

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. XLI

LITTLE ROCK, ARKANSAS, THURSDAY, JAN. 19, 1922.

No. 3

IF YE WALK IN MY STATUTES, AND KEEP MY COMMANDMENTS, AND DO THEM; THEN I WILL GIVE YOU RAIN IN DUE SEASON, AND THE LAND SHALL YIELD HER INCREASE AND THE TREES OF THE FIELD SHALL YIELD THEIR FRUIT....AND I WILL GIVE PEACE IN THE LAND, AND YE SHALL LIE DOWN, AND NONE SHALL MAKE YOU AFRAID....AND I WILL SET MY TABERNACLE AMONG YOU; AND MY SOUL SHALL NOT ABHOR YOU. AND I WILL WALK AMONG YOU, AND WILL BE YOUR GOD, AND YE SHALL BE MY PEOPLE.—Leviticus 26: 3, 4, 6, 11, 12.

RIVALING KANSAS.

Just after we had written last week about the wonderful rural school in Kansas an article appeared in the Arkansas Gazette describing a remarkable school at Wilson, Arkansas. The Wilson school district includes 55 square miles. The town is unincorporated. Mr. R. E. L. Wilson, for whom the town is named, owns most of the real estate and pays most of the taxes. He decided that his neighbors, mostly his tenants and employees, should have the best possible school advantages; hence he led in a movement to build a \$250,000 school house and provide everything in harmony. The curriculum is a four-year course and includes vocational, agricultural, and other sciences, home economics and music. The library has 1,200 volumes, and the auditorium, which seats 600, is equipped for motion pictures and plays. Transportation is provided by the Jonesboro, Lake City and Eastern Railway and four motor busses. The faculty, with Superintendent W. E. Johnson at the head, numbers twelve. The school has made a great reputation for educational efficiency. Twenty-five years ago the country embraced in this district was an almost unbroken forest, much of the land being under water. Now the town is a great industrial community and the farms are among the best in the world. There are marvelous possibilities in the rich bottom lands of Eastern Arkansas, and Mr. Wilson deserves much credit for leading in its development.

A GOOD SHOWING: WHAT NEXT?

The editor of the Christian Advocate (Nashville) has been gathering statistics for the forthcoming "Southern Methodist Handbook," and last week gave out some of the results. He says: "The membership of the Methodist Episcopal Church, South, is now 2,345,077. The net gain for the year is 91,315, the largest annual gain in the whole history of the Church. The gain for the quadrennium is 162,097. Considering the fact that more than 200,000 were added to the church during the year, we can see that a net gain of only 91,315 shows either that the loss of members by death, removal and otherwise is abnormal or that our preachers are not good bookkeepers."

The number of traveling preachers is 7,842, a net gain of 178, although for the quadrennium the net gain is only 171. There are 1,751 itinerant preachers who are not pastors. They are classified as follows: Superannuates 894, supernumeraries 171, Annual Conference Secretaries of departmental work 149, agents, superintendents or commissioners 59, education 246, missionaries 62, chaplains 23, evangelists 114, connected with the Church press 33.

For ministerial support last year the amount was \$9,684,256, an increase during the quadrennium of \$2,826,729, or more than 40 per cent. The number in Sunday school is 1,881,715, an increase of 249,957 in four years, most of it last year. In 1918 we had only 115,815 Epworth Leaguers. Now we have 197,118, an increase of 81,303 for the quadrennium, more than half of these last year. There is a decrease in the regular collections for

Church Extension and Missions, but a large gain in collections for Conference claimants and education. The total paid for all things last year was \$33,859,832. This looks like a huge sum, but when we find that it averages only \$14.44 per member we have nothing whereof to boast, especially when we compare ourselves with the Seventh Day Adventists who contribute \$63.92 per member.

There are those who argue that money-raising interferes with the so-called spiritual activities, but the large ingathering of last year, the result of faithful pastoral and evangelistic work, while we were collecting Centenary money and raising Christian Education funds, should be sufficient answer to the critics. Indeed, when all of our people become honest and pay what they owe to God there will be such spiritual outpouring that it will overflow our churches. Our money-raising campaigns have not reached all of our members. Let us carry the Christian Education Movement and the Centenary to the last member, and, if it is done in the right spirit, we shall have our greatest revival. God has signally honored the program of this quadrennium, let us challenge Him by attempting greater things the next quadrennium.

HUMILIATING: A CHALLENGE.

In the treatment of sickness it is considered necessary first to make a careful study of the patient so that an accurate diagnosis may be obtained. When the real nature of the disease is understood, then approved remedies and treatments may be applied with hope of success if the disease has not advanced too far.

It has long been apparent to discriminating students of life that our State is suffering from undernourishment in the cultural life of the youth. Unpleasant as it may be to acknowledge our deficiency our educational leaders have courageously faced the situation and resolved to attack the problem scientifically and thoroughly. In order to secure a complete and unbiased diagnosis, Dr. Geo. F. Zook, specialist in higher education, representing the United States Bureau of Education, was last year invited by our State Board of Education to examine our colleges and report conditions. This he has done and a copy of his "Report on the Higher Institutions of Arkansas" is now before us.

He finds that "in only one state in the Union, New Jersey, is the collegiate population less than it is in Arkansas, and Arkansas and New Mexico are tied for the last place." The District of Columbia stands highest with nearly 17 college students in a thousand population. Iowa is next with seven, while Arkansas has only one and one-tenth. The situation is even worse than that because the preparatory students are counted as if they were collegiate students, while in many states they are not thus included.

The statistics concerning high schools show that in the United States the number of students in secondary schools is 17.1 per thousand of population, while Utah leads with 29.6, and Arkansas and South Carolina bring up the rear with 6.9 and 6.4 respectively. That is, Arkansas has less than half the number of high school students as compared with the average for the whole country. In 1917-18 we had only 12,507 high school students and only 979 of these graduated. Dr. Zook says: "It is obvious that until the secondary schools of the state are more numerous and more largely attended, the colleges may not expect large increases in enrollment." In spite of the small number of secondary graduates it is shown that the colleges have not secured them, and consequently college enrollment has not increased in proportion. Only during the last few years has the collegiate attendance made any marked increase.

Dr. Zook then says: "These facts point clearly to the probability that Arkansas may be, for the present at least, oversupplied with colleges. This probability gains ground when the number of colleges and college attendance in Arkansas are compared with those in other states." The statistics show that, omitting the University from consideration, the average number of students per institution was only 131, while 500 is found to be the average in many states and is regarded as the desirable number for an efficient college.

The investigation shows that our Arkansas colleges are sadly lacking in buildings, equipment and endowment and cannot hope to accomplish large results until there is improvement in these things. In recent years much money has been raised in the United States for higher education but most of this was directed to Northern institutions, leaving our Southern colleges relatively poorer than before. The situation is serious because the demand for higher education in the South has increased more rapidly than the increase in funds and facilities.

While noting our deficiencies Dr. Zook compliments our workers; for he comments thus: "As one goes about from one institution to another in the state and notices the unfavorable conditions under which many of the teachers work and the extremely low salaries which they receive, one is immediately impressed with the fact that the colleges are getting a higher standard of service than they deserve. The fact that men of ability and training remain in the colleges can only be explained by their devotion to their work and their hope that increased compensation will not be long deferred, if the higher institutions of Arkansas are to take their place alongside similar institutions in other parts of the country, and particularly in Southern States, the friends of the privately supported colleges must be aroused to provide larger endowments. Only in this way can the financial jeopardy facing almost every privately supported college in the state be removed and the institutions placed on the proper level of excellence."

After complimenting the self-sacrificing leaders in the denominations for their zeal in attempting to provide educational opportunities for their youth within their own state, Dr. Zook suggests a possible remedy. He argues that these Christian denominations are attempting to support a larger number of four-year colleges than the number of college students and the available income justify. "It would be the part of wisdom, for these denominations to consider the subject of collegiate education in Arkansas with a view to such reorganization of the institutions they support in the state as to eliminate unnecessary and expensive duplication, which results in inferior collegiate instruction. In effecting this reorganization it would be quite fitting to consider the feasibility of reducing several of the present four-year colleges to junior colleges, with the curricula so organized as to enable the graduates of the junior colleges to go into the junior classes of the standard four-year colleges. This would perhaps enable the denominations to economize a bit at the junior colleges and enable them each to support more effectively a single, or at the most two, four-year colleges within the state."

This expert then goes on to show that the change to junior college rank is not merely in the interest of economy but of efficiency and of promoting the increase of real college students.

Our Baptist brethren have been so impressed with the argument in favor of the junior college that at their last State Convention they arranged for their Central College for women at Conway to

(Continued on Page 3, Col. 3.)

THE ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY.

A. C. MILLAR

Editor

Owned, maintained, and published by the Methodist Episcopal Church, South, in Arkansas.

Commissioners for the Church.

Little Rock Conference.	N. Arkansas Conference
James Thomas	F. S. H. Johnston
George Thornburgh	J. M. Williams
E. R. Steel	R. C. Morehead

One Year, Cash in Advance.....	\$1.50
When Payment is Deferred.....	2.00
To preachers	1.00

Office of Publication: 221 East Capitol Avenue, Little Rock, Ark.
Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized September 12, 1918.

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

Our Advertising Department is in charge of
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CENTENARY CONSERVATION SLOGAN:
"NO SHRINKAGE, BUT A SURPLUS."

PERSONAL AND OTHER ITEMS.

Rev. J. L. Leonard, pastor at Dierks, reports that he has had a warm and generous reception and everything starts off well.

Rev. J. E. Waddell reports that he has been well received at Humphrey and everything starts off with prospects for a good year.

Dr. Jas. A. Anderson announces that Rev. V. B. Utley has been appointed pastor of Gainesville Circuit, and has been in charge for several weeks.

Remember that the office of the Arkansas Methodist is now at 221 East Capitol Ave. Do not forget to address your letters properly. Come to see us when you visit our city.

Mrs. A. M. Robertson, who spent some time last year in Hot Springs, is now in Ferguson, Mo., near St. Louis. She does not forget her Arkansas friends, and has sent a fine story for our young people.

Rev. J. A. Henderson of Malvern and Rev. F. N. Brewer of Benton ran in for a few minutes last week. They both report flourishing conditions in their new charges and look for fine results this year.

Before you pass too severe a criticism on your own church paper, you should ask yourself the question, "How much have I done to give my Conference the best paper possible?"—Oklahoma Methodist.

Rev. Roy E. Whitten of Strong writes: "We have never been received more royally than this year. Our membership in these parts is not large, but it is very loyal. The prospect for the future of Strong Circuit is bright."

Last week Rev. L. A. Smith of Sherrill and Tucker called. He is a transfer and new among us, but he is well pleased with his charge and expects a good year. He preaches regularly at the State farm near Tucker.

Our confrere, Dr. H. T. Carley, editor of the New Orleans Christian Advocate, is sorely bereaved in the loss of his mother, who died Jan. 10 at her home in Ellisville, Miss. He has our sincere sympathy in his hour of trial.

Rev. S. B. Mann, pastor of Columbus Circuit, reports the death of Bro. W. L. Ellis, of Saratoga, who died Sunday night, Jan. 8. He says that he was a good man, and had been recording steward of the Columbus Circuit for many years.

Baptist laymen in Iowa have put the denominational paper of their state in every Baptist home in Iowa. Here is not only loyalty both to church and state but the putting into operation good business methods for the advancement of the kingdom.—Ex.

Rev. H. H. Griffin of Dardanelle writes: "Everything has started well in our church. I hope to make this the best year of the four. No better people can be found than the good people of Dardanelle, who have made our stay here a genuine pleasure."

Rev. J. P. Lowry, who is supplying Henderson Church, has moved into the parsonage at 2408 Maple street. He has been cordially received and duly "pounded." His congregations are good and prospects are favorable. Eight new members have been received.

Rev. A. N. Evans, of First Church, Fort Smith, Rev. and Mrs. Byron Harwell, of Lamar, and Mrs. Elizabeth McLean of Little Rock are assisting the pastor, Rev. J. J. Galloway, and our church at Morrilton in a revival effort which began January 8, and continues auspiciously.

Rev. J. W. Black writes: "We have been well received at Haygood Memorial in Searcy, and Higginson, have had the usual 'pounding' and are getting a good start for the year. Have our daughter, Anna Lee, in Galloway College, and are well pleased with our new work."

Mr. Sherwood Eddy, the great Missionary leader of the World's Christian Student Federation, who is addressing the students at our State University and Conway and Arkadelphia, spoke at our First Church last Friday night. He is a wonderful and inspiring speaker on missionary themes.

The following card has been received: "This is to announce the arrival of another Methodist to Arkansas. Name, Thomas Cleveland Mack; Born, Jan. 9, 1922; Parents, Rev. and Mrs. M. L. Mack; Place, Lake City, Ark. And, I expect to make myself heard what time I stay here, too."

Some young man preparing for the ministry who can do solo work and help in Sunday school and League work is wanted by the Methodist church at Oxford, Miss. A salary will be paid and opportunity given to pursue studies in the University of Mississippi. Address Mr. Ray R. Ramey, Oxford, Miss.

Love and money are the two great forces of the world, but how often they are separated and look askance at each other. Love in Korea beckons to money in America, and money looks away. Alone they are unhappy and unable to do good; together, there is no power that can resist them.—Mrs. W. T. Reid, in Missionary Voice.

The young Methodist preacher who smokes and chews after having promised at the entrance door of his Conference not to do so is in poor plight to preach to others. A broken vow calls for penitence, for confession, and for fruits meet for repentance. No specious plea can cover up an unkept pledge.—Midland Methodist.

Rev. J. D. Baker of Warren was in our city Monday. He brought in a fine list of renewals and new subscribers. His church is growing and prospering in every way. The salary has been increased \$300 on top of a \$300 increase last year. Brother Baker finds his vocabulary hardly equal to the praise which he thinks his people deserve.

Dr. E. W. Alderson, well known to all Texas Methodists, is supplying the vacancy in the School of Theology of Southern Methodist University caused by the resignation of Dr. John A. Rice. Dr. Alderson is not giving full time to the position but continues as pastor of the church at Plano, coming to the University three days each week.—Texas Christian Advocate.

Rev. C. W. Drake, who was recently stricken, writes that, while he is still very weak, his health is slightly better. He has to be helped and led wherever he goes; but he feels that the Lord is dealing gently as he is suffering no pain. His friends should remember that he is now living at Batesville far from the scenes of his former labors in Little Rock Conference.

President Harding has nominated as register of lands at Little Rock Mr. Wallace Townsend of this city, who was the Republican candidate for governor at the last two elections. Mr. Townsend is a graduate of Hendrix College and was before he began the practice of law principal of Little Rock High School. He is a member of the Methodist church and one of our finest young men.

At the meeting of the Council of Church Boards and the Association of American Colleges, held in Chicago last week, Dr. J. H. Reynolds of Hendrix College was one of the principal speakers. His

address was highly complimented and requested for publication. He was made a member of the standing committee on College Finances. He spoke at St. John's Methodist Church in St. Louis last Sunday.

It is announced that Hon. H. M. Jacoway, Congressman from the Fifth Arkansas District, will soon resign to become active vice-president of the People's Savings Bank of this city. He has been a faithful, hard-working public servant, who has tried to know the needs of the country and serve the best interests of the people. We regret his retirement, but congratulate our city on securing him as a citizen.

Rev. Eli Myers of Paris writes: "We have the house entirely enclosed and feel safe now. Things are going fine. I had an official meeting last evening to discuss finishing the building. I found a willingness to begin, but a fear that we could not succeed. After a couple of hours a motion was entertained fixing the sentiment in favor going on and stopping not till it could be said, 'It is finished.' So, we are expecting to step forward."

Rev. Roy E. Fawcett writes: "I have been kindly received and we are planning for and expecting a good year at Dumas. Three members were received the first Sunday. Half the amount for our new building enterprise is in the bank drawing interest and a large part of the other is either pledged or in sight. The committee expects to select an architect and decide upon plans in the near future. On the whole, I suppose our beginning is all that could be expected."

Of course it is impossible for a church paper to please everybody. Will the preacher who pleases everybody be kind enough to step forward and let us all get a gaze at his physiognomy. Since the perfect preacher and the perfect layman and the perfect paper have not yet appeared among the children of men, suppose we sidestep each other's shortcomings and work for the common good. The church paper is trying to help every worthy cause. Help the church paper.—Midland Methodist.

In spite of the serious weaknesses and faults of trade unions, the organized labor movement deserves hearty support of workmen and all others who desire the establishment of such conditions as will promote industrial peace and prosperity. As Roger Babson reminds us, organized labor is now in its adolescence and liable to all the excesses of youth. Organized labor, however, is imperatively needed to resist the tyranny of privileged classes.—Kirby Page in Industrial Facts.

First Church is indeed fortunate in having in its congregation several preacher's families. At Christmas time a pounding party visited each of the homes of the superannuate preachers and left a little Christmas cheer. It was not so much the value of the things given, but the desire of First Church that these men who have given so much for Methodism might know that they were being remembered by the people of First Church. Their presence with us is both an inspiration and a blessing.—First Church (Ft. Smith) Bulletin.

After last week's paper had gone to press the following notice was received: "Rev. W. P. Talkington, the pastor of our church at Quitman, died at his home Sunday, Jan. 8, at twelve o'clock, and was buried at Gum Springs cemetery near Searcy Monday afternoon. The funeral services were conducted by his presiding elder, Rev. W. B. Hays, and Revs. A. E. Holloway, G. P. Fikes, A. L. Platt and J. W. Black. A large number of people attended the funeral of this good man. He leaves a wife and five boys to mourn his departure."

On Sunday morning, January 15, there were 95 additions to our First Church, Little Rock. Of this number 77 men and women were received by the pastor, Dr. P. C. Fletcher; and 18 by the junior pastor, Rev. C. D. Meux, who is in charge of the junior church, or congregation. It was a most impressive scene when nearly 100 people stood before the altar of the church and assumed its sacred obligations, and when 65 officials extended the welcome in behalf of the 2,000 members. This class was the result of five weeks of personal work.

Under the leadership of former Congressman W. S. Goodwin of Warren the movement to secure \$30,000 in Arkansas for our share of the Woodrow Wilson Foundation has been inaugurated. It is proposed by the admirers of Mr. Wilson to raise \$1,000,000, the income of which shall be given each

'The Arkansas Methodist In Every Methodist Home In Arkansas'

year to the men and women who do most to further Mr. Wilson's ideals of democracy and international relationships, or render most conspicuous service in the betterment of society. Let each contribute his part and the task will soon be completed.

Mr. H. G. Wells, the famous literary writer of England who has been in our country for several weeks writing up daily the Washington Armament Conference for England on January 7th. In a statement just before sailing he said: "Prohibition will win out in America. I did not find a very dry America, but it will win out eventually. The forces of opposition will find that they cannot get the Eighteenth Amendment off the records. The principal reason for its victory will be humiliation. Americans are not going to be humiliated by bowing before the bootleggers, paying their prices, both monetary and moral."

We again repeat what we have stated in the Labor World frequently that when labor strikes during a trade depression and a falling market it invariably loses; leaders who encourage strikes under such conditions are no friends of the wage workers; providing they are intelligent, they are incompetent and dangerous leaders. If the trade union movement is to survive in this instance it must act in the most conservative manner and join hands intelligently with the employers in a great effort to resuscitate the vitality of our industrial operations.—Labor World.

