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, FEBRUARY 16, 1922. No. 7

The Church has spoken

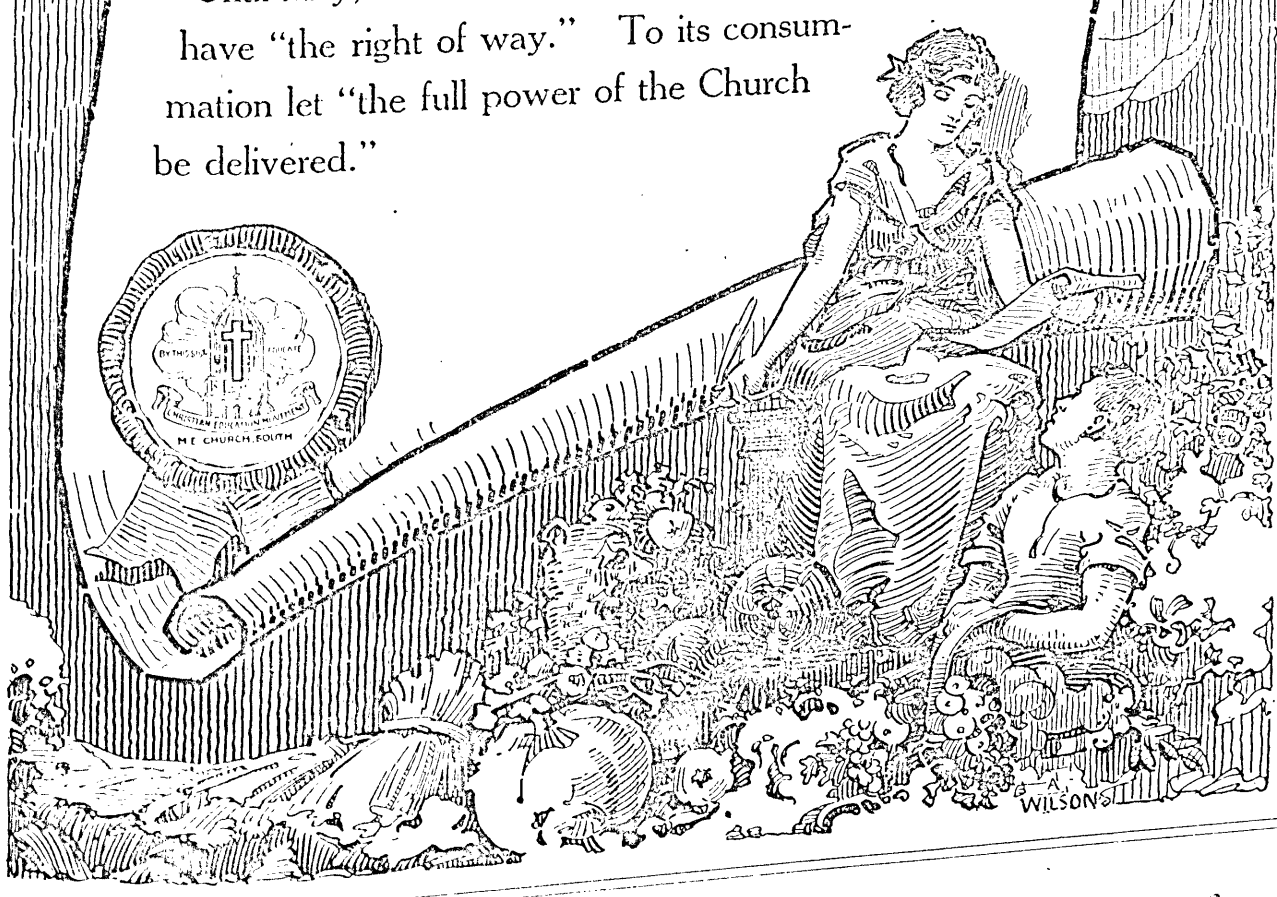
"The right of way shall be given to the Educational Campaign during the second two years of the quadrennium and during this period the full power of the Church shall be delivered in the Campaign."

This is the voice of the General Conference of 1918. It is the supreme governing body. Its mandate is the final word of authority.

Its action has been twice reaffirmed by every annual conference—yours among them.

