keep a number of men busy for several weeks.

The drawings, if executed in the best manner and fully detailed, will be extensive, beginning with a plat plan usually showing the entire building site, finished grade, walks and approaches, and the location of the proposed building. Then plans of foundation, showing depth and width of footings, and of each floor of the building, elevations carefully drawn to scale, showing every side of the building; sections, longitudinal and transverse, showing the interior construction as though the completed building had been cleft in twain on a given line. Other sheets will show the plan of the roof, steel construction, if any, trusses and all necessary details. All stone work must be detailed, and all kinds of millwork, as doors, cabinets, windows, and inside trim of various kinds. When it is remembered that on one set of plans thousands of figured measurements must be shown, and that all of these must check up correctly to the fraction of an inch, it can be seen that careful training and experience is necessary. All this is but the beginning of the architect's service.

The committee is now ready to deal with the contractor, and here is where they need the architect most of all. The committee usually has only a very general idea as to what the cost should be. Various proposals will be placed before them by competing builders. The architect from his knowledge of the quantities and the cost of materials will advise the committee whether any of the proposals can be accepted. He can also advise them safely as to the ability of various contractors to handle the work. His advice and guidance is absolutely essential in making a safe contract covering the construction. Then as the work progresses, his supervision is needed to see that the plans are correctly carried out, and that the materials specified are used. However,

competent, honest and reliable the contractor may be, mistakes in the interpretation of the plans will occur. Points of dispute will arise. Unforeseen emergencies will develop, and the mediation and the assistance of the architect will be needed. Very often his influence is necessary to prevent some change on the part of well-meaning, but short-sighted committee members, who by mistaken efforts at economy, would mar the entire building by some form of cheapening.

I have written this in an effort to show the cost of real architectural service, and would urge upon our people the importance of securing always the best architectural skill. When "so-called" plans are offered for a merely nominal sum, if for a building of any considerable cost, one of two things is true; the plans are of little worth, and the architect does not intend to give you any real service, or else he proposes making a very substantial contribution toward the erection of the church. In too many cases it is the former. I have more than once been shown "so-called" plans for the erection of buildings to cost forty or fifty thousand dollars, which consisted merely of three or four small blue print sheets, showing the bare outlines of the building drawn to very small scale, with no details whatever, and no specifications worthy of the name. Such a plan as this leaves the Building Committee wholly at the mercy of the contractor who undertakes the work.

In closing this article I will say that the Architectural Department of the Board of Church Extension will be glad to advise any committee in the selection of an architect. We have an extensive correspondence with architects, and believe that we can save you from making mistakes at this point.—Rev. J. A. Baylor, D. D., Architectural Secretary, Board of Church Extension.

GOING A LITTLE FARTHER.

"And he went a little farther, and fell on his face, and prayed."—Matt. 26:39.

Christ had left Jerusalem with his eleven apostles and had entered into the Garden for the last time. He stopped at a certain place and left all the apostles but Peter, James, and John. With these three he continued the journey for a short distance, talking to them out of a heavy heart. Perhaps if these three apostles had not been so dull and more sensitive they might have noticed something of the burden of the heart of Christ by the tone of his voice. Now they come to the place where the three are to stop. Here they were to stay and watch and pray. Now Christ is left all alone. "He went a little farther, and fell on his face, and prayed".

This statement is large with meaning. Christ was facing the cross and the enraged Pharisees; the Roman soldiers were advancing. He might have expected some help from his apostles as he had distributed them as pickets to watch for the enemy and to pray for strength to endure what might happen to the flesh. At the very time that he needed the most protection and help from his apostles they had failed him. Yet Christ "went a little farther" into the very face of the enemy and of danger.

Our Methodism in these days is try-

ing to go just a "little farther" in spreading the gospel, in sending missionaries, in building schools and hospitals, but yet too many of its members are not awake to what the Church is trying to do. The missionary program of the Church has been possible because we have had men and women who have had the spirit of being willing to go a little farther. Africa was opened to civilization because Livingstone had a desire to go a little farther into its darkness. China and all the East has been opened by such men as Morrison, Parker, Allen, and others who have gone a little farther in service and sacrifice and prayer.

Here we have an example of real praying. At the last extremity of life we can always pray, thank God. We have said our prayers many times, but not until we have gone all alone a little farther have we really prayed. Until we have gone a little farther alone, we have trusted too much in our own strength. Have you ever felt that you had reached the limit of your strength? Have you ever come in your experience when you felt that the only course left to you was to pray? If you have, you have experienced real fellowship with Jesus Christ.

Christ is here acting out in his own experience the teaching of the Sermon on the Mount. He is here going as it were the second mile. If we do no more than the Pharisees our prayers will ascend no higher than theirs. We must go beyond them in devotion to duty, in service, and in our praying.

The price of success in all relationships of life is simply in "going a little farther". This was the spirit that caused America to be discovered. The sailors wished to turn back, but Columbus insisted that they sail just a little farther. Many "dry" oil wells have been bored a little deeper and have unstopped a gusher of oil. Most of the inventions and discoveries have been made by people who have gone a little farther than other people.

Are we willing to go a little farther to help save a soul? Are we willing to live according to the old rule and never go beyond the common stand-

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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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 each morning and you should soon see that even the worst freckles have begun to disappear, while 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.

ard? The greatest friends have been those who have not been limited in the extent of their work by old standards. They have broken over these and gone a little farther. They have kept on working when others have given up. They are unwilling to merely keep even; they want to go a little farther. The world has been brought forward by those who have had the spirit of going a little farther. O Lord, give us all the desire to go a little farther.—J. F. Simmons.

ONE HUNDRED THOUSAND DOLLARS FOR THE CHRISTIAN EDUCATION MOVEMENT.

Mr. William H. Stockham, of Birmingham, Alabama, has made a gift of \$100,000 to the Christian Education Movement of our Church. This liberal layman was one of the large givers to the Centenary, and was Centenary Conference Director of the North Alabama Conference. He has given to many worthy causes, and gives not recklessly but always after careful study of the institution or cause that asks his help.

Mr. Stockham is president of the Stockham Manufacturing Company, of Birmingham, and has long been identified with the business affairs of that growing city, an honored citizen public-spirited and progressive, he is held in highest esteem by the people of Birmingham. His personal service and his money have been felt in carrying forward the enterprises of the Church and all good causes. And better still, he is an active Christian layman—a man who is interested in all that makes for the spiritual progress of the Church.

His statements concerning the appeal of the Christian Education Movement are worthy of consideration by our laymen. He said: "After coming out of the Centenary Campaign, I saw the need of an enlarged and better equipped ministry to further the advance of the Church in all departments made possible by the success of the Centenary. This, I realized, must come about through the upbuilding of the Christian educational institutions, and that the cause of the Christian College must be the next great undertaking of the Church."

"I am contributing to the Christian Education Movement in a larger way than I did to the Centenary, because I believe that education is a cause that business men and men of wealth should contribute to in a large way from their accumulated savings. Missionary work should be supported

Ill For Six Months

Ruttama, Ky.—"About eighteen years ago I was bedfast off and on for about six months, suffering from feminine trouble. I doctored with two different doctors, but nothing seemed to do me any good, I was getting worse all the time. A friend came and told me to write to the specialists at Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., as the doctors here couldn't do me any good, so I wrote and they told me to take Dr. Pierce's Favorite Prescription, Golden Medical Discovery, and Pleasant Pellets according to directions, and in a short time I was well."—MRS. KATE SMITH, Route 3, Box. 92. All druggists



through tithing from current earnings and income. But the enlargement and endowment of our colleges is a permanent investment that should draw heavily from the accumulated resources of men of wealth, as well as from the tithing."

The example of Mr. Stockham should be followed by many of our wealthy men and women of the South. He is not one of the "big rich" men of our section. He has prospered in his business and has accumulated a fair share of wealth, but there are many men of our Church more able to give than is this liberal layman of Birmingham. His gift and the gift of a like amount by former Governor H. C. Stuart, of Virginia, a Holston Conference layman, should bring many of our people of wealth to see their opportunity and their high obligation in this hour.

OUT OF THE SCHOOL THEY COME.

The reports concerning decisions for Christian life-service during Life Service Month of the Christian Education Movement are most encouraging. Especially is this true as touching the reports from Methodist schools. While these reports are in no measure complete, many schools, not having sent to Nashville statements concerning results secured, the following are of special interest:

Trinity College, 108; Southern University, 94; Southern College, 25; Wesley College, 15; Centenary (La.) College, 14; Illinois College, 13; Martha Washington College, 12; Whitworth College, 12; Southwestern University, 7; Brevard Institute, 35; See Bennett Memorial School, 21; Ferrum Training School, 32; Vashti Industrial Institute, 57.

It is doubtless true that there are other schools that are able to make showings as good as any in the above list. These other schools should send their reports to the Life Service Department at Nashville.

This showing is a splendid one, especially in comparison with the churches. More than four hundred Life Service decisions in thirteen schools of the Church is a record that should strengthen the faith of the Church. Should the churches in the home communities do as well, in proportion to the number of young people in those churches, we would have our volunteers by the hundreds of thousands. We must strengthen our schools that they furnish in even larger numbers our preachers and missionaries.

Report Your Life Service Volunteers.

It is important that the Life Service Department of the Christian Education Movement have the names of all young men and women who have volunteered for Christian life-service. Hundreds of names have been sent in, but these are from only a small percentage of our churches and our schools. Let your report go forward at once to Secretary of Life Service Department, No. 160 Fourth Avenue, North, Nashville, Tennessee.

ARE THE MINUTE MEN ON DUTY?

During the months of April and May the messages of the Methodist minute Men will deal with the issues of the Christian Education Movement. It is of special importance that the Minute Men be on the job during these two months. Let every pastor and

chairman of Minute Men see to it that the speakers are appointed for each Sunday and that the speeches are delivered. "Suggested Speeches for Methodist Minute Men" have been sent to all church chairman. See that the work goes forward according to the program of the Church.

CHRISTIAN EDUCATION.

Proposed Memorials:—The latest book published by the Christian Education Movement is, "Proposed Memorials for Southern Methodist Campuses." This book names our institutions and gives with each a few memorials which should be provided. It shows the great opportunities that are waiting for our men and women of means to build for themselves monuments eternal.

To quote from the introduction of the book: "It is humiliating for us to be reminded that the North has fifty-five colleges and universities each with over one million endowment, against five in the South; that most of the wealth of these five came from the North; that last year Northern colleges and universities received in large gifts 348 times as much as Southern institutions; that the endowment of the colleges and universities of Massachusetts alone exceeds the total endowments of all higher institutions of learning of the fifteen Southern states. Our people of means in the South can and will see that this condition does not continue."

Our Spiritual Resources: Though many have signed the "Daily Bible Reading and Prayer" cards and the "Family Worship" cards, only about 20 per cent of the total charges in our Church have sent in cards at all. It is encouraging, however, that the cards are still coming in at the rate of five to six hundred a week.

