

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.

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No. 40

I WILL WALK AT LIBERTY; FOR I SEEK THY PRECEPTS. I WILL SPEAK OF THY TESTIMONIES ALSO BEFORE KINGS, AND WILL NOT BE ASHAMED. I WILL DELIGHT MYSELF IN THY COMMANDMENTS, WHICH I HAVE LOVED.—Psalm 119:45-47.

THE ZEAL OF THE I. W. W.

It is claimed that the membership of the I. W. W. has increased 100,000 in three years, and the total is now 250,000. Then there are hundreds of thousands of others who are not members who advocate similar "red" doctrines. These men seek to overthrow our government and other established institutions. They talk and they publish papers and tracts and distribute them free by the ton. It is estimated that 10,000,000 people in the United States each week read this radical literature. However sane one may be, if he constantly reads this literature he is in danger of becoming obsessed with the incendiary ideas. It is necessary to counteract this pernicious propaganda by rational means. Good literature should be distributed as freely as is the bad, and every man who is poisoned ought to have the antidote supplied. These destructive enthusiasts have the zeal of religionists and are willing to give their time and money freely to advance their nefarious cause. If our church people had one-half the zeal of an I. W. W., they would put their denominational literature into the hands of the sinner and the indifferent, and win many. The church paper sent to an irreligious friend or neighbor with a friendly letter urging him to read it, may often turn the tide in his life. Try it.

THINK, BUT BE GOOD.

Elsewhere in this paper are reproduced resolutions adopted by the Northwest Texas Conference on the subject of Biblical teaching in our institutions of learning.

We regret the controversy which has sprung up among our people over opinions expressed in Dr. Rice's recent book, and yet in view of the claims of scholarship such discussion had become almost inevitable.

The Northwest Texas Conference, while affirming "allegiance to the Bible as the inspired Word of God as taught and earnestly contended for by our fathers in Methodism," disclaims any disposition to "discourage thorough, reverent and constructive scholarship and extensive research," but calls upon those in authority to protect our institutions of learning from unsound teaching.

As followers of John Wesley we believe earnestly in certain fundamentals and yet, like him, we should preserve the tolerant spirit and deal gently with those who hold different views. We can love and honor the devout Calvinist and welcome him to our pulpits, but if he obtruded his distinctively Calvinistic doctrines, we would not invite him again to our pulpits, and certainly we would not give him a chair in a Methodist Theological Seminary. A man is a Christian according to his relation to Jesus Christ, and we accept him as a Christian and a brother although we may differ radically on many points of theology. No man has the whole truth, and the same truth often has different aspects, and as Christians we must learn to be tolerant of other men's views. However, our schools are Christian schools presenting truth as it has

been discovered and accepted by Methodism, and no man has a right to hold a position of trust in a Methodist school and attempt to discredit the doctrines of Methodism. If he does not agree, he acts honorably when he steps out, and if he thinks that his views are vital he has a right to contend for them and undertake to bring his church to his way of thinking.

Once heresy hunting and persecution were popular. Today we should avoid personalities and face issues. Often differences are matters of words and definitions. Let us be sure that we first understand ourselves and can give a good account of the faith that is in us, then before we attack another let us be assured that we really know what he means. It is now time for clear thinking and much prayer lest we destroy our usefulness in wrangling over phrases and definitions.

The doctrines of Methodism are so fundamentally sound that other denominations without changing their creeds have changed their attitude on certain practical questions. Let us discuss our differences in good temper, follow Christ, and love all men. Scholarship and religion are not incompatible, but scholars may err and religionists may be fanatical, and one may do as much harm as the other.

A CALL TO PRAYER AND CONSECRATION.

To All Who Love Our Lord Jesus Christ:

The coming Conference on Limitation of Armament brings to all Christian people a priceless opportunity. To all good citizens, indeed, and to all lovers of humanity, it is a time of challenge and of hope, but supremely so to those who have seen in Jesus Christ a revelation of love and brotherhood as the true way of life. To bear convincing witness everywhere to this faith is our privilege and our duty in the present crisis.

With harrowing memories of more than ten million men who laid down their lives in the awful holocaust from which we have just emerged, of the countless homes bearing burdens of anguish and suffering, of the desolation and pestilence that have sprung from the war and still ravage whole peoples, and, most of all, of the aftermath of bitterness, suspicion and hate which pervade all lands, let us insist far more vigorously than we have ever done before, that war is an unmitigated curse to humanity and a denial of the Christian Gospel. Let us declare plainly that in every war the Son of Man is put to shame anew and that every battlefield is a Calvary on which Christ is crucified afresh.

Let us not shrink from proclaiming unequivocally that war is not a necessity, that the pacific settlement of every international question is possible, that a warless world can really be achieved. Our witness must be unmistakable that force is not the final arbiter among the nations, but that justice, reason and good will can control their life as well as the life of individual men. To continue to point to the mailed fist as our ultimate reliance and to carry on a program of mutual distrust and fear, is to undermine the very foundation of our Christian faith.

Let there be throughout the church a fire of holy indignation not only against war but also against the mad competition in armaments which has nourished suspicion, ill-will and fear, and from which wars have always sprung and always will.

Let us not allow the reduction of armaments to be regarded as an economic issue alone. The question is at heart a moral and religious one. Let us repeat from one end of the nation to the other the discerning words of our government's official invitation to the conference: "The rivalries of armaments are not only without economic justification, but are a constant menace to the peace of the world."

Let us pray unceasingly that the Spirit of God may guide our leaders assembled at the conference of the nations, that unselfish motives and wise counsels may prevail. Let us give ourselves unstintedly to cultivating a Christian public opinion so strong that it will make possible the richest results from their deliberations. We can not be satisfied with a mild curtailment of our military expenditure. Nothing less than a far-reaching reduction in armaments on sea and land can suffice. It is not for us to dictate the specific plans by which the longed-for goal may be achieved, but insist we must, with all the passion of our souls, that rational and pacific methods must now be found for the settlement of international disputes.

With a more poignant realization than we have ever had before of the terrible consequences of national selfishness, let us humbly confess our own share of sin in participating in the race of armaments, in seeking our own advantage regardless of neighbors, in adding to the world's burden of suspicion and distrust. Let us, as a people, open wide our hearts to the divine spirit of love and brotherhood revealed to us in its fullness by Jesus Christ. Let us dedicate ourselves anew to building in this war-ridden earth the City of God foretold by the mouth of prophets since the world began.—Federal Council of the Churches of Christ in America.

NORTHWEST TEXAS CONFERENCE AND THE PANHANDLE.

Well, I have seen Amarillo and the Northwest Texas Conference, and they are both fine.

I had been instructed to call up, on arrival, Mr. G. M. Waddill, chairman of the entertainment committee, and so, at the close of twenty-eight hours of continuous westward movement, I immediately got him on the wire and he came after me in his own car and carried me to the delightful home of Mr. and Mrs. G. E. Martin, close to the Polk Street Church, where the Conference was meeting. Soon I was refreshed and at the church where Dr. L. E. Todd was expounding his theme, "The Forgotten Man," to a congregation that packed the big auditorium and Sunday school room and galleries. How those people do come out! At the regular sessions and at the anniversaries the house was always full. It is possible that the wonderful singing of the three Wisdom Sisters helped to attract. Their marvelous rendition of hymns and spiritual songs creates a distinctly religious atmosphere. It would be good to have them sing often at General Conference.

Friday morning the opening service was a memorial of Bishop Lambuth led by Dr. A. J. Weeks, editor of the Texas Christian Advocate, who spoke fittingly of the Bishop's wonderful career, and was followed by Bishop McMurtry in a beautiful tribute to the saintliness and humanness of his fallen colleague. This was the first time I had seen Bishop McMurtry in charge of an Annual Conference. He

(Continued on page 3, column 1.)

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A. C. MILLAR

Editor

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

METHODIST CALENDAR.

North Arkansas Conference at Ft. Smith, Nov. 24
Little Rock Conference at Pine Bluff, Dec. 1.

PERSONAL AND OTHER ITEMS.

Rev. S. R. Twitty is expected home from his European trip this week.

Rev. S. K. Burnett has begun a meeting at Dermott, with Evangelist Lee Stark.

Rev. and Mrs. Verner Bruce of Hamlin announce the birth of a son, born October 2. Mother and baby are doing well.

Rev. Verner Bruce reports that everything is moving along nicely on the Wynne Circuit. The people promise that he shall have a good report on finances.

On his return to his pulpit after a long illness, Dr. George R. Stuart was enthusiastically greeted by his great congregation at First Church, Birmingham, Ala.

Rev. R. T. Ross, pastor of Dumas charge, will sail as a missionary to Shanghai, China, November 10. He has done fine work and will make a successful missionary.

Rev. W. R. Jordan reports that on account of certain hindrances it is necessary to postpone the home-coming at Mabelvale from the third Sunday in October to the fifth Sunday.

Rev. R. H. Lewelling announces that Bishop Monzon will dedicate our church at Booneville, October 23, and all former pastors and presiding elders are cordially invited to attend.

Rev. J. A. Parker reports a great meeting at De Queen, with more than one hundred accessions to his church and a hundred to the other churches. He has received 185 members during the year.

We congratulate the management of the Alabama Christian Advocate on the fact that the paper now has its own building at 516 North Twenty-second street, Birmingham, which will be Methodist headquarters for that part of the Church.

Rev. J. K. Farris, who transferred back to North Arkansas Conference last fall and was appointed financial agent for the Memphis Methodist Hospital, has been appointed to Augusta Station since the death of Rev. T. Y. Ramsey, the former pastor.

Married.—At the El Dorado Circuit parsonage, at 9 a. m., October 10, Mr. Virde Dukes and Miss Gladys Bates, both of Lisbon, Ark., and at 11 a. m., at the Methodist Church, Calvin Harrell and Miss Nannie Murphy, both of El Dorado, Ark., J. C. Johnson, pastor of El Dorado Circuit, officiating.

There has been talk of the Communist Party of America bringing its 50,000 members into the I. W. W. fold. This party's announced aim is "to

direct the class struggle to the conquest of the political power, to the overthrow of capitalism, and the destruction of the bourgeois state."—Dearborn Independent.

The Quarterly Conference of First Church, Little Rock, has petitioned for the return of Dr. P. C. Fletcher for the fifth year. He has been pastor of Winfield Memorial, First Church, Texarkana, and First Church, Little Rock, four years each, and is one of the most popular and successful pastors in Little Rock Conference.

The editor regrets that absence from the city last week caused him to miss the call of Rev. K. W. Dodson, presiding elder of Ruston-Minden District, Louisiana Conference. As a former member of Little Rock Conference and graduate of Henderson-Brown College he is well known and his success is not a surprise to his old friends.

Among the students at Boston University more than 1,000 are preparing for some form of Christian work. In the School of Theology it was necessary to stop registration six weeks before the opening of the term, as provision could not be made for them. This does not indicate a falling off of those who are to lead in the work of God.—Exchange.

Tagore, the famous Hindu poet and philosopher, has come out against Ghandi, the leader of the non-co-operative movement. Ghandi has gone so far as to advise his followers not to study the English language nor to use any of the modern machinery imported from abroad. Tagore says that such tactics mean the erection of a wall around India, making their national home into a prison.—Exchange.

We are counting on you, dear reader, promptly to renew your subscription, and thus help to carry the big burden of expense during the dull season. Will you help? Do it now.

Dr. Geo. W. Truett, one of the great Baptist preachers of the South, who went overseas with Bishop Lambuth during the war, said, when told of his death: "I regard Bishop Lambuth as one of the most saintly men I ever knew. We prayed together on shipboard every day, and one could not be in his presence an hour without thinking of the Master and wanting to be more like him."

The following St. Louis Conference appointments are of special interest to many Arkansas readers: Commerce, J. T. Self; Campbell, W. H. Hansford; East Kennett, J. A. Gowan; Clarkton, I. C. Bradsher; Hayti, A. B. Culbertson; Educational Publicity Secretary, E. T. Clark; St. Louis District, M. T. Haw; Centenary, C. W. Tadlock; Lafayette Park, C. N. Clark; St. John, Ivan Lee Holt; chaplain Barnes Hospital, A. F. Smith.

You are either drifting down stream with the tide and the dead ones, or you are pulling for all you are worth against the current of events. You cannot anchor; for life is one continuous voyage. You are either reading, studying, working, or you are fooling away your most valuable asset—time. If you are trying to improve yourself you are going ahead. If your brain is full of nonsense you are drifting down the stream.—The Silent Partner.

The sympathy of many friends will go out to the good editor of our Missionary Page, Mrs. W. H. Pemberton, on the occasion of the death of her sister, Mrs. Mary Carroll Burton, at Raleigh, N. C. This sister had long edited the Woman's Missionary Department of the Raleigh Christian Advocate, and had been prominent in various church and woman's activities until her health failed. Mrs. Pemberton was with her sister when the end came, September 29.

Clergymen, sextons, and organists, and all other persons employed by churches come under the provisions of the Pennsylvania Workmen's Compensation Law and must be insured by the churches where they are employed. In this respect churches are in the same class as owners of railroads, factories and coal mines. The accident insurance is a protection in case of disability, and compensates the victim's family in case of fatal accident.—Dearborn Independent.

Jesus seemed to like to meet with his disciples in the evening, "When the even was come He sat down with the twelve," and partook with them of the bread and wine and "told them what was coming." In the evening after the resurrection He came and talked with the ten. A week later He met with them again and satisfied the doubts of Thomas. He still likes to meet with His disciples in the evening, yet how is the mid-week prayer service—and the Sunday night service—neglected by many who call themselves disciples.—Exchange.

Word has just been received in this country of the death, on September 26, of the chairman of the Executive Committee of the Federal Council, Bishop Walter R. Lambuth, of the Methodist Episcopal Church, South, in a hospital at Yokohama, Japan. Bishop Lambuth has been one of the most notable figures in American church life during this generation. His missionary service in China, Japan and Africa has been of far-reaching significance, not only to his own denomination, but to all the churches of the world.—Bulletin of Federal Council.

We can not remain a free people if we permit our relations so to develop that any economic or social class may get control of the political fortunes of all of us. In other words, our political parties must never become identified with our economic or social classes if our Republic is to live. The range of political control must not be allowed to rest in the hands of the representatives of capital or labor, of wealth and poverty, of land owners or landless, or of any other economic class as such.—President Kinley (University of Illinois) in The Rotarian.

A shorter working day manifestly means greater leisure for the masses. Now it is everlastingly true that the bulk of human mischief is done in spare time. There is precious little chance for original sin, or any other kind of sin, to work itself out under the strict regimen of a modern factory. While human beings are at work, they are, perforce, reasonably decent; the employer sees to it that the time he buys is not wasted; but no one exercises an equal degree of control and supervision over a man's unbought time—his leisure—unless it is the man himself.—Arthur Pound in Atlantic Monthly.

The world of twenty or thirty years hence will be much different from the world of today, which makes it rather foolish for young men to lay their plans as if the world of action is to be the one they now see. The best exercise a young man can take is that of forward-looking. "Dip into the future" as far as your eye can see. Instead of being imposed upon by the world of the present, challenge it, ask how it can be pruned, revised, discarded, made over. It is certain to change, and if you can foresee in what particulars, you are that much ahead. The future belongs to young men; they of all persons ought not to settle down into well worn grooves as if the world were finished.—Henry Ford in Dearborn Independent.

Church socials given by every church in town for the students of the University of Arkansas on Friday evening of this week are one of the features of the opening of the fall term. The joint reception of the Y. M. C. A. and Y. W. C. A. on Tuesday evening is another big event. Every incoming student was given a postal card at the station, on which to notify his family that he had safely arrived. This, together with a booklet describing the customs, activities and layout of the campus, was also the gift of the Christian associations. Miss Charlotte Jackson, Y. W. C. A. secretary, arranged for "sings" in the women's dormitory every evening during the week of registration, to drive away homesickness in the new girls.—Bulletin.

Sixteen world war veterans from one post of the American Legion in Tulsa, Okla., have settled upon government homestead land in Scott County, Ark. By cold weather, it is estimated that 100 ex-service men will have taken claims on the land. The territory which will become a settlement of world war service men, the first in America, stretches over 2,500 acres, composed of adjoining individual tracts of 160 acres each. The men have to live on the land but seven months before it be-

"The Arkansas Methodist in Every Methodist Home In Arkansas"

comes their property, as Arkansas gives residence credit to soldiers up to two years of army or navy service. Part of the men will spend the winter on their land, clearing timber, building, hunting and trapping, for the tracts abound in deer, fox and lynx. The 16 who have already settled are preparing to establish a central trading point and town which they will name "Legionaire."—American Legion News Service.

SUNDAY AT DANVILLE.

On my return from Amarillo I stopped at Danville for Sunday, and had the privilege of preaching at eleven and speaking on Latin-America at night. Rev. Jesse M. Williams is pastor and is completing a very satisfactory quadrennium. Danville is a good town, but not large. Our church is strong for the size of the place. We have a roomy church and comfortable parsonage, and everything seems to be in excellent condition. The stewards look after all the collections and give the pastor time for study and spiritual service. Brother Williams has enjoyed his term here, but will be ready for another appointment at Conference, and will leave a good opening for another preacher.

After dinner Brother Williams and two laymen accompanied me to Spring Creek, about five miles northwest in a good neighborhood, near Belleville, where I preached to a fair congregation that has not been having regular preaching.

The weather was perfect, the hospitality of the parsonage was large, the companionship congenial, consequently I left Danville Monday morning refreshed and ready for another strenuous week. The people at Danville and other towns in that section are very anxious to have the Western Assembly at Mount Magazine, and propose to cooperate to get it.—A. C. M.

NORTHWEST TEXAS CONFERENCE AND THE PANHANDLE.

(Continued from Page 1.)

makes an admirable president with his quick insight, firm, but considerate handling of business, and dignified, yet democratic manner. His address to the class received into full connection was brief and packed with sound sense and religion. He gave me a pleasant introduction and ample opportunity to present the Western Assembly, and the desired resolutions were quickly adopted and A. J. Weeks and A. L. Moore were appointed commissioners. Brother Moore was deservedly complimented as an unusually good secretary by the Bishop. Without debate resolutions offered by the Board of Education concerning unsound teaching in our schools were adopted. I learned that later, after I had departed, certain other resolutions on a kindred subject were vigorously debated. Dr. H. A. Boaz, president of Southern Methodist University, had announced the resignation of Dr. John A. Rice from the Theological Faculty, and, while warmly defending Dr. Rice's Christian character, had indicated that he could not fully approve of certain teachings. This is a live question among these militant Methodists.