The time is short. The need is desperate. By March 15th all first payments must be paid in full.

Until May, 1922, let the Christian Education Movement have "the right of way." To its consummation let "the full power of the Church be delivered."



THE ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY.

A. C. MILLAR Editor

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Commissioners for the Church.

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

METHODIST CALENDAR.

L. Rock Dist. Conf. at Primrose Apr. 18-20.

Jonesboro District Conference at Manila, April 24-26.

Camden District Conference at Emerson, April 25-26.

Arkadelphia District Conference at Malvern, April 25-27.

Epworth League Assembly at Henderson-Brown College, June 19-23.

Fayetteville Dist. Conf. at Centerton, Apr. 26.

Helena District Conf. at Harrisburg, April 26-28.

Ep. Lg. Assembly at Galloway Col. June 26-30.

BUT GOD HATH CHOSEN THE FOOLISH THINGS OF THE WORLD TO CONFOUND THE WISE; AND GOD HATH CHOSEN THE WEAK THINGS OF THE WORLD TO CONFOUND THE THINGS THAT ARE MIGHTY; AND THE BASE THINGS OF THE WORLD, AND THE THINGS WHICH ARE DESPISED, HATH GOD CHOSEN, YEA, AND THINGS THAT ARE NOT, TO BRING TO NAUGHT THE THINGS THAT ARE; THAT NO FLESH SHOULD GLORY IN HIS PRESENCE. —I COR. 1: 27—29.

HOW TO INVEST

It is interesting to get the view point of a man who is dealing with money-makers and tries to prepare young men for business careers, as does Roger W. Babson. This is his reaction: "Many men start out to accumulate wealth with the idea of helping their families, endowing hospitals, sending young people through college, and doing other worthy deeds. These are good aspirations so long as the aspiration is controlled by the individual. When, however, the tables are turned and the man is so absorbed in the accumulation of wealth that he has no time to give to its distribution, then even this worthy object becomes annulled. No amount of money can take the place of a human soul, and this is what Jesus meant when He asked, "What shall it profit a man if he gain the whole world and lose his own soul." Jesus never criticized the accumulation of money for enduring investments. What Jesus criticized was the accumulation of money for **oneself.** "Lay not up for **yourselves** treasures on earth," said Jesus. He did not speak against laying up treasures. Jesus knew that accumulation of money was essential for the providing of capital to build railroads, erect buildings, clear forests, and open up mines. He knew that as some men are naturally gifted in music medicine, art, or literature, so other men are naturally gifted to accumulate money and become great bankers, manufacturers, and merchants. Jesus never said that it was wrong to be a banker, manufacturer, or merchant, provided one is in a business for the good of the community and not for oneself alone. "Lay not up for **yourselves** treasures; Jesus continually said. "Be thrifty and accumulate, but do it in the best interests of your family, your friends, your neighbors, your community, your countrymen, and the entire world, that all may be healthier, happier, and more prosperous," is what He would recommend. By so doing one would make enduring investments which moths and rust would not corrupt and which thieves would not steal."

CAN WE LEARN

New Jersey is the best situated state in the Union for truck-growing and dairying, as it has good soil and climate and lies between the biggest cities. Nevertheless, although settlements were made there 300 years ago, almost one half the land is unimproved and much of this is still in forest. When we remember conditions in such a state as New Jersey, is it strange that in Arkansas, far from the principal markets and dense population and with much rough and rocky land, only one-fourth of our area is in cultivation? With vast tracts of similar land in other states, have we any reason to expect that our poorer lands will be brought under cultivation? If we are to make these acres profitable and productive, forestry must be fostered and their use for pasture promoted. Our leaders should study these things. New Jersey has more privately owned and well managed forests than has any other State. Forestry there is profitable. During eight years one farmer sold from 95 acres timber worth $6,526, and then had a good stand left in better condition than before this timber was removed. Can we learn anything from this?

PERSONAL AND OTHER ITEMS.

Get **The Country Gentleman** for Feb. 11, and read the story of "Big Country Churches."

The directory of First Church, Blytheville, Dr. W. C. Watson, pastor, has been received. It is very complete and should be of much value to the membership.