The following figures show the per cent of charges by Conferences sending in these cards: Alabama 30 per cent, Baltimore 27 per cent, Central Texas 23 per cent, Denver 16 per cent, East Oklahoma 19 per cent, Florida 23 per cent, Holston 24 per cent, Illinois 35 per cent, Kentucky 22 per cent, Little Rock 21 per cent, Los Angeles 15 per cent, Louisiana 12 per cent, Louisville 17 per cent, Memphis 20 per cent, Missouri 23 per cent, Mississippi 13 per cent, New Mexico 12 per cent, North Alabama 18 per cent, North Arkansas 29 per cent, North Carolina 20 per cent, North Georgia 15 per cent, North Mississippi 10 per cent, North Texas 15 per cent, North West 35 per cent, Northwest Texas 10 per cent, Pacific 15 per cent, St. Louis 15 per cent, South Carolina 32 per cent, South Georgia 20 per cent, Southwest Missouri 11 per cent, Tennessee 28 per cent, Texas 15 per cent, Upper South Carolina 25 per cent, Virginia 18 per cent, West Oklahoma 16 per cent, West Texas 15 per cent, Western North Carolina 15 per cent, Western Virginia 15 per cent.

FANNING THE FLAMES OF PREJUDICE.

By Robert B. Eleazer.

Any effort among us to fan the ready fires of race prejudice cannot be too greatly deplored or too vigorously discouraged. It is un-Christian, undemocratic and un-American, short-sighted and discreditable to the last degree.

We fear that the recently revived

Ku Klux Klan is distinctly of this unfortunate character. Certainly, however lofty its purposes, it is fraught with great danger. As a secret organization, operating under cover, it suggests too much the methods of the mob that sets aside legal guarantees and processes, and metes out justice according to its own ideas. Even though it should never take questionable steps itself, its very existence affords a convenient shield for terrorism and crime on the part of any who may be looking for the opportunity. We are told that the name of the organization has been used more than once for purposes of intimidation and that in one case dynamitings, followed shortly afterward. The Klan insists that it had nothing to do with these occurrences. In that case somebody used it as a convenient cover for crime.

Thus, giving the Klan credit for the best intentions and the most scrupulous regard for law, it must still be evident that its very existence constitutes a peril.

There have been conditions under which the "vigilance committee" performed a valuable service. Where there existed no machinery of government; no constituted authority for the preservation of order, the citizen's committee organized for public protection is a beneficent necessity. It is hardly to be believed, however, that the organizers of the Ku Klux Klan will discredit the South by alleging that such a condition exists here today.

Besides, the "vigilance committee" operated publicly and in broad daylight. Conditions that justified it at all, justified it fully. When the time came when it could not longer go openly about its work, its mission was ended, because a higher authority had come into existence. As we see it, the very fact that the modern Ku Klux Klan appears to function largely in secret, under cover of masks and darkness, is evidence enough that it is not needed—that there is a higher authority which is all sufficient, if properly supported.

It would seem, too, that any organization devoted to the preservation of law and order might find it a worthy and sufficient mission to supply the

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ARKANSAS SONG LEAFLET.

This contains both words and music of "My Own Loved Arkansas," published by request of the Arkansas State Teachers' Association for the schools of the State. All schools should have it. Price, 25c a dozen; \$1.25 per 100. Order of Arkansas Methodist, Little Rock, Ark.

needed support openly and in the sight of all men. Thus would it accomplish its high purpose, and at the same time avoid the obvious perils involved in clandestine operations.

MY IDEAL PASTOR.

The first requisite of an ideal pastor is, perhaps, consecration. Fortunately a very large per cent of men are consecrated men. The ideal pastor has a sincere desire to be about his Father's business. He has the proper conception of life; namely that to serve and to save is the highest function of God or man. His inordinate desire to serve mankind to the end that all shall be saved, is the ruling passion of his life. His words and actions convince folks that he is sincere and, too, they inspire implicit confidence.

No one is qualified to lead others unless he can command the respect and confidence of his people. As soon as man or brute loses confidence in his leader he begins to look for another leader. Nothing hurts me as much as to lose confidence in a trusted friend. The world expects the ministry to measure up to a high standard of perfection, accordingly, if he is lax in the least in his moral or religious life there is much made over it. I do not mean to imply that the membership have license to live according to any lower standard, but as a matter of fact it is so viewed by too many.

This leads me to say that a pastor should be absolutely honest. He cannot be otherwise and lay a just claim to the right of leadership in church or society. I believe the ministers are the best people on earth. I think I love them the best, yet I am sorry to say that some do things which cause us to question them sometimes. I have known a few in my life who would leave a place owing debts, and failed to ever pay them. It may be that in some cases the people permitted the pastor to leave without his full pay thus making it impossible for the minister to meet his obligations. Any preacher or people who repudiate a just obligation is not good, to say nothing of ideal.

Consecration is not all. Unless one takes a preparatory course of training in some good school, he should not enter the high and sacred calling of the

ministry. It is not treating God right. Some one has said that a call to preach is a call to prepare. God expects his servants to prepare. He sent Moses into the wilderness forty years to prepare to lead the Israelites for the next forty years. Our hundreds of creeds today are the products of ignorance. It is a case of the blind leading the blind, in many cases.

The greatest talent God gave man is his mind. He gave it to him for a purpose. He expects man to develop it so that it may function to glorify God. I know one who is preaching in Arkansas who could not tell the difference between an island and an adjective. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." The fear of God is the beginning of wisdom, but it is not the end. The great cry and demand of the age is trained and efficient leadership. Many moss-back laymen expect to get it without paying the ministry anything on which to prepare. It is a great wonder we as a church are blessed as we are. A properly trained preacher can take a text and analyze it so that his hearers shall be enlightened and inspired to a fuller knowledge of God. Such a preacher will draw a crowd and hold it.

The first-class preacher studies daily. He is constantly constructing new sermons filled with the gospel truth and new thoughts for his people. He knows how to connect the old with the new, the known with the unknown. Those who expect the pastor to preach on nothing and to earn his living outside are unjust, stingy or have a very poor conception of what is necessary to produce good sermons. A good sermon is a work of art produced by one who has worked and kept in close touch with God.

The first-class pastor is a good mixer. He visits his people, not because it is a part of his work or duty, but because he loves them. He, like a good shepherd, knows his flock. He knows them by name and where they live. If any of his flock are in distress he makes it his business to find it out and visit them. He loves his people and shows it by his actions. He has such a sympathetic nature that he draws people to him, causing them to love him. While sincere, he is pleasant and jolly, not long-faced and sanctimonious. He carries God's sunshine wherever he goes. His people are glad to see him coming. True, the ladies of the missionary society will talk about him, but only words of praise.

May I step aside to say that this visiting business should not be all one-sided? The member should visit the pastor and his family in their home. They should co-operate with him in keeping him informed when any of his flock are sick. Moreover, his members should assist in visiting.

He is a man who can make a program and follow it—not a very easy thing to do, I admit, but possible and effective. His time should be well balanced—a definite part for study, prayer and meditation, a definite time for pastoral work; and a special time for recreation and being with his family and attending to miscellaneous affairs. Of course circumstances will at times alter this program, but should not destroy it.

He is well balanced. The successful pastor exercises common sense in all his dealings. He is not a radical. He does not, however, compromise with sin. He has his own convictions based on a thorough knowledge of Christ's teachings, but he realizes that others have minds and convictions. Consequently he uses diplomacy to the end that he may lead people into the paths of righteousness after counsel and by their own consent. He is not saturated with egotism, but is zealous in launching and carrying out plans designed for a common good. In this he is apparently forgetful of himself in magnifying the work for the work's sake. Moreover, he does not forget to give proper credit to the efforts of those striving to help in the building up of Christ's kingdom.

The ideal pastor should, among other things, be a man, not a weakling. His knowledge of civic affairs should command the respect and esteem of business and professional men. Above all his function is to administer to the spiritual well being of man, but he should be as good and useful a man as he with God's help can be.—C. E. Beard.

A LITTLE THOUGHT.

During the last five years we have heard more about education, especially Christian education, than we ever did before. Why? Because we have been driven to it. We saw mere education tried out, and what a failure! We saw a nation that was steeped in the idea that knowledge could rule the world. And we saw that same empire crumble and fall because of its man-made ideals and so-called education. And not only does that nation lie in a chaotic condition today, but look at the upheaval in the whole world as the result of its false and perfidious teachings.

And so does it not behoove us to think upon our system of education seriously and prayerfully? There are schools, and then schools, but which do you choose for your children? One that will polish the intellect and let the moral and spiritual elements take care of themselves? Or do you choose one that will train the mind, too, but more than that—yes, worlds more than that—do you choose one that will develop Christian character? If that is what you want, and I am sure that every father and mother deserving the right to be called those sacred words, want their children to possess character of such metal that it will pass muster anywhere, any time; character of the sort that Emerson describes when he says "Character is centrality, the impossibility of being displaced or overset."

Thus does the thought present itself that "To be" is of far more importance than "To do." It has always been my impression that, if a person WERE something, he always did something. And so if people in general—parents, teachers especially—would impress upon the pliable young mind that its mission in this world was not "To do" but "To be," a wholly different aspect would be taken on. Just BE. Be something for good; be a force for God's kingdom; be the best that is in you and you need not worry about the DOING. You can not keep from DOING, for you will have caught the vision and your DOING will only be a reflection of what you ARE.—Mrs. Frederick Harwood.

THE CASE OF THE CHURCH AGAINST THE DANCE.

By J. E. Godbey, D. D.

Of all the lures which ensnare young Christians, none is more enticing than the dance. There is a period in youth when desire for association with the opposite sex is the strongest impulse of nature. This desire is a divine passion, ordained of God for purposes great and sacred, and when he has charged with a perilous intensity, that its purpose may not fail. It needs the more to be dealt with "reverently, discreetly, and in the fear of God."

The Church is the guardian of the spiritual welfare of her members—a fold in the care of a shepherd. Her guardianship must be wise and loving. No stern commands contribute to love and loyalty; ridicule and reproach close the mind and heart to truth and reason. The Church must exhibit toward her children the patience, gentleness and love of a mother. Only sincerity and love can open the heart to the leading of the Spirit. Using harshness, the Church fails in all her functions because the Spirit of Christ is lacking.

The Church needs to deal with sin unsparingly, but we must distinguish between sin and sinners. The lure of sin must be exposed, its danger distinctly set forth, but, for those who have become enticed by its lure and have, in a measure, yielded to its seduction, the supreme duty of the Church is to recover them out of the snare of the devil. The Church must not use threatening or reproach. A true shepherd of the Lord's flock will keep the way open for every tempted soul, and for every wounded or bewildered soul to come to him for comfort, counsel and strength. If parents twit their children about affairs of the heart, their children will conceal from them the most important matters and tell them to strangers. If the children of the Church are reproached by the Church, they will take counsel of the world without. The Church must be faithful to guard her children by pointing out the dangers to spiritual life, and, at the same time, be wise and faithful to foster spiritual life, so long as there is in the heart a glimmering spark of God's love.

In respect to the dance, the Church has especial need to stand on guard at this time, armed to protect those who have taken shelter for spiritual protection in her care; for the dance, now more than at any time in our history, has taken the form of an organized attack, not only upon spiritual ideals, but upon our common sentiments of purity and virtue. In every great city of the land, the dance, as a social pastime, is capitalized for pecuniary profit. Saloonkeepers never

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more carefully baited their victims than do the managers of dance halls, whose incomes depend upon the number that they can bind in the spell of the dance. That the appetite may be made insatiable, the wine must be made strong. The lascivious and passion-provoking forms of dancing take a stronger grip upon the dancers than more modest forms. There is no rhythmic grace; no music of movement, no refined suggestion in the "shuffle" or "wobble." Nor is there even a suggestion of modesty in the "shimmy," but rather studied sensuality. Millions of dollars are invested by syndicates in dance halls. The way of gain is in following the drift of carnality; and those who grow rich by debasing taste, destroying virtue, and setting passion on fire of hell are armed to fight for their trade and against the teaching of the church.