Dr. Stonewall Anderson had already ably represented the Christian Education Movement, but Friday night at the educational anniversary the writer, by special invitation, discussed the situation, and was followed by Prof. C. M. Woodward of the University in a brief and felicitous speech. Bishop McMurtry closed with a strong appeal to the Conference, which had already subscribed 70 per cent of its quota, to close up the whole amount. The profound interest in the Clarendon College and the new McMurtry College to be established at Abilene, will doubtless carry this Conference to its goal. It is one of the pluckiest of our Conferences. Three years ago, as a result of protracted drought, its territory was in financial straits, but now there seems to be a complete recovery and a spirit of confidence and hopefulness. The robust and ruddy preachers and laymen are the embodiment of health and activity. The report of additions and finances seemed to promise an excellent showing for the year.

There are eight Districts, and last year's Minutes

showed Presiding Elders' salaries ranging from \$3,941 to \$4,669. On the roll are 169 preachers, and their salaries run from \$60 on a mission to \$4,500 at Polk Street, Amarillo. Most of the salaries are fair, 41 reaching \$1,500 or more. The territory includes the Panhandle and about as much more south of it, an elevated plain greater in area than the whole State of Arkansas. Polk Street Church, Amarillo, with some 1,700 members, a good auditorium, two extra buildings, and a parsonage, all covering a quarter of a block just outside the business section, is a great church. Dr. H. F. Brooks, who has received about 900 members in two years, is courtesy itself, and makes an ideal Conference host. The watermelon feast enjoyed by the writer in good company at the parsonage gave flavor to the hospitality. The Conference was royally entertained. Other business had pressed so hard that the elections for General Conference had not been held Friday. It was, however, believed that brethren could be discovered who might be persuaded to go to Hot Springs next May.

Friday afternoon was devoted in part to sight-seeing. Brother W. C. Everett of Dallas was especially anxious that a visit be made to Palo Duro Canyon, about sixteen miles south. Accordingly he and Messrs. Turner and Sebastian of Amarillo and myself in my host's car and Drs. Weeks and Sessions and Mr. Blaylock and a driver in another car rode out over the level roads and through pastures. Then down we went by a winding road to the bottom, where 500 to 1,000 feet below the surrounding country one fork of Red River flows. Here is the Devil's Kitchen, a small cave with an opening at the top; and broken rock and irregular strata of various colors and high precipitous bluffs with cedars and other scrubby trees, all conspire to present an attractive scene. Mr. Henry Clay Harding has a picturesque ranch house in the canyon and finds this not only a splendid place to winter his fine cattle, but a pleasant place to live. This "baby canyon" is about forty miles long and in places a half mile wide. A movement is on foot to make out of this beauty spot a State park.

After seeing the canyon we climbed back to the plains and were speeding toward Amarillo, when suddenly our driver applied his brake and attempted to turn. He was approaching what appeared to be an opening in the fence, but with the sinking sun full in his eyes he had not observed the wire gate across the road until the car was within twenty feet. He might have plunged through, but instantly decided to turn. The distance was too short. Bang! The car collided with the gatepost. Every one was hurled forward. All were bumped and a little bruised, but when we took an inventory we rejoiced that no one was seriously injured. However, our car was disabled and the other car set out for a house a mile away to find other conveyance. As it was nearly sundown and we were ten miles from Amarillo, five of us, Weeks, Sessions, Everett, Blaylock and myself, thought best to start on foot toward the city so that the distance between us and supper might be diminishing. Soon a big car overtook us, and the kind and courteous owners of the ranch in the canyon, Mr. and Mrs. Henry Clay Harding, had the five of us on the rear seat, and delivered us safe in the city before dark, deeply grateful to them for their timely aid and profoundly thankful that we had escaped practically unhurt. Brother Everett, who was in the front seat, had been knocked almost breathless and felt for a time as if he were walking on air. Immediately after the accident we saw a mirage, apparently a lake under the setting sun. This had doubtless contributed to the optical confusion of our good driver, who was greatly chagrined over the trouble into which we had fallen. The occurrence illustrates the unexpected things that may befall one. We were on a perfectly plain, level road, and yet in a twinkling we were wrecked, and barely escaped with our lives.

The accident prevented a ride around the city, but I saw enough to convince me that Amarillo is a city of good homes, thriving business, and many advantages. About thirty years old, it has a population of over 17,000. In the center of the Pan-

handle, with three railroads, it is the metropolis of thirty-eight counties having a population of 300,000. Its banks are capitalized at \$800,000; building permits for the year aggregate \$1,406,455; the annual pay roll of the railroads is \$2,371,000; there are seven public schools, and twenty-one churches. Being in the grazing country, it is headquarters for the Buyers and Sellers Livestock Association. Its cheese factory handles the product of 6,000 cows. In 1920 its territory produced 20,000,000 bushels of wheat, 10,000,000 bushels of oats, barley and rye, and 40,000,000 bushels of kaffir and other feed crops. From Amarillo were shipped 713 cars of grain and 5,798 cars of live stock. Within two years a great gas field twenty miles north has been opened, and Amarillo bids fair to become a big manufacturing center, as it is now the jobbing center of this vast and rapidly developing country. Since there is no coal and little wood in that section the tremendous supply of gas is a big asset. Since the altitude is 3,663 feet, the average mean winter temperature is 43 and the summer 69 degrees. The annual rainfall is 21.29 inches.

Its people, chiefly Southern and yet representing all sections, are cultured and courteous, enterprising and aggressive. They have a wonderful country and they believe in it, and want others to come and help them to develop it and to share its benefits. Those who want altitude and atmosphere and outlook along with material advantages would do well to see the metropolis of the Texas Panhandle.—A. C. M.

BOOK REVIEW.

Socialism in Thought and Action. By Harry W. Laidler, Ph.D., Secretary of the Intercollegiate Socialist Society. Published by The Macmillan Co., New York.

This is a history and discussion of Socialism written by one of its best educated leaders. More information about the progress and present status of Socialism may be found in this volume than in any other book known to this reviewer. As a protest against the evils of the existing order Socialism is worthy of study, but its value as a constructive force is extremely doubtful. This author writes so moderately that the reader needs to be on his guard against the sophistries of Socialism. From the days of Plato there have been theorists on civil and social life. Today, as never before, the theorists are seeking, by argument, by terrorism, and by force, to revolutionize society. Many of these theorists are good men with more zeal than a religious convert. Some are people who project their own weaknesses into the social mass and hope for help. Others simply hate the successful and wish to destroy the works of those who have distanced them in the race. Others enjoy the eminence that comes to the leaders of a supposedly unpopular cause. It is well that we should understand these people, and weigh their theories and be prepared with the necessary correctives for the evils which they combat and the equal evils which they may promote; hence the study of this book may be profitable. Its author says: "Students of Socialism have generally agreed that any comprehensive treatment of this subject should involve a discussion of socialist criticism of present-day society, the Socialist theory of economic development, the Socialist conception of a future social state and the activities, achievements, and present status of the organized Socialist movement in various countries of the world. These phases are here treated as fully as space will permit."

GET IT.

In order to encourage immediate settlement in this dull period we will send to all who promptly renew and pay all arrearage a free copy of Smith's 32-page pamphlet, "John Wesley, The Spiritual Christian." It is a valuable brochure, and all good Methodists need it. Help us and get your reward. Remit promptly, as this offer may not be long continued.

CONTRIBUTIONS.

LITTLE TALKS ON CHRISTIAN EDUCATION.

By Honorable Josephus Daniels,
Former Secretary of the Navy of the
United States.

IV. The Privilege of Women.

It is a popular pastime for those who have little wealth to prepare elaborate plans whereby rich men may invest their accumulations. "If I had a million," is a favorite play. In most cases those who think they know better what to do with money than the possessor of wealth, would be as unsuccessful in its use as they have been unsuccessful in amassing a fortune. The leaders of the Church believe when its membership, and others, see the field ready for the harvest, men who have both wealth and vision will make the investment which is essential for going forward with their educational institutions.

The message to Southern Methodists today is: Foreign mission fields and home fields are undermanned for lack of trained men and women to carry the gospel to those who sit in darkness. History teaches us that most Christian workers are trained in Christian institutions, and today there is not a college in America, supported by the Church, which is not overcrowded. Most of them are compelled to turn away aspiring youths because they lack dormitories, class rooms, and teachers. The call upon all men and women of means is to provide these facilities without delay.

And may I emphasize women? This is woman's age, and much of the wealth of the South is in the hands of women. What of their duty to their sisters who are growing up with slight educational advantages? Have not those endowed with wealth, small or large, been "called to the kingdom for such a time as this?"

The first woman to receive a full college degree in America was Miss Catherine Brewer, who graduated in 1840 from the Georgia Female College, now Wesleyan College, a Methodist institution, which early saw woman's rightful and large place in the life of the world. This first Southern woman graduate was the mother of Admiral Benson, who held the highest position as naval officer and did a great work in operating the ships of the American navy in the world war. He recognizes the training of this good mother. Are not his many distinctions and decorations due largely to her training in an institution that was a pioneer in the larger culture of Southern women? All honor to the Methodists of the South in the pre-war days who established that institution. Is it very creditable to the Methodists who succeed them that for the lack of large contributions women's colleges have struggled and failed to render the service so sorely needed?

The longing for immortality is fixed in the human heart. Do we not agree that the only way by which men and women may live after death in the hearts of their fellows is by their deeds? Indeed, the big duty for a woman who has means is to follow her heart's prompting to make life broader and easier for her sisters. How can she do this so well as by opening new doors and larger doors to the girls who are looking eagerly and earnestly for the privilege of an education to fit them to carry the gos-

pel abroad, to brighten the home, to be efficient in business?

I know a young woman in Washington City, earning her living as a government clerk, preparing herself after office hours to become a missionary. She must wait years to go to her field because she lacked funds for early preparation. Scholarships and fellowships in Church training schools should invite such young women to embrace the opportunities and be able to go in the strength of youth to the great work in distant lands which beckons them. Without the endowment of our schools how can this be accomplished?

If I could send one message to the women of the South, and particularly to Methodist women blessed with money, which means opportunity, it would be: Make a systematic study of the facilities for the education of your young sisters in your community and state and section. That would be all. If they will, with woman's insight and woman's grasp, learn the true conditions and envisage the great needs and their own privilege—if this is done the women with more money than they really need will alone contribute the money necessary to equip and endow the colleges for women who are looking for the facilities for extending their usefulness to the Christian Education Movement.

OUT FOR CHARACTER.

The Motives of Moral Purity.

By Benjamin Brewster, Bishop of
Maine.

The athlete knows that his success depends upon mastery and discipline of his body. He sees that over-indulgence of legitimate appetites would weaken his powers. Much more does he avoid those grosser forms of dissipation which bring the penalty of disease.

Since the whole of life is a contest, the maintenance of one's physical and mental powers at their best is but a rational course of conduct. On prudential grounds, a life of self-control and discipline commends itself. The plainest lesson of experience confirms the warning in the Book of Proverbs against the "strange woman": "Remove thy way from her, and come not nigh the door of her house, lest thou give thine honor to another;" or, even that stronger warning, "Her feet go down to death; her steps take hold on hell." How many lives that had great promise have been wasted from neglect of such warnings. Young men sometimes snap their fingers at the lessons of experience, fancying in their folly that no evil can happen unto them, until a sad awakening reveals body and mind irrevocably impaired. Nature is a teacher that takes no excuses. "He that soweth to his flesh shall of the flesh reap corruption!" This is no arbitrary rule imposed by religious authority; it is a simple statement of the truth of natural life. For God, Who cannot be mocked, works through nature's laws. And modern scientific knowledge abundantly corroborates what the Bible long ago taught.

But I am not content to leave the matter of personal purity on mere prudential grounds, although such motives have their weight. Right in harmony with the course which prudence points out lies the way of honor and chivalry. Let a young man,

tempted to conduct which is not clean, think of what is due to womanhood. Let him remember his mother or his sister, or the best woman he knows. Can he tolerate the thought of contributing to any woman's degradation, pushing any woman any further down the hill, when he reflects upon what belongs to the ideal woman, the best woman? If he has ever known the love of a good girl, or a noble woman, let him hold that memory sacred in his heart, and keep faith with that love. Perhaps death, or some other circumstance, has barred the continued expression of that love. Even so, he can be loyal to that fine memory and not let any unworthy association stain that treasure of his soul. Some of the men that have done the best work in the world have been sustained by such loyalty to a pure woman, even if it be loyalty to a memory.

But what nature teaches, and what honor points to, is right in line with the fundamental inspiration that has its source in religion. We belong to God. Our bodies He gave us, to use, to strengthen, to work with. When we defile our bodies we are not defrauding ourselves merely, but God, our Creator and Redeemer. In time of temptation, we can be strong to resist, not only because of fear of what may happen to ourselves, not only because we have in our memories the image of a good woman, but because our bodies are "the temples of the Holy Ghost." The sin of impurity quenches that divine fire which is within each of us. Our vision of noble things is blurred. Thank God, there can be repentance even from the worst sin, and when there is true repentance, God's forgiveness is assured. But it can never be the same with the man, as if, by God's grace, he had kept himself pure. There are heights he would like to reach but he has to see them afar off. Let every young man aspire to the standard of Sir Galahad: "My strength is as the strength of ten, because my heart is pure!"

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RESOLUTIONS ADOPTED BY THE NORTHWEST TEXAS CONFERENCE.

Your board of education has under consideration the recent agitation throughout the state on account of the charge of unsound teaching by a professor in one of our educational institutions. But as the president of said institution announces officially that this professor has tendered his resignation and which he advises will be accepted, therefore we do not think it wise to take further action in this particular case.

Nevertheless, we believe that this Conference should express itself in no uncertain terms on the principles involved and we therefore submit the following resolution:

Whereas, our church has always regarded the Holy Scriptures as the Word of God, inspired in that unique sense in which no other literature, ancient or modern, is inspired, and that they are the one infallible, authoritative and final revelation of divine truth to the world, and

Whereas, there have crept in among us unawares, and found lodgment in many high places of influence in our church certain views and propaganda regarding the Scriptures, which under

the guise of modern scholarship assailable much of the historical and miraculous elements of the Bible.

Therefore, First we express our firm faith in, and allegiance to the Bible as the inspired Word of God as taught and earnestly contended for by our fathers in Methodism through the years.

Second, We do not believe that our Holy Christianity has suffered or ever can suffer from the discovery of truth, and we wish it understood that we do not in the least degree discourage thorough, reverent and constructive scholarship and extensive research. We welcome devout scholarship and investigation, but we repudiate that so-called scholarship which goes to the extent of assailing or calling in question the divine origin and integrity of the Holy Scriptures.

Third, That we instruct all representatives of this Conference who serve upon boards of trustees of our schools or upon any connectional boards or committees, or who represent us in the General Conference, that they stand for the elimination from our school and colleges, from editorial control of any and all of our church or Sunday School periodicals and from the withdrawal from all mission fields as well as for the elimination from all connectional places, and from all positions of influence and power among us all persons who hold or teach views concerning the Holy Scriptures contrary to the established standard of doctrines as held and preached by Methodism.

Fourth, That we urge upon those who have charge of our institutions of learning, including our summer schools, that they do not use the services of teachers or lecturers who are not sound in their views of the Scriptures, or who, by their words, written or spoken, attack or bring in question the fundamentals of our faith or who cannot, without question, accept the verity of the Scriptures in their entirety.

A STORY FROM REAL LIFE.

A good woman who is a member of the Methodist Church told the Centenary team that called on her that she was unable to make a contribution to that great cause, though her neighbors knew she was able. She did not mean to tell a falsehood, it was just her view of the proper use of money. She made no contribution to the Centenary. But this same woman has paid out several hundred dollars to get her son out of a scrape. We cannot escape the reflection that if people do not put their money down on things that build up the kingdom of God, they are likely going to put it down on some other things that ought never to happen, things that likely would never happen if they showed real devotion to the higher things.

We once knew a man who was a member of the church, had plenty, but who could not be induced to put much money or effort back of the church. That same man paid out every now and then more money on the misdoings of his sons than would have been required to maintain the church in his community.

This story could be repeated an indefinite number of times. This is what is always happening. We are going to part with our money sooner or later. It is better principle and better policy, as well, to put it into

things that make for life and character than to be compelled to put it into salvaging wrecks.—An Observer.

"DAY OF FAITH."

Tuesday, November 1, has been declared a legal holiday in a proclamation issued by Governor McRae. The day is designated by the governor as the "Day of Faith," on which "all good citizens" are to offer prayer for the success of the disarmament conference to be held in Washington.

The governor's proclamation follows:

"I have been reading 'The Day of Faith,' the great allegory by Arthur Somers Roche, with its theme, 'My Neighbor Is Perfect,' and its unique vision of a universal day of faith dedicated to the heart of man. One wishes that the author-philosopher's simple faith could be translated from the pages of his book into actuality.

"For the president has invited the great powers to a disarmament conference, and once more the peoples of the world thrill to an ancient hope. Idealism renews its battle against so-called practicality.

"This time idealism must not fail!

"Greed and hatred, the daily affairs of man, in his industrial order, and in his international relations, have brought about a collapsing civilization which testifies to man's inability to check material maladies with material remedies.

"We must have faith!

"Shall we travel eternally the vicious circle that, beginning in preparation, ends in war, to begin again in new preparation?

"We must have faith!

"We are taught that man is made in the image of his Maker; yet, even as the heart accepts that mighty truth, the brain whispers to the hand the false word 'impractical,' and the sword flashes from the ready sheath.

"Civilization, warned by experience, must not again challenge Hate with only the puny powers of the hand and brain! It must not rely solely upon contracts whose intent is of the mind, and whose fulfillment rests upon discredited force.

"It must turn to the human heart!

"For deep in the human heart is faith!

"The churches, preaching their noble message, have not existed in vain. The truth which they have instilled in the heart of man is none the less truth because the difficulties of daily living have seemed insurmountable nor because the clashing ambitions of nations have erected walls of hatred between man and man.

"We must have faith!

"But shall we keep faith locked in the heart, as though we were ashamed of it? Shall we not rather, in this frightful crisis of the world's history, release it, and let the heart attempt to achieve—the rule of Peace?

"The time has come!

"Therefore I, Thomas C. McRae, governor of the state of Arkansas, do hereby declare and set aside Tuesday, the first day of November, A. D.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1/4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

1921, as a legal holiday, to be known as the Day of Faith; and mindful of the tragical years behind, and of the dreadful potentialities of the future, I do enjoin all good citizens on that day to offer prayer for the success of the disarmament conference; to acknowledge the rights and virtues of their neighbor, whatsoever be his nation, his race, or his creed; and as evidence of that faith which is within them, at the hour of noon on such Day of Faith, reverently to speak the allegorical words: 'My Neighbor Is Perfect,' hoping without self-righteousness, that where Arkansas dares to lead, the world may not fear to follow.

THOMAS C. McRAE,
"Governor."

October 1, 1921.

"I MUST TAKE THE MESSAGE."