It is announced that Dr. John J. Tigert, U. S. Commissioner of Education, will be one of the speakers at the semicentennial of the Anniversary of the University of Arkansas in June.

The editor was called to Washington this week as a member of the War Work Commission. Returning he will spend a day at Nashville in conference with the Commission on Church Papers.

If any church needs a bell, let those who are interested write to Rev. M. N. Johnson, pastor Central Avenue Church, Batesville, Ark., as that church wishes to sell a good bell that is not needed.

Let us grasp the real meaning of worship as the expression of our sense of the worth of God and it will surely move us to be and do our best for him and the world.—The Presbyterian Magazine.

While attending a meeting of educational secretaries Rev. C. S. Rennisin called last Friday. He is educational secretary for Missouri Conference and lives at Fayette where his sons are students in Central College.

Col. Louis C. Perry, Ph. D., formerly professor of History in Hendrix College, is now president of the Texas Military College at Terrill, Texas. He subscribes for the Arkansas Methodist to keep up with affairs in Arkansas.

Bishop E. D. Mouzon has appointed Rev. Howard E. Pfost of the West Oklahoma Conference to fill the unexpired term of Rev. G. C. Johnson at West Helena. Brother Johnson's health failure caused him to give up the work.

It has just come to our attention that Arkansas pays her supreme judges less than does any other state, and yet our Supreme Court is one of the best. We ought to recognize the ability and faithfulness of our judges with better compensation.

Giving is one of the richest means of grace in that it expands our sympathies, enlarges our vision, and enables us in a degree to lay down our lives for the brethren; and thus in losing our life to save it. Giving saves us from selfishness and from drying up in all the fountains of the heart and withering into dust.—The Presbyterian Magazine.

It was announced last week that Conway's public schools would close for lack of revenue. It is a pleasure now to report that the citizens got together and pledged enough money to operate the schools till June. Now let them devise a plan to keep them going. Conway people always do what they are expected to do when it becomes necessary. Keep your eyes on Conway.

Plans are being made by our First Church of this city to erect a temporary building on the lots recently purchased adjacent to the large building. This will be to take care of the rapidly growing Sunday School. The cost will be $6,000 or $7,000. Later a building to cost $100,000 will be built.

On another page is the last of a series of articles on "Bible Studies" by Dr. J. E. Godbey, former editor of this paper. They are illuminating and helpful in these days of heated controversy. It will be profitable for those who have not had the advantage of theological instruction, to preserve and reread them, and thus fortify their minds against the influence of destructive criticism.

One of the strange slants of the human mind, frequently exhibited, is that so many appear not to see the difference between making farm crops, producing more in the aggregate, and producing more to the acre. Producing more of most crops means less money for the producer, but producing more per acre, while holding down the total production, means cheaper production, hence more for the farmer.—The Progressive Farmer.

Statistics clearly show that today we have gone crazy over material things and have forgotten that the real joys of life come by other means. This applies to employers and wage workers, to men and women, to all races and nations. Something spectacular must be done to bring people to their senses in order that they may think along better lines.—Roger W. Babson in Enduring Investments.

Dr John A. Rice, formerly of Southern Methodist University, but now pastor of First Church, Okmulgee, Okla., recently delivered an address before the St. Louis City Club and another on the "Spirit of Lee" before the United Southern Societies. At Fort Worth, where he once was pastor, he and his wife were tendered a reception, and members of his classes and of the faculty of S. M. U. presented him with tokens of affection.

Our truest worship must find its fullest expression in our character and conduct and service. One may give liberally and pray eloquently and sing artistically and deliver a learned exposition of God as the first cause and final explanation of all things, and yet lack the root of the matter in his heart; his very worship might be all a show and sham in the sight of God. If any man have not the spirit of Christ he is none of his, whatever else he may be.—The Presbyterian Magazine.

Recently a great meeting was held in Dallas to consider plans for the inauguration of a general movement for the building of hospitals by our Church. Legislation will be formulated and presented to our General Conference. It will be a happy coincidence if the Conference, while in session at "the world's greatest health resort," should launch a mighty movement for Christian hospitals. We need a far-reaching and feasible plan. With the backing of Texas such a movement will go.