The enemy, watchful to destroy, reaches a seductive hand into the church and grasps its fair and hopeful children and draws them away to the precincts of carnal revelry and inflamed lust, until the police of the city must guard the daughters of the church who, erstwhile, knelt at her altars. The church must clear herself of blame; the blood of these victims must not be found on her hands.

The church must attack the dance. The letter of a representative of the New York Dancing Teachers' Association to the General Conference of the Methodist Episcopal Church, held at Des Moines, last May, asking the church to remove from her general rules her prohibition of dancing, and the open letter sent by the American Conclave of Dancing Teachers to the bishops, meeting at Atlantic City, last November, show that these organizations are baiting the church for a fight. It is high time the challenge were accepted.

Indeed, the challenge has been accepted. Some while ago, the M. E. Church, South, and the M. E. Church, in St. Louis, appointed a joint committee to look up this matter. Their action has been followed by the Church Federation representing all the Protestant churches of the city, which appointed a committee of seven to make investigation and formulate a suitable deliverance of that body on the peril of piety and purity which the dance presents. Thus, the war is fairly opened. The secular papers have taken note of the movement. The Star, Post-Dispatch and Globe-Democrat, St. Louis, have fairly represented it. The city board of alder-

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men are considering measures of correction; for the dance halls are an acknowledged peril to public morals—a breeding place of vice and crime. It has come to this in the estimate of the men who are charged with the duty of our legal protection.

The attitude of the church toward the dance now becomes especially important, that it be not indefinite or confusing. It must not be one of compromise. We will be glad of any reforms, but we accept none as an ultimatum, so far as the church is concerned. Of course, we do not expect to abolish public dancing; but for the church, we set a higher standard than we can expect the public to observe. Yet the method of the church is always that of moral suasion and right spiritual instruction.

Respecting any form of pastime which may be dealt with as organized and popular, it is to be judged by its tendency and results. As to tendency, we grant that an unfortunate and evil result here and there is not sufficient to condemn a practice, or fashion. There may be a great number of examples where good results are apparent. The aggregate must be taken before a practice is judged good or evil, safe or unsafe. Let all be fairly considered. Stand upon the bank of the stream and mark its current; if the current flows away from purity and piety, if it carries people away from religious faith, duty and association, as a general result, then the attitude of the church and of every Christian toward it must be one not of apology but of opposition.

We must not depend upon "Thou shalt not" to protect our people. There must be no toying with an evil by any professed Christian—a Christian who boasts that he is too strong to be enthralled. An expert, who, finding a viper in the grass, should provoke its thrust and show the children how he could evade its fangs, would surely set a bad example. To protect the children he should destroy the serpent though he did not fear it himself. Just as unwise and inconsistent are church members who indulge in habits which generally grow to the dominion of carnal life, and plead, "I am safe, I am not harmed." We must fight all things which, in their common course, tend to evil, as we fought intemperance, finding it necessary to shut off the baleful stream at its fountain. Shunning every appearance of evil is the only sane, effective and scriptural way of opposing evil. It is not enough that Christians abstain from every appearance or manifestation of evil, they must condemn and oppose it. It is not enough that our young people abstain from the dance; they should line up and oppose it. Some years ago, when the question of changing the general rules in respect to amusements was up in the General Conference of the M. E. Church, their Epworth Leagues sent in a strong protest against it. They said, in effect, there must be no lowering of the church's spiritual standards or ideals on our account.

This brings us to the heart of the matter, so far as the church is concerned. The church must oppose the dance in unmistakable terms. The trumpet of the watchman must give no uncertain sound. The pastor must define his ground of opposition and warning so that trivial criticisms will have no place. We recall an example

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.

PRAYER REMINDERS.

Pray for the Council meeting to be held at Richmond, April 13-20, that in all its deliberations there may be present the pre-eminent Christ. Pray for the new volunteers for life service that have recently signified their glad willingness to serve in difficult places at home or abroad. Pray for our new president and his cabinet.—Bulletin.

HELPING OTHER CHILDREN.

Mr. J. D. Hamilton, treasurer of the Board of Missions, pronounces the contribution made by the little children of the Ruth Hargrove Settlement School at Key West, Fla., to the Chinese famine sufferers, very likely the most generous gift thus far received. These little ones, with their self-sacrificing teacher, Miss Sue Ford, have sent in \$20 for this cause.

The colored children of the Bethlehem House at Augusta, Ga., sent recently to the office of the Home Mission Department \$10 to be forwarded for the benefit of the suffering children of Europe.—Bulletin.

Order Council Bulletin now. Price, 25 cents. Address Mrs. S. G. Scott, Box 510, Nashville.

IMPORTANT NOTICE.

The annual meeting of the North Arkansas Conference, Woman's Mis-

worthy of imitation. It was in the morning service at the First Methodist Church, St. Louis, Rev. George H. Clinton, pastor. He said: "During the week a youth, one of our members, came into my office and said, 'Doctor, I am invited to a ball; shall I go?' 'You are kind and considerate to see me about it,' I said, 'are you fond of dancing?' 'I am passionately fond of it,' he replied. 'Do you think it is any harm?' 'Not a bit,' I said. 'There is no more harm in keeping time to music with the feet than with the hands.' 'Then I may go?' 'I did not say that; step out there and dance till you get tired, then go home and behave yourself.' 'I have no partner,' he said. I got up, took his arm and said, 'I will dance with you.' 'What,' he said, 'dance with you! I'd as soon kiss a horse.' 'Young man,' I said, 'you are not fond of dancing; you'd as soon saw wood. The business you are fond of, you'd better let alone.'" With this introduction the preacher got clearly and definitely on the moral side of his discourse. This was tact.

But, being careful to make the moral issue definite, our method is to inspire in the church the aspiration to attain all that the church stands for in right knowledge and conduct. It is not the part of a Christian to count how much of the world and its fashions he can carry into the church, but how he can attain the highest spiritual life and the greatest influence for advancing the Master's cause.

The pastor who can unite his people in such an ideal and aspiration will fulfill his duty in guarding the flock committed to his care.

sionary Society, will be held in Forrest City, April 26-30. Each Auxiliary is urged to send a delegate to this meeting. Elect your delegate at once, if you have not already done so, and send her name to Mrs. W. C. Fletcher, Corresponding Secretary, 808 N. Division Street, Forrest City, Ark.

ATTENTION, AUXILIARY OFFICERS

Order supplies from Mrs. B. W. Lipscomb, 810 Broadway.

Order books from Smith & Lamar. The secretaries are often out of the office and your orders can not receive the prompt attention they would receive if sent to the Home Base Office or to Smith & Lamar.

In making remittance to the Home Base Office make it by check or 2-cent stamps. One-cent stamps are not acceptable to the banks.

Advance in prices, Young People's Record Book now 35 cents per book, 65 cents per set.

AT LAKESIDE, MARCH 22-25.

Dear Friends and Co-Workers: The annual meeting of the Little Rock Conference, Woman's Missionary Society, held in Lakeside Church, Pine Bluff, last week, was one of great profit and much enjoyment.

To Mrs. H. B. Trimble's beautiful and gracious address of welcome, Mrs. C. F. Elza responded happily for the Conference.

With a forceful and eloquent sermon from our pastor host, Rev. H. B. Trimble, and concluding with the Sacrament of the Lord's Supper, administered by him, assisted by Rev. J. W. Harrell and Rev. Mr. McGuyre, this first service prepared us for the days of inspiration which followed.

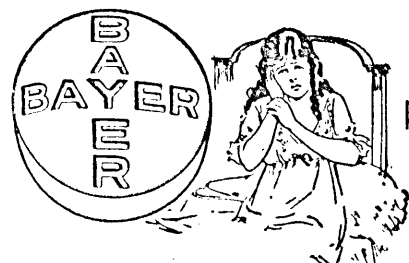
Devotional services, led by Mesdames F. M. Williams, Preston Hatcher, H. M. Fuller, Curtis Stout and others were helpful and inspiring.

The noonday Quiet Hour services by Rev. E. R. Steel and Rev. P. L. Cobb were heart-searching and increased our desire for a closer walk with God.

The address of Mrs. F. M. Williams, our beloved president, was heard with

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great pleasure, and I hope to publish it in the next issue of this paper. Reports from the Conference treasurer, Mrs. S. W. C. Smith; corresponding secretary, Mrs. W. H. Pemberton; superintendent of Young People's Work, Mrs. Curtis Stout; superintendent of Children's Work, Mrs. T. M. Thompson; superintendent of supplies, Mrs. T. P. Gantt; superintendent of Social Service, Mrs. H. L. Rummel; and superintendent of mission study and publicity, Mrs. E. R. Steele, showed a gratifying increase in membership and finances, with many tokens of new and renewed interest in missions throughout the Conference. The same evidences of faithful work with an encouraging outlook for 1921 was heard in the reports from our district secretaries. The unavoidable absence of Mrs. R. W. Huie Jr., secretary of Arkadelphia-District, and Mrs. Frank Meyers, secretary Pine Bluff District, was deeply regretted, especially as they asked to be released from the offices they've filled so well.

The Educational Movement of our Methodism was finely presented in addresses from Mrs. C. F. Elza, vice president, Dr. P. L. Cobb and Dr. J. M. Workman.

Our honor guest was Mrs. Preston Hatcher, president of North Arkansas Conference W. M. Society, whose sisterly words of greeting made stronger the ties of love and co-operation uniting the two Conferences.

Mrs. E. R. Steele's presentation of Mission Study and Our Literature was not only interesting but it bore good fruit immediately. Mrs. Woodward, who had charge of the books on sale, disposed of many copies of "Women and Missions," by Miss Haskin; the booklet, "Missionary Prayer and Meditation," and other valuable religious literature.

Mrs. Curtis Stout has promised to give us an account soon of the Young People's Hour, which made Tuesday evening delightful and inspiring from the devotional service, conducted by Miss Mabel Mills, to the closing pageant, "Call of the New Year," by Mrs. Trimble's Lakeside Young People's Auxiliary.

During every session we were favored with choir music by the choir and other friends. And never were there lovelier flowers than graced the church each day.

The election of Conference officers was in reality a re-election, and only two changes were made on the districts. Mrs. W. D. Brouse of Benton was elected secretary of Arkadelphia District, and Mrs. W. F. Woodward of

Pine Bluff secretary for Pine Bluff District. All these officers have a "mind to work" and, with the prayerful assistance of our women, there's every reason to expect 1921 to be a good and notable year in our history.

The records of Conference Recording Secretary Mrs. W. P. McDermott showed a good attendance of delegates, and there were many visitors. We were royally entertained by our dear sisters in Pine Bluff just as we knew would be the case. Some of us remembered happy days spent with Lakeside women in past years. This time Mrs. George Burden and I were highly favored in being guests in the lovely home of Mr. and Mrs. C. W. Butts, which was almost in sight of the Lakeside Church, that stately temple of great beauty dedicated to our Lord—the One true God.

With joy I recall that, with the older ones many young women under the leadership of Mrs. H. M. Fuller and Mrs. Reba Phillips were very active in making this annual meeting memorable for our Conference Society. It was indeed a privilege to again be near the host of friends who have long been faithful leaders in our Zion, and to see worthy successors to Mesdames R. H. M. Mills, Roberts, McLellan, Donelson, DeWoody, Burford and other saintly women of Pine Bluff Methodism.