January 29 is to be observed as Child Labor Sunday in churches, Sunday schools and young people's societies throughout the nation. It is hoped that, as nearly as possible, this important subject may be brought to the attention of every religious group in the United States. Ministers are urged to preach on it, Sunday schools to embody it in their exercises and young people's societies to make it a subject of study. Monday, January 30, is to be observed in like manner in day schools, colleges, civil clubs, etc. Write today for program and take steps to have the day properly observed. Address National Child Labor Committee, 105 E. 22nd Street, New York.

Last Friday night at Conway, representatives of Trinity University, a Presbyterian college of Waxahatchie, Texas, debated with Shelton Bland of Monticello and Henry Goodloe of Searcy, representing Hendrix College. The subject was: "Resolved That the Five Great Powers Should Agree That Each Establish a Monopoly of Munitions of War." Trinity affirmed and Hendrix denied. The judges, Prof. J. L. Bond, State Superintendent of public instruction, Mr. Dallas T. Herndon, secretary of the Arkansas Historical Commission, and Prof. D. D. McBrien of the State Normal, were unanimous in giving their decision in favor of the Hendrix men. We congratulate our representatives.

The editor of the Florida Christian Advocate is lonely. He thus expresses himself: "Our brethren who are being received and welcomed by their flock are a happy lot of fellows. They have kind-hearted, generous friends to anticipate their needs and with swift feet hasten to show every courtesy. But not so with the editor. No warm supper for him on his return from conference; no committee to welcome him home; no society to buy his furniture; no one, even, to tell you they are glad you were returned for another year." And he might have added, No stewards to arrange for your salary, and hundreds of readers who do not even pay for the paper. But he does get many kind and complimentary letters and expressions of appreciation.

The Allied Printing Trades Council of Philadelphia and vicinity has been taking up, through its weekly publication, "Forty-Four," the relation of the Church to labor. It declares that "the Church must Christianize the labor movement." In its issue of October 15th occurs the statement that "if the trade union is to escape the danger of becoming a tool in the hands of ambitious and unscrupulous demagogues, if it is to keep clear of the inordinate selfishness it condemns so severely in the capitalist, its ranks must be made up of courageous, Christian, religious men. The power of money without religion is an evil; the power of organized labor without religion likewise is an evil." The editor is ready to excuse the minister from participating in all the details of industrial relation-

CIRCULATION CAMPAIGN.

The following table shows the number of renewals and the number of new subscribers from each District since Conference.

District	Renewals	New
Arkadelphia	14	
Camden	22	
Little Rock	22	1
Monticello	43	11
Pine Bluff	232	75
Prescott	14	1
Texarkana	19	
Total for Little Rock Conf.....	366	88
Batesville	21	1
Booneville	12	
Conway	27	
Fayetteville	14	
Fort Smith	13	
Helena	12	
Jonesboro	18	
Paragould	27	1
Searcy	20	1
Total for North Ark. Conf.....	164	3
Other Conferences	25	

WATCH THE DISTRICTS.

Last week Pine Bluff was away ahead and Monticello was last. Pine Bluff still leads with 232 renewals and 75 new subscribers, but Monticello is now second with 43 renewals and 11 new subscribers. Paragould with 27 renewals and one new subscriber is third and leads in North Arkansas Conferences, Conway being next with 27 renewals. What will be the standing next week? Can Pine Bluff hold the lead?

GOOD WORK OF PASTORS.

The following pastors during the past week have sent in subscriptions: J. D. Baker, Warren, 10 new and 38 renewals; S. K. Burnett, Dermott, 1 new and 3 renewals; V. B. Utley, Gainsville, 1 new and one renewal; W. A. Mears, Delight, 1 new; T. H. Wright, Moorefield, 1 new; L. A. Smith, Sherrill, 1 new; J. E. Lark, Greenwald, 1 renewal; C. F. Hively, Leslie, 1 renewal; J. A. Parker, DeQueen, 1 renewal.

A NEW CONTEST.

The Baptist Advance, organ of the Convention Baptists in Arkansas, and this paper have been negotiating an agreement for a circulation contest. Next week the terms will be announced. Watch for it. There will be some fun when the Baptists and Methodists of Arkansas get into a clearly defined contest. Let us get ready to win! Pastors, what do you say about it?

ships, but adds: "We should, however, be entitled to expect that our spiritual advisers will carefully study the labor question in all its phases and be prepared to take an intelligent part in the discussion of labor's proposals. We look to them for sympathy and encouragement in all demands that have as their basis justice and morality, and we are prepared to accept their teaching when they have demonstrated that a real bond has been established between shepherd and flock."

Siberia is the largest untouched mission field in the world. There are other missionary fields that have a larger population, but in all such American or British boards are very active in propagating the gospel. In Siberia, vast in territory and resources, with 14,000,000 people, including Russians Japanese Chinese and Koreans, no Protestant mission, either of America or Britain, is on the ground ready to minister to the needs of the people, with the sole exception of the Siberia-Manchuria Mission of our own Church, opened by our board in 1920. Russia needs and is open to the gospel of Christ, and no more promising field, unless it be Korea, can readily be found. The field is ripe. Southern Methodism is on the ground and has begun to put the sickle into a harvest that is already yielding abundantly.—W. G. Cram in Missionary Voice.

Railroad management is one of the occupations in which it is considered discreditable to succeed. Salaries of railroad executives, if of good size, are commonly commented upon unfavorably in the press and on the floor of Congress, though in other industries they are not. Charles Schwab is congratulated when he says that he pays his chief executive \$1,000,000 a year; it is considered efficiency. But when a railroad president gets \$50,000 a year it is regarded as wasteful expenditure, and a reproach to him and his corporation. It is seri-

ous to the public when the brightest and best executives are constantly drained off into other industries. I've advised my own son to take some other line, where he would not be subjected to discredit because he succeeded.—Daniel Willard, President Baltimore & Ohio Railroad.

We can never have enough of the right kind of teachers; do not be diverted from that profession if you feel the call to it. It is shamefully underpaid in money, but it has other rewards, which cannot be measured in dollars and cents, and now that the public has at last waked up to the critical economic condition of the teacher the financial rewards are improving and will continue to improve rapidly.—Frederick Paul Keppel, assistant secretary of War, in Youth's Companion.

Wages are rising, not falling. The wage-earners of America can buy more today than they could buy a year ago when prices and wages were at high-water mark. The reduction in the cost of things is distinctly greater than the total reduction in wages. Even the most authoritative compilations differ as to the extent of the average decline in prices, their figures ranging from 30 to over 45 per cent. It is safe to assume that things cost one-third less than they did a year ago, that \$2 can buy as much now as \$3 could buy last year. And the trend is still downward. To my mind we are very near normal price levels, taking prices as a whole. "Normal" today does not mean the same figures as ruled before the war. The general price level cannot well return to the pre-war basis, at least for a long time to come.—Forbes Magazine.

IN HIS STEPS TODAY: What Would Jesus Do in Solving the Problems of Present Political, Economic, and Social Life? by Charles M. Sheldon, author of "In His Steps," etc.; published by Fleming H. Revell Co., New York and Chicago; price \$1.25.

"In His Steps," when published some twenty-five years ago, created a great sensation and reached the enormous circulation of 22,000,000 copies. The author now gives us in dialogue form a discussion of present-day problems and seeks to interpret them through conversations with Jesus. This work is not so spectacular as the first, but it is a valuable contribution to clear and honest thinking on perplexing subjects. Men of all classes and callings will be interested and will find a careful reading of the book profitable. Dr. Sheldon is now editor of the Christian Herald.

HUMILIATING: A CHALLENGE.

(Continued from Page 1.)

become a junior college, and for Ouachita College at Arkadelphia to be their standard four-year college.

Dr. Zook quotes the standards for higher institutions in Arkansas adopted by the Presidents of the state two years ago. These standards are substantially those of the Southern Association of Colleges and are not too high. In fact, they are really too low in some particulars. Under these standards it is necessary for a four-year college to separate its preparatory department from its college organization and abolish sub-freshmen classes. It is desirable that this should be done as speedily as possible. It is probable that Hendrix College is the only one of our institutions which is in a position to eliminate its preparatory department. We understand that this question is now under consideration, and we trust that within the next year Hendrix College will either abolish its academy or provide for a distinct and separate institution on its own campus. In its position of leadership Hendrix College owes this as an example to the other colleges of our state.

The time has come in Arkansas for a forward movement. If we do all that we proposed in our Christian Education Campaign we shall have made a good start, but we should remember that it is only a fair beginning. The amount which we attempted to raise is only \$17 per member for five years, or \$3.40 a year. Our widows and orphans can pay their part of this. Our comfortable lovers can give much more and people of wealth can add their thousands. We cannot afford longer to stand so low in the educational scale. Let us complete the task of the Christian Education Movement this year and prepare for larger things. Self-respect demands it.

CONTRIBUTIONS.

THE FAMILY BIBLE.

By G. N. Cannon.

The family Bible that lay on the stand,
Was sacred and holy to me;
And now with delight I obey its command,
And know that forever I'm free.

The family Bible was precious to me,
In childhood its pages I read;
Forever beholding, its beauties I see;
My soul in its hunger is fed.

Our family Bible was father's delight,
As often he read it to me;
He taught me its lessons each morning and night,
While open it lay on his knee.

The family Bible my mother did love,
It helped her life's burdens to bear;
It brought her a foretaste of heaven above,
And riches in glory to share.

Our family Bible I'll never forget,
While in this sad world I may roam,
Till all of life's sunshine in glory has set,
And ended in heaven, my home.

BIBLE STUDIES, NO. 2.

By J. E. Godbey, D. D.

In making up the Sacred Canon, which is a collection of separate writings, extending through a thousand years, the Jewish teachers were not guided by the idea of divine inspiration which is now attached to those records. They made much difference in respect to the authority and the value which they attached to the different writings. The Law and the Prophets (and in the Prophets they included the historic books) were held to be of the highest importance, for therein, either by direct teaching of their religious leaders, or by the manifest providence of God in the people's history, were set forth their religious doctrines and the origin of their institutions and their national calling. Other books, such as Job, Ecclesiastes and Proverbs, they valued as the meditations and sayings of wise and pious men who studied the ways of God in nature and in human life.

The story of Job reveals no Jewish connections or traditions. There is no allusion to Jewish revelation or history. The name of Jehovah is not used. The author is a sage, battling with the problem of evil in the field of original philosophic thought. Yet the book of Job, while not in the form of revelation or authoritative teaching, gives us a study of profound interest. Also, books like Ruth, Esther and Daniel taught the care of God over his people, and his answer to their trust and prayers in time of trouble teaching those lessons which pertain to eminent piety. The Rabbis forbade the study of the Song of Solomon to young men, and the Book of Esther was read in the synagogue but once a year. The Law and the Prophets were heard as of direct divine authority.

The purpose of the Jewish teachers was to form a text-book of their religion which would set forth its doctrines, institutions, and development—for there was marked progress, even in their religious teaching, and this advancement was shown by exhibiting all in a nexus of history which generally claims to be only an outline compiled from ancient or official records.

The fidelity and judgment of the Jewish teachers, in thus preparing a text-book sufficient to show what religion they had received by the revelation from God, can not be contested, and it is in this scheme of religion, as a whole, and not in any mere sentences of the record that the

claim of the Jews to be the chosen people, through whom the world was to be taught the true religion, must be judged. We are sure that the Bible will bear that test. The Jews have made good their claim of being called of God to give the world the revelation of a divine scheme unfolding the true doctrines of God and sin and salvation leading up to the Christ. The revelations of God are in great historic facts which stand out along the path of history like mountains. When Louis XIV challenged his chaplain to give him in a word proof of a divine revelation in the Bible, he replied: "The Jews, your majesty." There it was: The Jews, their religion, their history, and the evident fact that, though they were insignificant as a nation, and though they have no place in literature, art or government to throw a halo about them, as has Greece or Rome; and though for ages scattered and despised, yet they have done what they claim they were called of God to do, which was to give the religion of the Bible to the world.

When David wrote of the Christ, who was to ascend from his family, "He shall have dominion from sea to sea, and from the river unto the ends of the earth," he could ride across his kingdom in a day and the full length of it in three days. Was David a dreamer or a prophet? Let the world answer today. This is only suggestive of the real point of view from which the Old Testament is studied. The theory of divine inspiration which sets the critics to quibbling over the authenticity or historic correctness of passages is a fiction which diverts our study from revelations, which are in great truths that can not be challenged. It is important to keep quite distinct a revelation of God's character or purpose, and the history of the same. The call of Abraham was a revelation in the fact and so was the giving of the law. The history of these revelations was written long after. The facts of revelation are not affected by some incidental error in the history of them.

The Old Testament, whatever may be said of passages or parts, represents, and no doubt faithfully and fully, the first stage in a historic and orderly revelation which brings us to Christ. That was its purpose, and in that view it is to be studied. If the Old Testament gives us a true view of what the religion and history of the Jews really were, it accomplishes what it was designed to accomplish in the providence of God. An incidental error in regard to some matter in the record, no more invalidates it for the purpose intended than an error in anecdote, dates, or historic reference would invalidate the doctrine of a preacher's sermon or its spiritual appeal. Neither does the fact that certain things were said and done by God's chosen leaders validate those things as of God's will and purpose. There has been but One whose words and deeds were always pleasing to God. God's appointed leaders did not always do the things which God approved. A movement which is God-directed may, because his agents are fallible and sinful men, involve in its detail much that is sinful and wrong. The claim that God guided results in our Civil War is no argument that there was not much wickedness in it. The Christian Church is far ahead of the Jewish Church. But while we say "the Church is of God," a fearful record of error and sin may be gathered from the history of Christian leaders who claimed to be guided of God. We must guard against the absurd folly of any canon of interpreting Scripture which would give the divine approval to conduct at which a Christian would revolt. For example, this, as a command of

Moses: "Now, therefore, kill every male among the little ones, and kill every woman that hath known man by lying with him; but all the women children that have not known a man by lying with him, keep alive for yourselves." Num. 31:17. We protest against any canon of interpreting Scripture that would require us to believe that the will and character of God are here expressed. We protest in behalf of the conscience which God has given us, and in behalf of the teachings of Christ. If it be agreed, as Jesus himself taught, that Moses permitted to a savage people things which were far from being the perfect will of God, we shall be free to interpret Scripture in the light of God's finished revelation and not bound by any theories of ancient authority. We are certainly right in holding that the teachings of Christ are the criteria for interpreting the revelations of God's will.

In the records of inspired men, even, we see the progress and development of religious ideals under God's providential leading, expressed in the very imperfect conceptions of men. As Bishop Haygood thus clearly states in his "Jack-knife and Brambles," (p.167):

"The sacred writers were not phonographs, we may be sure, giving out only what was put into them with nothing of their own. Their individuality is preserved in these writings; what is peculiar to their gifts, temperament, habits of mind, occupation, education, experience—all appear in their writings, in the most natural way, as one without a theory to defend would naturally expect."

The objective point of the Jewish teachers in constructing their Canon of Scripture was, as we have stated, the preparation of a text book for teaching their religion. It is their religious system which is the revelation that God gave the world through the chosen people.

The Jews, after their national history was ended and they were returned from captivity with privilege to re-establish their religion, rebuilt both their temple and their Bible. The records of the past were searched to make a foundation of future teaching. The one sacred thing was the religion of their fathers and, as subsidiary to establishing and preserving it, ancient documents were sacred. If we need to keep close to "Methodist standards" here, let us turn to Watson's Biblical Dictionary. In it we read:

"Ezra was the redactor and publisher of the Holy Scriptures after the return of the Jews from the Babylonish captivity. 1. He corrected the errors which had crept into existing copies of the sacred writings by the negligence or mistakes of translators. 2. He collected all the books of which the Holy Scriptures then consisted, disposed them in their proper order, and settled the Canon of Scripture for his time. 3. He added throughout the books of his edition what appeared necessary for illustrating, connecting, or completing them." This is all only a clever guess about what Ezra did, for, in truth, some other hand may have had much to do in shaping the Canon; yet collecting, correcting, adding to, for illustration, and making historic connections, open a field so wide that it gives carte blanche to the critics to try to point out the changes which were made. Certainly the right of rebuttal is reserved to test the supposed findings of these critics.

But the teachers having adopted the text-books from which their religion was to be taught, naturally invested the text with sacredness, as they invested with sacredness the temple and its rituals; for all represented their religion which was of

God, and was the real treasure which God had given them to preserve and transmit. There could be no higher duty than to guard the Scriptures once adopted. It was from this view that jealousy for the text arose, and the test of a faithful trusteeship on the part of the Scribes. Counting words and letters and fixing the middle word and letter of the various books were only tests of fidelity on the part of transcribers, like the balance sheet of an accountant. It was thus that the idea of the sacredness of the text grew up and it was, and is, important that it should be so, for, as respects all that is essential in religion, the teacher requires an accepted text.

The Roman Catholic Church bases on the idea of an infallible text the necessity of an infallible authority to interpret the text. But infallibility is neither in the letter of the text nor in any specific interpretation, but in the broad view of the nature and law of God and the conditions of fellowship with him and loyalty to him which are matters not to be dictated by Church or priest, but which each one attains in response to his conscience, following great principles and not ruled by technicalities.

As it was with the Old Testament Canon so it was with the New. The New Testament Scriptures were compiled to represent the life and teaching of Jesus Christ. This was the controlling idea in making up the Christian text-book. What Jesus taught and did and what his disciples taught and did, and the results of the teaching in establishing the Christian Church, were the things needful to be justly represented, in order to define Christianity properly and fix a text-book for teaching it. Final action, defining the Canon, was taken by the Council of Trent, not to establish, but to guard the Sacred Scriptures. The decision of the Council did not give any especial sacredness to the Scriptures which they designated, for the Church had used them as divine oracles for centuries, but some books were being used which, in the judgment of the wisest and best men of the Church, were not apostolic, to say the least. It was needful for the unity and harmony of the Church and for the Christian cause to have an accepted standard. The action of the Council was for the purpose of excluding doubtful books from the Canon; that action was wise. The Protestant accepts it. So, clearly, will it appear that when the standards of Christian teaching were once fixed, the duty of guarding them was upon every Christian teacher. But certainly no theory that bars research into the origin of these Scriptures, or throws a veil over the human understanding in interpreting them, should be permitted by the church. Church officials are constantly tempted to do this. They are in charge of the creeds and forms and do not like to have them disturbed; they feel that they are offi-


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dially appointed to protect them. But the assumption that a final expression of Christianity has been reached in creeds and forms and exposition cannot be allowed; it would make every preacher a puppet. There could be no progress and little life in such conditions. The Church ever seeking more light should, as the individual Christian, grow in grace and in the knowledge of our Savior, Jesus Christ.

STATEMENT OF THE EXECUTIVE COMMITTEE OF THE SOUTHERN METHODIST UNIVERSITY BOARD CONCERNING DR. J. A. RICE

The resignation of Dr. J. A. Rice, Professor of the Old Testament, having been submitted to the executive committee of the University, with his statement of the reasons prompting this action, the Committee feels that it would be unjust both to Dr. Rice and the University, to act upon it without putting of record, along with his statement, some expression with respect to the principles involved, from the viewpoint of the University.