The Commission on Western Assembly will meet at Mena, Ark., March 2, at 11 a. m. to consider propositions for locating the Assembly. The places that are now under consideration are Neosho, Mo., Siloam Springs, Rogers, Fayetteville, Mt. Magazine, and Mena. It is thought that some very attractive propositions will be made. If conditions are satisfactory, it is probable that the selection will be made at that time. There are twenty-four commissioners representing twelve Conferences in five States.

With many idle workers now in this country there is certainly no excuse for letting down the bars and admitting a horde of aliens to roil further our industrial situation. Nor is there any sense in the plea that agriculture would benefit by such action. The kind of immigrants that we have been getting of late know virtually nothing about farming and don't want to farm. They stop in the cities, which are already plentifully supplied with old-clothes men, peddlers, and bootblacks.—The Country Gentleman.

The Labor World has always urged the fact that, if both capital and labor, that is, employers and employed, would meet each other to discuss those grievances that ever and anon arise between them, in a spirit of give and take, there would be no trouble about conciliation and arbitration, as a rule. When this spirit is not present, then there is utter selfishness predominating on one side or the other or both. It is then that all systems of conciliation and arbitration are denounced by the side that is not satisfied.—The Labor World.

"The Arkansas Methodist In Every Methodist Home In Arkansas"

Giving is not a thing of today or yesterday with me, as some people seem to think. I began to give away part of my income regularly from the time I earned $25.00 a month and I never ceased that practice. My mother taught me to help others and I was extremely fortunate in having the hearty co-operation of my wife and later my children, particularly my son, in this work. Without the sympathetic encouragement and assistance of the whole family we might not have been able to do the little we have done. We all felt that the giving of money demanded just as careful study and as painstaking attention as the making of money.—John D. Rockefeller.

The credit-store-account system is one of the greatest curses of the Cotton Belt. Our families are toiling in the heat and cold to grow large crops of cotton to beat the price down and to pay for corn, oats, hay, bacon, lard, and other farm products bought at from 50 to 75 per cent credit profits added to the large cash profits. There is absolutely no sense in planting too much of our land in cotton and in going in debt for food and feed. Let us grow more food and feed and less cotton, and we will get good prices for our cotton, and it will not be necessary to send the cotton money to other sections to pay for high-priced farm products bought on credt.—Progressive Farmer.

How much depends on the thirty minutes in which a sermon is delivered so as to pass from the preacher into the minds and very hearts of the hearers? These thirty minutes are no time for unprepared, loose verbiage that only fills in the time, or for light speech and frivolous manner, or for merely entertaining rhetoric or eloquence that elicit praise from men, but do not move the soul to repentance. The old divines, Edwards and Whitefield and Wesley, went into their pulpits under an awful sense of the solemn and tremendous message they were about to deliver, and a jesting spirit or jaunty air or self-conscious manner or effort to show off their gifts and awaken applause would have been abhorrent to them.—The Presbyterian Magazine.

All earnest Southern Methodists will be praying during the next few weeks for our approaching General Conference. Will it not be well for us in these prayers to ask especially that the members of this great body may be saved from suspicion and jealousy and ambition and pride and selfishness and filled with love for the brotherhood and love for God and love for the sinning, suffering world? If the newspaper men who attend the Conference should go away saying, "Behold, how these Southern Methodists love one another!" it would mean more for the building of God's kingdom during the next quadrennium than all of our legislation and planning. Let us pray that the General Conference may be an occasion of the deepening of the spiritual life among us, of the strengthening of mutual respect and confidence and of the bonds of Christian brotherhood.—Sunday School Magazine.

For all of China there are about a thousand modern doctors. A full third of these are missionary doctors. There are 162 foreign nurses in missionary hospitals and in missionary work. There are no better instruments of Christianity than this small army of two thousand who bear to the four hundred and twenty-seven millions of China the tidings of Christian health, cleanliness, and the sacred Christian right of the sick and weak to care and tenderness. There are over a million blind in China, and four hundred thousand deaf. No estimates are available to tell the story of how many lepers, feeble-minded, insane, dependant and uncared for children and aged. No one has calculated the number of people in prison, or the total number of professional beggars who infest the country .These people suffer wretchedness, but are no worse off than they would be in the Western world, if public and private agencies were not established for the care of the unfit.—World Survey, Foreign Volume.