Daily luncheons served in the church parlors "tasted mighty good" and gave a mite of opportunity for social pleasure. The reception given on Thursday by Lakeside Auxiliary, with music, flowers and delicious refreshments, was a season of rare pleasure. Truly, we shall ever be grateful to the dear friends who did so much for us. I'd love to say more, but there's a dangerous-looking waste basket somewhere.

Everybody look out for reports from our committees, which I'll use as I get them. Here are two now.—Mrs. W. H. Pemberton, Little Rock Conference Corresponding Secretary.

REPORT FROM COMMITTEE ON COURTESIES.

It is our privilege to try and express to the people of Lakeside Church and their friends how much we, the officers and delegates appreciate the many kindnesses shown us here in Pine Bluff. This beautiful building has been an inspiration to us, and the pastor, Rev. Mr. Trimble, and his wife have given us a hearty welcome in this their church home. As the saying goes, our feet have hardly been allowed to touch the ground, so thoughtful have been our hostesses and their friends in placing cars at our disposal. The homes we have been in, the friendships we have made, will long remain bright in our memories. The pageant given by the young people, superintended by Mrs. Trimble, showed the result of very careful and efficient training.

Each day, busy women have prepared and served delicious luncheons here at the church; and we, being housekeepers, know just how much time, strength and patience such affairs take.

The reception tendered us was made more enjoyable by the music of the High School orchestra. We also wish to thank the choir for their music each night, and the Misses Broadstreet and Elkins for their beautiful solos.

Each day the chancel flowers have been lovely, and these good people have overlooked nothing that would be conducive to our pleasure and comfort. We also wish to extend our thanks to Rev. Mr. Trimble, who so ably delivered the annual sermon on Tuesday night. May we delegates have absorbed enough good things from this sermon to become better missionary women.

We were fortunate, also, in having Brothers Steel, Harrell and McGuyre for our Quiet Hour talks. Also Mrs. Preston Hatcher of the North Arkansas Conference, as our honor guest. Last, but not least, to Dr. Cobb of the Educational Commission at Nashville, we are indebted for a most instructive and inspiring message on Christian Education. The need of Christian Education was forcibly brought home to us. Then to Dr. Workman, president of our own Henderson-Brown, who talked to us on life service. Dr. Workman has a broad vision of the necessity of larger Christian schools and is doing a wonderful work. We have had so many inspiring messages brought to us that we will leave with renewed faith in God and the ultimate outcome of missions.

Again we thank you, dear friends of Lakeside, and may God's blessing rest upon you and His Holy Spirit tarry with you continually.—Mrs. Overman, chairman; Mesdames Turner, Hammons, Kennison and J. P. Walt.

REPORT OF COMMITTEE ON EXTENSION OF WORK.

1. That the aim of this Conference be 100 per cent efficiency for the auxiliaries as indicated in the Honor Roll.

2. That special effort be made for the dissemination of missionary information and for organizing new societies in each district of the Conference.

3. That presidents of auxiliaries stress the necessity for reading the Missionary Voice and our Conference organ, the Arkansas Methodist; also urge that the Young Christian Worker be put into the hands of the children of the Church.

4. In order to conserve the fruit of the Centenary that family altars be erected; that Christian Stewardship be consistently practiced, and that we help the Education Movement by prayer, in committee work, and by personal gifts.

5. That all special days and seasons appointed by the Council be duly observed.

6. That on Scarritt Day an offering be taken for the school, and its advantages, with opportunities, be presented to young women.

7. That early morning prayer be offered for volunteers to mission work, and for the success of the Educational Movement in our church, using booklets "Missionary Prayer and Meditation" and "Keep the Home Fires Burning."

8. That Scarritt Bible and Training School and our Conference schools be adopted as Little Rock Conference prayer special for this year.

9. That we begin an endowment fund for the support of a field worker in our Conference.

10. That as far as possible we follow the plan of Director of Negro Work in the Woman's Missionary Council of the M. E. Church, South.

11. That we prayerfully seek large gifts for extension of our work.

12. That union meetings be held by auxiliaries whenever practicable.

13. That auxiliaries on circuits be responsible for religious service on Sundays not filled by the pastor.

14. That as soon as possible after publication the Conference Minutes be studied in Auxiliary meetings.

—Mesdames W. H. Pemberton, W. S. Anderson, R. E. Overman, J. E. Shell, W. W. Akinhead, Seth Reynolds, Max Frolich, J. W. Rogers and Marvin Taylor, Committee.

Adopted.

ITEMS FROM AUXILIARIES. SPARKMAN JUNIORS.

This Junior Missionary Society was organized the fifth Sunday in January with 19 members. We have received new members at every meeting and now have 34 members. We have never had less than 14 or 15 at any meeting. We are using the mite boxes and expect to open them the first Sunday in April.

For instruction and inspiration we use leaflets and any other good literature we can find. We have six subscribers to the Young Christian Worker.—Mrs. B. F. Scott, Superintendent of Junior Work.

JUNCTION CITY.

Mrs. H. A. Dowdy, Superintendent of Study and Publicity, writes: Our Missionary Society entered very enthusiastically into the year's work and is already seeing some of its plans accomplished. We are now working in a contest, the purpose of which is to gain new members and to encourage social visits in the community, and we have gained four new members. We are stressing more than ever the social side of a Christian life. We have had a reception this year, given to the ladies of the other churches, that we might become better acquainted with our Baptist and Presbyterian neighbors. Other affairs of similar nature are to be held during the year.

We are among the last, I am sure, to be studying "Money the Acid Test." But we have enjoyed it just the same and we feel that we have all been helped by it so much. We will finish it next week and we hope to go right to work on another book. Our attendance at the classes has been fine. We had a very successful Spring bazaar last week. The proceeds amounted to about \$50, which has been spent on the parsonage."

SPRING AILMENTS

Impure Blood, Humors,—Relief in a Good Medicine.

Spring ailments are due to impure, thin, devitalized blood.

Among them are pimples, boils, other eruptions, catarrh, rheumatism, loss of appetite, that tired feeling, nervousness and "all run-down" conditions.

Hood's Sarsaparilla combines the roots, barks, herbs, berries and other medicinals that have been found in many years of intelligent observation to be most effective in the treatment of these ailments.

Successful physicians prescribe the same ingredients for diseases of the blood, stomach, liver and kidneys, and in cases where alternative and tonic effects are needed.

Hood's Sarsaparilla is the spring medicine that purifies, enriches and revitalizes your blood, increasing power of resistance to disease.

For a laxative take Hood's Pills.

Have You the Alo-Podo Habit?



If not get it. It will promote your health.

Alo-Podo is the newest scientific discovery for bowel and liver trouble.

Health is the only sure road to happiness. Alo-Podo Tablets bring happiness because they produce health by stimulating the liver and bowels into healthy action.

One Tonight, Tomorrow Alright.

If your druggist hasn't Alo-Podo Tablets he may procure them from his wholesale dealer or direct from us, 25c.

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San Antonio, Texas, Dept. D.

SUGGESTIONS FOR INTERRACIAL COMMITTEES IN WOMAN'S MISSIONARY SOCIETIES AND OTHER CHRISTIAN AGENCIES.

At the Woman's Interracial Conference, held in Memphis last October, a continuation committee was appointed. In accordance with Item C, Section 1, of the Findings Report of the Memphis meeting this continuation committee recommends

"That each general or national organization willing to co-operate in the work of the Commission on Interracial Co-operation provide a plan for its constituency by which each local society, or auxiliary, may take part in the interracial program, both within the local organization and in co-operation with other agencies in the community.

"To this end, the committee further recommends:

"That such plans shall provide for an additional committee in the local society to be known as 'The Interracial Committee (preferably three), who should be chosen because of their special fitness for the work. It should be the duty of this committee:

"1. To seek a knowledge of the Negro leaders among the women of the community, that a sympathetic basis of co-operation may be established.

"2. To direct a study of Negro community life in matters of housing, sanitation, neighborhood conditions, and the needs of Negro women and children.

"3. To adopt methods of co-operation with other agencies and with colored women, so that a constructive program of community betterment may be accomplished.

"4. To lead the society in a study of Negro achievement in literature, poetry, music, art, and other lines of endeavor, that there may be a sympathetic appreciation of the Negro's contribution to American life in these lines.

"5. To represent the society in any local co-operative work that may be undertaken in the community, and to have membership in community interracial committees when organized."

NORTH ARKANSAS CONFERENCE. FORREST CITY MISSIONARY SOCIETY.

Friends: Our Missionary Society has been very much alive during the year, in truth it was time to get to work, both spiritually and materially. We needed some money, and are now glad to say all the payments on our pipe organ have been made, and the society has furnished most of the money. Glad to tell you that all of our Mary

USED IN ONE FAMILY FOR YEARS

Bellepoint, W. Va.—"It affords me great pleasure to have the privilege to make public this statement in behalf of Dr. Pierce's medicines I cannot recommend them too highly to the public. We have used them in our family for years and have reaped good results. We have always found the 'Golden Medical Discovery' superior

to any other tonic, as it is a wonderful system builder. I can cheerfully recommend it to all like sufferers."—E. J. CARPER.

Send 19 cents to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for trial package.



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

PARAGOULD DISTRICT SUNDAY SCHOOL INSTITUTE TO BE HELD AT HARDY, APRIL 13.

8:30-9:00. Devotional, "Caring for the Worship in the Sunday School," T. W. Wynne, Corning.

9:00-9:20. "General Aims of Sunday School Work," Rev. H. E. Wheeler.

9:20-9:50. District secretary's report, Rev. C. C. Burton.

9:50-10:20. "The Why and How of Teacher-Training," Rev. W. V. Womack.

10:20-10:45. "Missionary Education in the Sunday School," Mrs. Chas. Steadman, Paragould.

10:45-11:00. "Value of the Organized Class," Allen D. Stewart, Paragould.

11:00. Sermon, "Christian Education."

2:00-2:30. "Elementary Work in One-Room School," Miss Maude Smith, Elementary Superintendent.

2:30-3:30. Separate session, special program under the direction of Miss Maude Smith.

2:30-3:30. Round Table discussion, led by Allen D. Stewart.

(a) "Why Use Our Literature," Rev. J. M. Harrison.

(b) "A Worth While Workers' Council," Rev. A. B. Haltom.

(c) "Better Sunday School Equipment," Miss Dove Erwin, Newport.

(d) "The Sunday School Day Offering," District Secretary.

(e) "The Superintendent's Program," Hon. L. B. Poindexter, Black

A. Neill fund is also paid. In January we bought some furniture for our parsonage and right now having it painted, inside and out, as we want the church and all surroundings looking spick and span when the Conference meets here in April. How did we make our money? Well, it is interesting to relate, as the ways were various. The Society has not only a good and live president, but a local committee with same qualities. This committee has served dinners and lunches in the dining room, or home-made candy, donated by different members, at the picture show. But the interesting story is how we made our last \$10 to use on the parsonage. This time our pastor came very much to the rescue. An entertainment of music and readings was given in lecture room of church, and Brother Yancey gave his wonderful lecture on a trip abroad—parts of Europe, Asia and Africa—emphasizing his visit to the Holy Land. One moment we were solemnly following him over that sacred ground, then suddenly the room was ringing with merriment over some bit of humor. You can imagine how well Brother Yancey's recital was received when I tell you he has been asked to repeat it for \$1.50 admission instead of 50 cents.