Without solicitation on his part, Dr. Rice was called to Southern Methodist University from a leading pastorate where he was happily situated, and he accepted his new assignment to duty, in the same spirit of obedience he had exhibited in his thirty years or more of service to the Church. During the year that he has been with the University no word of complaint has been uttered against what he taught here or his manner of teaching. The brightest young men of the church, who have sat at his feet, testify with unanimity to his loyalty and to his inspiring religious enthusiasm and convictions. No one has had his religious faith impaired or weakened, much less destroyed. In the meantime our School of Theology has had such phenomenal growth as to inspire the hope that the foundation has been laid for the greatest school of this character in America. So far as Dr. Rice's work in the University as a teacher and member of the faculty is concerned, it has been one of the most satisfactory character, and it is believed that his relations with all his co-workers and all with whom he has come into contact as a teacher, have been harmonious and cordial. In addition to the faithful discharge of his duties as a member of the Theological Faculty, Dr. Rice has done a splendid work in the great Educational Campaign, and has represented the University in standard training schools, various institutes, and before the public generally. It would be very remarkable if a man of his versatility, earnestness, and enthusiasm, should be able to address so many and so varied audiences as he has, and not sometime subject himself to criticism. It is not claimed in his behalf that his utterances are entitled to universal acceptance. But the University wishes to acknowledge its appreciation of the large service he has rendered in these public addresses.

Many echoes have come to us of their helpful character to groups and individuals. Dr. Rice's honest and sin-

cere critics will agree cheerfully that the University, as a representative of a great Christian Church, must deal justly and fairly with him, and the Executive Committee, under the guidance of the president, has at no time any purpose but this. The University cannot consent that any unjust imputation shall be permitted to rest on the good name of Dr. Rice because conditions have arisen which have led to his presenting his resignation as a member of the faculty. He came to the University at its request, and, in the capacity which he came, he has served faithfully and well, and the records must show regardless of the extraneous issues, not directly involved in his teaching, which have been raised.

Before coming to us Dr. Rice had been for many years a widely known student, lecturer and pastor. His loyalty to the fundamentals of Christianity and of Methodist beliefs had never been seriously questioned. His views were generally known and the substance of his book, "The Old Testament in the Life of Today," was the basis of many lectures and public addresses before all kinds of Methodist assemblies and institutions. The book was written before his call to the University and published about the time of his coming. Since its publication it has been the subject of much criticism, favorable and unfavorable, some of the unfavorable being temperate, sincere and helpful, but much of it, unfortunately, so radical, inconsiderate and unfair, as to make the situation very difficult of solution by the University. Some of his critics charged him with heresy. If guilty of heresy at all, he has been guilty the many years which he expressed in public addresses in every part of Southern Methodism substantially the views expressed in his book, yet he was at all times in favor with many leaders of the Church and with the great masses of our people, who heard him gladly. Of course the University has never tolerated any character of heresy and will never do so, nor would the Theological faculty for one moment countenance heresy in our school.

Certain matters in Dr. Rice's book have been pointed out as objectionable and he doubtless recognizes these as being unhappily expressed, and as not conveying the exact impression intended by him, but he most emphatically asserts his firm faith in all the fundamentals of Christian and Methodist beliefs and in the inspiration and truths of the Old and New Testaments. He is a scholar and a writer. Every University encourages the members of its faculty not only to do research work, but freely to express the results of such work, and it is to be hoped that many great books are to come out of Southern Methodist University.

It is to be feared that some of Dr. Rice's over-zealous critics reveal a lack of robustness in their own faith when they seek to suppress freedom of thought and speech in matters pertaining to the Bible. The University was founded for the purpose of research for the great truths in Science, religion and the Bible, and has a faith that does not shrink from the searchlight of criticism, believing that the great truths of Christianity and of the Bible will be the more definitely and firmly grounded in the minds of a reverent and intelligent people in proportion to the light shed on them. No university is worthy of the name that undertakes to suppress the right to seek or to give expression of truth. Southern Methodist University emphatically stands for truth and progress, not only in its school of Liberal Arts, but in its school of Theology, and believes that truth is not only consistent with, but is the foundation

upon which Christianity and the Old and New Testament are bottomed. It demands scholarship but also as in no manner inconsistent therewith, it demands reverence for, and loyalty to the Bible as the inspired Word of God and demands the unequivocal acceptance of those great fundamentals of our Christian religion from which Methodism sprang and on which our civilization is founded.

Many of our devout men and women, for the accomplishment of these ends, have been moved to give of their time and substance to found this University, which in a peculiar sense belongs to the membership of the M. E. Church, South, and they are entitled to a voice in matters which affect its functioning and welfare. Through repeated and often misleading criticisms of Dr. Rice's book appearing in the organ of the Annual Conferences during several weeks of the last summer certain devoted constituents of the University, with more or less limited acquaintance with Dr. Rice and his actual views and beliefs, have become fearful of his connection with the University as one of its leading professors, and have spread their fears among other friends of the University. The situation is of course unpleasant to Dr. Rice, and it is an occasion of no surprise, that suffering under what he feels to be an unjust attack, and being solicitous that the welfare of the University shall in no manner be involved in a controversy about him, he has decided to withdraw from the Theological Faculty.

Therefore while the University emphasizes its purpose to uphold and cooperate with that school in maintaining a department untrammelled in freedom of thought and its expression, and its loyalty to the highest standards of scholarship, yet it is considered expedient that the resignation be accepted to take effect as soon as an adjustment can be made.

We desire that Dr. Rice, in going, have the assurance of the University's hope and belief that he has yet a great field of usefulness in the Church he has loved and served so long. Dr. Rice has expressed his views as to the circumstances that impell him to resign. The University, quite independent of his statement, records its reasons for accepting his resignation.

WHERE A LIFE WILL COUNT MOST

One striking thing brought out by nearly all the reports at the recent annual meeting of the Japan Mission was the crying need for more workers, both Japanese and foreign. Korea as a great mission field is universally recognized, but that of Japan, with far greater responsibility for evangelization, has one-fourth the evangelistic missionaries to do it.

For example, in Korea Southern Methodism is responsible for 1,500,000 souls. In the Japan mission in the Matsuyama District alone our church is responsible for an equal number. For this there are four evangelistic missionaries, as against the whole evangelistic force of the Korea Mission.

Does this mean that Korea is over-manned? Not by any means. Korea needs all the reinforcements that the Centenary will likely be able to send her, but if you realize Japan's strategic position as regards the Christianization of the whole Orient, comment is not necessary.

Young man! Young woman! would you have your life count in making world history? Come to Japan.

And whatever happens, do not forget that NO SHRINKAGE, BUT AN INCREASE, must be our slogan for the Centenary pledges.—Missionary Voice.

IF JESUS SHOULD COME TO HOT SPRINGS?

All Southern Methodists' eyes are turning toward Hot Springs, Arkansas. All lovers of our Lord are solicitous as to what will be the outcome of that Conference. May we not assume that Jesus Christ is looking in the same direction with more solicitude than any human being? May we not assert that He is more intensely concerned about what shall happen there than any other person in the universe? Blunders, if blunders are made, will grieve Him more than they will any one else. His honor and His reputation are at stake more than the honor and reputation of all human beings and all institutions. His pleasure, displeasure, honor and dishonor will be the deepest, the greatest and the most abiding.

If on the morning of May 3rd, 1922, when our chief pastors shall call the general Conference to order, there should appear on the platform Jesus Christ, what effect would His presence have upon the Conference? Of course, the Bishops would be deferential and reverential toward Him, desiring that He should have his way in all deliberations of the body. In every matter to be considered, the first question with the Bishops and with all the Conference would be, "What is the will of Jesus on this question? If Bishops had different views among themselves concerning the policy of the Church and other matters, there would not be the least danger of these differences in opinion descending into personal differences. Personal differences could not exist in the presence of Him who commanded us to love one another. If men came with grievances to be palliated by legislation, if members had planned to carry measures in a divine institutions by carnal methods, if men came with unholy ambitions, how would all this look in the presence of Him who taught and illustrated self-abnegation and self-immolation? In the presence of Him whose we are, on whom we are dependant for power, who is the source of all power in this Methodist program, where would we likely put the emphasis? In the clear light of His immaculate countenance would not the distinction between essentials and non-essentials be more easily classified in His presence? If he should visit the committees in the afternoon work, what effect would his presence have upon the work of the committees? If he should appear at every private conference would His presence be embarrassing in the caucus? Would His presence

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in the lobby of the Eastman Hotel suppress anything that would otherwise go on in story, anecdote and self-indulgence? Suppose He should sometimes walk in the galleries and over-hear what was being said and done among the visitors? Would He be pleased or displeased? Would Methodism as seen in delegates and visitors be such a Methodism as would delight Him, whose we are?

Of course, he would be invited to address the Conference. He who organized the church would be heard before anyone else should offer any suggestions as to policy. To adopt any policy before hearing Him would be presumptuous, indeed unpardonable. A special order to hear Jesus would be made. Every delegate and visitor would be in his or her seat. The tension would be unprecedented. Never was there such intense concern in the mind of the Conference. What will Jesus say? Where will He put the emphasis? What lies nearest His heart? What does He expect of the Southern Methodist Church? Many members would expect Him to put emphasis on their hobby. Men and women with hobbies will be there. Those who want to curtail the power of the Bishops would expect Him to begin there. Would he? Those whose hobby is limiting the power of the Boards would expect Him to champion their cause. Would He? Those who are determined that Presiding Elders shall not be perpetuated in office indefinitely would confidently expect His support in their measure. Would they get it? Those who want a change in the present hybrid law about the time limit on pastors would expect Him to be their ally. Would he be? Would any of these secondary, temporary, ephemeral matters make a strong appeal to Him? Why should they? But what would Jesus say in his address to the General Conference? Would it be lengthy or brief? Would he command or condemn us? What a tense moment with the whole Conference waiting in breathless suspense to hear what Jesus would say!

What would Jesus say? What did He say on another momentous occasion? It was brief, pertinent, pointed and complete. He laid bare his heart's deepest desires, and outlined the policy of his church. "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." This one task which He committed to his Church on the eve of His ascension is the one unfinished task of the Church today. Southern Methodism has its share in this unfinished program. All measures that relate themselves to this one grand objective of the Church would, of course, appeal to the Son of God. Matters irrelevant to this would not likely be of much concern to Him. Will this world-vision, the compelling appeal of a world sad, sin-cursed and ruined, so move the General Conference that it will be so absorbed in these great enterprises that it shall have no time

to waste on trivial matters? Would not the atmosphere that Jesus would infuse into that Conference so stir it that it would feel impelled, propelled and compelled to devote all its powers to carry out the will of our Lord? Would His holy passion for world-conquest not become contagious? How much time would a body thus stirred waste on "points of order," parliamentary manipulation and other time-killing unessentials? Would it not be so absorbed in worth while matters that it would be intolerant toward these trivial matters?

Jesus will be in Hot Springs. His presence is guaranteed to His Church so long as it is engaged in this one objective. He will be on the platform with the Bishops as well as with them in their private conferences; will be an interested auditor in all the public sessions of the Conference; will sit with the committee; will be cognizant of all private conferences and will overhear the lobby talk. The pity is that our moral sense is so obtuse that we do not vividly realize His presence. We have such gross, materialistic conceptions of His coming, such exaggerated notions of His corporeal presence, and such vague notions of his spiritual presence, that it would require His bodily presence to restrain some from doing unseemly things. If our spiritual perceptions can be made adequately acute, if our souls can be made conscious of His presence, if we deliberate actually in His presence with our souls responsive, to His will and sensitive to His pleasure, what a glorious General Conference that will be? Why not? The greatest unfinished work of the Centenary, the completion of which is so indispensable to the carrying out of the great commission, the superb work of the Christian Education Movement so auspiciously begun, and so necessary in this world program, and the great revival just in its inception, which ought to assume vast proportions, the Christianizing of America that America may do her part of Christianizing the world, the making of Southern Methodism the mightiest factor that God and man can make it, surely these matters of such supreme moment, offer such powerful incentives for self-denying devotion, present such a challenge to all that is good or heroic in us, that we shall not fritter away our time on trivial matters. May Jesus be present in the consciousness of every delegate in Hot Springs, and may He have His way!—O. E. Goddard.

GOING ON TO SIX THOUSAND

Southern Methodism may well be proud of her young people. The heart of our Church has been thrilled during the past year by their splendid answer to the life service call. The objective set by the Christian Education Movement in this field, of five thousand volunteers for the ministry, the mission fields and other forms of Christian work, has been more than met. It breaks all previous records. Several of the leaders in life service in different other denominations have stated emphatically that no such program for Christian volunteering as our Church has enterprised during the past year was ever put through by any Church.

How could it be otherwise when every department of our Church has responded so well to the summons? We have presented the urgent need of the Church for workers through the pulpit, the school and college, the Sunday school, the Epworth League, the Woman's Missionary Society, the Educational Department of the Board of

Missions and through special literature and the Church press.

No call was ever made for a wider field of service or for more varied needs. To freshen our memories for the renewal of this call during the next few months, let us repeat the items of service asked for. The summons included the following:

Home Service.

The ministry,
Religious education,
Rural work,
Sunday-school work,
Work in congested city areas.
Work with negroes and foreign-speaking peoples,
Work with boys,
Y. M. C. A.,
Teaching,
Pastor's assistants,
Deaconess work,
Nursing,
Industrial communities,
Mexicans, Indians, Orient Work with girls,
Y. W. C. A.

Foreign Service.

The Ministry,
Education,
Medical work,
Work with boys,
Work with girls,
Work with women,
Printer,
Y. M. C. A.,
Sunday-school work,
Nursing,
Physical education,
Agricultural work,
Architect and builder,
Engineer,
Y. W. C. A.

Could any call be broader? Splendid has been the answer. More than five thousand of our young people have seen the vision and replied, "Here am I. Send me." It is a new day in Christian volunteering. It calls for devout thanksgiving. And the recruits continue to enlist. Almost daily new names are received. We are going on to six thousand.

The mission of this pen just now is to ask that every pastor who has not made this call, shall do so promptly. Literature on the subject will be mailed by this office on request. Send us a post card. And will the brethren let me have the names of all the volunteers not already sent in? Moreover, (to use a pulpit word) this life service appeal ought to be regularly in every congregation. Young people are constantly growing up to the age of decision, some may not have been present when the appeal was first made, etc. Six thousand will not be too many. There will be the usual sifting in all large enrollments. The love of some volunteers may wax cold. New fields of action will ever be opened by the Church. We need a continuous supply of new recruits from which to select the army of the Church of tomorrow.

Nearly a year has passed since this subject was presented simultaneously throughout the Church. Is it not time to preach on it again and to present it in the different organizations of the Church?

Have all new volunteers fill up life service cards. Send these cards to the writer at 160 4th Avenue, North, Nashville, Tenn., in order that they may be referred to the proper Board of the Church for correspondence and cultivation. Let us have also the names of all volunteering for life service in the college revivals.

May we not have a large addition to the honor list already on hand? It may be well to state again that the Student's Aid Fund of the Christian Education Movement will not be available during the present college session, as the first money received from the movement is to go to the colleges to reimburse them for the

expenses of the campaign. But meantime it is surely a small thing in dollars, though large in results to the Kingdom of God, for individual congregations or friends to help with their college expenses those young people needing assistance.

Is there not, in the offer of their lives by these five thousand young people, an overwhelming demand upon us to enlarge and equip our colleges in order to educate them? Five thousand of our own children were turned away from our colleges last year for lack of room. Here are thousands of others saying, "Here am I. Equip me for the work to which God calls me." Can anyone hesitate for a moment to vow a might vow, "It shall be done?" Make your subscription to the Christian Education Movement, Brother Hesitator. Pay up your subscription, Brother Leisuredly. God's cause is suffering for lack of your help, brethren.

Let us each put in our program early in the year and every year the sounding of the life service call.

Saul perchance is hid among the stuff in your home or church, my brother. Let us find him and call him to his kingdom, so that he that soweth and he that reapeth may rejoice together, as we thus hasten apace God's Kingdom. For what else are we living?—R. H. Bennett.

LETTER FROM ITALY

Early last summer I was invited by the national secretary of the Italian Student Christian Movement, which is called the Federation for Religious Culture, and is a member of the World's Student Christian Federation, to come to Italy and co-operate with him in the student work. I accepted provisionally, since the project exactly fell in with proposals which our Y. M. C. A. executives had already made to me, and attended their summer camp near Naples. At this time a formal invitation was given me in the name of the Movement, and I am here with my family since the first of November as a joint secretary. Besides a general consulting responsibility (the Movement here is still young and weak), I have the primary responsibility for foreign students, not very numerous, for the work of the European Student Relief of the W. S. C. F., both to raise money and to administer any distribution from that source which may be found necessary in Italy, and for the promotion of better international relationships. I have no administrative or executive responsibility for the Italian Y. M. C. A., the student work being in Italy, as in many European countries, quite separate.

Early in September it was my privilege to attend a conference in Holland of those movements in Europe which are members of the W. S. C. F., for the study and promotion of Christian international relationships. I shall not attempt to give a report of

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it, except to say that some thirty students and four or five secretaries met and discussed some of the questions growing out of the war, renewed acquaintance among students from countries recently at war with each other, found that as Christians we could talk without enmity where we differed most widely (something that a general international student conference, not under Christian auspices, has failed to achieve) but also found that much profound study is needed before we can begin to say of the vexed international problems confronting us, "This is the Christian solution." Goodwill is not all that is needed to set the world on the right road. This conference will be repeated, or rather continued, and we hope to spread its spirit and conclusion throughout the Federation. It is already something, is it not, that an American could be charged to represent two European countries? Being just in the act of passing from one country to the other, I was asked to serve as secretarial delegate from Switzerland and from Italy.

For two weeks in November we have had with us in Italy the two secretaries, Mr. Henriod (Swiss) and Mr. Hurrey (American), who have succeeded to the labors of Dr. Mott in the World's Student Federation. Though they gave us much counsel and inspiration in other fields as well, most of their energy was devoted to the relief work which has been so conspicuous and vital a part of the Federation work the past year, stirring students to give in countries where such a thing was unprecedented, aiding seventy thousand students in war-ruined countries to keep alive and go on with their studies, and arousing a sense of international brotherhood which will surely not go for naught in the years of reconstruction.

The journey which Dr. Gay, national secretary, and I made with these visitors was for me also an initiation into the local groups of the Italian Federation. We visited points as widely separated as Turin and Palermo and I could say much of such unpleasant things as strikes and a train service which has not yet recovered from the war, or of such pleasant things as warm-hearted hospitality, a busy industrial center, lemon and orange groves, waving palms, and venerable and artistic monuments of Roman or of medieval days.