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* Pastors, have you returned the information card? Have you ordered the list of your subscribers? Are you making ready for your part in the Circulation Contest? Do not delay. *

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THE CONTEST.

The Contest with the Baptist Advance is on. Below are the renewals and new subscriptions received since Feb. 1. It is understood that two half year subscriptions count as one, and renewals count for as many years as are included in payment, hence one who is a year behind and pays up a year in advance counts as two.

District	Renewals	New
Arkadelphia	15	4
Camden	39	1
Little Rock	70	1
Monticello	58	3
Pine Bluff	32	
Prescott	20	5
Texarkana	15	
Total for L. R. Conf.	249	14
Batesville	7	
Booneville	4	6
Conway	6	1
Fayetteville	10	1
Ft. Smith	5	
Helena	17	2
Jonesboro	5	
Paragould	3	
Searcy	26	3
Total for N. Ark. Conf.	29	1
Other Conferences	29	1
Grand Total	384	

WHAT THE PASTORS ARE DOING.

Since our last report compiled on Feb. 6 and appearing in our issue of Feb. 9 the following pastors have been busy: John Score, McCrory, 1 new, 14 renewals; W. P. Whaley, Monticello Dist., 3 new; J. E. Cooper, Stephens, 7 renewals; W. B. Wilkes, Lonoke, 1 new; S K. Burnett, Dermott, 1 new; F. R. Power, Parkdale, 9 renewas; C. F. Messer, Holly Springs, 3 new, 1 renewal; S. T. Baugh, England, 15 renewals; J. T. Rodgers, Bauxite, 3 renewals; J. A. Sage, Prescott, 1 new, 1 renewal; J. J. Colson, Leola, 1 renewal; John Womack, Fayetteville, 1 new, 2 renewals; F. R. Hamilton, Harrisburg, 1 new; Eli Craig, Haynes, 1 new; R. P. James, El-Dorado Ct., 1 renewal; Wm. Sherman, Forrest City, 1 renewal; W. J. Spicer, Conway, 1 new, 1 renewal; T. C. Chambliss, Pangburn, 1 new, 1 renewal; C. D. Cade, Dalark, 1 renewal; L. A. Smith, Sherrill, 4 renewals; M. K. Rogers, Carthage, 2 renewals; J. E Woodruff, Ursula, 1 renewal; J. B. Findley, Evening Shade, 1 renewal; L. H. Ward, Van Buren, 1 renewal.

LOOK OUT FOR THE BAPTISTS

From Feb. 1 to 6 the Baptist Advance reports 54 new subscribers and 46 renewals. That is fine when we remember that they had made no preliminary plans. We received 168 renewals and ten new subscribers. That is good, but we began planning earlier. When these enthusiastic, energetic Baptists get warmed up they will push us hard unless we do our best. Pastors, have you the lists of your present subscribers? If not, return your Information Card and call for your lists. Do not hold back. Something might come up later that would prevent you from doing your part. To see what has been done this week compare the above table with the previous one.

A HENDRIX S. O. S.

The contract of Hendrix College with the General Educational Board for $400,000 expires March 1, just 15 days hence. The failure of the college to meet the conditions in full will be serious not only to Hendrix but to Arkansas Methodism as well. It would not only mean financial loss to the college, but also the loss of the confidence and support of the General Education Board. Arkansas Methodists should see that their college does not lose the friendship of this great Board.

The New York Board pays in its part ($400,000) as the friends of the college pay the college's part, which in this case is $300,000. Part of this sum remains uncollected. This is the first great thing which immediate payment of past due subscriptions to the Christian Education Movement will accomplish. The college appeals to every pastor and collector to organize and canvass their members for immediate payment of these subscriptions. A prompt response will enable Hendrix to close out this contract in full.

All moneys collected should be sent immediately to the Conference Educational Secretary, that is, to Rev.. R. W. McKay, Exchange Bank Bldg., Little Rock, for the Little Rock Conference, and to Rev. R. C. Morehead, Conway, for the North Arkansas Conference.—J. H. Reynolds.