As to Mission Study, will say we are soon to complete the splendid book, "The New Christian," from which I am sure the class has derived much help in a spiritual way.—Mrs. H. A. Ferrell.

Rock, and W. E. Cooper, Paragould.

(f) "Qualifications of Teachers," Prof. Fred Moore, Salem.

3:30-4:30. Presentation of written policy, District Secretary; adoption of the policy, election of officers, financing the program, resolutions.

7:30. "District Standard Training School," Rev. J. H. O'Bryant.

Address, Rev. J. A. J. Brock.

TEACHER TRAINING IN BATESVILLE DISTRICT.

Newport.

A large Interdenominational Teacher-Training class has been organized at Newport under the leadership of Miss Dove Erwin as director, Mr. George Stephens vice-director, and Mr. F. J. Harmon as secretary. The class has between thirty and forty members and is run on the Methodist plan. The class meets every Thursday evening for an hour's study. Many of them expect to take the examination and get their credits for the unit of the course. The class is using the "Pupil" as the text and much interest is being manifested in the work.

Mountain Home.

A Teacher-Training class under the leadership of the pastor was organized in January, and they have finished the text "Organization and Administration of the Sunday School." Eight have taken the examination and five more will take it later. Twenty-two were enrolled in the class and we had an average attendance of 12.

The class will continue the course through the year, meeting each Friday evening. It is our purpose to finish the first year's course this year. We may have to double up on some of the work for awhile, but they want to get it through.

Mr. Superintendent, teacher-training work will revolutionize your Sunday School work. Try it out if you haven't already done so.

Will the leaders of classes or secretaries please let me know when new classes are organized, and give me the information about the class so that I can write them up for the Batesville District.—O. D. Langston, District Secretary of Teacher Training.

THE OBJECTIVES IN THE CONTINENTAL PROGRAM OF SUNDAY-SCHOOL EVANGELISM.

(Adopted by the Sunday School Council of Evangelical Denominations, Indianapolis, January 19, 1921; and by the Executive Committee of the International Sunday School Association, Chicago, February 9.)

We recommend that we unite in a serious co-operative effort to make more effective through our various Sunday School and other local church educational organizations the best existing ideals of Sunday School evangelism.

More definitely, we recommend the following:

1. That we seek to enlarge the content of the term EVANGELISM so that evangelizing shall be understood to mean gospelizing, or Christianizing, not limiting the term of a single emo-

tional crisis in the life or to the joining of a church, but including in it antecedent and subsequent educational processes.

2. That we seek, on the other hand, to enlarge the content of the term EDUCATION so that it shall not be regarded as a mere process of formal instruction, but rather as a vital process promotive of religious life and including in its objectives Conversion, Church Membership, Christian Intelligence, and Social Efficiency.

WHO WILL WIN THIS JUNALUSKA TRIP?

The executive committee of the Little Rock Conference Sunday School Board announces that it will award a free trip to the Lake Junaluska Training School this summer to the first Presiding Elders' District that reports in full on Sunday School Day offerings before the middle of July, which is the date set for the opening at Junaluska this year. The executive committee of the winning district will decide upon the one to represent the district at Junaluska. Now is the time to get busy. The programs are already being mailed out. Order what you need at once from Mr. C. E. Hayes, Box 118, Little Rock, Ark. They are free.

HAZEN S. S. WINS FIRST HONORS THIS YEAR.

The first Sunday School Day offering for the year comes from Hazen, where Mr. H. B. Wheatley is superintendent, and the offering is double that of last year. Good for Hazen. Wonder if the Little Rock District expects to win that trip to Junaluska?

THE UNBEATABLE CHARLEY GOODLETT GETS BUSY.

Charley Goodlett, the never-tiring secretary for the Prescott district, sends in a good batch of orders for Sunday School Day programs and states that the boys down that way are going after that trip to Junaluska. Well, the man that beats Charley will have to get up and hustle before day. Remember that he has challenged Dr. Thomas and the Little Rock district this year. And Dr. Thomas has accepted the challenge. It is going to be mighty interesting to watch the race between these two wonderful workers.

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.

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WATCH THE REPORTS NEXT WEEK.

Beginning with next week the schools that have ordered programs will be reported in this column in The Methodist. Hurry and get in your order. Remember that the programs are free and our motto is: "A Sunday School Day Program in every church in the Conference."

TRAINING SCHOOLS AT HAZEN AND CARLISLE THIS WEEK.

The Field Secretary is spending this week at Carlisle and Hazen, holding two training schools. We have our sessions at Hazen in the afternoon and at Carlisle, just eight miles away, at night. At both places we got a good start Sunday.

Bro. A. B. Barry, our pastor at Carlisle, had made special preparation for this school by placing the training books in the hands of 25 of his workers four weeks before the Training School opened.

TAKING CARE OF OUR OWN.

The Methodist Church in Arkansas has been criticised by some for its declared purpose of taking care of its own Sunday School work, and for the launching of a very definite and large program to carry out this purpose. I am not writing to defend the North Arkansas and Little Rock Annual Conferences for their officially authorized plans covering every department of Sunday School work, because they need none. I desire to call to the attention of the pastors, superintendents, and other Sunday School workers one very sufficient reason for the course that our church in this State has chosen, though there are others equally strong and cogent. It is this, that we can and do control the teaching of our Sunday School conferences and training schools, and also the personnel of the teachers and lecturers that occupy our platforms. Our conferences and training schools stand four-square for Methodist theology and practice. Certainly worldliness, which is threatening the spiritual life of the Church, is neither winked at nor compromised with. It is well known that there are prominent ministers and laymen in some churches that are publicly taking their stand on an "Amusement Platform" that is wholly antagonistic to the very genius and life of Methodism. We cannot, and be true to our mission of spreading scriptural holiness throughout the world, co-operate in spiritual programs where such leaders have the platform. I append, without comment, two newspaper clippings of recent date.

"Rev. John Boden, the rector of

666 quickly relieves Colds and LaGrippe, Constipation, Biliousness, Loss of Appetite and Headaches.

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.

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.

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.

THE TALLY.

It isn't the job that we intend to do
Or the labor we've just begun
That puts us right on the ledger sheet;
It's work we have already done.

Our credit is built upon things we do
Our debit on things we shirk;
The man who totals the biggest plus
Is the man who completes his work.

Good intentions do not pay the bills;
It's easy enough to plan,
To wish is the play of an office boy;
To do is the job of a man.
—Richard Lord.

A FRANK STATEMENT—NO. 4.

We have two sources of revenue for the Epworth League. One from the congregation, the other from the young people themselves.

In the Little Rock Conference the pledges of the young people total nearly \$5,000. Their aim is to collect that amount by June 20, 1921. This is all covered by their budget of expenditures—\$3,508 for missions, leaving less than \$1,500 to cover Conference expenses, send officers to Junaluska for special training that they may be qualified for their work, printing, postage, advertising, cabinet meetings, annual assembly, and many other items. Hendrix Summer School for Ministers has an assessment on each Conference of \$1,000, which is none too much, yet we are trying to run an Assembly at Arkadelphia on less than one-fourth of this amount.

The revenue we get from the An-

Christ Episcopal Church, Little Rock, will give the Bible talks throughout the State Convention (the Arkansas State Sunday School Association Convention to be held in Little Rock, April 13-15). His subject will be 'The First Epistle of John,' and one talk will be made as the opening number of each session. Rev. Boden has earned for himself a very enviable reputation in Arkansas as a Bible student, and the State Association feels very fortunate in having secured him for this service."—Fort Smith Times-Record, March 18.

"The Rev. John Boden, rector of Christ Episcopal Church, last night declared that the harm from card playing, dancing, Sunday baseball and Sunday moving pictures comes from their abuse. Mr. Boden said he takes his definition of worldliness from St. John, who describes it as 'the lust of the flesh, the lust of the eye and the vainglory of life' (quotation from the epistle he is to talk on at the State Convention), and 'he gives these only,' said the speaker, 'as the cause for all the devilment in the world, any good thing can be abused.' Touching Sunday blue laws, which the Rev. Mr. Boden said are following out a reform craze in America today, the speaker sees no harm in Sunday picture shows and baseball."—Little Rock Gazette, March 14.—George McGlumphy, President Sunday School Board, North Arkansas Conference.

nual Conference is the other source of help for Epworth League work. On an assessment of \$1,250 we received, last Conference \$935.99. Of this amount we are to pay to the young people to assist them in their work \$650, leaving your Board \$285.99 to pay the expenses of the Board in carrying out its work, pay for Anniversary Day programs, advertising, and pay a field worker.

Your Epworth League Board has made arrangements to put a worker in the field this summer, and we are counting on you to help us raise the money on Anniversary Day to carry on this work. More next week.—S. T. Baugh.

FROM A JUNIOR LEAGUER.

We, the Junior League of Hamburg, wish to tell you something about the work which we are doing. We have won the banner given by the central office. Miss Haley is our manager.



We are gathering pictures to send to Africa. The five officers in the picture which we are sending you are Mary Titus, Treba Baker, Myrtle Brown, Ruby Clark and myself. All of the officers were not present, so we took a picture of those who were there.—Dorothy Blanks.

NO CONFLICT.

While urging all our pastors on circuits to begin early enough to get through with Anniversary Day by May 8, I have not forgotten that Sunday School Day comes before May 8.

There is to be no conflict between these two days. Hold your Anniversary Day service at night if practicable. If not, postpone it until after May 8.

Your Sunday School Board and your Epworth League Board understand each other perfectly at this point, and we hope no one will get this matter confused and hinder the work of either Board.—S. T. Baugh, Chairman.

FOURTEEN WAYS OF KILLING AN EPWORTH LEAGUE.

1. Don't come. If you come, come late.
2. If the weather doesn't suit you, don't think of coming.
3. Come bound to find fault with officers and members.

4. Never accept office. It is easier to criticise than to do things.
5. Whatever you do, don't encourage the leaders of devotional meetings.
6. Never use front seats! sit back, whisper, but don't sing.
7. If strangers come in, don't find them a seat, don't give them a book, don't ask them back.
8. Let your president do all the work. That's what he is for.
9. Visit other Leagues most of the time; don't bring new ideas back to your own.
10. Hold back your pledges as long as you can.
11. Be selfish and ask, "What do I get out of this?"
12. When you see everything running smoothly, do something to start strife.
13. Don't try to get new members, "Let George do it"; never speak of the service to any one.
14. When others put forth effort to work for the good of the League, talk about the chapter's being run by a clique.—Exchange.

HELENA DISTRICT ITEMS.

On Thursday evening, March 17, Rev. and Mrs. Yancey entertained the Forrest City League with a social at the parsonage. A most delightful evening was spent.

On Friday afternoon, March 18, a live Junior League was organized at Forrest Chapel on the Colt Circuit with 14 charter members.

On Friday evening, March 25, the district secretary accompanied the pastor, Rev. R. B. Craig of Colt to one of his charges, Smith Chapel, to make preparations for the organization of a League. After an inspiring prayer service I addressed a very responsive audience on League work and am assured that a live League will be started there in the near future. We then hastened back to Colt, where a League Social was in progress. While we missed the first of it, every minute of our time there was thoroughly enjoyed. The Colt Chapter has been organized less than a month and has an active membership of 28. It promises to be a mighty force for

DEATH RATTLE OF
CALOMEL IN SOUTH

Dodson is Destroying Sale of Dangerous Drug with His "Liver Tone."