Perhaps the most interesting part of our travels, however, was a visit to the Waldensian center of Torre Pellice, near Turin. The Waldesians number some thirty thousand, about half of the Protestant population of Italy. Torre Pellice is their chief center. There one finds the services nearly all in French, while the ordinary language is Italian. The atmosphere is rather more Swiss than Italian, though there is still something in the air which reminds one of the centuries of martyrdom of this devoted

community. Missionaries go out from this center, not only to other parts of Italy, but to Africa. Four were sent last year. It was our privilege to speak to the boys' and young men's missionary society, the Pra del Torno, a day which recalls the day when the drowning of the captain of the persecuting troops in the little stream of that name, turned back the tide of persecution.

Protestants and Catholics now dwell peacefully together. It is the work of the Federation, which in Italy includes more Catholic members than Protestant, to turn the minds and activities of students away from mutual attacks or proselytizing to common endeavor and wholly constructive tasks that we must discharge if we wish with good conscience to utter the petitions, "Thy Kingdom come, Thy will be done." Such a work finds obstacles not only in sin and indifference such as are found among students everywhere, but also in traditions and suspicions which have become almost a part of religion itself, traditions and suspicions which are encountered both among Protestants and Catholics. If you believe that an effort in this country toward uniting all Christian students in fellowship and action is important for the present and future of the Church, pray for us.—Claud D. Nelson.

CUT COTTON COST BY MAKING FOOD

The cotton farmer got his "bumps" again in 1921 between boll weevil, unfavorable seasons, food and grain buying on credit, combined with a price on cotton insufficient to "pay him out." Same old story, the same thing that has happened three or four times in the last dozen years," said H. G. Hastings, President of the Georgia Association, an organization for state wide development.

"We might just as well face the fact that with the world wide financial and political mix-up in Europe following the world war, there is no possible chance for using normal quantities of cotton at profitable prices to us if we continue to grow cotton on the high cost basis that we have been doing.

"Cotton is the one best money crop for the South, and probably always will be. The time of war prices is over and the problem from now on is to lower cost of production and at the same time afford the cotton grower a fair profit.

"Cost of making cotton is primarily the cost of food, grain and forage for the farmer, his family, his laborers or tenants, and his work stock. Cutting food, grain and forage costs by home production will reduce cotton costs from one-third to one-half.

"Plant for an abundance of food, grain and forage, thus cutting down store bills, and the lower prices for cotton will not hurt so much. We cannot, with European countries so thoroughly disorganized, reasonably expect high prices for cotton for several years and we must make cotton at lower cost, or else quit cotton growing.

"Most of us cannot quit cotton, hence the absolute necessity of food, grain and forage planting in 1922—the making on home acres of every pound of food and grain needed to see us through.

"In this food production program, take the home vegetable garden seriously. Give the home garden a square deal, and it will surprise you in the amount of healthful food produced. It takes the least ground, can be planted the earliest, brings quick returns and if kept replanted and worked will stay by you all the season through."

OUT FOR CHARACTER. Chastity and Happiness.

By E. Y. Mullins, D. D., LL. D.
President of the Southern Baptist Theological Seminary,
Louisville, Ky.

In this appeal for personal purity I wish to make two points. The first is to assign some reasons why unchastity produces unhappiness and the second why chastity produces happiness.

First, then, why does unchastity produce unhappiness? Because it violates a divine command. Purity of thought and purity of life is the divine law.

Unchastity arms the conscience with a deadly sting. No man can lead an impure life and keep a sensitive conscience. The two things cannot go together. Inevitably the conscience is dulled by self-indulgence, but nevertheless the sting of conscience remains.

In the next place unchastity violates a fundamental social law. Unchastity is a wrong to another. It is unsocial. It is also wrong to self. Chastity has behind it the highest social sanction, while unchastity has behind it the strongest social condemnation. It follows, therefore, that unchastity is a renunciation of civilization, because it honeycombs it with corruption.

In the fourth place, unchastity produces unhappiness because it is attended by dire physical evils. For one thing, it produces physical unfitness. Incontinence weakens. It was the custom of the Greek athletes to abstain from all sexual indulgence when about to take part in athletic contests. No athlete can hope to succeed who indulges his sexual propensities excessively.

Unchastity, moreover, produces diseases of the most deadly kind. Nothing is more horrible than the pictures which the physicians have shown us of the deadly effects of venereal disease. This, of course, constitutes a terrible crime against posterity and involves the honeycombing of the race with impurity.

Finally, unchastity leads to all kinds of moral degeneration. It tends to a complete breakdown of the whole moral character of the individual and of society.

From all the above considerations, it is clear that unchastity is a potent cause of unhappiness.

I glance next briefly at the reasons why chastity produces happiness. First of all, it produces self-respect.

Secondly, it increases capacity for the enjoyment of all the pleasures of life.

Third, it tends to increased physical stamina and to increased capacity for work and attainment in the physical, mental and moral spheres.

Fourth, it is a great victory over self, and this means a victory over other enemies. He who conquers himself may be a conqueror in any other realm.

Again, it fits a man for his social duties. It prepares him for marriage and for becoming the father of children of pure blood.

Again, it brings the favor of men. All society respects a man of chaste habits.

Above all, it brings the favor of God, which is, of course, the highest of all sanctions for any course of conduct.

I may sum up all that has been said briefly as follows: Chastity brings health, self-respect, efficiency, fitness for all life's duties, including marriage, the favor of man and the favor of God. Unchastity brings the condemnation of one's own conscience, of society, of posterity, and of God.

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WHERE HE LEADS LET US FOLLOW.

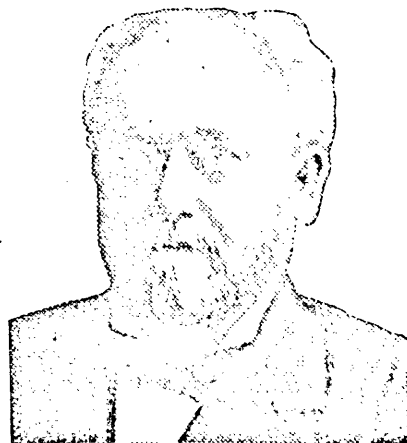
By Dr. Stonewall Anderson.

That the quadrennium now drawing to a close has been the most constructive in the history of the church is a matter for profound gratitude to God. In May, 1918, the mind of the nation was in a mood for achievement. Sharing fully in the mighty national task of the hour, Methodism laid out for herself a splendid quadrennial program for the upbuilding of the kingdom of God. Never in the history of the American people have conditions so favorable to high achievement as in the latter part of 1917 and during the year 1918. From the time the United States entered the war until the Armistice the life of the nation as a whole was characterized by a oneness of purpose, a nobility of sentiment, and a spirit of self-sacrifice worthy of the highest admiration. Not for a moment do I think, with Mr. George Harvey, that America entered and fought the war for the selfish purpose of "saving her own hide." The appeal made to the people, at the time of the great struggle, by their leaders, was the most unselfish, the most Christian, ever made to any people since the world began. The whole-hearted, thorough-going response to the high appeal stands out as a national deed unmatched in the annals of history. We fought that weaker peoples might enjoy the dearly bought blessings of freedom. We fought that the world might be a safer and a better place in which to live. "We went to war to end war." How invincible were the

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What This Buffalo Physician Has Done For Humanity

The picture which appears here of Dr. Pierce of Buffalo, N. Y., was taken in 1910. As a young man Dr. Pierce practiced medicine in Pennsylvania and was known far and wide for his great success in alleviating disease. He early moved to Buffalo and put up in ready-to-use form, his Golden Medical Discovery, the well-known tonic for the blood. This strength-builder is made from a formula which Dr. Pierce found most effective in diseases of the blood. It contains no alcohol and is an extract of native roots with the ingredients plainly stated on the wrapper. Good red blood, vim, vigor and vitality are sure to follow if you take this Alternative Extract. Dr. Pierce's Golden Medical Discovery clears away pimples and annoying eruptions and tends to keep the complexion fresh and clear. This Discovery corrects the disordered conditions in a sick stomach, aids digestion, acts as a tonic and purifies the blood. Write Dr. Pierce's Invalids Hotel in Buffalo, N. Y., and receive confidential medical advice without charge. All druggists sell Discovery, tablets or liquid. Send 10c for trial pkg.

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mighty American people what time they were engaged in the great constructive, unselfish task!

When the Armistice came in 1918 it found the emotional life of the nation vastly increased in volume and dynamic influence and massed to drive through to a most successful issue the great task in hand. In the morning of the eleventh of November our task was there, at night it was gone. In a single day it had changed its form. Our vision as a nation was not clear enough to see it in its new form. We were left with mighty tides of feeling flowing through our hearts, and in a state of tremendous emotional excitement. Instantly a wave of hectic, material prosperity swept over the land.

Left without a great constructive task with which to engage their attention and upon which to expend the might of their accumulated energies, men and women everywhere went wild. Avarice and greed and lust became rampant. Men lost their souls in the hot pursuit of wealth and pleasure and prominence. Then came the deflation. Avarice was balked of its purpose and lust of the means of unbounded gratification. The trend of the national mind set toward distrust, unbelief, cynicism. Weak Christians lost their faith. Good men succumbed to the general situation and fell into a harsh and critical mood.

Some have assumed to lecture the Church for its over-activity during the perilous period through which we are passing. On the contrary, we should be devoutly thankful that God led the General Conference of 1918 to lay out a great constructive program for the quadrennium. Especially should we be grateful that during the most perilous period of the quadrennium God laid upon us the responsibility of carrying forward the Christian Education program. The realization of the objectives of the Christian Education Movement is giving our people a great common constructive task with which to engage their attention and upon which to expend their energies and in which to enlist their faith. In devoutly laying themselves out in this task they are in a large measure shielded from the peculiar perils of the hour. Cupidity, and lust, and cynicism, and carping criticism find no place in the soul of a man who is devoutly expending his energies in a great constructive task for the Kingdom of God.

Each day we pray to our Father, "Deliver us from Evil." By giving us this task, and calling us to its accomplishment, our Father is delivering us from the evils of our day. The Christian Education Movement at such a time as this is the very pillar of fire of God's providence to lead His Church away from the pitfalls of danger and into wider fields of service and into a fuller and richer life. Unafraid, let us follow the leadings of God's providence in successfully completing the task which he has committed to our hands.

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

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GOOD CITIZENSHIP WEEK.

(Copy of a letter sent out by Mr. John Hunter, State Y. M. C. A. Secretary.) Superintendents and Principals. Dear Friend:

You will be interested to know that our Good Citizenship Week program, from all indications and reports, seems to have gone away beyond our expectations.

The school papers responded in a splendid way. A much larger number of individual issues were submitted and a very much larger number reported having observed the Week in some form or other. Churches, Clubs of various kinds and papers gave good time and space to the week's program.

The Committee appointed by Mr. Bond to pass upon the awards gave to Miss Eyer of the DeQueen High School the first place for the individual essays, which was \$25.00 in cash. This essay will appear in the Sunday issue, Jan. 15, of the Arkansas Democrat. Be sure to read it. They gave to The Dynamo, issued by the Prescott High School, the award for the best school paper, which was \$10.00 in cash.

All those interested in this program hope and believe it should be a permanent part of our school schedule. Already some valuable suggestions have come in for the benefit of a better observance next school year.

A CALL TO THE CHURCH.

It was in Memphis, Tennessee, April, 1918, that certain leaders of our Methodism, preachers and laymen, met to consider the great Centenary enterprise of the Church. It was a meeting in which there was the conscious presence of the Holy Spirit, and because of the presence of the Head of the Church the men who represented the various Conferences of Southern Methodism dared to call the Church to the doing of a greater task than any until then we had undertaken. Their faith became later the faith of the entire Church.

Another meeting is to be held in Memphis January 31-February 2. There will be preachers and laymen from every Annual Conference in the home field. These men are to give consideration to the present status of the Centenary Movement and to plan for the months ahead. They need to be much in prayer that there may be the guidance of the Holy Spirit in all their deliberations and in their plans. The entire Church should be in prayer. In advance of the meeting, let every Methodist pray that God may lead in it all. And especially during the days of that meeting pray that the Head of the Church may work his will in and through these representatives of Southern Methodism.

ANNUAL MEETING OF THE GENERAL EVANGELISTS.

The annual meeting of the General Evangelists was held in Birmingham, Alabama, December 28-29, 1921. All the authorized general evangelists were present except a few who were providentially kept away.

Dr. George R. Stuart and his church made most careful and thoughtful preparation for our comfort and convenience.

The Committee on Evangelism met at the usual place December 27. All the Committee were present except Dr. H. K. Boyer, who was kept away by the illness of his wife. Five new men were recommended as General Evangelists, to-wit: R. J. Haskew, Dothan, Ala.; H. P. McCall, Jasper, Fla.; Jordan W. Carter, Harriman, Tenn.; S. M. Haynes, Clarkston, Ga.; and R. L. Flowers, Dallas Texas. The Committee made plans for a school on Evangelism to be held at Juna-luska, August 16 to 27.

I have attended five of these annual meetings with the general evangelists but this was by all odds the best. The speeches and discussions were of an unusually high order. The optimism was palpable and contagious. The fellowship was delightful and without the least suspicion of anything unbrotherly. More than twenty thousand persons have been added to the membership of the M. E. Church, South, under the ministry of the prophets of the Lord. Dr. Morrison, the dean of the group, and a prince of preachers, was present in the vigor of health. He participated freely and frequently in the discussions, always to the delight and edification of all present. The climax of the conference was his great sermon Thursday night.

Bishops Atkins, Ainsworth, and Darlington were there as members of the Committee on Evangelism, and added much to the conference by their presence and godly advice. The next meeting will be held in Dallas about a week before Christmas of 1922.

The General Evangelists have been loyal to all the great interests of the church. One of the members of the Committee on Evangelism, who has served continuously since such a committee was first formed, said that the evangelists had without exception complied with all the requests and requirements of the Committee. Pastors are requested to use authorized evangelists and not self-appointed evangelists.—O. E. Goddard.

PINE BLUFF AND ELSE.

The recent session of the Little Rock Conference, held in Pine Bluff, was one of more than ordinary interest to me. I came in touch with the town in the beginning of my itinerant ministry in the fall of 1857. On Nov. 10 of that year I left Little Rock for my first appointment, the Lehi Circuit, which was immediately west of Pine Bluff. My headquarters (if I had any headquarters) was at the White Sulphur Spring eight miles from the city, and I was therefore a frequent visitor to the town. In 1860 the Conference held its session there. Bishop Pierce presided and among the distinguished visitors was Dr. J. B. McFerrin, who preached a notable sermon on the "New Birth." The Bishop was then in his prime. He was a rare specimen of physical manhood, an intellectual giant, highly cultured and a great orator. These endowments were crowned and utilized by a deep religious experience.


In the fall of 1861 I was appointed by Bishop Paine to Pine Bluff Station. My immediate predecessor was John M. Bradley. He was a man of giant intellectual endowment and of heroic mold. He had organized a regiment of soldiers, of which he was made Colonel, and had entered the Civil War. After the war he was a politician and a preacher and his career unsteady. He died in the ministry of the Cumberland Presbyterian Church. In 1872 I attended another Conference session here where I had my first experience as a young presiding elder in the Bishop's cabinet. Bishop Wightman presided. He was intellectual, highly cultured and a fine type of the old Virginia gentleman. Andrew Hunter and A. R. Winfield were the leading men in the cabinet. Dr. Winfield took the collection, as usual, at our missionary anniversary. He was a great all-round man, and as a collector of money had few equals. At these anniversaries the preachers were the principal contributors, giving their notes for sums ranging from \$25 to \$100. The amounts collected were sometimes more than \$2,000.

Our late session was one of the

most harmonious and altogether delightful sessions we have had in many years. The conference was held in the magnificent new church erected under the administration of Dr. E. R. Steel. He has accomplished a monumental work in that splendid charge, and at the earnest solicitation of the church was returned to that pastorate for the eighth time. Bishop Mouzon was at his best in his morning talks to the Conference, and on Sunday at 11 a. m., preached a sermon of rare merit. He is still a growing man. The entertainment was all that could be desired. It was the good fortune of wife and I to be entertained in the splendid home of Leo Andrews and his wife. I was the pastor of the Andrews family in Washington, Hempstead county, when Leo was born, and baptized him in his infancy. I also performed the marriage ceremony of his three sisters, all of whom are now widows and splendid women. His father was one of the leading citizens and financiers of the town. He was one of the best and most helpful friends I ever had. I was with him in his last illness, and talked and prayed with him up to the last hour of his life. Col. C. M. Henry, a close friend of his and an uncle of mine, was by his bedside. As he was dying, Mr. Andrews turned to his friend and said: "Colonel, we are poor," and pointing to me, said: "He is rich." I think I shall meet him again in the "Sweet by and by." Mrs. Andrews our hostess, is a most charming lady, whom I have known from her early girlhood.

It was my very great pleasure to meet many old friends. Among them was Mrs. W. H. Browning whose husband was for many years a prominent and honored member of our Conference. I was the pastor of his family in 1860. Her father Col. Hackney, was a very prominent citizen of Columbia county, and a devoted member of the old Lewistown church. His brother, Tom, was a general in the Confederate army.

On Monday after the adjournment of the Conference, Mr. Andrews took me in his car out to the White Sulphur Springs, where I made my home with Wesley McGehee on my first circuit. He and his good wife were as father and mother to me. On our way out we crossed a bayou which recalled a rather thrilling experience which I had during this year. I spent Saturday night with a good brother who lived near the bayou. On that night there was a heavy rainfall and on Sunday the bayou had overflowed its banks and flooded the bottom. To reach my appointment for that day I had to cross this swollen stream. My host proposed to pilot me through the flooded bottoms and across the bayou. When we reached the bridge, which was made of rails laid loosely on the sleepers, we found the rails afloat, though still in place. We succeeded in crossing safely, though at great risk. After seeing me safely through the overflow my friend returned, but had the sad experience of losing his fine mule as he was recrossing the floating bridge.—C. O. Steele, Hot Springs.



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 Communications should reach us Friday for publication next week.

PRAYER FOR LOVE.

"We lack only love our Father, and love is everything; therefore we beseech thee to bestow this miracle-working gift without measure upon us, thy hand-maidens"

OUR CALENDAR.

Annual Meeting North Arkansas Conference W. M. S. at Blytheville, Jan. 17-20. The fine program published in this department last week assures us that the best things are going on in Blytheville now.

Annual meeting L. R. Conference W. M. S. in Texarkana, First Methodist Church, Feb. 21-24.

Every auxiliary is entitled to send one delegate. Names of delegates should be sent to Mrs. A. B. Ross, 223 East Sixth Street, Texarkana, Ark.

BETWEEN YOU AND ME.

To our regret publication of my brief account of the beautiful memorial service to Mrs. L. D. Litts was unavoidably delayed. I'm not sure that you'll find it this week, but I hope there's room for it.

For next week we have reports from several auxiliaries that will interest you.

My thanks are hereby tendered you who have sent the names of newly elected auxiliary officers. As our space is limited, we can publish in full only the officary of a newly organized society.

So, please see to it that your roster is published in your local paper.

It's now time to begin to send me notes on what is being done by those newly elected officers and their co-workers in auxiliaries of the W. M. S.

It is not always possible to publish notes at once, but your turn will soon come. I'll appreciate your notes and your patience and will do my best to serve you acceptably.—V. C. Pemberton.

CONWAY.