The best owner for forest lands is an institution permanent enough to insure a long-term ownership and responsible enough to provide reasonable management. The commonwealth is such an institution; so any news that a state has acquired forest property is of special interest as a step in the right direction. Massachusetts has just acquired 10,000 acres by purchase and 1000 by gift on October Mountain in the Berkshires, which makes a total of 32,254 acres of valuable forest that the state owns in one county. Some day those lands will return a large and welcome income.—Youth's Companion.

Beyond controversy there runs through the Bible as a distinct aim of God's purpose for Israel the abolition of poverty, and the establishment of general social welfare. This is not all, it is true, but it is a prominent part; and this is a part of the law of God which Christ came to fulfill. It was the ceremonial law only and not the social law which Christ abolished. The spirit of the entire social law of the Old Testament is as binding on us as upon any member of the Jewish commonwealth. You all remember one of the early sermons of Christ in which he proclaimed his mission: "The spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind; to preach the acceptable year of the Lord."—Dr. Richard T. Ely in Social Aspects of Christianity.

A variety of opinions have been expressed by College Presidents in the East and West on the recent statements of President Lowell of Harvard University concerning Intercollegiate football. Most of the Eastern Colleges seem to agree with President Lowell's statement that the importance of football was very much overrated, although some have added that college sports can easily be controlled and kept within the boundaries of the Universities. In the West, President Walter Dill Scott of Northwestern University declined to commit himself, though his colleagues in other western institutions believe that the game is "fairly effective in eliminating professionalism through the rules of the Middle West Conference." On top of this discussion comes the announcement of Dr. Kriege of Central Weslyan University that football is to be re-instated as a major sport after having been suspended for thirty years.—Bulletin.

The farm is a home as well as a place of business, and the two should work together as one. If the farm has a manure spreader, it can afford a bath room and a septic tank. If there is a storage supply for the live stock, there should be running water in the house for the woman and children. A bath room in the home is as necessary as a horse trough or hog wallow. If a silage cutter and cream separator are provided for the farm, they will soon pay for acetyline, gasolene, or electric lights and a vacuum cleaner. If your farm business justifies mowers, binders, silos, shredders, tractors and improved tillage implements, then your farm home demands an equipment of comforts, conveniences, and labor-saving devices that make the home a good place for the women to live and work.—The Progressive Farmer.

You have been present at various gatherings where amateur Bolshevists made speeches. You have heard rich men scolded or damned. The capitalist is portrayed as living on a scale of prodigal luxury, spending fortunes on jewelry, fine clothing, costly food, and every other personal gratification. But these orators know little of their subject. There is probably not one Socialist in a hundred who ever experienced a real friendship with a rich man. As a matter of record, rich men are surprisingly frugal. It is not the rich man himself who squanders the fortune, but more often the rich man's son and daughter. These children we shall eventually curb with inheritance taxes or other suitable measures; but I seriously question whether the "old man" requires curbing. At most he can eat only a limited quantity of food. Few rich men are inordinately fond of clothes and jewelry. Personal adornment is likely to appeal more to the laborer than the capitalist. It is the employee who yearns for the silk shirt, while his boss's idea of real luxury is to get into a woolen shirt and old slouch hat. The reason why the Bolshevists depict the income-tax-payer as squandering millions on personal extravagance is because they themselves would do so if given the opportunity.—Roger Babson in Enduring Investments.

CONTRIBUTIONS.

NINE MILLION DUE

Of the $22,000,000 due on Centenary pledges to January 1, we are delinquent more than $9,000,000. This does not take into account the fourth payment on the five-year pledge. The special effort throughout Southern Methodism between this date and April 1 is to redeem the pledges due to come to the 60 per cent standard. This can be done if we will work together in the carrying through of the plan adopted by the Memphis meeting of bishops, presiding elders, editors, pastors and laymen.

The responsibility of the Church to carry through this big enterprise must be recognized as an individual responsibility. The individuals who made these Centenary pledges will decree victory or defeat in this movement. Bring your Centenary pledge to date. If this cannot be done, make the largest possible payment now and make your other payments later. But the needs are so urgent that the situation demands real sacrifices that the work go forward. Let us make this supreme effort; it is demanded in an hour such as this.