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's Dodson's guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

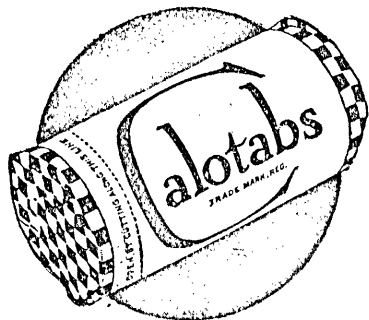
Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate so let them eat anything afterwards.

good in this community. Brother Craig, the pastor, is an enthusiastic League worker and has a valuable assistant in this work in the person of his wife, who was formerly Miss Jessie Lee O'Bryant, a former district secretary, and one of the best League workers in the Conference.

Sunday, March 27.—This morning the Forrest City League concluded a week of prayer with a Sunrise service at 6:30. The services during the week have been held at 6 p. m. with the exception of Wednesday evening, when the League had charge of the regular prayer service at 7:30 p. m. All the services have been fairly well attended and have been more than helpful. Our service this morning was attended by about 50 and, after a most inspiring program, the Sacrament of the Lord's Supper was administered by our presiding elder, assisted by the pastor.

News of the organization of a new League at Bay Village has just reached me. Let the good work go on. Leaguers, remember our District slogan, "A League in Every Pastoral Charge in the Helena District." If we keep up at the rate we are going we'll not only have it, but will come mighty close to having one in every church in the district by the time the League Assembly meets. One word more, Mr. Presidents, on the 24th I sent you report blanks. I'm counting on receiving your reports back on April 1, 2 or 3.—Elmo R. Moss, District Secretary.

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ing your reports back on April 1, 2 or 3.—Elmo R. Moss, District Secretary.

PULASKI HEIGHTS LEAGUERS OBSERVE EASTER.

We all know the meaning of Easter. How happy Mary and the disciples were when they came to the tomb and found that their Christ had risen, for it brought joy and happiness to all. About 15 of the Pulaski Heights Leaguers thought that they would have a better time making some one else happy instead of themselves on this happy day and they decided to do it by making candy and taking it to the County Hospital. We had about 75 sacks filled with candy, which was distributed among some of the patients out there. We also took some books and sang in six different wards.

In one of the wards there is a little girl about 12 years old who had asked if we would bring a kodak and take her picture so she could send one to her parents. When we told her we were ready to take her picture she was happy.

When we left the different wards they made us promise that we would come back and hold another service for them soon. We all decided that we had a happy afternoon seeing how happy others had been made, and decided to go back in the near future.—Ethel Steadman, Correspondent.

TO THE LEAGUERS OF THE TEXARKANA DISTRICT.

April 10 is the time for quarterly reports. How does this, your third quarterly, report compare with your first one of this year?

April 24, our institute is to be held in Texarkana, First Church. How many Leaguers will your Chapter send? First Church will entertain all who come. Institute will be from 1:30 to 5:30 p. m., four hours of work.

Has your Chapter studied the Handbook? Let us all do this before April 24.—Etta Hurd, District Secretary.

DEBATE AT NORTH LEWISVILLE.

The North Lewisville League challenged the Lewisville League to debate, "Resolved, That the city offers greater opportunity for well-rounded Christian growth than does the country." The Lewisville League readily accepted and the debate took place at the usual hour for the devotional service in the League room of the Lewisville League. Each side was represented by two members, who gave excellent points, both pro and con. But finally the service came to a close with the negative in the lead.—Carrie Lee.

CHILDREN'S DEPARTMENT.

KING BLUSTER.

King Bluster is a tyrant
His voice is loud and bold,
His cloak sweeps out behind him,
His breath is bitter cold.
He bends the trees and shakes them,
Disturbs the mighty sea,
And everybody fears him,
And strives his wrath to flee.

King Bluster rose one morning,
His temper all awry,
Because the sun was smiling
Above him in the sky.
He swept the clouds together
To hide the beaming sun
And tore away in fury,
His mad day's work begun.

He raged across the city,
He howled across the plain,
He lashed the waves to billows,
And ordered out the rain.
He drove the ships before him,
And hurled them as in play,
But the sun smiled out in setting—
He'd stormed his breath away!—
Agnes Lewis Mitchell, in The Youth's Companion.

TIGER TIM'S ICEBOAT.

The three young Gaytons with a whole flock of their schoolmates had come over to the big river that Saturday afternoon in the hope of a little skating. But Bob knew at a glance that the ice was not safe. It had frozen up early and since then a thaw and a long, warm rain had made holes in it.

"Everybody keep off the ice," warned Rob, and the older boys and girls turned to go home. But little Berry Gayton tugged at her brother's sleeve as she pointed to a small, bushy island not far from the shore.

"Look, Rob; Tiger Tim is on that island. He ran over there when Charlie Seymour's dog chased him."

"Tiger Tim" was the name Berry and Laurel had given to a striped gray cat which had been straying about, homeless, for two or three weeks. Mother Gayton had allowed the children to feed the poor creature at the back door, but she had declared she could not possibly have another cat in the house.

"I've called and called, but he's afraid to come back. Can't I just run over there and get him? It's such a little way," coaxed Berry, holding fast to Rob's sleeve.

"Not a step, miss. The ice isn't fit," declared Rob. "But if I could find a long board I might try it myself, maybe."

Rob was looking about in the bushes for some means of rescuing the cat when there came a loud cracking up river and with a roar the ice started to move. Black gaps were opening everywhere, showing the swift current underneath. The other boys and girls came running back to watch this sight, so unusual at this time of the winter. When Berry had time to look again at the small island there were three yards of black, swirling water between it and the shore.

"Oh, poor Tiger Tim!" cried the little girl. "Look, look!"

The cat had started to come ashore and the ice had broken up all around him, leaving him afloat on a long, narrow cake. He was sailing down river as fast as he could go.

"He could get ashore if he only

wasn't afraid to jump from one cake of ice to another," said Rob. "Let's follow him along the bank and keep the old chap company, anyway. Maybe we can call him."

"You can't get him. Better come along home with us and try the new double-runner on the big hill," advised Charlie Seymour.

"We are going to pull candy in the kitchen when we get through coasting," added his sister Nan. "We wanted you to help us, Laurel Gayton."

But Laurel shook her head and ran after Rob and Berry, who were already going down the river with their eyes on Tiger Tim and his iceboat.

It was easy at first to keep that cake of ice in sight, for a long sliver of driftwood—a piece of an old clapboard painted red—had caught upon the edge of it. They could see that strip of red wood a good way off, and now and then the block of ice swung inshore till they could see the green eyes of the cat watching them as if he knew they were trying to help him.

But they lost sight of the drifting floe when they came to a place where the bushes were so thick along the bank that they had to go and walk in the road a little way back from the river. When they came out where they could see clearly again from one bank to the other, they could not locate Tiger Tim, nor the ice-floe with the sliver of red board.

"It's probably got slowed up somewhere," Rob decided. "We can travel faster, anyway, than Tim on his iceboat. Let's hurry along down to Simon's Point and wait there till he comes along. There's an eddy around the end of the point that's almost sure to swing the ice cake inshore. If it does we can get the cat, as likely as not."

Berry brightened up at this and they started almost on a run for Simon's

MRS. HAYDOCK SAVED FROM AN OPERATION

Followed Advice of Her
Druggist's Wife and Took
Lydia E. Pinkham's
Vegetable Compound

Chicago, Ill.—"I was in bed with a female trouble and inflammation and had four doctors but none of them did me any good. They all said I would have to have an operation. A druggist's wife told me to take Lydia E. Pinkham's Vegetable Compound and I took 22 bottles, never missing a dose and at the end of that time I was perfectly well. I have never had occasion to take it again as I have been so well. I have a six room flat and do all my work. My two sisters are taking the Compound upon my recommendation and you may publish my letter. It is the gospel truth and I will write to any one who wants a personal letter."—Mrs. E. H. HAYDOCK, 6824 St. Lawrence Avenue, Chicago Illinois.

Because Lydia E. Pinkham's Vegetable Compound saved Mrs. Haydock from an operation we cannot claim that all operations may be avoided by it, but many women have escaped operations by the timely use of this old fashioned root and herb medicine.



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Point, a long tongue of land that reached well out into the swift water of the big river. When they had walked out to the very end of the tongue they felt sure that Tiger Tim's iceboat could not get by them.

Pretty soon they saw it coming down, hitching and bumping along among the other cakes of ice, till the eddy swung it inshore and against the bank just as Rob had expected. But, alas! there was no wild-eyed cat waiting to be rescued. The sliver of red wood was still sticking to the ice cake, but Tiger Tim was gone.

"He's drowned, poor old Tim," mourned Berry. "He got so scared he just jumped in the river and of course he couldn't get ashore through all this ice and stuff. I did hope we could carry him home and comfort him for all the troubles he's had."

They started for home silently by the road that led up the river bank. But soon they found that they could go no farther in that direction. The river was rising rapidly and, while they waited for the iceboat to come down, the water had backed up across the road where it dipped through a hollow. It was three feet deep over the roadbed, and on the other side of the way was a large brook which had overflowed till its waters met those of the river. They could neither get across nor go around and there was nothing they could use for a raft.

"We shall have to go back down the road as far as Conant's," Rob decided. "There's a bridge over the brook there and we can cross over and come up again through the fields."

"Isn't it as much as two miles down to Conant's?" asked Laurel.

"Nearer three, but what else can we do?"

They trudged down the slushy road, Berry secretly wiping her eyes now and then as she thought of poor Tiger Tim struggling in the icy water of the river and crying for help when there was nobody to help him. Rob thought of the new double-runner and the fun he was missing up there on the big hill at home. Laurel thought of the candy she would like to be pulling in the warm kitchen with Nan Seymour. But they said nothing, only kept trudging straight ahead. They crossed the big brook at Conant's bridge and toiled up through the fields where the snow was ankle-deep.

It was dark when they came to their own kitchen door, and never did lights and fire and dry clothes and mother's hot brownbread and beans seem so good.

They were just about to sit down to

80 ACRE FARM FOR SALE.

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H. Shumaker, Secretary, 812 Broadway, Nashville, Tenn.

NEWS OF THE CHURCHES.

TEXARKANA DISTRICT SETTING-UP MEETING, FIRST METHODIST CHURCH, TEXARKANA, APRIL 6, 9:00 A. M.

I am very anxious that every one of the 22 pastors of the Texarkana District be present at this meeting. Let no fishing trip or wedding ceremony or prayer meeting—nothing but providential hindrance—keep you from this setting-up meeting.

It is just as urgent that all others who receive an invitation to this meeting be present. You will be invited by W. R. Boney of Stamps, who is our district financial director. As it has been my good fortune to have been Brother Boney's pastor for three years I know how carefully and earnestly he does the work of the church. I know that he will do his part; now let us do our part. Let us have a full attendance of the pastors, church financial directors, minute-men chairmen, and others whose duty it is to be here.—J. F. Simmons, P. E.

RECTOR.

We are moving along fairly well and are planning for great things in the future. Our Sunday School is growing, both in interest and number. A home department has been started under the superintendency of J. P. Dooley. A Cradle Roll, with Mrs. Almond Arnold as superintendent. The Junior and Intermediate League grows under the management of Mrs. W. H. Irby and Mrs. G. H. Hardin, assisted by the pastor.

Prayer meeting is starting off rather slow, but the opening is good, and by

supper when the telephone jingled. Rob went to answer and he came back laughing, though he looked disgusted too.