This is the way the Christian Mexicans in Texas feel about it. A letter from Rev. F. S. Onderdonk, the superintendent of the Texas Mexican Mission, writes:

"I have just visited our Mexican work in Houston, Texas. Most of the year we have had no pastor for that church, and yet the faithful people have kept the work going right along. There are two exhorters who do all the work of a pastor. When one is in charge of the regular week night meetings, the other is holding services in some nearby suburb or ward of the city. Through the activity of these faithful people, twenty souls have been received into the church on profession of faith during the year and the prospect is that every cent of their three-hundred dollar assessment will be paid.

"I was in Rio Grande City last week, where we have had no pastor for some months, but the church work goes on just the same. The same is true in Carrizo Springs. Wherever we have a Mexican Christian we have the nucleus of a congregation. He carries the church with him. Scores of these people have received the gospel in this country and are returning to their native land bearing the message to their people. It is beautiful to hear them say: 'Yes, I must return to my country some day and take the Message.'

THE STORY OF MR. ISHIDO.

By Walter R. Lambuth.
(One of the last stories written by Bishop Lambuth.)

Our party had not been in the city of Vladivostok, Siberia, an hour before we received a call from Mr. G. Ishido, a well-to-do Japanese merchant. Having never met him, I was uncertain as to his errand, but he at once enlightened us by saying that he was a Christian and hearing that we were missionaries coming to preach the Gospel of Jesus Christ, he at once repaired to our hotel to pay his respects and give us a cordial welcome.

Through a Korean gentleman who spoke Japanese, and who had a prominent place in the Bank of Chosen, we learned the following story, which was supplemented here and there by Mr. Ishido himself, in order to fill out the details. Some eight years ago, a Christian woman by the name of Mrs. Wade, much disturbed because of the weakened faith of the few Japanese church members in the city, arranged for a meeting of three of the men, and told them what was on her heart. She

rebuked them for their unfaithful lives appealed to them for a renewal of their vows and loyalty to Jesus Christ and urged that the three or four at least should meet regularly in a little service for Bible study, prayer, and the strengthening of their faith. The narration reminded one of Barbara Heck and Captain Webb in the early days of Methodism in New York City.

The earnestness of this good woman deeply impressed the three men and especially Mr. Ishido. The meeting was held and continued from week to week until Mr. Ishido's conscience was so deeply stirred that he refunded a large indebtedness which he had made in another city some time before. This was done to the astonishment of his creditors for they had given him up as a hopeless case. One man remarked upon receiving several hundred dollars that he had never expected to get it. It was as good as picked up and instead of using it himself, he donated it to a school.

At the expiration of about four years, Mr. Ishido was in his office one day in Vladivostok, with his brother and a clerk. An unknown assailant entered the office, shot his brother and the clerk dead, and then wheeling round aimed at him and shot him through the jaw. The murderer fled and left him weltering in his own blood, which was pouring out through a severed artery. Believing that his end had come, and there being no witnesses he rolled over on his face, dipped his index finger in the crimson tide that was pouring forth and wrote the word "GOD" in Chinese on the floor and after it the sentence, "I have been killed by a Russian." He then fainted and only came to consciousness in the hospital ward. For a month he hung between life and death. During the next few months, he was in a hospital in Japan to which he had been transported, and recovery still continued uncertain until the end of that period. With restored health, he came back to Vladivostok, reopened his office, and announced to his friends, that having been snatched from the jaws of death, he would henceforth live for God and humanity.

He began by starting a little Sunday School. He searched for Japanese children and brought them in. He visited every Japanese Christian whom he could hear of, hoping thereby to strengthen their faith. He furnished an upper room above his office, with a platform, pulpit, benches and New Testament and hymnals. There for four years, he has been carrying on religious services with a little group of twenty members, made up of representatives of various denominations. During our visit, he sent an urgent invitation to call at his office. We did so, partly out of respect and partly because when we failed to secure funds from the bank, he let us have \$300 and offered more if we needed it, and this without any guarantee of return.

The object of his invitation came out in a few minutes after our arrival. He was anxious that we should repair to the upper room and hold a little service. It was a business hour, but he had sent for several Christians who lived near by. After a cup of tea served by his wife, I had a few verses read from the 15th chapter of John and added a short talk concerning

fruit bearing in the Master's name and friendship through the Master's presence. This was followed by an earnest prayer by Mr. Ishido himself, after a prayer in English and in Korean, so that in this little circle of the friends of Jesus, the great Father of us all was spoken to in three different languages. How blessed it is that He understands us all.

With the prayer, I thought the service ended. But Mr. Ishido arose and said, "I have a few words to add. It was a Christian woman of my own nation, Mrs. Wade, who first called us to repentance and to renewed faith in Jesus Christ. She under God, was the spring or fountain of this church. I have faith, but I want more faith. I want faith that will remove mountains. My friend, Mr. Ishii of Okayama, Japan, who supported his orphanage by prayer, taught me what faith was. My missionary teacher, Mr. Perry, gave me an example of faith in his life. He has gone to his reward. This good woman, Mrs. Wade, who reminded us of our lack of faith, helped us to realize our need. My friends, my one request for this church is, pray for us that we may have more faith in God."

A DISCUSSION OF BAPTISM.

By James A. Anderson, D. D.

I. Baptism and the Meaning of Greek Words.

The purpose of this paper is to show that the controversy about the mode of baptism can never be settled by the meaning of Greek words. If it could have been so settled, it would have been settled long ago. The Greek words that have figured in this controversy have been shown to have such wide ranges of meaning that nothing conclusive can be drawn from them. An examination of these words will show that this is true.

Bapto.

We shall begin with the Greek word "bapto." It is admitted that one of its meanings is immerse. It means to plunge, to dip, with the intention and purpose to immerse. We are not in the least concerned to deny that it means immerse. Our question here is, whether this meaning is so fixed by the usage of the word that we must believe it means immerse when applied to Christian baptism? Is the usage such that taken in its ordinary sense bapto must mean immerse? For it is the use that is made of a word that determines its meaning; the dictionary makers do not determine it—their business is to find out what use is made of a word, and to set down definitions according to the usage they discover.

One of the most competent scholars in matters of this sort that has lived in modern times was Professor Moses Stuart, some thirty-eight years professor of sacred literature in Andover. Professor Stuart cites fifty-six passages in classic Greek in which bapto occurs. In sixteen of these passages it means to dip, and in seven of these sixteen the dipping is an immersion, in nine of the sixteen immersion is not involved. That is to say, out of a total of fifty-six passages we have immersion seven times. And in forty-

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nine out of a total of fifty-six passages the word means to dye, to smear, to color, to tinge, etc.

There is a Greek myth, usually ascribed to Homer, entitled, to state its title in English, "The Battle of the Frogs and the Mice." The fight occurs on the bank of a lake. A mouse kills a frog, and "the lake was baptized (bapto) with the blood of the frog."

Aeschylus in his Prometheus speaks of baptizing (bapto) the sword by slaughter. And similarly in his Agamemnon, when he depicts the banquet scene in which Agamemnon kills Aegisthus, he makes Agamemnon say, after he had plunged a sword into Aegisthus, and saw the blood spurting out onto his garments, "This garment baptized (bapto) by the blood of Aegisthus is witness to me." That is, the blood on the garment showed he had killed Aegisthus. But the garment was not immersed in the blood.

So Sophocles, in his Ajax (V. 95), "Thou hast well stained (bapto) thy sword by means of the army of the Greeks."

"The sword dyed (the robe red," is a phrase from Aeschines.—Cho. 1011. Plato in his Republic speaks of dyeing wool a sea-purple color. And Herodotus speaks of dyed garments. The word for dye is in all these cases bapto.

These passages will serve to illustrate what Professor Stuart means when he says that in forty-nine out of fifty-six passages in which he found bapto in classic Greek the word means something other than immerse.

Dr. Ditzler has pointed out that Dr. Dale collated a number of passages from the classic Greek wherein bapto occurs, and these passages lead us to substantially the same result. Bapto means dip fourteen times; imbue, seven times; temper, two times; smear, one time; stain, one time; wash, four times; moisten, two times; and to wet, one time. That is to say as used in classic Greek bapto means something else more frequently than it means to dip, taking the passages as one comes to them in the literature of the Greeks, though certainly there is no disposition to deny that dip is one of its meanings, and none will deny that in some cases immersion is the intention of the dipping. All we care to show is that we are far from being obliged to attach the meaning of immersion to the word bapto.

So far, indeed, was bapto from always meaning immerse, in classic usage, that the common name for a dyer by trade was baptist, and that without the least thought as to

whether he immersed his cloth in the process of dyeing; he simply dyed it, turned it to another color, that was all.

Further, there was an order of priests, noted, by the way, for their licentiousness, priests of Colytto, and their proper name was Baptai, Baptists, so named because they painted their cheeks and stained parts around their eyes. These were the only religious sect known among the Greeks by the name of Baptists, and they were so named, not because they immersed, but for the reason just given—they dyed, painted, stained.

It will be thus seen that the Greeks themselves made common usage of bapto in other sense than that of immerse. This is all we need prove.

If we turn to sacred literature the case is even worse for bapto as a word that must mean immerse. The question is, what does bapto mean in those passages referring to baptism? What it means in passages referring to baptism must be determined by ascertaining its meaning as used in other places, unless, to be sure, some passage or passages referring to baptism compel us by the circumstances of the case to give the word another meaning. To start out, as some do, by assigning the meaning immersion to bapto in all passages concerned with baptism is begging the whole question, pure and simple. What bapto means in these passages is the question in dispute. There is no way to settle this, except to consult the special circumstances that surround the use of the word in any given passage and to consult the general use of the word in other passages.

As to the special circumstances surrounding the use of bapto in any passage referring to baptism, we have never yet seen an argument going to show from such circumstances that the word must mean immerse. The circumstances surrounding some cases of baptism in the New Testament may be thought to raise a presumption in favor of immersion; we may show quite as many instances in which the circumstances raise a presumption against immersion, as the baptism of the Philippian jailer at the midnight hour, the baptism of the Ethiopian eunuch in a desert place, the baptism of three thousand in one day at Jerusalem. It will thus appear that the circumstances are as inconclusive as the meaning of the Greek words themselves, in all these passages. We are left to the general usage of the word in sacred literature.

We embrace the Greek Testament, of course, in the terms sacred literature. We have, besides, the Septuagint, a Greek translation of the Old Testament, from Hebrew into Greek, made during the third century before our era, by learned Alexandrian Jews, called the Septuagint, from the Greek word which means seventy, either because seventy men were engaged in the translation, or because it was done under the Alexandrian sanhedrim, composed of seventy men. In either case it is to be presumed that the translators knew what they were about, knew the meaning of words. We will first consider the meaning of bapto, in the Septuagint, then its meaning in the New Testament.

We will take the word at what seems to be its weakest point, so far as our purpose is concerned. The Hebrew word for dip is tabal. This

word tabal is translated dip fifteen times in the Old Testament. Here is a full list of the passages: Gen. 37: 313 Ex. 12:22; Lev. 4:6; Lev. 17:9-9; 14:6, 16, 51; Num. 19:18; Deut. 33:24; Josh. 3:15; Ruth 2:14; I Sam. 14:27; II Kings 5:14; 8:15. In thirteen out of these fifteen passages, all of them except the first and the one next to the last, the Septuagint translators translated tabal by bapto; and in II Kings 5:14 they translate tabal by baptizo, a derivative of bapto, which we will discuss later.

This affords a fine opportunity to ascertain the meaning of tabal, and so to find the meaning of its Greek equivalent bapto, the learned Jews themselves being judges, for they use bapto almost uniformly to express what tabal expresses. Being Hebrews, they ought to have known what tabal meant; and being learned in the Greek as it was written and spoken, they ought to have known what bapto meant. To the average immersionist it is quite conclusive that the Hebrew word meaning to dip is almost invariably translated by the Greek word bapto; it seems to settle the question. But if the question is settled by these translations, it is settled against the theory of our immersionist friends. For in at least twelve of these thirteen passages there could have been no purpose of immersion, not even a thought of it. The meaning of tabal in these passages is to wet, to moisten. If any reader doubts this statement, let him examine the passages: "And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin." Ex. 12:22; "The priest shall dip his finger in the blood and sprinkle the blood," etc., Lev. 4:6; "As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed," etc., Lev. 14:6. "Dip them in the blood of the slain bird." Lev. 14:51. Such is the run of these passages. There is no thought of immersion; there is the intention to wet or moisten the object dipped, in order to secure a portion of the liquid, blood or oil or vinegar, as the case may be, to be used for a further purpose—that is the nature of the dipping, and immersion does not enter into it, and in most cases would have been a physical impossibility.

There are two more instances in which bapto occurs in the Septuagint. One is in Daniel 4:33, which declares that Nebuchadnezzar was driven from among men, and did eat grass as oxen and his body was wet with the dews of heaven. The word for wet is bapto; literally, his body was baptized with the dews of heaven. How was that baptism performed? And again, when Daniel is rehearsing the matter, he says, 5:21, "and his body was wet with the dew of heaven." Again the word is bapto.

There is yet another instance, only the word there is parabapto, and the English translation is properly, dyed, "Exceeding in dyed attire upon their heads"; literally in baptized attire upon their heads."—Ezekiel 23:15.

The usage of bapto in New Testament Greek is precisely the same as its usage in the Septuagint. The bapto of the Greek Testament is dip three times, and embapto, literally, to dip in, is translated dip three times. In not one of the six passages is there any thought of immersion, and in

most of them there would have been no possibility of it. The passages are: Matt. 26:23; Mark 14:20; Luke 16:24; twice in Jno. 13:26, and Rev. 19:13. "He that dippeth his hand with me in the dish"; "One of the twelve that dippeth with me"; "He to whom I shall give a sop when I have dipped it, and when he had dipped the sop, he gave it to Judas"; "Send Lazarus that he may dip the tip of his finger in water and cool my tongue"; "Clothed with a vesture dipped in blood." The passage in Luke is especially striking in this connection. Dives asks that Lazarus may dip the tip of his finger in water and cool his tongue. The meaning plainly is that Dives is so tormented in the flames of hell that just the least touch of water, so much as Lazarus could convey on the tip of his finger, would afford the poor sufferer some measure of relief. Yet the word for dip is embapto.

Baptism may be performed by immersion, but it were absurd to tell us in the face of this usage that we are confined to this method by the meaning of bapto. And yet the strength of the Baptist position is in the meaning of these Greek words. Destroy this exclusive meaning and they are undone.

(To Be Continued.)

INCREASE IN SALARIES.

Commenting on the statement of W. T. Ellis in the Saturday Evening Post that an increase in preachers' salaries would indicate a revival of religion, Dr. P. L. Cobb, secretary of department of Spiritual Resources, Methodist Episcopal Church, South, says: "While the average salary of the Methodist preacher is far too small, and the time is here when in all decency we must make better provision for our superannuated preachers, still, on the proposition laid down by Mr. Ellis, our church has made rapid strides toward such a revival."

"Within the past two years the church has witnessed a marvelous and highly commendable increase in salaries, as a result largely, of the Missionary Centenary Movement. The salaries of bishops and connectional men before the Missionary Centenary was put on was in keeping with the best salaries throughout the Church, for at that time, 1918, only 64 pastors and presiding elders received a salary of \$3,200, plus a parsonage, the equivalent of the salary of a connectional secretary (\$4,200); and only 10 received \$4,000, plus a parsonage, the equivalent of the salary of a bishop, (\$5,000). Contrast this with 329 in 1920 with salaries of \$3,200 or over, and 115 with salaries of \$4,000 or over."

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THE BEST CATECHISM

The Infant Catechism prepared by Mrs. Thornburgh for young children is the best for giving the little fellows correct ideas on Scriptural subjects. The Catechism No. 2, prepared by Geo. Thornburgh, is fine for older children. These have long been used in Arkansas Sunday schools. You need them. A dozen of either kind sent postpaid for 50 cents. Order of A. C. Millar, 200 East Sixth St. Little Rock, Ark.

preachers, I have compiled a list of 28 churches paying for pastoral service salaries ranging from \$5,000 to \$9,000, plus a parsonage, which would add an additional \$1,000. Any one of these salaries is more than the salary of any bishop or connectional secretary of the Methodist Episcopal Church, South.

"I am of the opinion that the most poorly paid men in Southern Methodism, considering the work they are doing, are the school men, editors, and some of the pastors in small towns and circuits. The best effort of the entire church should be put forth to give every underpaid servant of the church an income adequate to the cost of living in the locality where he serves. It is a matter of gratification that this sentiment prevails practically throughout our Church, the increase during the Centenary period, 1919-20, of pastors' and presiding elders' salaries during 1920 being 36 per cent."—Bulletin.

BISHOP WALTER R. LAMBUTH.

Our chief missionary and our saintliest leader has gone. Not since Asbury has Methodism produced such a pioneer as Walter R. Lambuth. A world citizen, a man of international mind, all this and more was Bishop Lambuth.

Born in China, educated in America, a missionary to China and Japan, the Secretary of our Board of Missions, Bishop in Brazil, Mexico, Africa and the Orient, President of the War Work Commission following our boys to the very brink of trenches, coming back to turn his face again to China, Korea and finally organizing our Siberia-Manchuria Mission as the last epoch-making act of his eventful life, he fell at the front of the far-flung battle line with his face toward God and his heart yearning over Asia's teeming millions of hungry souls.

As Field Secretary of the War Work Commission it was my privilege to go to France with Bishop Lambuth. In hotels, on ship when the sea was infested with mines and submarines in London and Paris, in exposure and danger, in toils, arduous and excessive I caught glimpses of the depth of his devotion to Christ and humanity. He was a great worker with great powers of endurance. He once told me that he had never been really tired but once or twice in his life.

When he returned from France I was close enough to him to know that he cherished the hope that he might be assigned work at home to enable him to be near his sick wife. But he remarked as we walked down King's Highway, St. Louis, just after the Episcopal assignment had designated him for the Orient. "Well, the mission field has been my life study and I must not kick if they assign it to me now."

F. I. T. S.

Regardless of how many doctors or others have told you that you cannot be cured, I know and can prove that L.L.S.O. has cured some of the worst cases I ever saw. If you, a friend, or a relative suffer, send your name, give age and address and I will send you a

Bottle of This FREE
Famous Tonic

I do not ask for a single penny. I send it to you without cost, so you can prove what it will do in your own case. Mrs. Paul Green says she suffered for over fourteen years. That doctors and medicine did her no good, she took L.L.S.O. and has not had a single attack in over fifteen years. Hundreds of other remarkable testimonials.

SEND NO MONEY!

Don't doubt, don't hesitate. Don't lose courage. Just send me a card and address for the Free Tonic Bottle.

R. P. N. LEPSO, Dept. 30, Elkhart, Ind.

His last letter to me, dated Songdo, August 17, said, "It has been a great trial to be away from her (Mrs. Lambuth), but she was willing for the sake of the work to have me come."

His closing sentence was characteristic of the man, "Keep praying for me and for this Oriental work. Prayer is the lever by which the world may be lifted out of darkness into the light."

Farewell, thou white soul, thou royal friend! It will be lonely down here now that thou art gone.—C. C. Seelman in Texas Christian Advocate.