THE SUNDAY SCHOOL GOAL

"A Round Billion by March 31" is the Sunday school goal in Centenary giving. We believe it can be reached. The Sunday schools of Southern Methodism paid more on Centenary pledges during 1921 than during 1920—this in face of the large decrease for 1921 in payments on individual pledges. To reach the One Million goal there must be some special effort and some real work during February and March. Make that special effort in your Sunday school; bring your Centenary payments to date, and send to the Centenary Treasurer not later than February 27 whatever amount is on hand. Send to John E. Edgerton, Treasurer, Nashville, Tennessee.

IS THE MISSIONARY CENTENARY WORTH WHILE?

What has been done, and is now being done by our Church in the Centenary movement, should be known by all Methodists everywhere. It is natural for those who have implicit confidence in the leadership of our church to want to know just where and how such moneys as are intrusted to them are being used.

The confidence imposed in making contributions is in expectation of the building up of the kingdom of Christ, but the real rejoicing of the contributor comes as he has brought before him concrete examples of the work being done. Our people subscribed gladly, and many are readily paying their subscriptions in the joyous hope of a great world service.

How much greater the joy when we know just what we are accomplishing, or where the moneys are expended. I desire to make here a brief statement of what has been done with Centenary money.

We appropriated for 1920, in the Home Mission fields, $518,000 In 1921, $605,808. For 1922, $725,040. A total of $1,848,848. Think of it, nearly two million dollars expended and appropriated for Home Missions for the three years.

In the foreign field we have made appropriations as follows:

China, for 1920, $235,307; for 1921, $228,860; and for 1922, $228,860; total, $693,027.

For Japan, a total of $745,888.

For Korea, for three years, $583,646.

For Brazil, for three years, $981,229.

For Cuba, for three years, $251,137.

For Mexico, $352,153.

For Africa, $83, 427, and for Europe, $1,343,785.

All these appropriations are from our Centenary fund, for the work of the Methodist Episcopal Church, South, and by our representatives, at home and abroad.

From these facts it would seem that our church is making progress in carrying out our Lord's commission, "Go ye into all the world and preach the gospel to every creature." Each contributor has a part in what has been done, or is being done. In this we are truly laying up treasure in heaven. With the world upon our hearts, and earnestly lifting it toward heaven, how great our joy should be! And especially so, as we read the wonderful accounts of what is being done in actual results on these various fields of activity.

Since the Conference of 1920, in Korea, sixteen thousand new believers have been placed on the rolls of our church. There were 32 volunteers for life service in Soochow University in one meeting. A Mexico worker reports that she has 173 young people offering for life service, and in Brazil, we have 38 young men preparing for the Christian ministry.

With great joy we shall continue paying our Centenary subscriptions. —T. P. Clark.

WE WILL NOT HALT.

Southern Methodists carry tremendous responsibilities in this day when great issues are to be fought out. We took leadership among the Protestant Churches of the nation—and this means, also among the Churches of the world—in big enterprises for the Kingdom. The Centenary movement had its initiative in our Church...Following. this. enterprise. other. Churches launched great movements...This might have been done had we not taken the initiative, but the fact stands that our own Church led off in this movement for bigger things.

This is said, not in any spirit of boasting, but rather to call attention to some things that give no occasion for boasting. If our Church fails to carry through its Centenary program it will be a repudiation of its obligation of leadership. More than Centenary interests are at stake in the special effort to be made during the next six weeks for the payment of Centenary pledges. Our Church is on trial before the world.

We are facing this situation today: The Methodist Episcopal Church has paid a far larger percentage of its Centenary pledge to date than our own Church. The Southern Baptist Church, occupying the same territory with us and having started later in the "good times" period than did Southern Methodism, has made a better showing in payments on its campaign pledges. It is true that Southern Baptists included in this special campaign many interests, but, taking account of all these things, their showing is better than ours; of the extra money pledged they have paid a larger percentage to date than have our people in their Centenary pledges.