"What do you think Charlie Seymour and Nan saw when they came back to the river bank to hunt for a mitten Nan had lost? Why, that old cat coming ashore on a dead tree that hung out over the water low enough to be within reach! He could only just crawl, Charlie said; he had been in the river till he was about used up, but he got to the bank and wriggled off into the bushes when they tried to get him. And there we were waiting for him to come down river."

Berry had dropped her napkin and her eyes were like brown sparks. "He ran and hid because he's so afraid of Charlie's dog. I could have got him! Oh, mother, can't I go right out and look for Tiger Tim? He will die of the cold and wet if we don't find him tonight."

"No, indeed, child you've done enough for today; you're ready to drop this minute," returned Mother Gayton firmly, and Berry sat down at the table again, winking away the tears as she began to eat her supper.

They had just finished eating when there came a well-known coaxing sound at the back door. Berry flew to open it and in walked Tiger Tim, very tired, but as good as new when he should have had some warm milk."

"You'll let us keep him now, mother?" asked Berry as she set down the saucer of milk, and smoothed Tiger Tim's damp coat.

Mother Gayton laughed. "I suppose so, Berry. I must say I think you've earned him."—Mabel S. Merrill in Zion's Herald.

the help of God we promise that we will do what we can, and feel that in the near future we will have a very live prayer service.

The various committees have been appointed and are at work. We have one committee that is doing good work, "The Beautifying Committee."

How many Sunday Schools in the State have a regular attendance that is larger than the Church membership? How many want to enter into a contest along this line? Also, including amount paid per capita? Answer through the Methodist.

Rev. D. J. Weems was here the 22nd inst. in interest of an orphanage at Little Rock. I am not condemning this work, but I find that a number of people are contributing annually to this cause with the thought that they are contributing to the Methodist Orphanage, and I for one do not think it unjust to inform our people that Brother Weems is not out in the interest of the Methodist orphans of Arkansas, and that we ask Brother Weems, in prosecuting his work, to inform the people that he is in with an independent institution. This is said in a spirit of love to Brother Weems and is not intended to cast any obstacle in his way.—A. W. O'Bryant.

VINEY GROVE AND RHEA.

We closed a meeting Wednesday, the 16th, at Rhea. Brother W. H. Neal was with us for about 10 days. We had a wonderful meeting. The wet weather kept the farmers out of the fields and sent them to church, to be fishers for men for a few days. This was Brother Neal's second time to hold a meeting at Rhea, and this work was a great stimulant to the other meeting. Brother Neal did some fine preaching, and with good personal work, and fine singing conducted by Brother W. A. Downum, from Cincinnati. We had 19 conversions and received a class of 14 into the church. The people made a very liberal free-will offering to Brothers Neal and Downum.

The work in general seems to be moving up. We held our second quarterly meeting at Rhea on the 19th and 20th, and good reports came from every line of work. Brother Oliver preached a fine sermon on Saturday, Brother Neal preaching at night and Sunday.

We have a great Sunday School interest at Viney Grove, with an average attendance greater than the church membership. We have a splendid teacher-training class organized with a membership of 16. Everything looks bright for a great year.—W. J. Spicer, P. C.

WILMAR AND HALLEY.

We have a small membership at Halley, but a splendid people to serve. Our work there is steady, with a splendid attendance upon our regular services. We hope soon to organize a Woman's Missionary Society at that place. Our work at Wilmar is advancing on all lines. We have had 32 accessions to the church since Conference, five by certificate, eight by baptism and vows, 13 by vows, and six by restoration.

Our prayer meeting is the best I have ever seen. On the evening of March 9, at the close of our prayer service, I received three persons into the church on profession of faith, and

on last Wednesday evening there were 82 present. Our average for the past four weeks was 67.

Our Sunday School is growing rapidly. There were present last Sunday 143. One happy feature of our work is that in our homes, on the street, in the business houses, and the mills, people talk church, prayer meeting and Sunday School.

I am happy that Mrs. Power is now up and about, and to all appearances her health is going to be much better than it was before her illness.

The faithful wife of our local preacher, Rev. T. M. Applewhite, is seriously ill and we covet the prayers of all the readers of the Methodist for her.—F. R. Power, P. C.

A GREAT DAY AT MARIANNA.

What appears to have been one of the greatest, if not the greatest, single day in the history of the First Methodist Church of Marianna occurred Easter Sunday. There were 40 additions to the church, men, women and children, an unusual record for any church. This is more remarkable from the fact that there have been no special revival services held this year. The day began well by the presence of 286 in the Sunday School, and a large congregation at the 11 o'clock service. The Lord's house was beautifully decorated with bridal wreath, dogwood blossoms and Easter lilies. Rev. W. C. House, pastor in charge, delivered a most impressive sermon on "The Christian's Hope of Immortality." It will be a day long to be remembered and cherished by the church; a day which has been hoped for by many earnest workers in the congregation. Arrangements are well under way for the beginning, April 17, of a two-weeks' revival to be conducted by the pastor and assisted by Mr. Ed G. Phillips in charge of the music.—O. G. Norment, Member Board of Stewards.



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AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

DODSON AVENUE REVIVAL.

Rev. C. Norman Guice, one of our general evangelists, assisted by Ralph Porterfield of Georgia, led in a successful revival campaign in the Dodson Avenue Methodist Church at Fort Smith. Large crowds attended the services. Brother Guice is a fine preacher, and is possessed of scholarship, experience, winning manner and unfailing good humor. No evangelist that has visited Fort Smith in years has left behind him a better name as preacher, gentleman and soul winner. The people flock to hear him, though he is not sensational. He does not "pull any stunts." He dares to preach the truth, calling "a spade a spade," yet he does it in the spirit of love. He stresses the great essentials of the Christian life, and of church membership. He does not make a hobby of the near approach of the "second coming" of Christ like so many evangelists do nowadays. He strives with all his soul to get men to accept the first coming of the Lord. The church was greatly blessed. Twenty-seven were received into membership the Sunday following the close of the meeting, and others are yet to be received. Some will unite with other churches. I heartily commend Brother Guice to the brethren seeking safe, sane and genuine evangelism.—George McGlumphy.

MENA.

Four months of our fourth year as pastor of our church in Mena are gone. Our church is making progress. Our Sunday School is alive and doing well. Since Conference we have organized our Epworth League, and it is growing steadily; have from 45 to 50 and 60 present at the devotional meetings. The mid-week prayer meeting seems to be the mired wheel.

Easter was a glorious day. We received 17 people into the church, all by vows except one. Baptized 13. Total since Conference, 32.

We expect to begin a revival campaign May 1, to close May 22. We are praying and hoping for a genuine awakening.—F. F. Harrell.

REVIVAL AT BRADFORD.

We have just closed a fine revival meeting at Bradford, having run three weeks. The evangelist, owing to sickness, failed to arrive and it fell to the pastor to do all the preaching, save for four days, and also to direct most of the singing. There were more than 40 conversions, and several additions by letter. Nearly every one united with the churches, the majority coming into our own church. The last week of the campaign drew great crowds. The town was greatly bene-

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fitted. Some of the business men of the little city have come into the churches. The Christian people were greatly renewed in courage and zeal. To God we give thanks for this revival, which was one of the most successful in many years.—C. Crow.

ARKANSAS CITY.

Fourteen were received into the church Easter. All grown folks, except one, making 17 this year, with eight others to follow. The membership has been increased by half. Excellent Missionary Society, new parsonage with modern conveniences, over \$200 expended for parsonage furnishings and \$200 paid on a piano for the church by the Missionary Society, Arkansas Methodist in all the homes. Never received more kindly.—S. C. Dean.

THIS WAY LIES FAILURE!

For years labor has talked of its inalienable rights. The rights of striking, picketing, boycotting, collective bargaining, shorter hours, better pay, closed shops and lately the right to participate in the management of industries, have been claimed as fundamental privileges which root in the Constitution, the Golden Rule and the Decalogue.

There has always been a question as to whether some of these things were not privileges instead of rights, because their exercise invariably hurt the bystanding and innocent public, but labor has constantly and vociferously insisted they were rights, and a tolerant public finally came to accept the oft-repeated claims of labor as established fact.

Having put this inalienable thing over as with public opinion, labor next turned to Congress and had it indorsed as a matter of national law. The Clayton Act specifically exempts labor unions from the operation of the Sherman Antitrust Act and has been a useful refuge against charges of combinations in restraint of trade.

Unfortunately for labor, however, it did not acquire with these privileges and concessions the broad sense of fair play essential to the proper use of great power. For example, witness its attitude toward farmers.

The very paragraph and sentence of the Clayton Act which exempted labor from trust prosecutions also exempted co-operative enterprises of farmers. But when milk producers sought decent prices by collective bargaining, union workers joined the denunciation of farmers and rejoiced at seeing them indicted and brought to trial. Nor has labor been willing to admit the right of the farmer to strike, no matter how poorly he might be paid for his work. Sauce for the goose was not sauce for the gander. On the face of things, labor's interests in the farmer was as a source of cheap food, even though produced by long hours and sweatshop methods.

Naturally this selfish attitude weaned farmers away from the unions, and similar disregard for all other classes, especially during the war, turned the general public against labor. Coincidentally with this loss in popularity, a lot of inquiring folks began to examine the inalienable rights of labor to see just how inalienable they were.

The lightning struck from an unexpected quarter. The Supreme Court of the United States recently held that a Battle Creek manufacturer was en-

titled to an injunction against boycotting unions, ruling that the Clayton Act could not exempt "any activity otherwise unlawful." Thus was an "inalienable right" dealt a hard blow and all of labor's special class privileges brought into sharp relief. Furthermore, labor has lost heavily of that great asset—public good will.

The purpose of this recital of facts is not to add to the embarrassment of labor but to point out the dangers which farmers face if they travel similar roads of selfishness and class demand.

For a long time there has been a feeling among thoughtful farmers and some jurists that it was not a happy event when farm co-operative associations were grouped with labor organizations in the Clayton Act. Now this fact is obvious. The decision against labor imperils all the pending legislation to define the rights of farmers in co-operation. Even the legality of co-operation is questioned.

So it is evident that farmers cannot afford longer to be tied up in Federal statutes with labor and to be jeopardized by every indiscretion of the unions. And if farmers are wise they will not ask for laws exempting them from anything, but merely for laws defining their rights under existing statutes.

It goes without saying that farmers have a natural right to sell the products they grow, and that, so long as they do not attempt to corner the market or fix the price to the consumer or otherwise interfere with the free flow of food, they are entirely within their rights in forming mutual, nonprofit co-operative associations for the purpose of grading and marketing their products. These are matters of fundamental law and of good public policy, and thoughtful farmers will want them to be established by legislation defining co-operation and explaining its limits rather than by exemptions which put the growers in the role of privilege seekers.

This may sound like hairsplitting, but it is highly important. Farmers, with their powerful new federation, will be doubly wise if they ask for but few laws and no special privileges. Labor made this mistake with the Plumb Plan, the Adamson Law and other class demands. By such selfish moves organized labor has lost powerful public support and now finds itself with its back to the wall, fighting for its

life, while the coldly unsympathetic public stands aside.

Farmers might easily get in the same position now, for they are at the height of their political power and Congress seems willing to grant them favors. However, if they ask no special privileges, no class exemptions, but only things which guarantee a square deal and an open road to market, they will be doubly wise. Thus can they gain and retain public good will and command the strength of public opinion. Public opinion is still the strongest force in the world. If anyone doubts it, let him consult the lonely exile at Amerongen.—The Country Gentleman.