AN AMERICAN IN ALBANIA.

Prof. Elmer E. Jones, head of the Education Department of Northwestern University, has returned from Albania after having traversed the entire country on mule-back—something that no other American ever has done. Just before he left, war threatened with Serbia and Professor Jones could see then that the muddle over boundaries would almost surely result in a clash.

"That is the weak spot in Europe just now," he said. "Boundaries are not definitely defined. In Albania, neither the natives nor the Serbians to their North have knowledge as to the lines separating the two countries. In fact, no one has this knowledge. The crying need in the Balkans is for a definite fixture of boundaries, as border fights are almost of daily occurrence and were leading to wholesale massacres of Albanians. The Serbs established the custom of surrounding a village on or near a mythical boundary-line, gathering in all the men, women and children, murdering each and every one of them promptly occupying their homes. Over night an Albanian village thus was changed to a Serbian town. At the behest of Albanians I wrote a telegram to the League of Nations begging for settlement of a question that was bound to cause great bloodshed."

Professor Jones went over mountain roads on the back of a donkey and covered 300 miles in this way. He was given every courtesy by the Albanian government as it was understood that upon the result of his survey would depend the building of a large university in Albania by the Methodist Church. Professor Jones is now working on his report.

"Albania is a Mohammedan country and the women wear veils," he continued. "Polygamy is practiced somewhat there, but is fast dying out. The Albanians are a progressive people and realize that polygamy is bad for the nation. The women, however, are the workers and burden bearers of the home. They are very strong physically and I frequently met a man and his wife going to market, the husband riding serenely on the back of a donkey while his helpmate plodded by his side carrying an immense load of hay. Albanian women have a knack of carrying hay that is extraordinary. You see a quarter-ton or so of hay moving along a country road but you don't see the woman. She is inside somewhere and you may catch a glimpse of her feet. How it is done I couldn't discover. The hay is sold in town just as we take butter and eggs to a village in America.

"A measure for strength is a woman's back in Albania but, even so,

her husband tolerates no flirtations. He does not see his wife till the wedding day and meanwhile he has bought or built a house and around it he has put a high brick wall. On top of this wall is a bed of cement and in the cement are chips of sharp glass. No man a-wooing can reach the other man's mate once she is behind that wall. The women by training never look upon men. Even younger girls who had not reached the veil age ran away from our party as we traveled from place to place. The little shepherdesses of the hills leaped from rock to rock in fright when they saw men approaching from afar."

Professor Jones said that education had been neglected in Albania by reason of the 400 years of Turkish rule when the Turk refused to let the Albanians read or write or have any schoolhouses.

"I actually felt like sobbing a number of times when I found Albanian children assembled in a stable attending school. The cattle had gone but the children were there. As I would enter, they would all arise and sing 'America.' Slowly but surely better schoolhouses are being erected and if the stronger governments of Europe will establish equitable boundary lines, forbid the Serbs, Greek's or Italians to seize Albanian territory, the country will forge ahead rapidly."

Professor Jones said that while Albania has no railroads, its system of telephones and telegraph is so complete and its police force so efficient that a person is safer in any part of Albania than in Michigan boulevard, Chicago. He was foiled in an attempt to visit the savage tribe of Midites, he explained, by reason of a clash with the constabulary a day or two before he was to start north.

"I attended the funeral of the leader of the soldiers who participated but that was as far as my long-hoped-for visit to the savages got."

The Northwestern professor said Albania should be a hunter's paradise, the red fox especially being numerous in all sections. He was given four red fox skins in one village as a slight token of friendship.—Bulletin.

FROM THE PELICAN PINES.

By S. A. Steel, D. D.

The church has suffered a serious loss in the death of Bishop Lambuth. He might appropriately have been called the "Foreign Minister" of Methodism. He was perhaps the best equipped man among us for the work in other lands. He not only had a personal acquaintance with it, but he had, as no other man that I know has, a missionary temperament. He was a real cosmopolitan. As I talked with him the last time I met him, I thought to myself, if I did not know him I could not tell from his talk whether he was an American or a European, an Asiatic or an African; he seemed to be at home anywhere on the face of the earth. He and I were at Emory and Henry College together, and even there his ruling passion for exploration was strong. I doubt if there is a cave in Southwest Virginia he had not been in. More than once I have met him as he returned from some of these exploring trips, when he was covered with mud from heel to head which he had got while crawling through some cavern. He had a saintly type of character, and while not an orator, his noble

personality never failed to deeply impress an audience. I hope to meet him in heaven; but if he ranges up there as he did down here, it will be difficult to run up with him. He is the very sort of man St. Paul would select as his companion.

One of the pleasant things in my work now is the privilege of getting in touch with our country work, and the work in the smaller towns—places that the big men, like editors and connectional officers and bishops never pay any attention to. I spent two weeks recently preaching for Brother George, the fine young man who is our pastor on the Gilbert Circuit. While there I was guest in the house of Dr. W. A. Mecum in Wisner, La., where I held the meeting. I have never been in a sweeter Christian home. The environment at Wisner is not ideal for making a Christian home. It is a village with only a few hundred people, and, perhaps, a score of negroes to every one white person, for it is located in the Mississippi river bottoms. But Mrs. Mecum, like the mother of Moses, did not intend that an unfavorable environment should send her two boys to the bad, and she made her home a force in the community. Under great discouragements she persevered, and, by her devotion to the church and her fidelity to her home, she has reared two noble boys, still in school, but with fine characters, and giving promise of making men who will be a blessing to the land. I make mention of this beautiful home because so many people who have similar environments, plead them as an excuse for failure to serve God. What this good woman and her husband have done, can be done anywhere. Such homes are the bed-rock of our civilization.

After several days spent very pleasantly in Baldwin, Miss., where I gave a number of lectures and enjoyed the good fellowship of some mighty clever people, I spent several days in my native town of Grenada, Miss. I gave four messages there on the Bible in the Presbyterian Church, which was kindly opened to me by the pastor, Rev. J. R. Cunningham and his officers. Dr. Countiss, president of Grenada College, gave me the privilege of speaking to his girls, and of getting a glimpse of the fine new building in which he is now doing his work. The Methodists of North Mississippi have reason to be proud of this imposing structure. It begins to look like we intend to do business in earnest. Grenada has grown more beautiful in recent years, and with its pretty homes and well-kept lawns and abundance of flowers and shrubbery, it vies with our most attractive towns.

Aches and Pains Of Rheumatism

Sometimes They Are Unbearable.

There are weather conditions that make rheumatism worse. They are not the same in the cases of all persons. Some rheumatics suffer more in dry, warm weather than in moist, cold weather, but all suffer more or less all the time.

The cause of rheumatism is an excess of uric acid in the blood, affecting the muscles and joints, causing aches and pains. Hence the blood must have attention for permanent results in the treatment of this disease.

Hood's Sarsaparilla has given entire satisfaction in thousands of cases. Do not fail to try it.

For a laxative take Hood's Pills.

Few colleges have such a treasure of trees as the noble oaks on the campus of Grenada College.

But everywhere I have been I have found things that call for serious consideration by our leaders, if we have any, which I am sometimes tempted to doubt. The Baptists are sweeping the country with their Calvinistic doctrine of once in grace always in grace and their pre-millennialism; and the Holy Rollers are literally running the Methodists out of some sections. A circuit near Grenada where Methodism has been a blessing for 70 years, has been abandoned to the Holy Rollers. We have actually withdrawn from the work. The Presbyterians have gone into the abandoned territory and started a church, and the Methodists who have too much sense to take the rolling route to glory, have joined them. But what do you suppose Asbury and McKendree would think of such a proceeding. And that is in the territory of a "Mac," too.

Now, let me tell you editors something: If the General Conference doesn't elect some bishops who will visualize the home needs as well as the needs overseas, we are going to suffer irreparable damage. The idea of Bishop McMurry letting the Holy Rollers run away with the game! I would not have believed it of him, but it is so.

Another thing: You editors get in behind these young preachers and get some "punch" in them. They are running in ruts. The very genius of Methodism is adaptation to changing conditions. Over yonder in Tennessee, in a section of country where Methodism has been at work for fifty years, living on missionary money eked out in starvation dribbles, and doing nothing to lift and improve the people, a Presbyterian missionary has built a \$10,000 brick church, and revolutionized the whole community. Our preachers run in the old ruts; he started new lines. He found nearly a hundred men within the radius of a few miles who could not read; he got them in a night school. He found the road leading to his church was almost impassible; he rallied the neighborhood and built a good road. He found the people were ignorant of how to live, he had a man to come and teach them improved methods of farming; and now they are prosperous. And so on. Now the bishop who condemns

Scrofula Most Progressive Now.

Sudden changes of weather are especially trying, and probably to none more so than to the scrofulous and consumptive.

The progress of scrofula during a normal autumn is commonly great. It is probable that few people ever think of scrofula—its bunches, eruptions, and wasting of the body—without thinking of the benefit many sufferers from it have derived from Hood's Sarsaparilla, whose success in the treatment of this one disease alone would be enough to make it what it is, one of the most famous medicines in the world.

There is probably not a city or town where Hood's Sarsaparilla has not proved its merit in more homes than one, in arresting and completely eradicating scrofula, which is almost as serious and as much to be feared as its near relative, consumption.

Hood's Pills, the cathartic to take with Hood's Sarsaparilla, in cases where one is necessary, are gentle in action and thorough in effect.

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.

such methods is a superannuated man, and ought to go to the Home for the Incurables.

Can't you get the young preachers to study? There is where the trouble is. We are lacking in efficient men, men of culture and initiative. I told Bishop Galloway once, after he had held a conference, and made some appointments I did not approve: "If I could not do better than that, I would resign." He replied: "No, you would not. You would do just what I did. But you would find out that we have a great deal of Post Oak timber." Post Oak timber is solid enough, but it is stumpy, and does not take a high polish. I am afraid we have a false ideal of the ministry.

The Texas Christian Advocate recently had a fine article from W. C. Everett on "The Passing of the Prince Albert Coat." I knew that Everett knows everything in the line of books, but it was refreshing to find that right under the shadow of S. M. U. there is a man who dares to suggest that the plan of mixing can be carried too far, and that a preacher ought to be a recognizable character in the community. I thought I was superannuated on account of my age, and have been laying the matter on the almanac and the undiscerning Pelican elders; but I am inclined to revise by opinion. I was superannuated because I don't wear white shoes, and a wrist watch, and preach in a shirt waist, and march in a Shriners' parade wearing yellow breeches with green stripes, and purple stockings, and a red cap. The man who did that was promoted, while I was "retired." I thank the Lord I was brought up under a different regime. Methodism, as a spiritual power, springs from a serious study and deep consecration, and not from catering to worldly fashions. Wake up the young preachers and punch up the bishops to set them the example. And tell Bishop McMurry he had better resign if he can't keep the Holy Rollers from running away with whole circuits at a time. If he once gets after them they will need to roll mighty fast. The trouble is to get him on the trail.

Mansfield, La.

OUR CHURCH IN THE NORTH ARKANSAS OZARKS.

The strategic value of the Ozark Mountain country to the church consists of its capacity to furnish men and women to the church. We have an exclusively white population, there being no negroes in this country, and the population is numerous. It is composed of men and women who are strong in mind and body, having within them a spirit that is free to dare to do the things that are difficult. The people are devoted to education, and whatever else may fail, they are going to have a school according to the standards that they understand. Nearly all of them read and write and understand what they read. The young men are ambitious to become orators. Some form of public utterance is a vital function in every school. A mountaineer would not know what to think of his child if it was not really anxious to say a speech. The rural parts of this country are strong on religion, though the churches may be but poorly organized. It will be fortunate for that church which cultivates closely this field. Our church is losing ground in the mountains, when compared with the growth of the

other churches here. Seven years ago our church was in the ascendancy here with the folks looking to us for the gospel. The country was open to us in a peculiar way then. If we hold it now, the contest will have to be sharper now than it would have been then. Other churches have carried on intensive work up here, while it has been the policy of our church to use fewer men and abandon the weakest churches. Our churches, which were weak and scattered, did not furnish a great amount of money, but they did have the capacity to furnish men. It would have yielded fruit had we cultivated it closely. Our need is to put more men into this field and push them out among the unchurched people and stay with them until the church is planted securely.

Christian education is a most potent evangelistic force. Education can be peculiarly used to tie these folks to the church, because of their faith in education. It is unfortunate for us that we did not place schools here several years ago. It has been to our loss that we did not do it. Our relative growth has been smaller than other churches in this section, largely through the work of the church school. The Baptists have two of these schools, one at Mountain Home, in Baxter County, the other at Parthenon, in Newton County. The Presbyterians have two of these schools, one at Hill Top, in Boone County, and the other at Kingston, in Madison County. To indicate what these schools are going to mean to the church, I give you some figures as to the school at Parthenon. I have no data as to the others. Last year there were enrolled in the Parthenon school, if I remember the figures correctly, 53 students. Of this number 37 were converted and joined the Baptist Church and seven are candidates for the ministry, while some are candidates for work in the foreign field. This is the result of one year's work only. It is imperative that we plant some schools in this country or lose it almost wholly to other churches. These people are beginning to look in earnest toward higher education. In the past the young people who have gone away to college have attended the secular schools, mostly the University of Arkansas. This year there are 13 young men and young women from this town in which I am a pastor in our church schools, while several are attending Baptist and Presbyterian schools. I suspect there are at least 20 from this town in church schools this year.

There is a community ready now to offer us an attractive proposition for the location of a school in a most desirable section where we would have a good patronage from the first day of the school. There is at least one community in another county that would be almost ideal for the location of one of these schools. I am of the opinion it could be entered by us to our very great advantage in the near future. These boys and girls can be reached for the kingdom of Christ more easily than can the young people of the larger towns and the richer sections of the country. The time for us to act is now, unless we desire to take a gradual elimination from this section that is filled with a population of pure Anglo-Saxon blood. If we take the elimination, a few more years will reveal to us our folly. What shall we do?—W. T. Martin.

JUNALUSKA COMMISSIONERS MEET.

A joint meeting of the commissioners of the Southern Assembly and the organization committee in charge of the movement to present Lake Junaluska to the next General Conference, was held in Chattanooga on October 4, for the purpose of perfecting the plans for turning the assembly over to the church. Bishop James Atkins is the chairman of the Southern Assembly Commission, and Mr. W. A. Brock of Chattanooga is chairman of the organization committee.

Many representative laymen of the church were present at this meeting, including Bishops Atkins and Cannon, Mr. W. H. Stockham of Birmingham, B. H. Sloan of Waynesville, E. L. Brown of Nashville, J. D. Stentz of Lake Junaluska, W. A. Brock of Chattanooga, S. J. High of Tupelo, Miss., John R. Pepper of Memphis, and A. C. Marts of Nashville.

The commissioners re-elected Bishop Atkins as their chairman and named Mr. John R. Pepper as president of the Southern Assembly. As chairman of the commission Bishop Atkins continues to be the ranking officer in charge of all the work connected with the Assembly.

This joint meeting planned for a large presentation committee, which will have charge of raising the funds necessary to deliver Lake Junaluska to the church free from debt and with all improvements made. This committee will consist of about two representatives from each Conference east of the Mississippi river.

It is significant that the idea of the Southern Assembly was born in a similar meeting of laymen held in Chattanooga several years ago. It seems very fitting, therefore, that the movement to bring these plans to final completion for delivering a great and self-supporting institution to the absolute control of the church, should also find its center in the same city.—Reporter.

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WOMAN'S MISSIONARY DEPARTMENT

Edited by

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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.

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—II Tim. 1-12.

REMEMBER THAT.

The Mission Study Campaign is in October.

That the goal in Mission Study and Bible Study is a Mission Study Class and a Bible Class in every auxiliary, with every woman and every child a member.

NOTICE, USE THE NEW BOOKS.

Order textbooks from Smith & Lamar, 810 Broadway, Nashville, Tenn. Letters to Secretaries are frequently delayed by the absence of the Secretary from the office. Books will be received more promptly if ordered from the firm. Remittances should accompany all orders. Make out checks to Smith & Lamar.

Report your study classes to your Conference Superintendent and by enrollment card to Mrs. H. R. Steele, 810 Broadway, Nashville, Tenn.

HELPFUL BOOKS FOR LEADERS OF MISSION CLASSES.

"The Mission Study Leader," (Newly revised). T. H. P. Sailer, price, cloth \$1; paper, 75 cents.

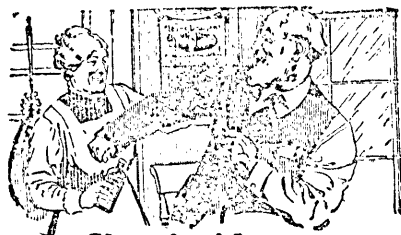
"Leadership in Mission Study Groups." H. H. Horne. Price, 90 cents.

"Posters and Poster Making." Price, 25 cents.

MEMBERSHIP CAMPAIGN.

The membership campaign for the Little Rock Conference Society has been set for the last week in October and it is very much hoped that each auxiliary will exert an effort to get all the membership of the churches interested in missions as never before.

Write Mrs. Lipscomb for leaflets for the campaign, stating how many to be reached, divide your church membership into groups, each directed by a captain, and conduct the campaign as the Round Robin, giving the readers opportunity to sign a membership card. This coming just previous to the Week of Prayer gives opportunity for the new members to enjoy that time of spiritual feast.



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Sloan's has been the old standby for all sorts of external aches and pains resulting from weather exposure, rheumatism, neuralgia, sprains and strains, lameness and over-worked muscles. Penetrates without rubbing.

At all druggists, 35c, 70c, \$1.40

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New members should be cordially received and made to feel welcome into our ranks and soon put to work.

May we not at this fall campaign reach our thousand mark for new members? Plan your work and work your plan, and pray the Father to bless your efforts. Headquarters for captains and a report each day will be a good incentive for continued interest throughout the week.

Please report to your Conference President the result of the week's work.

ATTENTION, PRESCOTT DISTRICT.

The Prescott district meeting will be held at Gurdon October 20-21 instead of 21-22. Please take note and meet your District Secretary, Mrs. D. B. Thompson, in the spirit to have a good meeting.

OTHER JOURNEYS.

October, the queen month of the autumn, showed her regal splendor in beauty of foliage, bright sunshine and crisp, invigorating air in the journey to Sherrill, where the Pine Bluff district meeting was in session conducted by the very efficient secretary, Mrs. W. F. Woodard, of Pine Bluff. Being met at the station by a former beloved pastor, Dr. H. B. Trimble, and joined by other delegates, we were soon driven to Sherrill, 16 miles away.

We soon found that the meeting was in good spirit and enthusiasm, and the representation from auxiliaries was fine.

It was pleasant to meet friends of other days and to see the faces of co-laborers we had not met before. The beautiful home of Mr. and Mrs. Lee Quattlebaum was opened in sweetest and most cordial hospitality to the president and the Christian fellowship was one of the beautiful features of the meeting.