The Woman's Missionary Society held the first meeting of the year, on Monday afternoon at the Methodist church. New plans were formulated, and much work accomplished during the business session. Mrs. R. C. Morehead was elected delegate to our conference meeting to be held in Blytheville, with Mrs. C. M. Reves as alternate.

The installation service was held,

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 "MY OWN LOVED ARKANSAS"
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with Rev. C. M. Reves in charge and a fine corps of officers were elected with Mrs. S. G. Smith president; Mrs. V. G. Craig, treasurer and Mrs. H. E. Wheeler Superintendent of Study and Publicity.

A NEW AUXILIARY AT TUCKER.

The ladies of the Tucker church have organized a Missionary Society with 11 members enrolled. We elected Mrs. J. D. Niven, president; Miss Katherine Watson, vice-president; Mrs. J. E. Hill, recording and corresponding secretary; Mrs. Eugene Philpot Supt. of Study and Publicity; Mrs. J. C. Lesser, Social Leader.—Mrs. J. E. Hall, Sec.

NORTH ARK. CONFERENCE W. M. S.

Dear friends:

It is with a heavy heart I announce the sad death of Mrs. J. B. Avera of Danville. She died Dec. 19, 1921, of small-pox. Mrs. Avera was a consecrated Christian, self-sacrificing and always thoughtful of others. She was president of the Missionary Society at Danville the past year, a woman of talent, capable and efficient in church work. Her lonely husband and two children will sadly miss her. The sister Mrs. Keathley, the Missionary Society, the church, the town will greatly miss her. We bespeak for her husband and family the sincere sympathy of the Conference.—Sincerely, Mrs. Jno. W. Bell.

L. R. CONF. W. M. SOCIETY SPLENDID REPORT FROM MRS. CURTIS STOUT, CONF. SUPT. YOUNG PEOPLE'S WORK, FOR 1921.

By much prayer and work on the part of the entire body of young people and auxiliary Supts., we have passed our goal line set at the Annual Conference in every department. We now number 50 auxiliaries with 1019 members.

Nineteen new auxiliaries have been organized during the year, and this week Kingsland, under the leadership of Mrs. Ruby Dykes, and Gurdon, with Mrs. F. M. Holt as Supt., are organizing. Carlisle and Devall's Bluff just did squeeze into the old year, being organized in the last day.

We have added 420 new members and have had 17 volunteers for Life Service. Our summer conference was attended by nearly 200 girls from the Arkansas and Little Rock Conferences.

We have had 22 mission study classes with 480 members, 8 Bible classes with an enrollment of 180. 24 report using the Bulletin in their meetings. 9 using secular press and 48 presenting Social Service topics.

Despite the financial depression which swept our country this year, our finances are "100 per cent plus."

Seven boxes of supplies have been packed valued at \$120 and the amount spent in local work is \$779.93. Besides this there has been turned over to the Conference treasurer \$1508.74. The grand total, \$2,410.67, is an excess of \$108.74 over our budget. For this very splendid report I give credit where it rightly belongs—to the retiring Superintendents and the energetic young people of the Little Rock Conference, and I want to thank each one for her splendid co-operation. I pray the New Year may have still greater things in store for the Y. P. M. S.—Mrs. Curtis Stout, Supt., Y. P. M. S., Little Rock Conference.

HONOR ROLL—Y. P. M. S. LITTLE ROCK CONFERENCE.

—1921—

1. Warren.
2. Ashdown—Earnest Workers.
3. Ashdown—J. G. C's.
4. Ashdown—"M. M. M's."
5. Benton No. 2.
6. Lonoke.
7. DeWitt.
8. Leola.
9. Menla.
10. Prescott—V. P. M. S.
11. Prescott—"Jennie Howell."
12. Pine Bluff—Carr Mem.
13. Pine Bluff—Hawley Mem.
14. Pine Bluff—Lakeside.
15. Pine Bluff—First Church.
16. Malvern.
17. Hope.
18. Little Rock—First Church.
19. Camden.
20. Foreman.
21. Arkadelphia.
22. Wilmar.

If I have omitted an auxiliary that deserves to be on the list, please let me know at once.—Mrs. W. C. Stout, Supt., Y. P. M. S.

LITTLE ROCK CONFERENCE W. M. S.

Does this complete our Honor Roll? If there are other auxiliaries entitled to be enrolled please let us know at once.

The adult auxiliaries reported to me as having won the distinction of being on the Honor Roll for 1921 are the following: Central Ave., Hot Springs, DeQueen, Lakeside, Foreman, Stamps, Texarkana First Church, Altheimer, Prescott, Stuttgart, Sparkman, Fordyce, Warren and Little Rock First Church Auxiliaries.

The Young People's Societies have been reported to Mrs. Curtis Stout and her list, which you've just read, is most creditable.

Junior Societies reported to me are: Ashdown King's Daughters, Tillar, Portland, Hamburg, Lewisville, DeWitt, Emmett, Junction City, and Stephens. Mrs. T. M. Thompson, Conference Superintendent, may have others.—Mrs. W. H. Pemberton.

MISSION STUDY IN LITTLE ROCK CONFERENCE.

The year 1921 is past. The reports are all closed and our record has gone to Nashville.

It has been a good year. Our auxiliaries have improved in a manner and promptness of getting in reports. The enthusiasm for the work of the new year is better than ever before. More requests are coming each day for enrollment cards and book lists. This bespeaks an earnestness on the part of the auxiliaries that we have not had before.

As soon as I can get the names of new Superintendents I shall mail out literature to all auxiliaries.

Forty-one Societies made four quarterly reports last year in time to get on my record as prompt. 25 of these were adults, 8 Y. P. and 8 Junior.

This means that forty-one Superintendents have learned our method of reporting and are giving time and attention to the work. Can't you double this number this year?

If your Society had a good Superintendent last year don't let your records fall down this year. Make it a little better. If you were not one of the 41 "Elect" last year, won't you join that band this year? We want to make this year 1922 the best in our history. Everyone counts. Do your best!—Mrs. E. R. Steel, Supt. Mission Study and Publicity.

REPORT OF LOCAL AND SPECIAL WORK FROM CAMDEN DISTRICT FOR 1921.

Bearden, \$1261.43; Camden, \$175.58, Special, \$74.55; Eldorado, \$136.35, box \$221.00; Fordyce, \$484.30, Box, \$135.

50; Huttig, \$76.85, Box, \$84.00; Junction City, \$45.00; Kingsland, \$171.10, Church, \$5.00; Magnolia, \$83.05; Box, \$28.10; Strong, \$63.80; Stephens, \$14.95; Thornton, \$67.37; Camden Young People, \$30.55; Fordyce Juniors, European Relief, \$36.25; Camden Juniors, \$11.00; Eldorado Juniors, \$4.80; Stephens Juniors, \$8.40. Total for local work, \$2497.41. and for special contribution and boxes sent, \$584.40.—Mrs. L. K. McKinney, Sec., Camden District.

AN ACROSTIC.

THE DISTRICT SECRETARY.

Thoughtful and prayful she lives day by day,

Her trust not in self—for God is her stay.

Earnest and faithful she goes to her work

Devoid of all thought her duty to shirk.

Ingenious in plans she's wise to suggest,

So it doesn't "just happen" her district's the best.

To wilt under failure is something unknown,

Rooted in purpose she well holds her own.

In each worker she studies their gifts and their grades

Common sense and tact are her two trusty aids,

To organize hard places not easy to do;

She's expected however to carry this through.

Enthusiasm spreads wherever she goes,

Cold lethargy dies and interest grows.

Reports she must look to with system and care,

Endeavor the burden of others to share.

True faith that's undaunted, of life the best part,

And hope sings its promise for aye in her heart.

Resting calm in His love she sweetly abides,

Yields all to His keeping while He safely guides.—Mrs. A. Moore, Sec., Paragould District.

L. R. CONF. W. M. SOCIETY.

Annual report of Cor. Sec., Mrs. W. H. Pemberton.

Dear friends: We now have 123 adult auxiliaries with 3157 members; 50 Y. P. auxiliaries with 1019 members; 65 Junior auxiliaries with 1900 members and 36 Baby Divisions with 535 members. There are many new members in each department but some members having been lost our increase is not as great as it should be. For the Missionary Voice 1427 subscribers and for Young Christian Worker 203 subscribers are reported. 43 auxiliaries have presented Christian stewardship, 109 observed the Week of Prayer, and many have Social Service Committees doing good work. Supplies were sent off and reported to the Conference Superintendent to the value of \$2,432.70, and doubtless other boxes were reported to our Conference Supt., Mrs. Gantt, of Magnolia.

We have great cause for rejoicing in the splendid report from our Conference reasurer, Mrs. S. W. C. Smith,

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 annoying spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it each morning and you should soon see that even the worst freckles have begun to disappear, and the lighter ones have vanished entirely. It is so easy that more than one ounce is needed to complete a clear skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine as this is sold under guarantee of a money back if it fails to remove freckles.

which shows that our women rallied nobly to her S. O. S. calls of the past quarter. I'm hoping her report may come in time for this week's paper, but mail from Hot Springs rarely comes on the wings of the morning (or any other kind) and I may be denied the privilege of at once spreading the enheartening news throughout Arkansas Methodism and beyond. So, again I say to you, dear friends and co-workers, you'd better be constantly looking out for the good things to be found in our Missionary Department.

Our district secretaries have worked faithfully and it's gratifying to have words and notes of encouragement from week to week.

Mrs. Reynolds writes of her gladness because Texarkana district has gone well "over the top" and because the Week of Prayer was observed by nearly every auxiliary.

May we not believe that cause and effect are to be seen here? Giving to an object is sure to follow prayer for it, and we can't fail to pray for what we really work for.

Mrs. J. O. Rogers who consented to finish the year as secretary of Pine Bluff District when Mrs. Wandmard's health forced resignation, sees where she "can do some real good work" among the workers who forget to report promptly. She has done fine work already, and hopes to "make Pine Bluff District 100 per cent efficient."

I'm sure her wish also expressed the desire of the hearts of all our district secretaries. They have wrought well and with unfailing assistance from our Conference Supts. of Young People, the Junior and Baby Divisions of Social Service; of mission study and supplies, all loyal to our precious heritage and to the splendid leadership of the President and Vice-President, brought to pass so much of worth and beauty in the service of 1921.

We have started the new year with

renewed zeal and with greater love to mankind for Christ's sake. Sincerely, Mrs. W. H. Pemberton, Cor. Sec.

MEMORIAL SERVICE, L. R. HIGHLAND METH. CHURCH.

Commemorating the life and labors of Mrs. L. D. Litts, former matron of the Methodist Orphanage in Little Rock, a beautiful memorial service was held in Highland Church one Sunday afternoon, Mrs. L. A. Whitcomb, president of the Woman's Missionary Auxiliary, presiding.

She served with faithfulness and efficiency as "Mother" to the children in our orphanage. With a rare comingling of ability, energy and tactfulness she won the devotion of the children as she sweetly led them into paths of righteous living.

The appropriate program for the service was opened with a hymn sung by the congregation, followed by the tender prayer "Abide With Me" from the choir.

Mrs. H. L. Rimmel recited the Twenty-Third Psalm, which was always a favorite with Mrs. Litts.

After prayer by Mrs. M. D. McLain the obituary of Mrs. Litts was read by Mrs. S. R. Whitcomb.

Mrs. J. Burton Webster sang "Crossing the Bar" in tenderness and with faith that there is no "shadow of turning" in the Pilot of the river which divides the spaces of time from those of eternity.

Mrs. George Thornburgh gave the Memorial Address of praise and thanksgiving for the noble service rendered by Mrs. Litts.

All hearts were touched by the sweet songs from the children of the Orphanage who reflected credit on their beloved "Mother" and her training.

Mrs. F. S. Overton's lovely memorial was followed by informal tributes of love and respect from Mesdames Wood, F. V. Holmes, W. R. Harrison and W. H. Pemberton. Mrs. William

EPWORTH LEAGUE DEPARTMENT

MRS. CHARLES DAVID CADE, Dalark, Ark. 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, at Dalark, Ark., and should reach her at later than Saturday before date of publication.

ONE LEAGUE SOLVES THE PROBLEM.

I wonder if any Leagues have trouble in getting a full attendance out to business meetings? We once did, but we solved the problem on January 3 by serving a supper at the close of the business session. We got not only most of the League members out but several close "friends" of the League, who come once in a while, and who, we trust, will soon join.

We met at the church (Gardner Memorial) sang some good rousing hymns and songs, held the business session, and discussed plans for the year's work, and then "adjourned" to

son, a charter member of Highland Church, spoke of Mrs. Litt's love to the Church of God and her unceasing interest in that church.

Mrs. Ritter, the new matron of the Orphanage, testified to the many evidences she had seen of Mrs. Litt's splendid management and asked the prayers of our people for the continued well-being of the children and the institution.

With triumphant note, Mrs. L. L. Rorie sang "Twill not Be Long," and the service was closed with a fervent prayer by Mrs. W. R. Harrison.—V. C. Pemberton.

MONTICELLO DISTRICT.

Mrs. W. S. Anderson, district secretary, reports 12 mission study classes with 189 enrolled, 8 classes are studying new books, 8 auxiliaries have organized Bible Study, and 3 have reading circles. 9 auxiliaries use the bulletin, 5 use secular papers to disseminate missionary news. There are 8 Social Service committees and they use the Social Service literature.

The adults of Crossett, Monticello, Warren, Hamburg, McGehee, Tillar, Dermott, Portland, Lake Village, Wilmar, Dumas, Parkdale, and the Juniors at Hamburg, Crossett and Portland are wide awake now. We are starting the new year with the hope that the entire district may soon be "up and doing" in earnest.

S. S. DEPARTMENT

THE SUNDAY SCHOOL RECORD TO JANUARY FIRST.

The Sunday Schools of Southern Methodism made a splendid showing in payments on Centenary pledges for 1921. In the face of discouraging conditions, and conditions that were felt in all church giving, the Sunday Schools paid more to the Centenary during 1921 than in 1920. The total for 1920 was \$313,839.17, and for 1921, \$331,083.75. The grand total for the nearly three years of the Centenary is \$863,206.09. We are within easy reach of the goal of \$1,000,000 by March 1, 1922. We will reach this goal if our Sunday School people will make special efforts during January and February to bring their payments up to date. Let us not fail.

The Virginia Conference leads all the rest with a total of \$105,281.63 paid by the Sunday Schools to the Centenary. Other Conferences that have gone beyond \$40,000 are: South Georgia, \$49,986.76; North Georgia, \$47,092.47; North Alabama, \$44,509.25; Western North Carolina, \$41,545.80.

the annex where two long tables were loaded with most delicious "eats." The decorating committee had made the annex beautiful in white and gold and about 45 young people and boys and girls enjoyed the delicious supper and the music and fun which followed. We were very glad too, to have with us our District Secretary, Mrs. Morton and her sister from First Church, North Little Rock. Mrs. Morton gave some very helpful suggestions along the lines of the work in general, and especially regarding the gold seal.

At the close of our supper it was unanimously voted that we "do it again" soon.

Six new members were received into our League during the month of December, too. So you see we are moving along.—Oscar Goss, Reporter.

GARDNER MEMORIAL JUNIORS.

The Junior League of Gardner Memorial deserves special mention for some of the work its members are doing. Faithful workers they are in name and in deed. Our Sunday afternoon meetings are splendid, and the other departments of League work are in pretty good working order. We are nearly through our Mission Study book "Under Many Flags." We are planning also to observe Junior Week in February, adapting it to the needs of our church and of course the Juniors are planning a Valentine party!—Mrs. Oscar Goss, Supt.

BORROWED.

The following article, taken from the Epworth Herald, is so timely and so brim full of suggestions that we think would solve the difficulties in many of the Arkansas Chapters that we cannot resist the impulse to print it in full. We know that the Epworth Herald will be glad for Leaguers so far away to profit by its wisdom and council in this, the new year of 1922.—H. T. C.

WHY ARE YOU IN THE EPWORTH LEAGUE OF 1922?

Don't give a lazy answer! Did you join to win a blue star for somebody's team? Were you attracted by a social? Or the girl who ran the social? Will the church of our grown up days be an enlargement of group and district rallies with so many counters for the presence of stewards and trustees, visitors and pastors? Will tomorrow's church architect plan a trophy room for shields and loving cups?

These questions are not meant in fun. The League has persistently styled itself as the training ground of the future church.

For nearly a third of a century it has borne that title well. In constant support, yes, in the development of important leaders, lay and ministerial, best of all, in the spiritual enrichment of three or four million lives, the Epworth League has had a place in Methodist history and Methodist achievement out of all proportion to

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

Not Only For Chills, Fever and Malaria
BUT A FINE GENERAL TONIC

If not sold by your druggist write Arthur Peter & Co. Louisville Ky

People Who Eat Yeast for Health

LIVE NEW TABLET FORM—VITAMON—TO INCREASE ENERGY,
CLEAR THE SKIN AND PUT ON FIRM FLESH

Countless numbers of people are now turning to Mastin's VITAMON as a simple, easy and economical way to get the health-giving, tissue-building yeast-vitamines in highly concentrated tablet form. If you are weak, thin, pale, generally run-down or feel lacking in brain power and in ambition, you surely need to get some of these precious vitamins into your system at once. Mastin's VITAMON mixes with your food, helps it to digest and supplies just what your body needs to feed and nourish the shrunk-on tissues, the worn-out nerves, the thin blood and the starved brain. Pimples, boils and skin eruptions seem to vanish like magic under this healthful purifying

influence. Mastin's VITAMON will not cause gas or upset the stomach, but strengthens the digestive and intestinal tract and helps to overcome even chronic constipation. So quick and remarkable are the results that complete satisfaction is absolutely guaranteed or the small amount you pay for the trial will be promptly refunded. Be sure to remember the name Mastin's VITAMON—the original and genuine yeast-vitamine tablet—there is nothing else like it, so do not accept imitations or substitutes. You can get Mastin's VITAMON tablets at all good druggists.



Are Positively Guaranteed to Put On Firm Flesh, Clear the Skin and Increase Energy When Taken With Every Meal or Money Back



PARKER'S HAIR BALSAM
Removes Dandruff Stops Hair Falling
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Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Works, Patchogue, N. Y.

HINDER CORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

the money and attention given it by the church. Yet why such a record, if it be not a foundation on which to build a more noble future?

But as we think of the religious needs of the world in the next quarter century are we satisfied with what the average League of today will produce to meet those needs?

I think we ought not to be.

The Epworth League blazed a new trail. Up to the time of the union of the scattering societies into one organization, the church had given little careful attention to young people. The organized class movement in the Sunday school was practically unknown. The modern idea of a church school was then an "unassociated pattern of neurons." Consequently the League as a young people's religious organization was literally a new idea.

But the world of 1822 is not the world of 1899. The church school, the organized Sunday school class, have developed the teacher-and-class method to an undreamed-of degree and have provided better lessons, better helps, and better teachers.

Teacher-training classes have ushered in a new era for the church school. Has the Epworth League made a corresponding advance? Has it a real place in the religious life of young people? If not, let us not bolster ourselves with false props. If it has, let us give renewed attention to those activities and functions which best promote its true mission.

The unique idea of the League is its emphasis upon self-help, self-direction, self-expression and self-discovery. The League came into its own, very largely, because it gave young Christians an opportunity to grow. Is it rendering such service today? What are the facts?