CHRISTIAN WORK IN GOVERNMENT SCHOOLS IN JAPAN.

By Roy Smith.

Japan has over 98 per cent of its children of school age enrolled in its 25,000 elementary schools. There are some 300 government academies of high grade with a five-years' course, each having from 300 to 800 boys. Above these there are sprinkled throughout the empire government colleges of various kinds—technical, commercial, normal and preparatory to the Imperial universities. These colleges have from 600 to 2,000 students each. The government is just now in the process of raising a number of its colleges to university standing and also of establishing some dozen or more new ones. Over 50,000,000 yen (\$25,000,000) have been appropriated for this purpose.

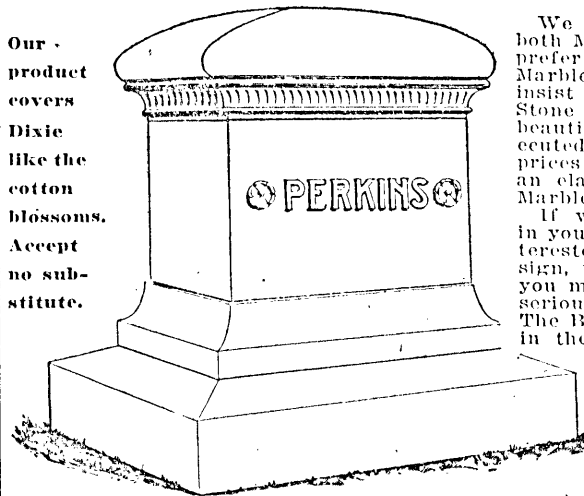
At the head of this national educational system are the four post-graduate Imperial universities with departments of economics, law, medicine, science, engineering, literature, etc.

It is the pupils, teachers, and graduates of all of these schools that constitute our field. A good many of the schools that are in the conservative parts of the country are not yet open to direct Christian teaching. But the students of the universities, of the colleges (and of most of the high schools are left free to take whatever interest they wish in Christian matters. In a good many cases, even in some of the primary schools, the teachers and sometimes the principals are setting the example by openly receiving Christian literature and attending Bible classes and churches. In some instances we are much more free to carry on Christian activities within the government school compounds in Japan than in the high schools of some

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cities of America. During this last year I have held Bible classes in two government high schools for teachers. In the government commercial college at Kobe we are perfectly free to hold any sort of Christian service we like in the school buildings at any time, provided only that we do not interfere with the regular classroom work.

It requires no imagination to see that when we present the Christian message to this great flood of thousands of Japan's boys, girls and young men we vitalize the very source of the Japan of tomorrow. These students are the live wires leading from the schools into the very heart of the homes, into business, into all professions, and into the faculty rooms of other schools.

The government, through its schools, is gathering the youth of the empire into great organized groups. It is clearly the duty and function of the Christian forces to make use of these groups. The crowds of 5,000 are literally before us many, many times over in Japan, and the Master says to us, "Give ye them to eat."

The missionary who goes into these schools as a regular teacher not only gains an entrance into the body of teachers and students, but also gains a distinct standing among them, and also in the eyes of the townspeople, that he can use in almost any form of Christian work.

In Kobe, about a year and a half ago, we established a Christian center for students called the Zen Rin Club (meaning good neighbor club). This club is within ten minutes' walk of schools, of high school and college grade, containing nearly 4,000 students and teachers. Besides, there are graded schools nearby with several thousand pupils. Therefore, it is easy to understand how this club can be kept almost constantly, seven days in the week, occupied by students meeting for Bible classes, Bible stories, hymn singing, socials, and all kinds of gatherings.

Our equipment in the Zen Rin Club has been very simple but is now seen to be inadequate for the growing opportunities. We not only wish to draw the large numbers of students and young graduates, but we wish to be able to attract the most progressive and able class as well as the others. There are certain things in the way of equipment that would help us greatly in doing this. One very immediate need is a piano, which, in Japan to-

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day, never fails to appeal to the very best class of young people. Our organ that had been discarded by the local churches after some twenty-five years of faithful service has finally become unable even to "wheeze" for us any more. So we are facing the problem of trying to have music with no instrument. The other thing that we must have in order to meet our opportunities in anything like an adequate way is a stereopticon to illustrate Bible lessons, temperance talks, health lectures, and so on.

The church in Japan today, in order to meet her great obligation, even to her own country, must have in her membership men who occupy positions of influence and financial means. Jesus has told us how difficult it is for a rich man to find his way into the kingdom of God. Therefore, if we are to have many of this class of men in our church we must strike at the body of youth that is furnishing the nation with them. The government positions and wealthy companies today are filled with men who yesterday were students in the government schools, and the men in the government schools of today are the men who are to fill those places of power and influence tomorrow. It is our business, then, to win these young men before their wealth and power will make it almost impossible for us to win them, and in winning them we will be winning not only individuals but leaders of individuals and of crowds.

A GREAT METHODIST.

The recent passing of our sainted Jonathan Cole of Six Mile, Franklin County, brought up memories of former days when I knew him very intimately, having been his pastor for two years. Of all persons whom I have known in the past twenty years he exhibited the marks of the real Methodist according to the well established ideas as to what a sure enough Spirit-filled life meant. Pastors all over the state who knew him will bear me out in the statement that he was the very embodiment of "religion in action." He was quiet, unassuming, and at no time given to exploiting his faith and good works. Yet men and women who knew him best would regard him above any other as the best type of Christian character. He was a man with a love for advancement. On his farm he had nothing but pure blood from the bees to his draft horses and Holsteins. He reared a family of most excellent young men. Rev. O. L. of Clarendon is of his household, while Jess, James, Millard, Connie, Fred and a younger boy are all leaders in religious and educational matters.

The particular thing about Brother Cole was the peculiar manner of his shouting. He has often been called "hopping Cole" because when he got a victory through faith he would spring from his seat, grab his right foot with his hand and start off down the aisle saying, "Bless God, we will all soon be walking the paved gold streets of the New Jerusalem", and from that moment until his physical energies were exhausted there was no need for attempt to preach or sing. The Spirit Cycle was in operation and always a host of people were moved to accept Christ. No; do not think that because he was excited or highly emotional that he had such an effect

upon people. It was entirely different from anything that I have witnessed. I asked him on one occasion what brought it about. In a very modest way he said, "It is an inward struggle to get rid of all unbelief, and when I get all unbelief swept out of my life I cannot but be joyously happy." I have often thought since then that if every Methodist could have such an experience as that we would lift this old world out of the mire in a hurry. Those high religious feelings came to him while in the field or at his gin. They were not always associated with revivals. He has at times stopped his work, gathered his hands and family in the home and put in long hours of high religious living. On one occasion I was holding a revival at a nearby town, "Uncle Jonce" came up to help me. Finally one Sunday afternoon the Spirit began to work mightily in him. He at last sprang from his seat and down the aisle he went with one foot in his hand and skipped to the rear of the crowded house. Then he mounted the rear pew and began to shake the hand of every man, finally working back to the beginning point. "Boys," he would say, "If you only knew how glorious it is to love God you would surrender to him now." Soon the front of the building was crowded with penitents. Quite a number were converted then and as night drew near we had a recess for supper. Eight were converted out on the road. About fifteen more gave themselves to Christ at the night service. The leading society lady ran out of the kitchen the next morning early shouting. The hardest man in the community was converted while in bed at one o'clock in the morning. For four long days this high religious feeling continued with Brother Cole. He said that it was never so long before. When Geo. W. Hill was preaching his sermon on the "Great White Throne" during District Conference at Waldron, "Uncle Jonce" got in action again and everybody saw unusual things that day. At another time he was in attendance upon a big meeting conducted by Brother J. M. C. Hamilton at Greenwood, and "Uncle Jonce" got so happy that he took up the tent pole just like a sixteen-year-old.

Every good movement set to going for enlarging Methodism was heartily supported by him. When need for a house of worship arose in his community he simply began to cover the ground with material and soon all was ready for completing the church. Those that cared were given an opportunity to contribute, but "Uncle Jonce" had a Christ who was worthy of being honored with all that he possessed. In this modern day when many societies feel outraged by the shout of some happy soul, it would be well for them to consider that when the last shouting Methodist is dead the old time Spiritual fire that was set to flaming by Wesley, will have run its course, and Methodism too will have run her course.

On the day of his translation all was well with him. A long train of Christian deeds, coupled with spiritual virtues of truest type, increasing and enlarging with the years yet to be, will bring to him the final "well done, good and faithful servant, enter thou into the joy of thy Lord."—W. B. Wolf.

OBITUARY.

WOLFF.—Dr. J. R. Wolff was born in Laurens District, S. C., in 1836, a son of George F. and Martha (Rowland) Wolff, who were also born and spent their lives in that county, the former dying in 1880, and his widow in 1883. Both were members of the Baptist Church, and the former a farmer by occupation. He was a son of Gen. John Wolff, who was born in Germany and came to America when a young man, spending the rest of his days in South Carolina, where he devoted his attention to farming and merchandising. He was a general in the State militia. Ezekiel Howland, the mother's father, was born in South Carolina and there died, having been a successful physician for many years. Dr. J. R. Wolff, the fourth of four sons and three daughters, spent his early life on the farm, and as opportunity opened the way he attended school, and at the age of 20 he began teaching, and at the same time reading medicine for four years. In 1857 he graduated from Charleston (S. C.) Medical College, commencing the practice of medicine. He came to Arkansas in 1859, stopping in Hempstead County and spending the first night within 50 yards of the home in which he lived and died. Here he proved himself to be one among the foremost physicians. He continued the practice of medicine for the public until age compelled him to confine his practice exclusively to his office. Dr. Wolff was a successful business man, being engaged in farming and merchandizing; also operating a flour mill up to a few years past; also a cotton gin, grain mill and sawmill. He was married the first time to Miss Emma F. G. Young of Arkansas, August 25, 1863. To this happy union eight children were born, three girls and five boys, of which six are still living. The living are Milton Wolff, a farmer at Bingen; George, who is operating his father's store; Lex, who is engaged in the office work of Hempstead County at Washington; Hugh, who is operating a drug store at Mineral Springs, Ark.; the girls, Mrs. Flora Knight and Miss Lilley Kent, now of Mineral Springs; the dead are one boy and one girl. The doctor was married the second time to Miss Sallie L. Norwood of Hempstead County, at Bingen, January 3, 1895. To this happy union two children were born, who still survive, Miss Nona, who married Rev. J. D. Baker of Little Rock Conference, now stationed at Warren, and John, who remains at home with his mother. The doctor professed faith in Christ at the age of 50 and united with the M. E. Church, South, at Bingen, where he remained a devoted Christian until death. He never was sick but very little, and when death came it was like one going into a deep sleep, being confined to his room for several weeks before his death, yet he was not sick at any time. He died January 14, 1921. His funeral was conducted by his pastor, using the text, "With long life will I satisfy him." Ps., 91:16. The services were held in the Methodist Church at Bingen. His many friends and acquaintances came until the house was packed and as many more that could not find standing room in the church. Truly this country will miss him. No man was ever refused the necessities of life who came to him for help. He never oppressed the poor, but was always their friend. Truly the church and the preachers will miss him. He attended as much as possible the 11 o'clock services and was always a partaker of the Sacrament of the Lord's Supper. A good man has gone to heaven, but he still lives in the hearts and minds of the people.—His Pastor, J. C. Williams.

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