Many good things were said which will be told by Mrs. Patterson, the secretary.

Mrs. C. M. Butts was the kind friend who drove the car that took the president and Mrs. E. R. Steel to catch the train to Benton, where the Arkadelphia district meeting was in session.

After the duties of the day, the ride to Pine Bluff, and to Benton, arriving at 7:20, somewhat fatigued and hungered but ministered to by a moment's refreshment at the home of the vice president, Mrs. C. F. Elza, we hurried to the church where beautiful music charmed our spirits and the responsiveness of the people to the message we tried to give, cheered our hearts.

Fortunate indeed was the Benton district in having Dr. J. W. Cline, their own returned missionary from China, who spoke feelingly on the "Need of Missions and Does It Pay," giving instances in the lives of several women that exemplified the transforming power of Jesus in the womanhood of China.

Mrs. W. D. Brouse, the district secretary, presided with ease and grace and seemed to have left nothing undone or unthought, and the personnel

of her conference was encouraging and the response of the young people gratifying. Some one said it was quite like an annual meeting, and so I have found each one I have attended. The secretary, Mrs. Will Hine, will furnish other notes of the meeting.

The beautiful entertainment extended by my co-laborer, Mrs. Elza, and Mr. Elza, made me wonder if I were a millionaire and worthy of such tender thoughtfulness, but I am sure it is because I am a child of the King and in His name was this bounty bestowed. It was a joy to meet again and know better the mother who has given to us and the world the bright and brilliant conference officer we claim, and also to see the charming young daughter, Miss Susan Bell, who is giving the people of Benton the joy of service in the artistic realm of music.

Accepting the invitation of my friend and fellow worker, Mrs. H. King Wade, to ride home in her Paige coupe, we enjoyed for a moment the hospitality of the ladies at the Y. W. C. A. camp and rejoiced that the beautiful rustic camp is being used for the development of young womanhood in Christian leadership.

The journey home was a fitting close to the busy days of the week, and the refreshing air and gorgeous glow of the sunset and the mountains about us, made us lift our hearts in thankfulness for the beauties of nature, the kindness of friends and the opportunity to serve our blessed Master in even so small a way. Friends, let us not forget the good things of the district meetings but put them into practice at once.—Mrs. F. M. W.

WHO NEXT.

It was gratifying to the present editor of this page to receive an answer to the appeal to help some of our mountain boys and girls to go to a good school, for in a recent mail a letter from a young people's auxiliary wants to adopt one of these young people and make it possible for a year at school. Is there another? There are six, you know.

AUXILIARY PRESIDENTS, NOTICE.

Has your Auxiliary conducted the Stewardship Round Robin? If not, write the Home Base Office for plan and literature, stating how many women you desire to reach. If so, send signed cards to Home Base Office. Make this plan a great success. It will do your society good.

If you have not received the Council report for 1921 notify the Home Base Secretary. Your society is entitled to two copies free and other copies may be purchased for fifteen cents.

If you have received this volume, study it carefully and make all possible use of it in your meetings. Here are some of the things you will get from a study of the report: Proceedings of the Council Meeting, with all committees, and officers' reports; (these reports will throw much light on the different lines of work that your auxiliary is doing); a list of missionaries and deaconesses with their fields and full reports of their work. These fields and lines of work are classified so that they give the full scope of our great work. Many questions come to the Home Base Office which are fully answered in the Council report.

PERSONAL MENTION.

Friends of our beloved conference corresponding secretary, Mrs. W. H. Pemberton, will regret to learn that she is watching beside her sick sister, Mrs. R. O. Burton, in Raleigh, N. C.

Mrs. Burton has many friends in our conference, having attended an annual meeting some years ago and furnished a splendid number on the program. May we not pray for our friends that the sustaining grace will keep them and preserve them for future years.

BISHOP WALTER R. LAMBUTH.

It is with the deepest sorrow that we, the women of Winfield Missionary Society, Little Rock, Ark., learned of the death of Bishop Walter R. Lambuth, which occurred in Japan, September 26. The death of our beloved Missionary Bishop has produced the profoundest grief, not only at home but in every foreign missionary field. Well do some of us remember the lasting impressions made on our young hearts when he with his bride bade adieu to the homeland, going back to China to begin his life work. Having just completed the study of his masterpiece, "Medical Missions: The Two-fold Task," we more than ever appreciate his untiring efforts in behalf of the women of heathen lands. Many women in America were made to feel the great need of woman's work for women through his earnest appeals. No man ever more completely obeyed the divine command, "Go ye into all the world and preach the gospel to every creature." He occupied faithfully every post of duty, performed every allotted task, met fearlessly every obstacle and he trod the path into which he was led by God's own hand. Bishop Lambuth, born in the heart of China, inherited his love of missions from his godly parents. His wonderful work among the burdened, downtrodden women of heathen lands will prove to be one of the most lasting memorials as it will stand throughout eternity.

Therefore, Be it Resolved, That we mourn the loss of the beloved Bishop and that we extend to the bereaved family our heartfelt sympathy.—Mrs. George Thornburgh, Mrs. A. T. Toors, Mrs. B. F. Lewis, Committee.

YOUNG PEOPLES WORK.

Fountain City, Tenn.,

Sept. 21, 1921.

Mrs. J. H. O'Bryant.

My Dear Friend: As the month for the Mission Study Campaign draws near, I find myself deeply concerned

Earn 2000 extra yearly taking orders

Represent one of the World's leading manufacturers of beautiful memorial pieces. Simply to show our handsomely illustrated catalogues of magnificent designs will help you make many easy sales to people in your section.

NO INVESTMENT REQUIRED

Last year a South Carolina farmer, in his spare time, made \$2,000. A Florida grower made \$2,200. An Arkansas nurseryman made \$1,750. Many others, with no experience, using only spare time, did equally well and so can YOU. Our work is dignified and very profitable to our representatives. Write at once, Address: 21 Main Street.

to have our young people entering heartily into the campaign.

The increase in Mission Study and Bible Study classes for the first six months of 1921 over a similar period of 1920 is gratifying. The desire of my heart is to see even a larger increase for the next six months and to have the work more accurately reported. The figures to the several officers vary so widely it is difficult to know what has been done, as the following will show:

Mission Study, Classes, January to June, 1921.

Reported to Conference Superintendents of Young People.....640
Reported to Conference Superintendents of Study and Publicity.....173
Reported to Mrs. Steele by card..... 37

If the reports were accurate all of these figures would be the same. Doubtless you have urged the importance of sending the enrollment cards to Mrs. Steele when a new book is taken up, but you can see how few have done it. I am writing to ask that when you send the campaign literature to the young people's auxiliaries you will please send a card and again insist that the card be filled out and mailed. I am asking the Superintendent of Young People of your Conference to stress this also as she writes them about the campaign.

Thanking you for the interest and effort which I know you will make to get this department properly before our Young People and trusting that this may be the best Mission Study Campaign you have yet had, I am, gratefully and cordially, Mrs. J. W. Perry, Council Superintendent of Young People's Work.

NORTH ARKANSAS CONFERENCE.

Mrs. John W. Bell sends a little report from one of her Junior Superintendents:

Marion, Ark., Oct. 1, 1921.

Dear Mrs. Bell:

I am a little girl only eleven years old and most of the class are about the same age.

We had a missionary study class with a book called "Mr. Friend O' Man." We had little parties every other Friday.

We have finished two books this year. We finished "The Lamp Lighters Across the Sea."

We are going to have another book this quarter named "Stay at Home Journeys."

We have had three Mite Box openings. We had one in March, one in June and one in September. All the mothers went and we had a good time.—Yours truly, Willie Mae Swann.

A Beautiful Woman is Always a Well Woman

San Antonio, Tex.—"After a serious illness, when my strength seemed as tho' it would not come back to me, I decided to try Dr. Pierce's Favorite Prescription as a tonic. I had seen it recommended so highly that I felt I could not go far astray. This medicine did all for me that could be desired. It restored me to perfect health and strength in a comparatively short time and I am just as strong and well as can be. 'Favorite Prescription' is a splendid tonic and builder for women and it is a pleasure to recommend it." Mrs. Bettie McLane, 308 Bowie St.

The use of Dr. Pierce's Favorite Prescription has made many women happy by making them healthy. Get it at once from your nearest druggist in either tablets or liquid; or send 10c to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for a trial pkg. tablets and write for free medical advice.

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

MOTION PICTURE INVESTIGATION.

Recently there was a resolution introduced into the United States Senate by Senator Myers, asking for a Federal Investigation of the Motion Picture Industry. This resolution is founded upon the following fact-supported statements:

1. That the motion picture interests have entered politics with the avowed intention of placing their uncontrolled publicity business and political power in support of any candidate from alderman to president, who favors a free screen.

2. That the Motion Picture Trade is in the strangle grasp of a few men who are violating the Sherman Anti-Trust and Fair Trade laws.

3. The moral influence of motion pictures has grown steadily worse, and all previous investigations have failed to correct the evil.

Supporting this third statement, this remarkable fact is given, that no producer in America has ever been punished by court or jail sentence for producing an immoral picture, and nine-tenths of all the pictures shown in the world are of American production and are reported by reliable authority to be demoralizing life at home and in foreign countries.

Senator Myers' Senate Resolution 142 is as follows:

Resolved, That the Judiciary Committee of the Senate or a sub-committee thereof be empowered and directed to conduct, with the assistance of the Department of Justice and the Department of Commerce, an investigation into political activities of the Motion Picture Industry in all of its branches throughout the United States, together with such other of its activities as might involve violation of the anti-trust or other laws or improper relations with State Board of Censorship.

"Resolved, further, That the Judiciary Committee, or a sub-committee thereof conducting such investigation, be empowered to subpoena witnesses for such investigation and to compel the production of books and papers and to employ a stenographer and print the proceedings of such investigation, and that the expense thereof be allowed and paid out of the contingent fund of the Senate.

"Be it further resolved, That the committee is directed to recommend such remedial action and legislation as it may deem wise in the premises for the Federal Government to undertake."

The above resolution is another effort to secure clean movies and not only that but to preserve inviolate the freedom of our representative government which is threatened when four or five motion picture kings seek to control State and National Government for purely selfish business purposes.

Moving Picture Survey.

During this past fiscal year, the Elementary Department of the General Sunday School Board organized and promoted a moving picture survey

Conferences as well as points in the North and Middle West.

The purpose of this survey was not to gain data which might be used to fight moving pictures indiscriminately, but in order that intelligent knowledge of conditions found in moving pictures, as they relate to children, might be secured.

The survey was conducted along this plan: Dependable, intelligent men and women were selected and carefully instructed. In their hands was placed a questionnaire containing ten points on which observations were to be checked. They were told not to select the films to be inspected, but to visit them in the order in which they were presented at the theatres. Surveyors were also instructed to note the presence of children—twelve years of age and under. In addition to the facts brought out by the questionnaire, much valuable material consisting of incidents showing the effect of the pictures upon the children was secured.

The motion picture problem is one that concerns parents primarily, for while censorship needs to be provided, it will be done only as public opinion sustains and demands it. The home, as well as the church and community, should awake to its responsibility for providing wholesome recreation for children and young people. Indiscriminate attendance upon moving pictures is bound to exert a disintegrating influence upon the character of growing boys and girls, because of the psychological truth that a child's expressions are colored by his impressions.

In the light of the inborn tendency of the child to do that which is impressed upon him, we wish that every parent in Southern Methodism would examine the questionnaire, with tabulated report, which is given below:

Points Included in Questionnaire.

	Number of films containing indicated points.
1. Married intrigue or unfaithfulness.....	107
2. Divorce.....	36
3. Immodest Dress.....	163
4. Social or individual drinking.....	133
5. Indecent cabaret dancing.....	89
6. Interior of houses of ill fame, gambling halls, etc.....	119
7. Undue freedom of contact between sexes.....	184
8. Smoking by girls and women.....	78
9. Realistic struggle of girl or woman to defend honor.....	109
10. Tense, nerve-racking, situations.....	218
Number of films free from objection.....	35

Total number inspected (after duplicates were eliminated).....388

ANOTHER GOOD RECORD.

The Sunday Schools of the Church made another good record in Centenary giving for September—an increase over the amount paid during September, 1920. Every month of 1921, with one exception, shows an increase over the corresponding month of 1920, the total increase for the nine months being \$37,223. It is a great record.

and one that reflects credit upon the Sunday Schools of Southern Methodism.

In amounts paid to the Centenary by the Sunday School the following Conferences are the first ten, with amount paid by each to October 1: Virginia, \$83,926; South Georgia, \$43,602; North Alabama, \$41,112; North Georgia, \$40,257; Western North Carolina, \$37,003; Florida, \$30,192; Holston, \$29,529; Central Texas, \$27,803; Alabama, \$26,519; North Texas, \$26,140.

If during the three remaining months of 1921 the Sunday Schools of the Church keep up the good record, an increase each month over 1920, it will call for special effort. But the task is easy if only each school sees to it that its pledge is paid to date. Do not delay this beyond October—see that your pledge is paid to date, and that remittance is made to John E. Edgerton, Treasurer, Centenary building, Nashville, Tennessee.

MAKE IT A MILLION.

To October 1 the Sunday Schools of the Church had paid on Centenary pledges \$75,089.71. The goal now before the schools is One-Million Dollars by March 31, 1922. That is easy. But to reach the goal by January 1, 1922, is a task worthy of our best efforts. And the Sunday Schools of the Methodist Episcopal Church, South, are able to do this. It can be done if every school comes to the 100 per cent standard—its Centenary pledge paid to date.

REPORT OF THE ASSISTANT FIELD SECRETARY FOR SEPTEMBER.

Our work was in the Pine Bluff District in September. We completed the work there at Redfield, October 4. We visited nine circuits and held thirty-nine meetings with twenty-three schools, as follows: Gillett Circuit, five meetings; St. Charles Circuit, four meetings; Roe Circuit, six meetings; Pine Bluff Circuit, six meetings; Sheridan Circuit, five meetings; Star City Circuit, six meetings; Rowell Circuit, five meetings; Swan Lake Circuit, one

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Gray's Ointment

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Agreeable to all Complexions

White, Flesh, Pink, Brunette,
and Light Brown

Sold at all toilet counters or prepaid by mail
FREE SAMPLE of each will be mailed
for 4c to pay packing and postage.

ARTESIA CREAM CO., Waco, Texas

meeting; Redfield Circuit, one meeting.

We begin our work in the Monticello District, Sunday, October 9, at Selma on the Mount Pleasant Circuit.—F. T. Fowler.

THIRD STREET, HOT SPRINGS.

Sunday, October 2, was observed as Three-in-one day in our Sunday School, Home Coming Day, Promotion Day, and Rally Day, and it was a great day with us, in fact one of the biggest days ever known in the history of Third Street Sunday School.

We fixed our goal at 300 in attendance, and we went over the top. In fixing this goal, the Superintendent said we can make it 300. The Pastor said we WILL make it 300. The other officers and Teachers said, we are with you, and with that spirit the work was started and accomplished without a hitch.

The program began immediately after a short study of the lesson, or about 10:30 a. m., and closed at 12 o'clock M. It was one of the best programs ever rendered in our Sunday School.

The committee in charge did efficient work and certainly deserves much credit for their efficiency and faithfulness.

This was also the opening day for our fall and winter campaign for a bigger and better Sunday School, and we feel sure that with the working spirit that is now being manifested in our Sunday School, that our efforts will be crowned with success.—R. L. Keith, Assistant Superintendent.

THE BATESVILLE TRAINING SCHOOL.

If splendid co-operation and diligent cultivation count for anything at all, they will count tremendously in the success of the Batesville District Standard Training School to be held in Batesville, October 23 to 28. We have seen no better publicity work than that done under the direction of Mr. C. D. Metcalf, the chairman of this committee. The school has been well advertised in county papers, and excellent posters sent to all Sunday Schools.

The Presiding Elder is laying the

MUST WE GROW OLD?

Vital Glands of Young Animals Said to Renew Vitality.

Scientists of international prominence declare that the vital glands of young animals have remarkable powers for renewing vitality, toning up the system and building up the vital forces. Users claim they feel years younger, many reporting that improvement has taken place in two or three days time. These animal glands are now being supplied to men and women everywhere under a guarantee of satisfaction or no charge by the Glandine Laboratories, Suite 1528, No. 538 S. Clark St., Chicago, Ill. Thousands of red-blooded men and women are now taking these gland extracts to increase their vitality. If you want to try it, entirely at their risk, send them your name and address today.—Adv.

Connecional Benefit Brotherhood

Methodist Benevolent Association

Gives first-class insurance protection AT ACTUAL COST to preachers and laymen of the Methodist Church, South, by

1. Good business principles.
2. Paying benefit claims promptly.
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4. Paying amount for disability or old age.
5. Paying \$1,200 on \$1,000 cash value.

For information write

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

school on the hearts of the preachers and Sunday School workers throughout the District. Splendid deputation work is being carried forward.

Since the prospectus of the School was issued, several changes in the plan have been made. The class work will begin on Sunday evening and the school will close on Friday night. A new course has been added, "The Methodist Church and Its Work," open to all pupils, since it will be offered in the morning. This course will be taught by Mr. Brabham, and credit earned by examination taken by correspondence. Dr. Pell has been invited to deliver several addresses before the school, and it is hoped he will accept. The Quiet Hour will be led by the Field Secretary.

The Educational Director, Professor Sidney Pickens, has made every arrangement that could be desired for the comfort of the pupils. He is enthusiastic over the present prospects for a good school with the Sunday Schools of the District well represented. The people of Batesville have been lavish in their hospitality and plan some splendid social and recreational features which alone would be an inducement to Sunday School workers and one needs only to be with the Pastors of the Batesville churches for a day to see how a big program prospers in their hands. Watch that Batesville Training School.—H. E. Wheeler.

NEGLECTED REGIONS.

One does not need to leave the beaten track to catch glimpses of vast unoccupied areas for which our church is as responsible as any branch of the Christian Church.

In all of Stone County there is but one Methodist Sunday School. Mountain View is a beautiful village, and the country prosperous and progressive. College-trained men and women have their homes and business here, and good roads traverse the valleys and cross the mountains. Pure Anglo-Saxon blood flows in the veins of the people, but they have little in the way of spiritual shepherding. But recently we heard of a man who was so touched with the pathos of this situation that he offered to invest \$600 annually to place a trained worker and organizer in this county, and though he was a member of another communion, he turned to our church to administer his gift.

While the guest of the Swifton and Vicia charge the pastor showed me a map of the Cache River Valley and called my attention to the fact that a rich strip of country including more than 200 square miles and numbering many small settlements and growing towns was absolutely without pastoral care. Not even a Sunday School was to be found in all that country, though it was traversed throughout its length by a branch of the Frisco railroad.

The fields are indeed white unto harvest and the laborers are few. Let us go up and possess the land—we are well able to do it.—H. E. Wheeler.

COURSES OFFERED IN THE BATESVILLE SCHOOL.