In more chapters than one I like to admit, young leaders are being tabooed, while other chapters tolerate them as a necessary evil and reconcile themselves to draggy meetings. And then the chapter resorts to artificial stimulants to produce attend-

ance. The idea that the devotional meeting is to make a contribution to the life of those who come is forgotten amid a scramble for points and forced "pep."

Weak, weary meetings lose our crowd in spite of such props. We cannot expect a "Now the meeting is in your hands" or "The Epworth Herald says this so much better than I can say it" sort of leader successfully to compete with Douglas Fairbanks or William S. Hart or a six-cylinder motor car, when we seek to reach the outside folk.

We can't put on a show with all the trimmings that a moving picture theater can but we ought to be able to offer a class of meeting that the Sunday theater cannot touch. If the League or the church ever gets the notion that it is an amusement house, it might as well close its doors. The regular show people are way ahead of us.

Not amusement, but inspiration; not entertainment, but enrichment, these are what we have to offer. And when we do it properly we are away ahead of the other folks. Nothing against using the same mediums of presentation that they use, to be sure. But we must not confuse our purposes.

Some chapters have given up the idea of having their own members lead the devotional meeting, and they pull in outside speakers of every description. But when we do that, what becomes of our talk about self-discovery and self-expression? A lecture course may be a good thing, but it isn't an Epworth League, nor is it a very good prophecy of the church to be.

The greatest defense for any individual or organization is the service it renders. Society doesn't throw away needed institutions. On the face of it, is this promotion by props a flattering characteristic of League endeavor, today?

An outsider attending a typical group rally would get the impression that more than fifty per cent of our new members come into the League, not because they are attracted primarily by an organization of earnest young Christians going somewhere, but because they have been coaxed into joining to make a "point for our side."

Have we become so busy administering artificial stimulants that we have forgotten to feed the body? Have we become so engrossed in spinning the wheels and tooting the horn in parades that we have neglected to oil the cylinder or supply fuel for the engine?

And this from a Leaguer who is far on the sunny side of thirty! From one who gets his living by working on the League paper!

Surely. We who are in the League, who love it, ought to be most concerned with its improvement. We who know it best ought to be able to understand its points of weakness and strength better than those who are unacquainted.

If I believed that the Epworth League were on outworn institution, I wouldn't be where I am. I never aspired to be an assistant in an undertaking parlor. This very issue the Epworth Herald will tell of a California Leaguer come up from the ranks to be general manager for the Central Office, of a native Mexican Leaguer who has become League secretary for his country, and of a South Dakota Epworthian who is going to South America as League secretary, with his budget provided by some enterprising district organizations.

No organization that reports the organization of 1,200 chapters for the past year can be considered as on the verge of the grave. No institution

that enrolls 23,000 young people for a week in a standard institute program at their own expense can be considered as outworn.

Yet it remains true that the brilliance of the institute throws into sharper contrast the average local chapter. The laws of biology will take care of our boast that the Epworth League of today is the church of tomorrow, but that is nothing to boast about, unless the League of today is the sort of thing we want the church of tomorrow to be.

This is our problem: to insure that the church of tomorrow will be a greater force for world righteousness than the church of today.

How that is to be done, no one person can answer. But if each of us contributes a bit, perhaps, altogether, we may have produced the material for an unprecedented advance in young people's work for young people.

It is easily evident that we must establish a contact between the Sunday evening devotional meeting and everyday life. We must make the League program capable of standing on its own merits. We must make the subjects of League endeavor and the ideals in League thinking as pertinent to life and as progressive as are the facts learned in school and on the street. The League must grow Christians. The service of the League must be its defense.

How can these things be brought about?

What I wish to propose for consideration would call for the adoption of three principles in League procedure.

1. The topics of the year would be selected so as to give attention to a simple subject or field for a series of Sundays. This is an extension of the present plan observed in mission study.

There is more relationship in the topics of this year than might seem to appear on the surface. This relationship could be pointed out and worked on to give guidance for a more definite attempt next year. Democracy is an experimental government, and the League is a democracy.

2. Every member would be related to some one of these phases of study by assignment to a working committee. At the opening of every League season or year, each old member would report to the cabinet his preference, and each new member would indicate his choice when filling out a membership card. Thus every member would have a place in the chapter's program. The chapter should act in an advisory capacity to prevent overbalancing of any department.

In addition to the four departments, further working committees might be created under the supervision of the chorister, the secretary, and the treasurer, respectively. The larger chapters would undoubtedly have sub-committees.

There would be nothing to prevent a member from working on more than one committee, if he or she so desired. From year to year, rotation of interests would be encouraged, and doubtless a plan of credit recognition could be developed similar to that of the Institutes.

3. The final step in this plan would hold each department responsible for the presentation of the topics in its field. In preparation for this, each working committee would have a study or coaching class lasting, perhaps, for six weeks.

Under this arrangement we would not seek to enroll all the members in the mission study class or in any other one class. However, during the series of Sundays assigned to missions, every member of the chapter would get into the mission game, led by those who have prepared. During the periods

of devotional meetings on social service subjects, the attention and efforts of the entire chapter would be focused on the program put forward by that department.

This is nothing more nor less than an enlargement and more definite application of the procedure of "Win-My-Chum" week, when the leaders for that week have prepared by having a study class in evangelism.

For a concrete illustration of how this would work, take that now neglected field, the third department. In preparation for their "season" the third's working committee would have, without much splurge or worry to the rest of the League crowd, a study class, using a text or manual prepared by an expert on the chosen subject.

Perhaps there would be only three members on the committee, but what of that? They have time to do their fumbling and studying before the meeting. They will have a concrete subject to present, the local application of which they have worked out.

Perhaps the doctor met them when they were studying the Christian responsibility for pure milk for babies. Perhaps the editor of the local paper came into their session when they considered general community conditions. Perhaps a lawyer led them in studying citizenship.

At any rate, comes meeting night. Will they let anyone go away from their meeting feeling that their work is less important than that presented by the second department? Hardly. The very fact that busy and successful men and women of the town were interested in what they were doing would operate to give a new importance to the entire League program.

Take the fourth department. Here is a departmental working committee of ten people. They are to study community recreation with a view to bringing something to pass. The high school athletic director is rare who would not come in to lead some of their research.

We have gloried in the new commission of the fourth department, but

FREE TO Pile Sufferers

Don't Be Cut—Until You Try This New Home Cure That Anyone Can Use Without Discomfort or Loss of Time. Simply Chew Up a Pleasant Tasting Tablet Occasionally and Rid Yourself of Piles.

Let Me Prove This Free.

My internal method for the treatment and permanent relief of piles is the correct one. Thousands upon thousands of grateful letters testify to this, and I want you to try this method at my expense.

No matter whether your case is of long standing or recent development, whether it is chronic or acute, whether it is occasional or permanent, you should send for this trial treatment.

No matter where you live, no matter what your age or occupation, if you are troubled with piles, my method will relieve you promptly.

I especially want to send it to those apparently hopeless cases where all forms of ointments, salves, and other local applications have failed.

I want you to realize that my method of treating piles is the one most dependable treatment.

This liberal offer of free treatment is too important for you to neglect a single day. Write now. Send no money. Simply mail the coupon, but do this now, TODAY.

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E. R. Page,
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Please send free trial of your method to:

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"THERE IT IS AGAIN!"

That fluttering sensation means heart trouble!

Short breath; smothering sensations; inability to lie on the left side; pain in the heart, left side or between the shoulders; swollen feet and ankles; are danger signals.

Dr. Miles' Heart Treatment

has been used with wonderful success in all functional heart troubles for more than thirty years. Try a bottle today. Delays are dangerous. Your druggist sells Dr. Miles' Medicine.

seventeen and eighteen-year-old girls deserve more help than the mere announcement that they bear the responsibility of a play program in their church. They are eager, individually, but they can use their originality better if they are given some concrete suggestions and interested assistants.

Take the first department. We have had supposedly evangelistic services, sandwiched in between a meeting on good books and one on habits, with some such topic as this, "Winsome to win some." But the inexperienced leader would have done better if provided with a background of a coaching class in evangelism and an assisting committee, rather than the clever title pun.

I might extend these illustrations indefinitely. Surely a secretarial committee would find a goal of adequate publicity, of follow-up work, by means of an "absentee" secretary and intelligent records, more stimulating than mere tabulation of points for a district shield.

And a treasurer would see new values in his work and in his promotion of the twenty-four-hour-day plan if he were raising a fund to carry out a concrete League project that the members understood and had accepted because they had been convinced of its merit.

And if we came to recognize it as important for a chorister's committee to study the field of suitable music for the League and to provide it in proper relation to the larger program as it is to have a mission study class—why then some day the church might come to a new point of view about the sacredness of all life-work, whether performed as a missionary in foreign lands or as a country merchant with a social point of view.

And what this would do to the Sunday school evening meetings! Music as good as at the movies or better. Leaders who know where they are going. As a substitute for illy-prepared last-minute leaders we would have departmental rivalry at work to see which subjects might have the most original, the most effective presentation.

For unrelated spasmodic general approach to various subjects we would substitute a consistent, concentrated and specific attack. Topics would not be warmed up to and then dropped, but pursued until a definite piece of work had been put forward and completed.

Under such a plan, a standard, well written text-book would be the background of each study as is the case in mission study at present. Last year, report after report said that the best and most meaningful meetings ever held were those when the topics were based on "Ancient Peoples at

CHILDREN'S DEPT.

THE TWO LITTLE BOYS.

The good little boy and the bad little boy
Both live in the house with me;
But it is quite strange—I can look and look,
Yet only one boy I see—
Just one little boy with sparkling eyes,
And the funniest pudgy nose,
All brimful of life from the top of his head
To the tip of ten stubby toes.

And yet there are two of him, I am sure,
For one is a bad little boy,
And I am sorry that he lives here
To bother the good little boy;
Yes, pester and bother the good little boy,
Till he sometimes drives him away;

New Tasks.

Under the present plan, we have an editor of a quarterly and a contributor to the Epworth Herald who are expected to write helpfully and intelligently on all kinds of topics. Naturally, they resort to generalizations, and both Leagues and leaders often feel that the treatment of the topics affords too few "handles."

We ought to have special stories about the topics, for background and enrichment, and immediate treatment for the leader, but much of the energy now devoted to what are, at best, only generalized approaches, could be devoted to these more fruitful fields.

This would do another thing we all want done. It would bring the institute home. It would do more than that—it would bring religion into the normal everyday walks of life, in the same way that it is done at the institute. Here we should be taking Christianity in earnest for its everyday implications.

An Epworth League would become known in its community for its wide-awake, definite meetings, its direct forward service to the community rather than for its rallies and red-banner parades. Young folks would be attracted to such an organization, and those who are living purposeless lives might become interested to know what was the spirit and what was the ideal that could put such purpose and such ideals into their comrades of school and street.

If this led boys and girls to seek to touch the hem of His garment that they might have a similar power in their lives, the Epworth League would need no defense. It would be the Herald of a new day.

I am not insensible to the plans put forward for Church Training Night and co-ordination of Sunday School and Epworth League. But these relationships I have not tried to work out. That task will depend, as at present, upon local conditions and must be worked out by the pastor. But certainly some such policy as suggested would harmonize more readily than what we are now doing, and I am equally positive that we would be continuing in a fine way the special genius of the Epworth League for self-help, self-expression and self-discovery.

After all, I have proposed nothing new. It is built on certain accepted principles of the League idea, and to some extent, is being practiced by forward-looking chapters. The increased and complete application of these principles, however, would, I verily believe, go a long way toward making the Methodist Episcopal Church of Tomorrow one of the noblest forces for a new heaven and a new earth.—Francis H. Case, in Epworth Herald.

And the bad little boy is alone with me
For the rest of the long, long day.
And I ask him to go for the good little boy
And bring him again to me;
But I take him up and I hold him close
While I talk to him lovingly;
And while I am talking, he sometimes laughs,
But oftener far he cries—
And I see that the good little boy is back
As I look in the bad boy's eyes.—
Grace C. Crowell, in The Lutheran Observer.

CURED BY THE FIRST DOSE.

By Ruth Carr.

"I'm not going to stand it any longer. I'm just being made a slave for this family, working all the time, getting in coal and doing errands. I'm not going to stay here," declared Hal to his twin sister.

"What you going to do then?" asked she.

"I'm going to run away this very night—going with Joe and Bud."

"Aw, you won't do it—You're afraid to."

"Well, you'll see. Look, here are the matches for the camp fire."

"Mamma won't let you go."

"She won't know it. You won't squeal on me will you?"

"I think I'm going to tell."

"That's low down, Hattie, and you'll be a coward if you do."

"Well, I don't want you to go. We have never been separated in all our lives and I can't live if you go away."

"Don't go raising a scene, Hattie, but face it like a man."

"But I'm not a man. I'm only a little girl, so I won't face it like any man and I'm going to tell mamma."

"If you don't promise me this minute that you won't tell a soul I will go away this very minute and you will never see me again. Promise quick—will you?"

"O, Hattie I can't."

"All right out I go, and you will never see my face again."

"What is the matter, Hattie," asked their mother, coming into the room.

"Has Hal hurt you?"

"No—no; he didn't."

"Have you done anything, Hal?" asked their mother.

"I haven't done a thing."

"Do you know what she is crying about?"

Hal hung his head and muttered something about "old girls never keep a secret."

"Hattie, tell me at once what you are crying about."

"O, I can't—I can't—he wanted me to promise and—"

"Hal are you a coward to let your sister bear the blame for your wrong?"

"I haven't done anything wrong."

"Then what has happened? Why do you mind telling if you are not in the wrong?"

"I didn't say I was not in the wrong, but that I had done nothing wrong. Hattie may tell you if she wishes, but I won't."

"If I have permission I will tell her. He is planning to run away from home tonight and I was begging him not to go, for I can't live if he is gone."

"Oh, that's what it is all about is it? Well if you wish to go, son, I'll help you get off, for we do not wish any one to stay with us unless he is willing to do so. I'll go now and get your things ready for you and you can leave at once," was the cold reply.

The children were much surprised at their mother who seemed so willing to have Hal go, and little Hattie was almost heart-broken at the

thought of giving up her brother.

"O, Mamma, please don't let him go. It will kill me," declared she, bursting into a fresh weeping.

"Yes, dearie, he may go if he wishes and I'll go and get his clothes," leaving the room.

"Now you've done it, haven't you? Gone and made her mad at me and now I've got to go—ain't no help for it—I've got to go. That's just like you, always getting me into trouble."

"I didn't do it, Hattie. It was you. Don't be mad at me for you know I want you to stay—oh, please don't go away and leave me."

Almost before their mother had time to gather the boy's clothing she was back with an old suit case which she found in the attic.

"I thought you would not care for your best things now, so I have only put your old clothes in the grip, but when you get settled somewhere, write to me and I'll send your other things."

"O mother, surely you don't intend to let Hattie go away?"

"Yes, dear, and I think it best for him to wear his old clothes for he will find it easier to get food at back doors if he is shabby."

"I was only fooling when I told Hattie I was going," declared the boy, scowling at his sister.

"But I heard you say not long ago that you meant to run away when you were a little older, so I think you may as well go now."

"But, mamma—" began Hattie.

"Be quiet, child; here is your grip, Hal, I put your little bank in it too, for you may need some money. I think there is nearly a dollar in it. I almost forgot to tell you there are a few sandwiches in the grip—they will do for your supper. Maybe some kind lady will give you your breakfast. Hattie and I will be lonely tonight without you, and we will wonder if you are out in the woods or in a nice warm bed somewhere, but maybe you will get along somehow. Good-by! Try to be a good boy and when you get settled write to us."

"I don't think I want to go tonight," faltered the boy almost ready to cry.

"Yes, you had better go; I did not get your overcoat for some one might steal it while you are asleep in the woods."

"O mamma," cried Hattie, "some wolves or wild things might eat Hattie up, then what would we do?"

"Let's not prolong a sad scene, dear. Goodby, son. Be a good boy, and always try to do right."

"O Hattie," cried his twin sister, throwing her arms about him, "I just can't bear to see you go. I don't want you to."

"I don't want to go either, but mamma is making me. Oh, please let me stay, won't you, mamma?"

The tears were raining down the cheeks of both the children, but their mother looked as if she might be cold and hard, but once she gave a little sob and Hal ran to her and threw both arms around her neck.

"I'll give you all the money in my bank, mamma, if you will let me stay with you and Hattie."

"But Joe is waiting."

"Let him wait on, for I'm going to stay right here."

"Do you think you could be happy with us?"

"Oh, I know I could—just try me one more time, and you'll see I'm a different boy."

"Then you may stay. Go put up your grip and get in the coal for tonight."

"I'll help you Hattie—I'll help you! Oh, goody! goody! You don't have to go."

"I'm cured with the first dose."

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NEWS OF THE CHURCHES.

PREACHER WANTED.

For the New Edinburg circuit, a five point work good parsonage furnished, salary \$1,000. New Edinburg is in Cleveland county. Send recommendations from Presiding Elder and others.—W. P. Whaley, P. E., Monticello District, Monticello, Ark.

A CORRECTION.

In our last Conference Journal in Table No. 1 of the Pine Bluff District \$2,000 indebtedness on the Humphrey parsonage is reported which is wholly an error. There is no indebtedness on either our parsonage or church.—J. E. Waddell, P. C.

A CORRECTION.

Page 45, Minutes of North Arkansas Conference shows as Hospital Commission, J. R. Nelson, T. J. Boston, W. E. Jelks, G. W. Pyles, R. E. L. Bearden, W. B. Hays, and Mrs. Ada L. Roussan.

This was the Commission elected at the Conference at Rogers, to serve for 1921.

At the Conference held at Fort Smith the following trustees were elected, as will be seen by referring to page 59, Conference Minutes:

J. R. Nelson, G. W. Pyles, T. J. Boston, W. E. Jelks, J. F. Fogleman, and Mrs. H. E. Neblett.

I also note for some cause my name was left off the Conference Roll. I was present and answered to each roll call.—J. R. Nelson.

EDUCATIONAL ANNOUNCEMENT.

My dear friends: You Consecration Committee, on the advice of your Secretary, have fixed February 5 to 12 as a very good time when all of our Church Collectors for Christian Education can make a special effort to collect the first payment due on our subscriptions. This is not an arbitrary date by any means. If some other time will suit better we want the congregation to be pleased, but we feel that some time in the very near future ought to be set when every subscriber shall have an opportunity to make his first payment. Somehow I feel that the first week in February would be as good a date as we could possibly fix.

I have written a letter to each pastor, also one to each church collector, and have sent cards so that every subscriber may receive a notice of the amount due. This will require some time and some work for the church

collectors. I hope it may be convenient for all of them to spare such time as will be necessary to notify the subscribers and to collect this money. There are many things that are very pressing at this time and the money is sorely needed. Our colleges, for the past three years, have been obliged to give way to our Centenary drive and missionary efforts and the drive for Education, so that three whole years have passed since they have been permitted to collect any money. You can see at once the need of early collections. Some of our friends have been very kind to loan us this money in times of need and now they are pressing us for the repayment of these funds.

I am sure that every subscriber will take great pleasure in making this first payment, if it is possible.

With all good wishes for our Institutions of learning and for the great body of the Methodist Church, I am, very sincerely yours, R. W. McKay, Secretary Christian Education, Little Rock Conference.

GRIFFITHVILLE.

Our work is getting along well. Have been to each appointment twice. Have good audiences. Some additions to the church at Griffithville. We have reached our 100 mark in prayer meeting. The largest audience and the best prayer meeting in history of the church. The good people at Griffithville found the way to the parsonage Jan. 2. A good pounding. Thanks for it. This shows us what two little girls can do. One year ago at the same place two little girls worked up a pounding and likewise this year. S. S. Institute for Griffithville circuit at Ellis Chapel, Jan. 29, 1922.—Hoy M. Lewis, P. C.

OAK HILL.

We have been kindly received on this charge. This is our second year and our sixteenth year as a traveling local deacon. If we had a thousand lives to give we would give them all to the church. The work starts off well. We got a great church pounding the second Sunday in this month and some cash at Walnut Grove. Children came and grown-ups came, all laden with something nice for the preacher and wife. When the gifts were presented by the very efficient S. S. Superintendent, Sister Addie Bland and when I had to respond it

was hard to find words to express myself. I am praying for as many conversion as there were articles. The congregations are growing, where there is any interest manifested at all. Some are too content with the things of the world to attend church.—D. P. Forsythe, P. C.

PEARCY.

Our people of Percy surprised us last Wednesday evening with a shower of good things to eat, and spent the evening with prayers, songs, and talks that were interesting and enjoyable. May God's blessings be upon this people and may this be a year of revival and ingathering of souls on this circuit.—I. N. Cage, P. C.

PREACHERS' INSTITUTE, MONTICELLO DISTRICT.

Immediately following the District Stewards' meeting, the preachers of the Monticello district met at Dermott in their annual institute, Thursday afternoon, Jan. 5, with the presiding elder, Rev. W. P. Whaley, in the chair. The topics of discussion had to do with the general program of the church, as will be seen from the following resolutions:

On the Sunday School: Resolved that we, the preachers of the Monticello District express to Bro. Baker our appreciation for his early visit among us, and pledge him our support in the arrangement of dates so as to reach the most people; be it further resolved that we wholeheartedly pledge our support to the Training School to be held at Warren and to encourage our officers and teachers to attend and to endeavor to secure at least one representative from each school.

On the Education Movement: In view of the pressing need of our schools, be it resolved that we as pastors and leaders urge upon our respective congregations the importance of meeting their pledges now due, and that we set aside the week from Feb. 5 to 12, inclusive, as Educational pay-up week; be it further resolved that we instruct our collectors in the transmission of collections in order that there may be no confusion of records in the central office.

On the Centenary: Recognizing the place of the Centenary in the great forward movement of the church, and that the work so splendidly projected be no further embarrassed by failure to meet pledges already past due, be it resolved that we the pastors here assembled, by giving information as to work being done, and use made of funds, look with diligence to the finishing of the task in a way creditable to the church and worthy of the cause.

On the Arkansas Methodist: In view of the present stringent and critical financial condition of our church paper, and realizing that it is absolutely essential to our work, be it Resolved that we pastors as agents of the Arkansas Methodist give the matter our immediate attention by adopting such plans and methods as will be most effective in looking after the best interests of our Conference organ.

On personal work: Realizing the value of the personal touch of the pastor with his people, and conscious of their need and longing for this personal leadership, and remembering our pledge at the bar of the Conference to visit from house to house, be it Resolved that we as pastors go back to our respective groups to be better pastors and friends to those in the church, giving special attention to the instruction and training of children, and to endeavor to our utmost by both personal and public ministrations to reach those to whom our ministry should extend.

On evangelism: Conscious of the

growing need of the spirit of evangelism in our church and the necessity of holding a revival in our respective charges in order that we may bring them closer to God and more thoroughly committed to His kingdom, Be it Resolved that we pledge ourselves to hold a revival in our churches sometime during the year, each standing ready to extend his assistance where opportunity and necessity may demand.

On reading: Realizing the imperative need of systematically improving ourselves along the line of intellectual growth and power, Be it Resolved, therefore, that we as preachers and leaders equip ourselves with such reading matter as will help us in our respective charges and will meet the general needs of our people, and that to this reading we give close and constant study.

Both preachers and laymen expressed their appreciation for the courtesies extended by the host and his people in the following resolution: Inasmuch as the people of Dermott have opened their homes and entertained the preachers and laymen of the District, and as an expression of our appreciation of the kindness and careful attention of the host, Bro. S. K. Burnett, Be it Resolved that we extend to them a vote of thanks for the kindness and hospitality shown us while in their midst.

Bros. McKay and Irvine were present representing the Educational and the Centenary Movements, respectively. Bro. Harrell of the Pine Bluff District was an appreciated visitor.

The discussions were pitched in a high plane and were practical and helpful. Those in attendance went back to their respective charges better prepared for the work of the year and feeling that it was good to have been there.—Roy E. Faucett, Sec.

STAMPS.

A new department by the ladies of the Methodist Church of Stamps, a nursery for the babies so that all the ladies of the church can attend all the services of the church and have their little children cared for in one of the Sunday School rooms fitted up for that purpose. We have a great Women's Missionary Society, Epworth League and Sunday School. In all these departments of church activities they are fully alive to all the interests of the church. The League recently gave a banquet that was a great success in every way. Then on Friday evening, January 6, Brother and Sister George Holmes had all the officials of the church in their home, where they were royally entertained. The occasion was Brother Holmes' birthday. He is now the chairman of the Board of Stewards. Brothers Moore, Hamilton and Harrell from Lewisville were out-of-town guests. The banquet was delightful and the supply of good things to eat was bountiful, and the Christian fellowship was very helpful.—J. A. Biggs, P. C.

FAIRVIEW CHURCH.

We were a few days late in reaching Texarkana, therefore missed our first Sunday after Conference, but obliging and efficient P. E. very kindly filled the pulpit at both hours.

We have been received with open hearts by all the people.

On Wednesday evening, December 14, they gave us a great reception in

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the church. After the reception we found that we had received one of the biggest poundings we have ever had.

We have now been in our pulpit three Sundays and people are very appreciative and assure us of their support in all the work of the church.

The outlook is for a great year in Fairview Church. On every hand we hear words of highest commendation of our predecessor, Brother Brewer.

He did four years of splendid work here and left the church in fine working condition.

I love to follow a man who has been a good worker for the work moves on under the new pastor with order and ease.

In the past Fairview has been blessed with good preachers, so we are working and praying that we shall not lower the standard, but that God may use us in forwarding the interests of Zion and when we have passed on, we too shall leave the church better. Our aim is to serve. May God help us—J. R. Dickerson, Pastor.

AMITY.

After a 3-year stay on the Bingen Circuit Bishop Mouzon and his Cabinet saw fit to move us. We left some very warm friends on the Bingen work, and in many respects we had three pleasant years. However, like all other pastors and people, we had some hard battles to fight, but with love to all and special respects to Bro. Walker who follows our trail on the Bingen work we wish and pray that they may have a spiritual year during 1922.

Owing to sickness in our home we were delayed ten days in moving, but after a tedious and risky proposition we made it to the parsonage in Amity in a truck. We found a warm reception and the usual pounding which came at a time when we were needing it. We have certainly met some fine people in Amity and Roseboro, also at other points on the work. Some changes being necessary made the Amity and Roseboro work now consist of four preaching places, namely, Amity, Roseboro, Findley and Thompson's Chapel. We have just completed the first round. We found everything in working order, which was no surprise to us from the fact that our dear friend and companion in Christ, Bro. B. E. Mullins, the former pastor, does things in a business-like way, and his sweet Christian spirit keeps the atmosphere filled with good things.

Brother Mullins has purchased a little home here in Amity and for our encouragement we will have him for a work-fellow during our stay at this place, the Lord permitting. We thank God for his life and for his good wife and accomplished family.

Sister Mullins is doing her part in keeping the W. M. Society moving, and let us extend an invitation to Sister Thompson of Hope. We shall be glad to have her with us at any time. Well, we are planning and praying for a great year. We have begun our survey in Amity and will

EVANGELISTIC SINGERS

I would like to hear from any pastor who would like to have my services in revival meetings. References will be given. Address me at Cabot, Ark.—John W. Glover.

FITS

"I cured my fits by simple remedy. Doctors gave me up," says Mrs. P. Gram of Milwaukee. You can receive a bottle of the same kind of medicine she used "free" by writing to R. LEPSO, Dept. 36, Milwaukee, Wis.

continue until completed over the entire work, when we will be able to furnish the P. E. and the paper the number of family altars and number of papers that are taken. We shall put on a vigorous campaign in behalf of the Arkansas Methodist, believing or rather knowing from past experience, that the battle is half won if we can get our people to read the church paper. We shall be glad to see the smiling face of our well-beloved editor, Dr. Millar, and promise on the square that we will preach him all he is able to do.

Pray for us, brothers, that we may have a prosperous year, the Lord directing.—J. C. Williams, Pastor.

SULPHUR ROCK AND MOOREFIELD.

We were returned to the Sulphur Rock and Moorefield charge for another year to our delight and were kindly received and heartily welcomed.

We are planning for a great year. Things start well.

Since getting back from Conference we have organized our official board at each point, electing a chairman and secretary-treasurer through whom the board reports. We also organized the entire board for the whole charge. Each local secretary-treasurer reports to charge secretary-treasurer and he reports at quarterly conference for the entire charge. We have adopted the budget system in handling our finances, which also starts well. Most all my folks are well pleased with this action of the board. We are reorganizing both of our Sunday Schools, which are taking on new life. Our Workers Council is becoming more enthusiastic about our plans for work.

Our first Quarterly Conference convened at Moorefield Christmas night. Our loved and appreciated P. E. was with us and preached us a fine sermon to a large audience, after which we held the business session of our quarterly conference. We had a fine delegation of loyal, wide-awake officials, who are interested in the work of the church. Bro. Wade in holding our Quarterly Conference looked carefully after every interest of the church. We are always glad for our Presiding Elder to come among us. We look forward to his visit to our charge with pleasure.

The present outlook for the year's work here is for a great year. May God lead us to success, to His glory and our good.—T. H. Wright, P. C.

A FEW WORDS FROM A TEXAS BROTHER.

Another year has passed and gone, and I see I must renew my paper, or quit reading the Arkansas Methodist. As I still have a kindly feeling for Arkansas and Arkansas Methodism, and the Arkansas Methodist is a great paper to read, I want it to continue to come to me. The past year was one of spiritual progress in Texas Methodism. Some 33,000 additions to the church on profession of faith, and the spiritual life of the church quickened in many places. yet there is room for great improvement. Many of our people are not measuring up to that high standard of spirituality and consecration, that we are taught in the word of God. As there had been some agitation down this way about some expressions by some of our brethren in regard to the Bible, our Texas Conference took a firm stand for the inspiration and authenticity of the Bible as ever held by the people called "Methodists."

I see the report of the Committee on the Bible Cause, in the Little Rock Conference, speaks in high praise of the Bible. That makes me think of an incident in the old White River

Conference. Brother M. B. Umsted was the chairman of the committee on Bible Cause. I believe I will write of it here, and if Brother Umsted jumps on me about it, I am too far away for him to hurt me much. Brother Umsted wrote and read the report of the committee before the Conference. Bishop McTyeire was presiding. It was a well-written report and Brother Umsted read it in a very forceful way. When he closed, the old Bishop, with his fog-horn voice, said: "That is a very fine essay, Brother Umsted, but we do not need a eulogy on the Bible now. We all know the Bible is a mighty good book, but that report does not tell us what the Conference is doing to circulate that book. Facts, brother, facts. The world is suffering for facts. I would advise that you recommit that report and let the committee tell us what this Conference is doing to circulate that book." Brother Umsted and I were rooming together. When we got back to our room and referred to the incident, Brother Umsted remarked: "I felt like I could crawl into an auger hole." God bless my old brother and friend, M. B. Umsted. How I would like to meet him and enjoy his company again! The Bishop said: "The Bible is a mighty good book." The Methodists have ever held that the Holy Scriptures hold all things necessary to salvation, that God's written word is the only rule, and the sufficient rule both of our faith and practice, and of whose authority was never any doubt in the church." Yes, the Bible is all right. Let us study it, and follow its precepts and believe in the Christ it reveals. Christ said: "Search the Scriptures for in them ye think ye have eternal life, and they are they which testify of me."—J. C. Carter, Carlton, Texas.

CANEY.

We were very badly disappointed when we learned that Brother C. J. Segers would not be with us again this year.

Brother Segers has been our pastor for the past two years and we have found him to be a good man, loyal to his church and family.

We have learned to love him as our pastor; and his family, with whom I am well acquainted, will be tenderly remembered by me.

We hate to part with him, but hope our new pastor, Rev. I. N. Cade, whom we have not yet met, will fill his place perfectly.

We are looking forward to another year of good work.—A member from Caney.

SCRANTON, BLAINE AND DELAWARE.

This is "Scranton" as it was known in "the Cabinet." But here it is with its colonies, Blaine and Delaware. Our first quarterly conference has come and nos. Our wide-awake P. E., Rev. B. L. Willford, was on hand, and let me tell it to all around, he was not "in a hurry," but stayed long enough to get his feet warm, much to the delight of all, who said, "We have not seen it on this fashion for a good while." He preached twice, and held a helpful quarterly meeting. I have been thinking for years it was the big district that made the P. E. get up and go quickly, but I think now a good deal of it is in the man, who is willing to do his work well and stay a reasonable time.

Methodism is not strong in these parts. Wonder what our old Arkansas Conference men have been doing for the last forty or fifty years. Romanism has walked up boldly and set down on the soil with a million dollar plant as a school asset. And Rome controls the territory between Scranton and Paris—a distance of 16 miles.

If there is a Methodist or Baptist church in all this territory I do not know it. Somebody has had mighty "cold feet" and did not care to stop long enough to warm them. I think of my old home county, Independence, I can remember when there were but two pastoral charges in the county, Batesville station and Batesville circuit, and the circuit took in the county and a part of Lawrence. The county is now occupied by us and the Baptists and Campbellites.

In 1888 Sulphur Rock circuit covered all the territory of Sulphur Rock and Moorefield and Charlotte and Newark. In 1907, Sulphur Rock was cut in two, and two charges made as they now are. Romanism never lifted its head in all that territory. But it is here, and here to stay. I hope to see our church get up on its feet and walk or run or fly. Willford will do his part, you can be sure, and by the grace of God I'll do mine. I find some "No. A" folks (I spell it like the Bible with an "S") and they have been mighty nice to us. I don't like the water—hard—so hard I can't wash my feet in it right good. But it "eats" very well. Fine pounding last night.—Jas. F. Jerungan.

KINGSLAND.

We are getting started off very well at Kingsland. After a very pleasant year's work on the old "Atlanta charge," we were placed at Kingsland, where we were most heartily received. Many of our friends on the Atlanta work would be glad for us to come back; but the church said move. I shall never forget those good people down there. But I am among others just as good. They are continually manifesting their appreciation of us. We were taken unawares one night soon after we got into the parsonage by a large crowd, every one bringing something for the parsonage home. After unloading their burden, they filed into the room where the family were, being led by our good old Brother Wayne, a Baptist preacher, who made a short speech, telling what they had done and its purpose.

WOMAN TOO WEAK TO WALK

New Works Nine Hours a Day.—
Lydia E. Pinkham's Vegetable Compound Restored Her Strength

Union Village, Vt.—"I was weak and nervous and all run-down. I could not walk across the floor without resting and I had been that way for weeks. I saw your advertisement in the paper and after taking one bottle of Lydia E. Pinkham's Vegetable Compound I felt the good it was doing me and I took seven more in all. Before I finished I was able to work nine hours a day in a steam laundry. I cannot say too much in favor of your medicine. I trust all sick and suffering women will take it. It has been two years since I took it and I am strong and well."—Mrs. L. A. GUIMANN, Union Village, Vermont.

This is only one of such letters we are continually publishing showing what Lydia E. Pinkham has done for women, and whether you work or not Mrs. Guimann's letter should interest you.

Many women get into a weak, nervous run down condition because of ailments they often have. Such women should take Lydia E. Pinkham's Vegetable Compound at the first sign of trouble. Good health is necessary and this splendid medicine will help you to keep it.

Responded to by this preacher, after which we all moved into the parlor and had some nice music. Then Brother Wayne held prayer services for us, and the crowd dispersed, all feeling happy. May these good people be rewarded for their kindness to us.

We have bought and placed a goodly number of household articles in the parsonage. We are praying for a successful year. May the Father enable me to so minister to the spiritual needs of these people that they will feel no regret for any material help they may render.—J. C. Evans, P. C.

THE ORPHANAGE.

Since my last report in the Methodist I have received special cash contributions as follows:

Columbia S. S., R. E.
Jackson, Treas.\$ 5.00
Elm Springs S. S. 3.17
Harmony S. S. 2.67
Steele S. S. 1.91

These last three by J. D. Ditterline, P. C.

Stamps S. S., Beginners, Primary and Cradle Roll, by Mrs. Perceer and Miss Walker 13.00
Dardanelle S. S., H. H.
Griffin, P. C. 10.00
Van Buren S. S., First Church,

W. G. Furry, Treas. 30.47
Batesville S. S., First Church,
T. E. Lentz, Treas. 39.76
Oak Grove S. S. 8.56
Ursula Union S. S. 1.44

The last two by A. L. Riggs, P. C.
Lamar S. S., Junior Dept., Mrs. Byron Harwell 1.70
Booneville S. S., W. T. 8.39
Roberts, Supt. 6.75
Leslie Church, by T. M. Boyd..

CABBAGE PLANTS

Early Jersey Wakefield, Charleston Wakefield, Succession, All Saints, and Drum Head, also Bermuda Onions: 500, \$1.25; 1,000, \$2.00; postpaid, 1,000 to 5,000, \$1.50, Express collect; 5,000 to 10,000, \$1.00, Express collect. Write for prices on big lots. Cash must accompany all orders.
JAMES M. HENRY, Box 41, Doerun, Ga.

FRUIT TREES.

Honest, trustworthy Trees and Berry Plants, Apples, Peaches, Plums, Cherries, Pears. All 2 year. First Class. Small fruits of all kinds. Strictly inspected. Stock best quality and the price is right. Satisfaction guaranteed. Reference, State Bank, Siloam Springs, Ark. Address Geo. E. Robinson, Siloam Springs, Ark.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address DR. CANNADY, 1225 Park Square, Sedalia, Mo.

CABBAGE PLANTS—Fulwood's frost-proof plants now ready. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by mail postpaid, 100 for 30c.; 500 for \$1.10; 1,000 for \$2.00 postpaid. By express, 1,000 to 4,000 at \$1.50 per 1,000; 5,000 to 9,000 at \$1.25 per 1,000; 10,000 and over at \$1.00 per 1,000. Order now; satisfaction guaranteed. P. D. Fulwood, Tifton, Ga.

Reliable Frost Proof Cabbage Plants of all varieties. By parcel post prepaid and insured, 50c per 100. By express, charges collect, \$1.50 per 1,000 and \$1.00 for 500. All as ordered as you wish. Count and delivery guaranteed. Order filled the day received. Plants packed for early State Inspection. ALFRED JOHANNET, Mount Pleasant, S. C.