1. Beginner Organization, Administration and Worship—Miss Willette Allen.
2. Primary Organization, Administration and Worship—Mrs. T. M. Salter.

EPWORTH LEAGUE DEPARTMENT

HOPE TAYLOR

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 weary ones had rest, the sad had joy

That day; I wondered 'how'—

A ploughman, singing at his work had prayed,

Lord, help them now."

"Away in foreign lands they wondered 'How'

Their single work had power;

At home, the Christians, two and three had met,

To pray an hour.

"Yes, we are always wondering, wondering, 'how,'

Because we do not see

Someone, unknown, perhaps, and far away

On bended knee."—Exchange.

THE EPWORTH LEAGUE IS ITSELF IN NEED OF A GREAT REVIVAL OF SPIRITUAL RELIGION.

ARTICLE III.

By James T. Bagby.

When Archimedes discovered how to find the amount of alloy in Hiero's crown, he is said to have cried out "Eureka." Similarly, when we have found out just the right tonic for a sick world, we can go forth, under the leadership of Christ, to do our part in helping to solve the problems involved in the modern social and economic order. Every thoughtful man is interested in overcoming the ills of society and rendering social service to his fellows. If we are to

3. Junior Organization, Administration and Worship—Miss Anna Marie Hansen.

4. Sunday School Organization and Administration—Mr. M. W. Brabham.

5. Non-Credit General Course, The Methodist Church and Its Work—Mr. M. W. Brabham.

SECRETARY'S ITINERARY.

Rev. H. E. Wheeler, Sunday School Field Secretary, will be at the following places on the dates named and wants all the pastors and Sunday School workers to meet him at the most convenient place, to arrange for enrollment in the Paragould District Standard Teachers' Training School, which is to be held at First Church, Paragould, October 30 to November 4:

Sunday, October 26.

11:00 a. m.—Walnut Ridge.

2:00 p. m.—Hoxie.

7:30 p. m.—Pecahontas.

Monday, October 17.

2:30 p. m.—Imboden.

3:30 p. m.—Black Rock.

7:30 p. m.—Portia.

Tuesday, October 18.

10:00 a. m.—Knobel.

7:30 p. m.—Corning.

Wednesday, October 19.

10:00 a. m.—Marmaduke.

2:00 p. m.—Rector.

7:30 p. m.—Paragould.

Thursday, October 20.

10:00 a. m.—St. Francis.

2:30 p. m.—Pollard.

7:30 p. m.—Piggott.

—J. M. Harrison.

render practical aid to those who are trying to conquer the forces of discord in their natures and bring peace and harmony into their own lives, we must know that there is no force or power under the heavens that will give society the peace of which it is in quest, but the "redemption that is in Christ Jesus."

As for our Redeemer, "the Lord of hosts is his name." He is our only hope. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12). If we are to find remedies for the ills of society that will effect permanent improvement in society today, we must make regeneration the foundation upon which the entire social structure must rest. The whole world must be made to realize that salvation can come only by each individual's exercising faith in that Christ who made an atonement that is the only remedy for sin; and before there comes any permanent relief for our modern ills, the Christ of Calvary must become the actual Redeemer of society, and the potentialities of his life must become the actual possession of our individual lives.

Since conversions take place in greater numbers among youths of our land than among the older ones, it is manifestly true that the moral and religious advancement of society is to be accomplished by the young life of our country. The standards of society are to be raised by the youths of our land or not at all. When our youths concern themselves with the moral and spiritual ideals of the Sermon on the Mount and faithfully observe its code, which overflows with the ardent virility of youth, they can go forth with the banner of Christ, the ensign of justice and love, to cheer the droop-

WORLD'S PROBLEMS SOLVED.

We are publishers of a book entitled "Common Sense, or the Clot on the Brain of the Body Politic," by W. H. (Coin) Harvey. It is a text book of an international campaign of education for the reconstruction of civilization of the world. Its facts and information are invaluable. It is something new; and is interesting from start to finish. Its circulation is already international and is claiming the attention and commendation of tens of thousands of people. To reduce its cost and bring it within the reach of all, it is printed in magazine form, and may be had for 10 cents, postage prepaid, stamps accepted.

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ing spirits of those who have no homes to shelter them and no clothes to keep them warm, and to soothe their afflicted souls with the consoling message of the Gospel of Christ and bring forth fruit worthy of our merciful Father and beneficial to our fellow creatures.

Now this is what is needed and what we must have before we have anything approximating that social order that Jesus came to establish. As I said before, it will take the manliness of youth to bring in this revival and give the world a new era of love and friendship. See the young man Jesus with uplifted eyes and face aglow with divine light in the garden, just as his prayers have been answered and his Father has sent an angel straightway from heaven, giving him strength to endure the humiliating scenes and terrible sufferings of the cross; when "He bore our sins in his body on the tree"; and let the picture of his suffering inspire the hearts of our youths with loftier emotions, and send them forth to the performance of the sacred duty of establishing the social principles of Jesus in the life of the world.

But how is this world task to be

FRECKLES

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

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it after morning and evening washes. In just a few days the freckles have begun to disappear, and the lighter ones have vanished entirely. It is so simple, so 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.

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.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

accomplished? A very large proportion of our skilled workers in the Church come from the Epworth League. This is because the Epworth League gives expression to the religious life of our young people and surrounds them with the refining influences of truth and noble example and inspires their souls with an ambition to be up and doing their sacred duty, like their Lord and Master. But before the Epworth League can thoroughly prepare and equip its members with grace and courage sufficient to accomplish all that is good and desirable on earth, it must have a great revival in which our boys and girls that answer the call to life service shall be "endued with power from on high"; for the Lord has plainly taught that no power, either in heaven or earth, no learning however profound, and no ordination however apostolic can qualify men to preach the gospel without "the baptism of the Holy Spirit."

If the Epworth League is to give to the world young men and women who show manhood and womanhood in their noblest and grandest self-renunciation in committing themselves to the arduous path of a minister or a missionary, she must lead them by a great revival of spiritual religion into a new and deeper communion with Him who died for the salvation of mankind. As this work must be done by the youths of our land, the Epworth League and its sister, the Young People's Societies, must have a revival of spiritual religion in order to give to the world workers whose minds have been made sensitive to the world's need by a personal experience of salvation and who go forth to be leaders in the moral progress of the race. If we are to be successful in our fight against socialized evil, our young people who are to do the fighting must have truest communion with Christ, surrender themselves to his influence, and enter into his spirit of love, sympathy, and service.

Now, since the Epworth League is the one institution of our Church that teaches the youth how to express himself in a public way and develop his finer qualities, it must have a great revival of spiritual religion in order to awaken the souls of our boys and girls and impart to them a faith, power, originality, and ambition to save men from immoral and sinful lives and exert an influence for good in turning the minds of men to realities and in making them efficient both socially and morally.

Seeing that these things are so, the revival should have the first claim to the Epworth League's attention, as more nearly concerning its duty and obligation than anything this world can afford. Whatever satisfaction we may feel from the possession of material things is infinitely short of that which we derive from communion with God; and the Epworth League, which delights in furnishing recreation and amusements for our young people, must first furnish them with that spiritual awakening that will lead them to the consideration of the facts and laws of human society and the spiritual ideals of Christianity and the endless felicity of the righteous in this present world and in the world to come. Let us impress upon our youths the part they are to play in the regeneration of social life. Let us teach them that they have desires which

this material world cannot satisfy, but that from infancy to the grave they will be continually looking for future blessings without ever being fully gratified; that this desire is so strongly implanted in the soul that nothing short of the salvation of the soul and the indwelling of the Holy Spirit can give us anything like complete satisfaction; that we feel the sweet influence of the Holy Spirit, love our blessed Redeemer above all others, and aspire to imitate his perfection, is proof positive that some day we shall rise above all terrestrial objects and continue our lofty flight until we reach our inheritance in the pasture fields of eternity.

ZION EPWORTH LEAGUE RE-ORGANIZED.

Zion Church, on Zion-Goshen charge, was greatly strengthened by the recent revival held by our pastor, Bro. J. M. Thrasher, and Bro. A. H. Len Laney. There were some twenty-three conversions and twenty-one additions to the church. Under this influence our League, which had been dormant for some months, was re-organized on September 23. We enrolled thirty-two members, twenty-seven of whom joined as active. It is our purpose to make our League a success in all four departments by doing this we believe we can really be of service to our Master in our church.—Rosalee Eldson, Sec.

INSTITUTE AT EAST SIDE, PARAGOULD.

A League Institute was held at the East Side Methodist Church of Paragould by the District Secretary, Mr. Russell. There were delegates from First Church of Paragould and from Bard.

The first session was held Saturday afternoon at 2 o'clock. The topic for the afternoon discussion was "What Our League Needs Most." However, all the different phases of the League work were discussed. The meeting was in the form of a round table discussion and many questions of particular importance to the Leaguers represented, were satisfactorily answered.

The evening service began at 7:30 o'clock. After a half an hour devotional meeting, the service was dismissed for the social hour. The rest of the evening was devoted to recreative games and refreshments.

At the 11 o'clock service Sunday morning Mr. Russell spoke to a mass meeting. He made a strong appeal to the parents and older people to co-operate with the young people in their League work.

The last session of the institute met Sunday afternoon at 2:30 o'clock. The Standard of Efficiency was taken up and thoroughly discussed. The delegates attending the League received much valuable information regarding League work. Each went back to his League with a better knowledge of the purpose of the League and a desire to be a stronger worker for the League.—Paragould Leaguer, East Side Methodist Church.

CHILDREN'S DEPARTMENT.

A BOY'S VACATION.

Little Tommy Doodle and his mother spent a week At Gran'pa Doodle's farm, where Tommy tumbled in the creek And got his lungs so full of wet he couldn't get his breath Till poor old Gran'ma Doodle had been frightened 'most to death.

He ate some poison berries that he found along the lane; It took the doctor half the night to soothe away the pain. He tried to ride a "kicky" colt—a risky thing to do—

'Twas quite a little while before they really brought him to.

He stuck a stick into a hive of bees—oh, sorry day!

He couldn't see a thing until the swelling went away,

He teased the goat to see if it was cross as he had heard;

They had to work with him a while before he spoke a word.

And then he climbed a cherry tree—just like a boy—and fell

And broke his arm, and—sakes alive! you ought a heard him yell:

His mother took him back to town to get a little rest,

But Tommy says of all his life that week was far the best.

—Selected.

NELL'S DREAM.

Nell sat in the porch swing watching the poppies bow and nod to the tulips across the walk. Her rosy cheeks were tear-stained and her pretty white dress rumpled and soiled. It was nearly sunset and the shadows began to creep across the garden. Nell began to wish grandfather would come home, or that her grandmother would not keep busy, but would come and tell her twilight stories.

Annie Ellis, one of Nell's friends,

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had had a birthday party. Nell had lost her temper and left the party before it was over, and before the ice cream and cake had been served. She did not have a good time, and became angry because she could not have her way about the games the children were playing. It was true grandmother made her go back and apologize, but that had not helped her feelings.

"Cornelia," grandmother had said, "it is your own fault. You will never have a good time until you learn to control your temper, and to show that you cannot have your own way about everything. You ought to resolve this day to reform and give your better nature a chance. You sit in the swing and think over these things till I call you to tea."

Nell was lonely and wished with all her heart that her own dear mother would come home from the sanitarium where she had been for the last long month.

"I don't see how I can have a bad temper when I don't know what a bad temper is," grumbled Nell tearfully as she leaned back on the cushion and began to sway gently back and forth.

"Hello!" said a strange, deep voice. Nell looked around to see who had spoken to her.

"Cornelia," said a queer little man with a long pointed cap as he leaned over the back of the swing and peered into her face. "I heard what you said. I am the sandman. I am very old and have learned a great deal. I wish to show you some things you ought to see. Come." Nell got slowly to her feet. She was terribly frightened as the sandman took her hand and led her to the steps. "We will go out."

"Out where?" asked Nell, trembling. "Don't ask any questions. Come along." Then they went through the garden gate out into the meadow where Honey Dew, the gentle Jersey cow, was munching grass. Nell was glad to think she had one friend at least. The sandman led her through some dark woods then to a clear lake whose waters were ruffled in the breeze. The moon had risen and threw ghostly shadows about. "Now you are where you can find out things

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for yourself, I will leave you," whispered the sandman as he lifted his peaked cap, made a low bow and was gone.

Nell was so frightened her teeth chattered. She was too much surprised to cry, for suddenly from over the water there came tripping a troop of black fairies. They winked at her, made awful faces, tweaked her nose, turned somersaults, jeered and laughed till they were tired.

"Who are you?" cried Nell, casting a startled glance over her shoulder.

"I am bad Temper," said a tiny elf, with sharp-pointed ears, rolling his eyes and puffing out his chest as he strutted before her. "I live on your left shoulder. I made you act so naughty at the party. I whisper in your ear all day long. So do my pals—Self Will, Disobedience, I-won't-do-it, I-don't-care, Wait-a-minute, I-will-have-my-own-way. We are your playmates every day."

"O please do go away," said Nell, beginning to cry. "I will never play with you or speak to you again while I live."

"That is right, dear," said a low, sweet voice. Two fairies with white wings and golden bands, dressed in colors of the rainbow, came and stood beside her. "We are Always Do Right and Good Temper," and we live on your right shoulder and help you whenever you call for us."

"Help me now," said Nell, wiping away the tears.

"Come," said the sandman, reappearing, "it is time to go."

Nell began to run rapidly. Her breath came in gasps. She thought she heard a car, then there in the middle of the porch stood her dear mother and father. Her mother's arms were around her.

"O mother, have you come home to stay?" cried Nell.

"Yes, dear; mother is well now, and won't leave her little girl to be lonely again."

Then Nell told her mother all about how naughty she had been, and about the sandman showing her the ugly fairies who had been her playmates. "But mother, I will never play with them again. Never, never"—Willie C. Page in Nashville Advocate.

THE LAW OF SUGGESTION.

Carl was a Band of Mercy boy, and today he had been feeling sorry ever since morning. The Mayo boys came to school with their pony, and Carl pitied the little beast when he saw her masters overtake so many other boys and pile them up on the seat for Tinto to haul uphill.

That evening Carl had a surprise. Papa was reading the local paper, and suddenly passed over this advertisement for his son to spell out:—
"FOR SALE—One black and white Shetland pony, with rig."

"The Mayo boys must think they're getting too big to play with a pony," was Papa's comment.

"They're too old for her to draw uphill—if they're going to heap on two or three tiers more boys." Carl thought. And aloud he said: "I'd like to have Tinto."

"Would you rather have Tinto than a bicycle?" asked Papa, in surprise. "A new, late-model bicycle?"

"I believe I would," taken by surprise. He hadn't known that his birthday present might be a bicycle.

NEWS OF THE CHURCHES.

PRIMROSE AND MABELVALE.

We had planned to have a homecoming at Mabelvale on third Sunday in October, but find now that it must be postponed to the fifth Sunday, October 30. Let all friends arrange to come and enjoy the exercises and the dinner on the grounds.

Do not confuse this with the dedication of the new building at Primrose Chapel, Sunday, October 23. Dr. James Thoman will preach the dedicatory sermon. Dinner will be served at the church, and all former pastors and other friends are cordially invited to be present.—W. R. Jordan, Pastor.

REVIVAL AT DeQUEEN.

The big revival held at DeQueen by Hanes as preacher and Waltermire as singer closed a few days ago with more than two hundred accessions to the churches in town. I received more than one hundred into our own church. The meeting was pronounced a success in every way, the town being wonderfully stirred. Hanes and Waltermire are splendid help. I have received to date about 185 members since Conference. Our Sunday School has increased about 50 per cent. All hope for good times for DeQueen station.—J. A. Parker, Pastor.

REPORTS FROM MONTICELLO DISTRICT.

At last Conference Dumas was taken from the Tillar Circuit and made a station. As an appointment on Tillar Circuit Dumas paid pastor and P. E. \$780, and on general claims \$325.

Rev. Raymond T. Ross has been the pastor at Dumas this year. The

Always, before this, they had told him to wait till older before a bicycle would be safe. "Yes, I know I would," he added, after a moment's thought. The memory of Tinto's straining and struggling on that steep hill decided him.

"But why?" persisted his father. "You're nearly as old as Claud Mayo."

"I'm between Claud and Paul," answered Carl, and hoped Dad wouldn't insist upon his reason. "I guess there's money enough in my bankbook," he proposed.

Mr. Gray gave him a queer look. That bank fund was birthday money, contributed by loving kin every birthday since the very first, to be removed only for an important investment. "This is an important investment," thought Carl.

Next day he came in on the run. "Papa, I want you to draw my money, quick, all of it—Bob Dexter wants that pony—Bob is well enough, but he never can learn how to treat his own dog and how will he know how much Tinto ought to haul—say, Dad, can't I have Tinto now? Bob hasn't enough money yet, but I don't know how soon he may have it. I don't dare wait!"

Tinto changed hands that very day, but Carl was surprised to see an old, lame horse in the yard with him that night.

"That's a Dobbin I bought to shoot," Mr. Gray explained to his son. "I didn't want you to outdo me in kindness. He was up for sale for work purposes, and he isn't able to work. So I bought him to put him to rest. But you shall have your bicycle, son, as soon as I'm able to buy it."—Lillian Trott in Our Dumb Animals.

assessment for pastor and P. E. is \$1,714 and for general claims \$350. The fourth quarterly conference has just been held and all assessments reported paid in full. All cash is actually in hand except \$52, which is pledged. Besides, Sunday school has had 40 per cent increase in enrollment and attendance, and there is a substantial increase in the church membership. The Epworth League and Woman's Missionary Society brought in splendid reports.

Brother Ross has been released from the charge to go into mission work, and will sail for Shanghai, China, November 10. The people at Dumas love him and have shown their love in many remarkable ways.

The Monticello Circuit, two months before Conference, is ahead of any report of former years, and their report will be improved much more before Conference.

At McGehee there has been a net increase of 35 in church membership. They are already ahead of any former year in finances and hope to be paid out by November 1. The W. M. S. has had a membership increase of about 50 per cent. The Stephens evangelistic party will begin a meeting there the first of November.

Tillar, McGehee, and Monticello Circuits have asked for the return of their pastors. This is as far as we have gone on fourth round. The prospect is that every charge in the District will make the best report ever.—W. P. Whaley, P. E.

SEARCY DISTRICT.

We are having now and have been having all through the year some really great revivals in our district. Rev. Clarence Crow of Judsonia and Bradford has had about 200 professions of conversion and reclamations this year; Rev. J. M. Hughes of McRae Circuit has had 225, Rev.

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Hoy M. Lewis of Griffithville Circuit has had 191, Rev. T. C. Chambliss of Pangburn Circuit has had more than 100, Rev. E. T. Miller of McClelland and Gregory has had more than 100, Rev. C. J. Wade of Searcy Circuit has had about 175 so far and two more meetings to be held. He is just closing out one of the greatest meetings of the year at Higginson, with 158 professions. Rev. A. H. Dulancy of Searcy is holding this meeting for the pastor. Rev. J. W. Jenkins of Marshall had a great meeting some time ago with nearly 100 professions. Rev. R. L. Armor had a fine meeting recently with something like 50 at Kensett. Rev. W. M. Edwards of Bellefonte Circuit has been having some really great meetings of late, the results of which I have not been informed. Rev. C. F. Hively has had something like 75, Rev. O. C. Lloyd of Heber Springs has had about 50, Rev. J. C. Snow of Scotland Circuit has had several fine meetings on his work. I believe we will be able to report something like 1,500 conversions in all. Rev. J. K. Farris is now serving Augusta Station. Our work prospers. Financial conditions are improving.—A. E. Holloway, P. E.

ALTUS.

We have just closed one of the greatest revivals ever held at Altus. Evangelist W. H. Neal and his co-workers, Brothers McUen and McCamy, began a meeting here on September 1 and continued three weeks. The meeting was held under a large tent pitched on the old college campus near the edge of a beautiful grove of trees, and within a few feet of where once stood the old Collegiate Institute, out of which grew Hendrix College. Brother Neal is a great preacher and one among our best evangelists. He is a scholarly man of vigorous brain, vigorous body, and a soul on fire with the Holy Ghost. His messages are strong, plain, clear, convincing and delivered with the old-time evangelistic zeal. He believes in people coming and kneeling at the altar for prayers, in a sound regeneration and a genuine witness of the Spirit. Prof. McUen is a master of assemblies in getting people to sing. He is not only an up-to-date musician, but he knows a lot of the old revival camp-meeting songs, and at times uses them with telling effect. There were 45 conversions, several joining different churches, the whole community stirred, the churches greatly revived, prayer meetings and Sunday schools strengthened and many family altars erected.—J. B. Stewart.

PARAGOULD, FIRST CHURCH.

We have had a great year at Paragould. Our Sunday school is in first-class order. The Epworth League is also taking on new life. Last Sunday evening we had our Africa Special—a very fine program. At the close of the service the League took a voluntary subscription of \$200 in less than

FOR SALE—A splendid new khaki tent, 52x72. Made to order by Couch Brothers, Memphis, Tenn. Have used it only three months.—W. Hardy Neal, 112 Hill St., Fayetteville, Ark.

YOUR SCHOOL NEEDS

The State School Song.
"MY OWN LOVED ARKANSAS"
25c a Dozen; \$1.25 per Hundred.
Arkansas Methodist, Little Rock, Ark.

10 minutes. We are to have the Paragould District Training School with us from October 30 to November 4. The Woman's Missionary Society is doing magnificent work. The brethren say that the church is in better working order than it has ever been.—J. H. O. Bryant, P. C.

BEEBE.

We have held two meetings on the Beebe Charge this year, one at Stony Point, where we had 10 conversions and 10 accessions to the church; the other at Antioch, where we had 24 conversions and ten accessions. We have received 31 by vows and baptism, with one meeting yet to hold, which we are planning to begin October 23, at Beebe. Our beloved presiding elder, Bro. R. C. Morehead, was with us October 1-2, and held our fourth Quarterly Conference at Beebe. Two of the three churches of the charge were well represented, and it is but just to say that Antioch Church made a record-breaking report. Her five official members, F. J. Cable, R. M. Belew, P. S. Rice, J. C. Williams and J. B. Gilliland, were present, having come six and seven miles for a night conference, and reported their assessment for the support of the ministry in full. Our efficient superintendent at Beebe, Dr. Hugh Garrett, made a fine report of the splendid work done by the Sunday school of Beebe. We have a fine people to serve, and expect to have a good report to make to Conference.—H. H. Blevins, P. C.

CENTRAL AVENUE, BATESVILLE.

The protracted services, beginning at Central Avenue on Sunday, September 17, conducted by the pastor, Rev. E. H. Hook, and assisted by Rev. J. G. Parker of Mountain View, Stone County, Ark., has resulted so far in great good to the church and the community. Two preaching services each day at 3 and 7:30 p. m. Large congregations at night always. Eighteen persons have been received into the church and there have been 25 conversions up to Sunday night, October 2. A handsome collection was given Brother Parker at the close of the services. A beautiful feature of the meeting was a prayer meeting by the boys of the church, from 9 to 13 years of age. They held their prayer service in one of the Sunday school rooms at the same hour the men held theirs. Brother Hook has been engaged in protracted services continuously now for 12 weeks, and on Wednesday, October 6, visited his father's home near Batesville for rest, mentally and physically, and a spiritual feast with his loved ones at "mother's."—W. M. B.

PINE BLUFF CIRCUIT.

Our first meeting began at Waford's Chapel, 19 miles away, on Saturday before the third Sunday in July. Rev. C. M. Thompson of Swan Lake Circuit did the preaching from the start until next Friday night. Then our presiding elder came and held our third Quarterly Conference, preaching Saturday at 11 a. m. and 8 p. m., and Sunday at 11 a. m. As the writer did not do any of the preaching he can safely say that all the preaching was well done. While we had no conversions, yet there was a revival to some extent just where it is most needed, and that was in the church, but not to the extent that we had hoped and prayed for.

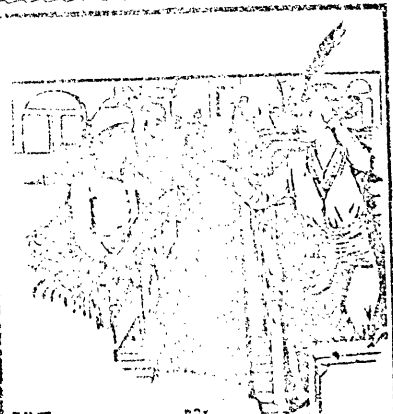
Next we began a meeting at Good Faith. Bro. E. F. Wilson preached the first sermon on the fourth Sunday in July at 8 p. m. Dr. S. F. Goddard came to us on Monday night and did all the preaching until Wednesday night after the fifth Sunday. Our beloved presiding elder came and preached on Thursday night. All the preaching was very sound and spiritual. We had very fine crowds at night. Interest was good. Three conversions and three accessions, but the power of God did not seem to get hold of the people as we had looked forward to. Then, on Saturday night before the first Sunday in August we began our meeting at Mount Carmel. The pastor did the preaching until Tuesday at 11 a. m., when Brother Jacobs, from the Rowell Circuit, came and did all the preaching till the meeting closed the next Friday night, and it was done to the delight of pastor and people, the power of the Holy Spirit was manifest in every sermon. This meeting resulted in warming up the church. Several conversions and five accessions. From there we went to Union and opened on Thursday night before the third Sunday in August, Bro. E. F. Wilson doing all the preaching till the following Sunday night. Then, on Monday night, Bro. F. G. Roebuck of Bearden came and did all the preaching till the following Thursday night. We had some of as earnest preaching as a people ever listened to, but there seemed to be so much other business to engage the attention of the community that there was not the interest taken in the meeting that we had prayed for. Six were received into the church who had been converted in a Baptist meeting that had been held in the community about a month in advance of our meeting. Saturday night before the fourth Sunday in August, with Bro. J. W. Nethercutt of St. Charles Circuit on the ground, we opened up at Faith, he doing all the preaching, to the delight of all who heard him. Not a dry service from start to finish. Our congregations surpassed in numbers any that had ever assembled at that church, so said the oldest settlers. The power of the Holy Spirit was manifest in every service and old differences were settled. Some dancing church members stood up of their own accord and asked the church to pray for them, that they might not do so any more. People shouted and rejoiced. Altar conversions in the good old-fashioned way, no nod-your-head and hold-up-your-hand conversions, but repentance and faith and joy because the love of God was shed abroad in their hearts by the Holy Ghost, which was given unto them. Reclamations and conversions, I presume, would total about 50. Twenty joined the Methodist Church and four the Baptist Church. Thursday night before the second Sunday in September we commenced our meeting at Sulphur Springs. We did our own preaching until Sunday night, when Bro. A. T. Clanton of Grady reported ready for service, and in his good quiet way he did some as good, earnest preaching as was ever done in old Sulphur Springs Church from then until Friday night, and not without results. Several conversions and seven were added to the church. This completed the summer campaign of meetings.—F. R. Canfield, P. C.

GALLOWAY COLLEGE.

As we round out the fourth week of school life we look upon this month as presenting the most auspicious opening the College has ever had. The order and peace of the first days abide with us; the home life is running smoothly, the classes are working smoothly, and, best of all, the students are working smoothly. The harmony and unity among them is marked, also their devotion to their studies. Surely no students ever made more gracious response to teachers' efforts than ours. Every one of the two-hundred and fifty is working and every one is making good. This is the message that we are glad to send out at the end of the first month to the fathers, mothers, and friends everywhere.

Life here, of course, is a very happy affair. The library is a very popular place and its numerous new books are in great demand. Many of these were bought with the \$600 left as the "Seniors Bequest" of the class of 1921 for this purpose. The newly furnished parlors of the Main building are much enjoyed, too. The handsome tapestry wall paper and mahogany furniture came from the "bequest" of the class of 1929. This class had planned to erect on the campus a bungalow after the pattern of a Y. W. C. A. hostess house to be used as a center for the social life of the students, but were prevented on account of the high cost of building, and so turned their fund of some \$700 into making the present center, the parlors, more beautiful. A new Victrola is yet to be added.

Life, too, is a busy affair. The Sunday School has been organized with twenty classes and has adopted a cumulative course of study, which rises steadily through the four years of preparatory work on through the four years of college. The Y. W. C. A. started the World-Fellowship classes,



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They will head-off that headache or any other ache or pain.

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including five different courses, last Tuesday night in chapel. Each leader outlined her course in a brief talk, then presented a tableau, making vivid some feature of it. The Irvings gave an open program Saturday night, which manifested much cleverness, originality, and talent. The editors have brought forth the first edition of the bi-weekly Flash Light, the college paper, which gives a true glimpse of our life here.

There has been some coming and going, too. Mrs. Williams has returned from a ten days' stay in Nashville, Tenn., where she saw Miss Horton Williams happily enrolled in Vanderbilt University and where she later visited the colleges of the city. Mr. Williams has returned from Memphis, where he attended a conference on Christian Work in Methodist Schools. He hopes to arrange soon for special services in the college. Miss Mary Cline has arrived with suit cases plastered with foreign tags all the way from Soochow, Jerusalem, and Cairo. She is now installed as a regular member of our school family and with her many curios and talk is giving us glimpses of the wide, wide world, even unto the "far, dim corners." Doctor Cline stayed with us a part of two days and promised to return and give an address on student life in China. Several new girls from our own state have also come.—Eleanor Neill.

NEWPORT, FIRST CHURCH AND UNITED MEMORIAL.

Our church work in Newport is looking more and more encouraging as time passes.

We have just installed our new Moller pipe organ, which has proven a delight to our people. In addition to this we have lifted the last fragment of debt, and have money to make all needed repairs on the church, together with some needed work on the parsonage. Our collections will all be full at Conference.

We have received eleven into the church in the last two Sundays and

VIGOR OF YOUTH IN A NEW DISCOVERY

Science Produces a Vitalizer Superior to Famous Gland Treatment—
Magic Power of Bark From Africa.

Have you lost your youth, vigor and "pep"? Does life seem dull and work a grind? Don't worry. Science has discovered a new vitalizer superior even to the much discussed "goat gland" and "monkey gland" treatment.

The principal ingredient is an extract from the bark of an African tree. It is said to be the most amazing invigorator ever discovered. Combined with it are other tonic and vitalizing elements of proved merit. In most cases, the compound produces marked improvement in a day or two, and in a short time the vitality is raised, the circulation improved and the glow of health is felt in every part.

The new vitalizer contains expensive chemicals, but manufacturing in enormous quantities has brought the cost within the reach of all. Furthermore, the laboratories producing this new vitalizer, which is called Re-Nu-Tabs, are so confident of its power that they offer it on the basis of "no results, no pay."

Any reader of this paper may test the new discovery without risk. Send no money, but just your name and address, to the Re-Nu Laboratories, 221C Gateway Station, Kansas City, Mo., and a full treatment of Re-Nu-Tabs will be mailed. Deposit \$2 and postage with the postman on delivery. If not delighted by the results at the end of a week, notify the laboratories and your money will be refunded in full. Do not hesitate about accepting this test offer, as it is fully guaranteed.

several are ready for reception as soon as they can get to church.

Yesterday was a high day at Umsted Memorial. Dr. Luther E. Todd, Secretary of our Board of Finance at St. Louis, was with us and dedicated the new church. The unusual thing that happened was that Brother Umsted, the pastor, had paid every dollar of indebtedness, so that there was not one dollar to be raised on that line. The house was filled with eager listeners and Dr. Todd was at his best and did full justice to the occasion.

The seeds were sown for the growth of a \$10,000 annuity bond to be known as the Umsted Memorial Fund, from which Brother Umsted will receive 8 per cent during his life, and that of his wife, after which it will be continued as the Umsted Memorial Fund, and its proceeds go into the Superannuated Fund.

It was made known yesterday that Brother Umsted had spent twenty years of his forty-six years of active ministry in Jackson County. He organized our First Church in Newport, December 24, 1874, and the Second Church, December 24, 1921. During all these years he has received an average salary of about \$400 for his work, together with his good wife, who has been a help-meet indeed and in truth. This year has been in every sense a monumental work. Without one dollar of appropriation he struck the grit after Conference, and today he has a beautiful church completed, at a cost of more than \$5,000, and a membership of more than 70. We doubt if there is a pastor in the state who can run parallel with this record made by a superannuate who has passed his three-score and ten years with a surplus of years.—W. F. Evans.

A WONDERFUL REVIVAL.

Houston, Texas, is stirred as never before. Two and three hundred people have professed Christ daily on their knees amid cries and shoutings, for the last thirty days. Thousands stood around the tent till the meeting was taken to the City Auditorium, which seats 7,000, and it has been packed. The human leader is Raymond T. Richey, 26 years old, of this city. His father is pastor of the Assembly of God here, where young Richey has lived five years.

His power is in prayer and getting the people to pray. His sermons are outbursts of prayer and exhortation for about ten or twelve minutes—then the altar call, without a song. The mourners press to the front, then the singing begins, led by Andrew J. young Richey's brother. The wife of each is in the meeting, also their sister, Mrs. Franklin. He preaches the old-time simple Gospel peculiar to the early Methodists. Not one word of criticism of any church, preacher or city official ever escapes his lips. No fanaticism ever marks the meetings. The preacher believes and teaches the doctrine of Divine Healing, but never professes to heal anyone. He always says, "God does it. Give Him the glory."

He prays for the sick and gets them to pray. Many have gotten up from their beds immediately and walked off, after months of illness. The lame have walked, the deaf have been made to hear, and the blind for years have gone seeing. I have witnessed these wonderful things for 30 days. People have been coming to the revival three

and four hundred miles. Every part of Houston, nook and corner, talks and feels the revival. God only knows what the end will be. The preacher has only one book to preach, the Bible, and he never quotes any author nor relates stories or incidents.

The days of power and mighty conversions are NOT OVER.

Houston is under the mighty saving power of our great God and Father. We praise Him!—Irvin B. Manly.

GRIFFITHVILLE CIRCUIT.

Our pastor, Rev. Hoy M. Lewis, has just closed one of the greatest meetings ever held at Belcher, Ark. With good preaching and the town well stirred we had about 40 conversions with 35 additions to the church, and three infants baptized, making 191 converts, 127 added to the church, 17 infants baptized on the Griffithville Circuit this year, and with our Conference claims in full and our preacher sent back we are ready to start on another year's work—Reporter.

MEETING AT APPLETON.

We have just closed a meeting at Appleton with sixty-nine conversions and thirty-two accessions to the Methodist church and ten accessions to the Presbyterian church.

Among the number converted were thirty-two married men, five of them business men, and the deputy sheriff. The oldest convert was sixty years and the youngest was ten years.

Practically all the parents who were converted began some form of family worship. The meeting more than doubled the strength of the church as we had only about twelve active members at the beginning.

Rev. H. A. Stroup of Rosebud did the preaching. He did great preaching and was one of the best evangelistic workers we have ever worked with. He preached a positive gospel and made Christ and the Holy Spirit prominent in every sermon. When he tackles a job he starts in to finish it. His preaching and work have deepened the Spiritual Life of every Christian. Probably no preacher has ever won the hearts of the people of Appleton as he did.

We are thanking God for this great meeting, and we hope to see the time when the people of the Ozark mountains will have the same advantages as people in other places. This is a great field of labor and little by little the Gospel of Christ is winning its way among the mountain people of Pope county—Paul Bates.

If all the power in Niagara were utilized it would be equal to seven million good steeds in action. If all the power God has laid up in the storehouse of grace were available, through consecrated hearts and obedient wills, we should see the kingdom come with a rush.—Selected.

QUARTERLY CONFERENCES

BATESVILLE DISTRICT.

(Fourth Round.)
Mt. View, Oct. 15, 2 p. m.
Moorefield, Oct. 19, 3 p. m.
Portland Memorial, Oct. 22, 8 p. m.
Charlotte Circuit, at Walnut Grove, Oct. 29, 2 p. m.
Newark, Oct. 30, 8 p. m.
Kenyon, at New Prospect, Nov. 5, 2 p. m.
Tuckerman, Nov. 6, 2 p. m.
Swift, Nov. 7, 2 p. m.
Minum, at Arbor Grove, Nov. 8, 2 p. m.
Newport, Nov. 9, 8 p. m.
Oil Trough, at Aydtote, Nov. 10, 2 p. m.
Bethesda, Nov. 13, 2 p. m.
Batesville, First Church, Nov. 16.
Central Avenue, Nov. 17.
Let the trustees be ready with their reports on property.

H. LYNN WADE, P. E.

BOONEVILLE DISTRICT.

(Fourth Round.)
Waldron, Oct. 15-16.
Waldron, Oct. 16-17.
Branch, Oct. 22-23.
Paris, Oct. 23-24.
Dardanelle Circuit, Oct. 29-30.
Dardanelle, Oct. 29.
Dardanelle, Nov. 5-6.
Mansfield, Nov. 12-13.
Booneville Circuit, Nov. 19-20.
Booneville, Nov. 20-21.
JAS. A. ANDERSON.

CAMDEN DISTRICT.

(Fourth Round.)
El Dorado Circuit, Oct. 15-16.
Thornton Circuit, Oct. 22-23.
Camden St., Oct. 26.
Strong Circuit, Oct. 29-30.
Kingsland Circuit, Nov. 5-6.
Kordyce St., Nov. 6.
Junction City, Nov. 9.
Wesson, Nov. 10.
Atlanta Circuit, Nov. 12-13.
Tulsa St., Nov. 14.
Waldo and Lockner, Nov. 18.
Bassett Circuit, Nov. 19-20.
Bassett and McNeil, Nov. 21.
El Dorado St., Nov. 23.
Childs Circuit, Nov. 26-27.
In spite of hardships Camden District will bring up good reports at Conference.