New Bethel S. S., Van Buren Circuit, B. V. Dorman, Supt... 1.25
This includes all cash contributions to January 14. The barrels, boxes and bundles received at the Orphanage will be reported later.

There is some delay and unavoidable confusion by reason of the change of Matrons the latter part of December, but we will try to report all contributions.

Mrs. Ritter found that the work and responsibility of the Orphanage, and the care of her own sick child were too much for her. She left the Orphanage with her own sick child the last week in December, tendering her resignation to take effect January 1. Greatly to our relief Miss Ida Caron of Little Rock, kindly took charge of the Orphanage temporarily and tided it over until we secured the services of Mrs. S. E. Davenport, who will have charge. I wish to express my deep gratitude to Miss Caron for her services in the emergency.—Geo Thornburgh, Pres.

MAGNOLIA STATION.

We are snugly domiciled in our new home. We arrived Saturday morning following the adjournment of Conference on Monday. We were met at the train by two of the brethren accompanied by Rev. R. J. Raiford.

We were motored to the home of Brother H. A. Warnock where we were royally received by his good wife.

There we tarried for a few days, then going to the home of Brother Goode for the rest of the time. We were royally cared for and every sort of kindness and consideration were extended to us by our good people.

They seemed to vie with each other in their efforts to make us feel at home and see that we lacked nothing.

Brother Irvin was also kind and considerate, thoughtful and very accommodating. On Sunday we had a house packed and also a house full on Sunday night.

The Methodist church here has the distinction of having only two preachers the last ten years. They love every pastor they have and are reluctant to give him up. They were very reluctant to give up Brother Irvin, whom they loved dearly and whom they consider loyal and true.

Brother Irvin has done a great work in Magnolia and could spend a life-time here among his staunch friends.

With all the reluctance of the good people they opened wide their arms and royally and kindly received their new pastor. I was never met with a more cordial reception. I desire to say that it is indeed a pleasure to follow a man whom the whole church loved so fondly and dearly. The Magnolia church is composed of a fine, noble, accomplished, loyal, and true set of Methodists. There is here the finest type of Christianity, and more real talent and experienced musicians than I have ever met in one church.

We have about four in our church who are leaders and experts in Lyceum and Chautauqua work. They are with the Redpath Bureau—the best in the country.

Last Friday night a severe storm struck the parsonage about 6 p. m., doing no damage except to pave the way for dyspepsia tablets and Lactated Syrup of Pepsin.

We have never been stormed or pounded as much in our lives. I have not sufficient space to enumerate the many good edibles brought to us on that night. They came in droves with arms full of lots of good things weighting down the dining room table. It looked like a young grocery store when it was all placed on

shelves in the pantry.

Our hearts are full, our larder is full, the spirit of good will is in the air, the loyalty and trueness of my folk is very conspicuous and this preacher feels like beginning the new year with large hopes and expectations.

We left a set of noble, loyal, and true people at Portland, a people whom we loved very much and whom we hated to part with, but have cast our lot with a bunch of Methodists and others who will be as loyal and true as any people anywhere in the world. Blessings on you, Dr. Millar, and may your paper be a Beacon Light in every home in Arkansas this year.—R. M. Holland.

HARTMAN.

From some cause my report of the Hartman Circuit was not printed in the Methodist with the reports of the other charges. I supposed that it got misplaced, as wife was sick and I did not get to the Conference until a late hour. I mailed my report with my other reports to the Conference. Therefore I send you the report now, as it is due the good people of the Hartman Circuit.

We held six revival meetings during the year on the work. We had Bro. W. Hardy Neal and his singer, Prof. McEwin, with us in the first meeting at Hartman. Bro. Neal did the preaching. Bro. Budra, the Presbyterian pastor, and I held a union meeting at Mt. Vernon. We had 9 additions on profession of faith and otherwise. Removed by death and otherwise 24. We baptized 14 infants. We had one young lady, Miss Ruth Phillips, at Mt. Vernon to volunteer for the foreign mission work. Bro. Jesse Peters was recommended by our fourth Quarterly Conference to the District Conference for local license. Mt. Zion paid everything in full excepting about \$3 on Conference claims. The circuit paid the Sunday school assessment and district assessment in full, paid 88 per cent of presiding elder's and preacher's salary and paid 25 per cent of Conference and General Claims. The Woman's Missionary Society, which was organized during the last quarter, raised \$170. They reported 17 members.—A. L. Riggs.

LAVACA CIRCUIT.

We have completed our first round on our new work. Our people have given us a royal reception. A nice supper was prepared for us on the evening of our arrival. Every effort has been made to prove their loyalty to the pastor and to the church. Last Saturday night as wife and I were sitting by the fire, a sudden noise as tramping of feet was heard near the gate. Upon investigation, it was found to be a number of our good people, with lots of good things to eat. We all had a very pleasant evening together. We hardly know whether it was for the spiritual uplift of the people or pastor, that those in authority had in mind when they made our appointment. However we hope that it may be for spiritual uplift of all. As we view the field, we see much that must be done for our Master. We must not be contented with anything less than our very best. Our congregations are increasing. Our Sunday schools are doing fine. However they do not measure up to the standard, but we hope to have them to rank in C grade soon, and on the first Sunday in October promote them to the B grade. Hence in two years we shall stand in A grade.

The presiding elder was with us on December 17-18. Excellent reports were made from all departments. The elder, Bro. Davidson, preached two inspiring sermons, as he usually does. We are looking forward to a great year for the Lord.

The freewill offering for the Lavaca Circuit was as follows: Oak Grove Sunday School, \$8.56; Ursula, \$1.44; Total, \$10.00.—A. L. Riggs, P. C.

ENGLAND.

When we closed our quadrennium at Blevins and the day came to leave for a new field it was like leaving home. For the most pleasant years of our life were spent there. But we left those good people with the knowledge that they have a splendid man at the helm. Galloway knows how to lead people and accomplish things.

One of the splendid facts of our church is that we have splendid people in every charge. We have been shown every kindness and consideration by our people of England. They had a warm house, supper on the table, and a big pounding in the kitchen when we arrived. They gave us a hearty welcome and assured us that we would live in the rented house only long enough for them to provide a parsonage.

All during Christmas week many nice things were sent us, all of which we appreciated very much. The most beautiful part about the gifts that come to a preacher's home is the spirit that prompts them. A friend is one of our most precious possessions.

We have a splendid Sunday school and Woman's Missionary Society and a good Epworth League. Our services have been fairly well attended, and we are getting acquainted with our people, and hope to have a good year under the leadership of the Holy Spirit.

We hope soon to remodel our church building so as to provide adequately for the growing Sunday school.—S. T. Baugh, Pastor.

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DR. J. W. CLINE AT STAMPS.

When the Stamps folks decide that a thing should be done it is always done and in the happiest and best way. They do not do things in the common way all the time, but they strike out on the uncommon and set new standards.

If you want to get into a live bunch of consecrated young people and visit a real live, active Epworth League, just go to Stamps for a visit on some Sunday. These aggressive Leaguers having studied the missionary work of our Church, decided that they wanted to come into personal contact with one of our greatest missionaries, Dr. J. W. Cline. But they did not want to just simply invite him to visit their League and have him speak to them and then go on his way. They wanted to really show how much they did appreciate his work and his coming to them. So they prepared a real feast of good things to eat, not just a common supper, but a real down-

Southern banquet served in good Boston style. About 100 Leaguers and visitors enjoyed this delicious and salubrious repast of good things. Prof. H. T. Steel, who revealed the fact that he could do other things besides teach school, acted as toastmaster. Dr. Cline spoke of the work in China, the difficulties that have been overcome and those that are yet to be overcome, and the place that the young people's work had in this progress. His visit to Stamps and his personal contact with the Leaguers will be a distinct contribution to the progress of the Kingdom of God.

Another similar, important occasion in the Stamps charge was the banquet given by the board of stewards of that church by the president of the board and his wife, Mr. and Mrs. Geo. Holmes. Of such folks as Brother and Sister Holmes Jesus said: "Ye are the salt of the earth." A few out-of-town guests were present, and the occasion was a most delightful one. Mr. W. R. Boney, one of the lay delegates to the coming General Conference, and a prince among men, acted as toastmaster to the delight of all present.—Reporter.

JUDSONIA.

I am in my new home at Judsonia, Ark., one of the best towns in the state, and I believe as good people as you will find anywhere. I think I have heard less swearing here than I have heard anywhere in a long time.

We have a fine congregation of good people. The people have made us feel at home—just like we had lived here for two or three years. We have one of the nicest parsonages in the Conference and the people here are proud of it. Our people are anxious to do something and are willing to make the sacrifice necessary to put over the job.

Our services are well attended. last Wednesday night we had a hundred and twenty-five in the prayer service.

A few evenings back the good people of our church surprised us with one of those old-time poundings. They brought many things and then stayed for a social time which was very much enjoyed by myself and family. I feel that indeed the Lord has been good to us in causing us to be appointed to this splendid charge.

We are praying and planning for great things this year, and we feel that we will not be disappointed.—Floyd G. Williams, P. C.

WHY THE PASTOR NEEDS A GOOD SLAARY.

The demands on a minister's purse are legion. He must dress well; he must keep up with the literary and social world; he cannot, because of public sentiment, engage in common tasks, which would often save expense; he must entertain and lead in many forms of benevolent offerings and charity work. All this costs. As a pastor's wife recently said: "It is hard for the membership to appreciate the demands on a pastor's purse. In our family all of us contribute to the church expenses and the benevolences, Sabbath school, young people's society, and two or three of us contribute to all the other organizations of the church—in this day and generation their name is legion. If there is a special collection or a public subscription, the pastor leads, or is the first to be called on. The pastor knows almost better than anyone else that 'the poor we have always with us.'" A man of large experience in the financial world recently said: "I take off my hat to the pastor as a financier; he can make \$1,000 go farther and accomplish more than any other one man in America."—Florida Christian Advocate.

QUARTERLY CONFERENCES**ARKADELPHIA DISTRICT****(First Round)**

Pearcy Ct., at Pearcy, Jan. 21-22.
Central Avenue, Jan. 22, 11:00 a. m.
Third Street, Jan. 22, 7:00 p. m.
Arkadelphia Ct., at Mt. Pisgah, Jan. 28-29.
L. E. HUNDLEY, P. E.

BATESVILLE DISTRICT**(First Round)**

Evening Shade Ct., at Sidney, 2 p. m., Jan. 21.
Charlotte, 2 p. m., Jan. 28.
Newark, 8 p. m., Feb. 1.
Umsted Memorial, 8 p. m., Feb. 4.
Newport, 8 p. m., Feb. 5.
Wolf Bayou Ct., at Pleasant Plains, 2 p. m., Feb. 11.
Bethesda, 2 p. m., Feb. 19.
Batesville, First Church, 7 p. m., Feb. 23.
Salado and Oil Trough, at Salado, 2 p. m., Feb. 26.
H. LYNN WADE, P. E.

BOONEVILLE DISTRICT.**(First Round).**

Huntington, Jan. 21-22.
Mansfield, Jan. 22-23.
B. L. Wilford, P. E.
CAMDEN DISTRICT.
(First Round).
Bussey at New Hope, Jan. 21-22.
Hampton at Hampton, Jan. 25, 2 p. m.
Thornton at Thornton, Jan. 26, 2 p. m.
Camden Circuit at Union, Jan. 28-29.
Waldo and Buckner at Waldo, Feb. 1, 2 p. m.
Wesson at Fredonia, Feb. 4-5.
Bearden at Bearden, Feb. 12.
Eagle Mills at Eagle Mills, Feb. 12, 7 p. m.
Emerson at Emerson, Feb. 15, 11 a. m.
Kingsland at Kingsland, Feb. 25-26.
Stephens at Stephens, March 1, 2 p. m.
Chidester at Chidester, March 4-5.
R. H. Cannon, P. E.

CONWAY DISTRICT**(First Round).**

N. Little Rock, First Church—Jan. 22.
Gardner, 22nd, 7 p. m.
N. Quitman Ct., at Pine Mt.—Jan. 25, 11 a. m. and 7 p. m.
Greenbrier at Greenbrier—Jan. 24, 1:30 p. m. Preaching at 7 p. m.
Atkins, 29th, 11 a. m.
Morrilton—Jan. 29, at 7 p. m.
Greenbrier, at Greenbrier, Feb. 1st, 11 a. m. and 7 p. m.
Springfield at Springfield, Feb. 4 and 5.
Plumerville, Feb. 5 and 6.
W. B. Hays, P. E.

HELENA DISTRICT.**(First Round)**

Harrisburg Ct., at Pleasant Valley, Jan. 21-22.
Harrisburg, 7 p. m., Jan. 22.
Vandale, at Cherry Valley, Jan. 23-24.
Wynne, 11 a. m., Jan. 29.
Parker, 7 p. m., Jan. 29.
Helena, 11 a. m., Feb. 5.
Marianna, 7 p. m., Feb. 5.
Hughes and Hulbert, at Hughes, 11 a. m., Feb. 12.
WILLIAM SHERMAN, P. E.

JONESBORO DISTRICT**(First Round)**

Trinity, at Bono, Jan. 21-22.
Marked Tree, Jan. 22.
Brookland, at Brookland, Jan. 28-29.
Tyronza, Jan. 29.
Lepanto, Feb. 5.
Bay and Shiloh, at Bay, Feb. 11-12.
Marion, Feb. 12.
Manila and St. Johns, at St. Johns, Feb. 18-19.
Leachville, Feb. 19.
Lake City, at Lake City, Feb. 25-26.
Monette, at Monette, Feb. 26.
Fisher and Hickory Ridge, at Fisher, March 4-5.
R. E. L. BEARDEN, P. E.

LITTLE ROCK DISTRICT**(First Round)**

England, Sunday, 11 a. m., Jan. 22.
Pulaski Heights, Sunday, 7:30 p. m., Jan. 22.
28th Street, Wednesday, 7:30 p. m., Jan. 25.
Asbury, Sunday, 7:30 p. m., Jan. 29.
Winfield, Wednesday, 7:30 p. m., Feb. 1.
Highland, Sunday, 7:30 p. m., Feb. 5.
First Church, Monday, 7:30 p. m., Feb. 6.
Forest Park, Wednesday, 7:30 p. m., Feb. 8.
Oak Hill Ct., at Walnut Grove, Sunday, 11 a. m., Feb. 12.
JAMES THOMAS, P. E.

MONTICELLO DISTRICT.**(First Round).**

Snyder, 10 a. m., Jan. 21.
Montrose, 11 a. m., Jan. 22.
Portland, 7 p. m., Jan. 22.
Fountain Hill, Jan. 28, 29.
Hamburg ct., at Extra, Feb. 4, 5.
New Edinburg, Feb. 4, 5.
W. P. Whaley, P. E.

PARAGOULD DISTRICT.**(First Round).**

Pocahontas, Jan. 22, a. m.
Biggers, Jan. 22, p. m.
Maynard, preaching night 23rd and conference 10 a. m., 24th.
Attica, preaching in morning and conference afternoon, Jan. 25th.
Walnut Ridge ct., Jan. 26th.
Walnut Ridge ct., Conference night, Jan. 27th and preaching a. m., 29th.
Hoxie, p. m., Jan. 29.
Smithville, Feb. 4-5.
Black Rock, Feb. 5-6.
Imboden, Feb. 11-12.
Hardy, Feb. 12, p. m.
Ash Flat, Feb. 14.

Salem, Feb. 18-19.
Mammoth Spring, Feb. 19-20.
Sedgewick, Feb. 20, p. m.
Gainesville, Feb. 25-26.
Marmaduke, Feb. 26-27.
Jas. A. Anderson, P. E.

PINE BLUFF CIRCUIT**(First Round)**

Pineff Blu Ct., at Good Faith, Jan. 21-22.
Humphrey and Sunshine, at Humphrey, Jan. 22, 7:30 p. m.
Roe Ct., at Shiloh, Jan. 28-29.
Stuttgart, Jan. 29-30.
Redfield Ct., at Redfield, Feb. 4-5.
Sheridan, Feb. 5-6.
Rowell, Ct., at Prosperity, Feb. 11-12.
Lake Side, Feb. 12, 7:30 p. m.
Star City Ct., at Star City, Feb. 18-19.
First Church, Feb. 19, 7:30 p. m.
Gillett, Feb. 26.
Carr Memorial, Feb. 26, 7:30 p. m.
J. W. HARRELL, P. E.

PRESCOTT DISTRICT**(First Round)**

Prescott, Jan. 20, 7 p. m.
Glenwood and Womble, at Glenwood, Jan. 22, 1 p. m.
Amity and Rosboro, at Amity, Jan. 22, 3 p. m.
Delight, at Delight, Jan. 27, 2 p. m.
Murfreesboro and Sweet Home, at Murfreesboro, Jan. 29, 2 p. m.
Hope, Feb. 5, 3 p. m.
Gordon, Feb. 5, 7:30 p. m.
Mt. Ida and Oden, at Mt. Ida, Feb. 12, 2 p. m.
J. H. CUMMINS, P. E.

SEARCY DISTRICT**(First Round)**

Pangburn Ct., at Pangburn, Jan. 28-29.
Heber Springs, Jan. 29-30.
Bellefonte Ct., at Valley Springs, Feb. 4-5.
Harrison, Feb. 5-6.
Marshall, Feb. 11-12.
Leslie, Feb. 12-13.
Clinton and Shirley, at Clinton, Feb. 13-14.
Scotland Ct., at Scotland, Feb. 14, p. m.
District laymen and preachers meeting for lower end of District, at Judsonia, Monday night to Tuesday night, Jan. 23-24; for upper end of District, at Leslie, from Wednesday night to Thursday night, Feb. 8-9. Program to be published later. (Let all the preachers keep these group meetings in mind and plan to attend the one nearest to him—Judsonia, Jan. 23-24; Leslie, Feb. 8-9.)
A. E. HOLLOWAY, P. E.

TEXARKANA DISTRICT**(First Round)**

Horatio, Jan. 22, 2:30 p. m.
DeQueen, Jan. 22, at night.
Richmond and Wilton, at Richmond, Jan. 23, 2 p. m.
Ashdown, Feb. 5, 11 a. m.
Foreman, Feb. 5, at night.
Umpire, at Umpire, Feb. 12, 2:30 p. m.
First Church, Feb. 19, 11 a. m.
Colleg Hill, Feb. 19, at night.
J. F. SIMMONS, P. E.

NORTH ARKANSAS CONFERENCE CHURCH EXTENSION

To the Pastors and Presiding Elders of the North Arkansas Conference. Dear Brethren: The Executive Committee of the North Arkansas Conference Board of Church Extension will meet at Hotel Marion, Parlor A on Tuesday, March 14, 1922, at 11 a. m., to pass on applications to go before the General Board. Please bear in mind that after the new rule of the General Board some member of the Conference Board has to visit your charge and look over the projects for which aid is granted. All applications must be in the hands of the Secretary at McCrory, Ark., on or before March 4, 1922, to insure getting on the calendar. Send postal cards for applications, but be sure to state if it is for Church or Parsonage.—Jno. Score, Secretary.

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