R. H. CANNON, P. E.

CONWAY DISTRICT.

(Fourth Round.)
Rosebud, Oct. 9, 7 p. m.
Conway Circuit, at Conway, Oct. 15, 11 a. m.
Conway, First Church, Oct. 16, 11 a. m.
Vibrona, at Vibrona, Oct. 16, 7 p. m.
Naylor, at Naylor, Oct. 21-22.
Greenbrier, at Greenbrier, Oct. 23, 11 a. m.
Greenbrier, at Union Grove, Oct. 23, 7 p. m.
Cato, at Cato, Oct. 29-30, 11 a. m.
Jacksonville, Oct. 30, 7 p. m.
Pottsville, at Pottsville, Nov. 5-6, 11 a. m.
Dover and Appleton, at Dover, Nov. 6, 7 p. m.
Springfield, at Springfield, Nov. 13-14, 11 a. m.
R. C. MOREHEAD, P. E.

FAVORVILLE DISTRICT.

(Fourth Round.)
Payetteville, Oct. 15-16.
War Eagle, Oct. 19.
Thermon, Oct. 22-23.
Wedding, Oct. 23-24.
Gardner, Oct. 28.
Green Forest, Oct. 29-30.
Berryville Circuit, Oct. 30.
Berryville Station, Oct. 30-31.
Barber Springs, Nov. 5-6.
Centerton Community, Nov. 6-7.
Case Circuit, Nov. 8.
W. L. OLIVER, P. E.

FT. SMITH DISTRICT.

(Fourth Round.)
Cecil, Oct. 15-16.
Oark Station, Oct. 16-17.
Hackett, Oct. 22-23.
Greenwood, Oct. 23-24.
Oark Circuit, Oct. 29-30.
Atlas, Oct. 30-31.
Charleston, Nov. 2.
Hartman, Nov. 5-6.
Clarksville Circuit, Nov. 6-7.
Winslow, Nov. 9.
South Ft. Smith, Nov. 10.
Lamar, Nov. 12-13.
Clarksville Station, Nov. 13.
Dedson Ave., Nov. 14.
Midland Heights, Nov. 15.
Van Buren, Nov. 18.
Kibler, Nov. 19-20.
Mulberry and Dyer, Nov. 20-21.
G. G. DAVIDSON, P. E.

ELMA DISTRICT.

(Fourth Round.)
Elaine Circuit, at Elaine, Oct. 15-16.
Lexa and Lathrop, at Lexa (7:30 p. m.), Oct. 16.
Hardsburg Circuit, at Pleasant Valley, Oct. 22-23.
Boy Village (3:30 p. m.), Oct. 23.
Harrisburg, First Church (11 a. m.), Oct. 23.
Parkin, October 29-30.
Crawfordville (7:30 p. m.), Oct. 30.
Vandale Circuit, at Cherry Valley, Nov. 5-6.
Wynne, First Church (7:30 p. m.), November 6.
Brinkley, Nov. 12-13.
Holly Grove, at Holly Grove (7:30 p. m.), Nov. 13.

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Cuticura Soap is sold everywhere. For sample, write to Cuticura Soap Co., Dept. V, Malden, Mass.

Medical Soap

Your church should use. Clean and sanitary. Send for catalog and special offer. Trial free.

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If you have never seen the Thornbury Catechism for Infant Classes in Sunday school, send a stamp for sample copy to A. C. Millar, 200 East Fifth Street Little Rock, Ark.

Turner Circuit, Nov. 18-19.
Helena, First Church, Nov. 20.
West Helena (7:30 p. m.), Nov. 20.
WILLIAM SHERMAN, P. E.

JONESBORO DISTRICT. (Fourth Round.)

Trinity Circuit, Oct. 15-16.
Truman, Oct. 16.
Monette, Oct. 17-27.
Lake City, Oct. 23.
Lepanto, at 11 a. m., Oct. 30.
Marked Tree, at 7 p. m., Oct. 30.
Jonesboro, First Church, Nov. 2.
Whitton and Bardstown, Nov. 4-5.
Tyronza, at 11 a. m., Nov. 6.
Marion, at 7 p. m., Nov. 6.
Jonesboro, Fisher Street, Nov. 9.
Black Oak, at Caraway, Nov. 10-11.
Manila and St. John's, Nov. 12-13.
Leachville, Nov. 13-14.
Fisher and Hickory Ridge, at Hickory Ridge, Nov. 15.
Bay and Union Grove, Nov. 19-20.
Brookland, at Brookland, Nov. 20-21.
R. E. L. BEARDEN, P. E.

LITTLE ROCK DISTRICT. (Fourth Round.)

Hazen and DeValls Bluff, at Hazen, Sunday, 11 a. m., Oct. 16.
Des Arc, Sunday, 8 p. m., Oct. 16.
Carlisle Circuit, at Hamilton, Saturday, 11 a. m., Oct. 22.
Carlisle Station, Sunday, 11 a. m., Oct. 23.
Lonoke, Sunday, 8 p. m., Oct. 23.
Austin Circuit, at Smyrna, Saturday and Sunday, 11 a. m., Oct. 29-30.
Asbury, Sunday, 8 p. m., Nov. 6.
Bryant Circuit, at Sardis, Saturday and Sunday, 11 a. m., Nov. 12-13.
Bauxite, Sunday, 8 p. m., Nov. 13.
Hickory Plains Circuit, at Bethlehem, Saturday and Sunday, 11 a. m., Nov. 19-20.
Forest Park, Monday, 8 p. m., Nov. 21.
Henderson, Tuesday, 8 p. m., Nov. 22.
Capitol View, Wednesday, 8 p. m., Nov. 23.
Pulaski Heights, Friday, 8 p. m., Nov. 25.
England, Sunday, 11 a. m., Nov. 27.
Twenty-eighth Street, Sunday, 4 p. m., Nov. 27.
Highland, Sunday, 8 p. m., Nov. 27.
Winfield Memorial, Monday, 8 p. m., Nov. 28.
First Church, Tuesday, 8 p. m., Nov. 29.
JAMES THOMAS, P. E.

MONTICELLO DISTRICT. (Fourth Round.)

Lake Village, Oct. 16, 11 a. m.
Eudora, Oct. 16, 7 p. m.
Arkansas City, Oct. 23, 11 a. m.
Watson, Oct. 23, 7 p. m.
Wilmot, Oct. 30, 11 a. m.
Portland, Oct. 30, 7 p. m.
Mt. Pleasant, at Rock Springs, Nov. 6.
Wilmar, Nov. 6, 7 p. m.
Crossett, Nov. 11, 7 p. m.
Hamburg Circuit, at Antioch, Nov. 12, 11 a. m.
Montrose, Nov. 13, 11 a. m.
Snyder, Nov. 13, 7 p. m.
Hamburg, Nov. 14, 7 p. m.
Hermitage, Palestine and Camps, at Hermitage, Nov. 20, 11 a. m.
Warren, Nov. 20, 7 p. m.
New Edinburgh, at Wheeler, Nov. 21, 11 a. m.
Tillar, Nov. 23, 11 a. m.
Dermott, Nov. 23, 7 p. m.
Fountain Hill, Nov. 27, 11 a. m.
Pastors will have correct list of trustees of church property, a report from trustees, report from W. M. S., and be prepared to nominate officers for new year. Full attendance of officials important. Should determine salary for next year, make plans, etc.
W. P. WHALEY, P. E.

PARAGOULD DISTRICT. (Fourth Round.)

Rock Springs Circuit, Oct. 15-16.
Rector, Oct. 16, P. M.
Smithville Circuit, Oct. 22-23.
Imboden, Oct. 23, P. M.
Mammoth Springs, Oct. 24, P. M.
Salem, Oct. 25, P. M.
Ash Flat, Oct. 27.
Ravenden Springs, Oct. 29-30.
Walnut Ridge Circuit, Oct. 30-31.
Walnut Ridge, Nov. 1.
Hoxie, Nov. 2.
Lorado, Nov. 5-6.
Paragould, East Side, 7 P. M., Nov. 6.
Paragould, First Church, 8 P. M., Nov. 6.
St. Francis, Nov. 12, A. M.
New Liberty, Nov. 20, A. M.
W. B. HAYS, P. E.

PINE BLUFF DISTRICT. (Fourth Round.)

St. Charles Circuit, at DeLuce, Oct. 15-16.
Dewitt Station, Oct. 16, at 7:30 p. m.
Rowell Circuit, at Center, Oct. 22-23.
Pine Bluff Circuit, at Faith, Oct. 23-24.
Roe Circuit, at Roe, Oct. 29-30.
Humphry and Sunshine, at Humphry, Oct. 30-31.
Grady Circuit, at Grady, Nov. 6, 11 a. m.
First Church, Nov. 6, 7:30 p. m.
Star City Circuit, at Star City, Nov. 12-13.
Hawley Memorial, Nov. 13, 7:30 p. m.
Swan Lake, at Swan Lake, Nov. 20, 11 a. m.
Carr Memorial, Nov. 20, 7:30 p. m.
Redfield and Farrell, at Redfield, Nov. 27, 11 a. m.
Lake Side, Nov. 27, 7:30 p. m.
Remember, my brethren, that the Fourth Quarterly Conference is one of great importance, as it is the time and place where we elect officers who are to serve the Church during the coming year. Let the stewards be diligent in the collection of the pastor's salary. Pastors, see to it that the Trustees of Church Property have a written report in answer to Question 15.
All have done well thus far, now let

PRESCOTT DISTRICT. (Fourth Round.)

Elevins Circuit, at New Hope, Oct. 13.
Amity and Glenwood, at Glenwood, Oct. 15-16.
Delight Circuit, at Delight, Oct. 22-23.
Murfreesboro, Oct. 30.
Orchard View, Nov. 5-6.
Hope Mission, at Hopewell, Nov. 12-13.
Prescott, Nov. 13, 8 p. m.
Whelen Springs, Nov. 19-20.
Trustees and Women's Missionary Societies will be prepared to submit written reports.
J. H. CUMMINS, P. E.

SEARCY DISTRICT. (Fourth Round.)

McClelland and Gregory, at McClelland, October 15-16.
Cotton Plant Station, October 16-17.
Griffithville Circuit, at Ellis Chapel, October 19, 2:30 p. m.

Pangburn Circuit, at Pangburn, October 22-23.
Heber Springs Station, October 23-24.
Bellefonte Circuit, at Capps, October 29-30.
Harrison Station, October 30-31.
Marshall, at Pleasant Grove, November 5-6.
Leslie Station, November 6-7.
Scotland Circuit, at Pleasant Grove, November 12-13.
Clinton and Shirley, at Shirley, November 13-14.
Searcy Circuit, at Gum Springs, November 19-20.
Searcy Station, November 20-21.
A. E. HOLLOWAY, P. E.

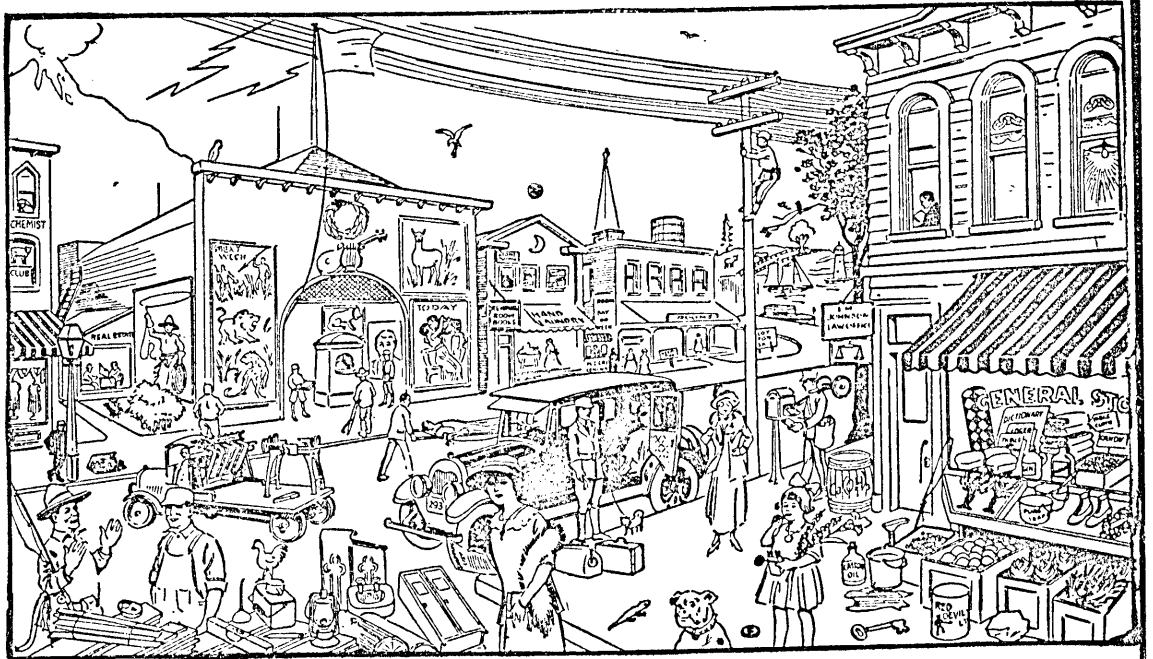
TEXARKANA DISTRICT. (Fourth Round.)

Stamps, Oct. 9, at night.
Hatfield, Oct. 16. Conference at 2:00 p. m.

DeJueen, Oct. 16, at night.
Dierks, Oct. 17, at night.
Horatio, Oct. 23. Conference at 2:30 p. m.
Ashdown, Oct. 23, at night.
Egger, Oct. 29-30. Conference at 2:30, Saturday; place announced later.
Mena, Oct. 30, at night.
Lockesburg, Nov. 6. Conference at 2:30 p. m.
Lewisville, Nov. 13.
Umpire, Nov. 16. Conference at 2:30 p. m.
Bradley, Nov. 20.
First Church, Nov. 23, at night.
Foreman, Nov. 25, at night.
College Hill, Nov. 27.
Fairview, Nov. 27.
Questions 13 to 21 are very important. Let the pastors see that the answers to each of these are ready, especially No. 15.
J. FRANK SIMMONS, P. E.

Win \$2,000

Answer
This
Puzzle



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TO WHOM IT MAY CONCERN:

Mr. E. J. Reefer has deposited \$10,000.00 with this bank as a guarantee that he will pay all the prizes awarded by the judges to the winners of this puzzle contest. This bank guarantees Mr. Reefer will do as he agrees.

STATE BANK OF PHILADELPHIA

E. J. Reefer
Cashier.

How many objects beginning with "L" can you find in this picture?

Open to Everybody

A GREAT big bona-fide chance to win \$2,000 and 14 other Cash Prizes. Think of what you could do with \$2,000 this very minute. Some one will win it! You have the same chance! How simple! Try your skill NOW!

Mail at once the names of all the objects you can find in the picture beginning with "L". It costs nothing to try. To the one sending in the largest and nearest correct list of names the first prize will be awarded. To the one sending in the second largest and nearest correct list the second prize will be awarded, etc. In case of tie for any prize offered, the full amount of such prize will be awarded to each tying contestant.

Costs Nothing to Try

Read the great simplicity of this offer. All you need to do is to look over the objects in the puzzle picture. Get everyone to help you. Get the whole family around. Write out every object beginning with "L", such as Limousine, Lock, etc. Nothing hidden—no need to turn the picture upside down. If the judges decide that your list is nearest correct list—the first prize of \$40.00 will be awarded to you even though you do not send an order for "MORE EGGS". But we are giving you a chance to win far more than \$40.

Win \$2,000

Will you win \$40 or \$2,000? If you are awarded first prize and have ordered no "MORE EGGS" you win \$40. If you purchased \$5.00 worth of "MORE EGGS", the same list wins \$2,000. Which prize do you want?

Get Busy NOW!

Send in your list at once. Send your "MORE EGGS" order at the same time. Qualify for Big Cash Prizes.

E. J. Reefer Dept.
25
9th and Spruce Streets, Philadelphia, Pa.
(Additional pictures sent free on request)

THE PRIZES

Winning Answers will receive Prizes as Follows:

	If No "More Eggs" is Ordered	If \$1 Worth of "More Eggs" is Ordered	If \$2 Worth of "More Eggs" is Ordered	If \$5 Worth of "More Eggs" is Ordered
1st Prize.....	\$40.00	\$300.00	\$600.00	\$2,000.00
2nd Prize.....	20.00	150.00	300.00	1,000.00
3rd Prize.....	10.00	75.00	150.00	500.00
4th Prize.....	10.00	50.00	100.00	250.00
5th Prize.....	10.00	30.00	60.00	150.00
6th Prize.....	6.00	20.00	40.00	100.00
7th Prize.....	6.00	15.00	30.00	80.00
8th Prize.....	6.00	10.00	20.00	60.00
9th Prize.....	4.00	10.00	20.00	40.00
10th to 15th	4.00	10.00	20.00	40.00

(In the event of ties, duplicate prizes will be given.)

Observe These Rules:

- Any man, woman, girl, or boy living in America but residing outside of Philadelphia, who is not an employee or relative of an employee of E. J. Reefer may submit an answer. It costs nothing to try.
- All answers must be mailed by post office closing time, Dec. 10, 1921.
- All lists of names should be written on one side of the paper only and numbered numerically, such as 1, 2, 3. Write your full name and address on each page in the upper right hand corner. If you desire to write anything else, use a separate sheet.
- Only such words as appear in the English dictionary will be counted. Do not use obsolete words. Where the plural is used the singular cannot be counted and vice-versa.
- Words of the same spelling can be used only once, even though used to designate different objects or articles, or parts of objects or articles. An object or article can be named only once.
- Do not use compound words, nor any words formed by the combination of two or more complete English words, where each word in itself is an object.
- The answer having the largest and nearest correct list of names of visible objects and articles shown in the picture that begin with the letter "L" will be awarded first prize, etc. Neatness, style, or handwriting have no bearing upon deciding the winner.
- Candidates may co-operate in answering the puzzle, but only one prize will be awarded to any one household; nor will prizes be awarded to more than one of any group outside of the family where two or more have been working together.
- There will be three independent judges, having no connection with E. J. Reefer, who will judge the answers submitted and award the prizes at the end of the contest, and participants agree to accept the decision of the judges as final and conclusive.
- All answers will receive the same consideration regardless of whether or not an order for Reefer's "More Eggs" is sent.
- The announcement of the prize winners and the list of prizes will be printed at the close of the contest and a copy mailed to every person sending an order for "More Eggs".



Special Offer on "More Eggs" During This Puzzle Contest
2 One Dollar Packages for \$1.00.
5 One Dollar Packages for \$5.00.
Economy Size Package for \$5.00.
(The Economy Size package contains 20 times as much as the \$1.00 size package.)
No goods bought during this puzzle contest are subject to exchange, refund or approval.