In addition to these things mentioned, our missionary work both at home and in foreign lands is threatened with serious injury because of delayed payments. Pastors in the home Conference who serve charges aided by missionary funds are needing the help that the Centenary funds would give. If we were paid to date there would be available for these men for 1922 nearly one million dollars additional—each Conference receiving ten per cent of amount paid by that Conference. Appropriations already made for 1922, both at home and in the foreign fields, must be discounted unless we secure within the next two months $4,000,000 or more. To discount our appropriations, to fail to make good our pledges to various enterprises, will be a real calamity. We will not do this. Whatever sacrifices are demanded, WE WILL GO FORWARD.

MOBILIZING FOR ADVANCE

The meeting just closed in Memphis was in every respect an unusual meeting. There were those present who characterized it in much stronger terms. Its personnel, its spirit, its subject matter, its unanimous verdict are all factors in this high estimate. More than nine-tenths of all the presiding elders of the Church, all the Conference missionary secretaries, a number of pastors and prominent laymen, and missionaries, home and foreign, met, counseled, prayed, sang, wept, and finally highly resolved and went away to dare.

They were not defeated, discouraged, nor dismayed. They did not come to redeem a failure nor to retrieve a lost cause. They came to face a situation, to assess a task, and to mobilize for advance. If to collect and expend $22,000,000 in three years, to organize two new missions, to build hundreds of churches in five continents, to send one hundred and fifty missionaries to recruit the thin and hard-pressed line, to enroll three hundred thousand new converts in two years, to secure five thousand volunteers for service, to lift the whole level of Church life and spiritual achievement to a level hitherto unknown and strike a note of jubilant hope and victorious courage across the lands—if this be failure, they faced it at Memphis and to a man resolved not to redeem it, but to repeat it and perpetuate it.

This was not a movement; it was a mobilization. It was not a gathering of specialists and experts advocates of detached interests; it was the Church in her chosen leaders in a council of war. Those on whose shoulders rest the heavy responsibilities of shaping, guiding, and inspiring the activities of the Methodist hosts were there. After two days of high and serious thinking these four hundred men arose with a unanimity and enthusiasm that could not be shaken nor diverted and set their faces to a great task.

Did they not know it is a time of depression, of stagnation, of high prices for what we buy and low prices for what we sell; of bankrupts and boll weevil and profiteers? Yes, but they didn't look it. They also knew this country added sixty billions to its wealth during the war; that a threatening freshet of gold was flowing our way, and the end is not yet; that we are some billions to the good in our trade with other countries. They know full well that, while some are idle and some are poor, and, knowing, cherish compassion and Christian consideration, most of us eat, drink and are merry; that we spend liberally, live more luxuriously and extravagantly than is good for us; indulge our pleasures, our raiment, our autos, our jewels, and spice our diversions with talk of hard times.

They know, too a great host of Methodists who love God and all mankind, men and women who count duty more precious than gold and their integrity and that of their Church beyond price. They know for whom they speak. They came from the firing line and know how the battle goes. They know the field and the force. This makes their united purpose and cheerful courage significant.

They do not go to call the Church to new obligations, but to the fulfilling of those already voluntarily assumed. They are resolved to urge earnestly, personally, religiously, and considerately every subscriber of nine million of overdue pledges to redeem all or at least part of his pledge. They will plead not alone the obligation involved, but the need and urgency of the causes that wait for it. The case has been made, and to a Christian conscience it is so compelling that sacrifice is cheap in comparison. It will cost but it is worth the cost.

At least one who looked on that body saw their grim determination, marked the rising tide of enthusiasm under the spell of the overwhelming facts and appeals, and at last under the influence of the Spirit saw them fused into a marvelous oneness of purpose, saw more than even that. He saw the Church seeking to make the Great Commission vital in its life. The great hope surged and thrilled that we had at last reached the trembling dawn of that long-delayed day when the passion for a

lost world no longer be the heritage of a privileged few and the Great Commission the platform of missionary specialists, boards, and committees, but when saving a world will be the business of the Church and Methodism will be a synonym for missions.—W. W. Pinson.

BIBLE STUDIES—NO. 4.

By J. E. Godbey, D. D.

The divine revelation, which is given to the world through the Bible, is, as I have stated, the system of religion which the Bible teaches—its doctrine of God, sin, redemption, duty, destiny, the consummation of God's purpose in the establishment of the kingdom of heaven under the reign of Christ. What is there in the speculations of the critics which can affect these doctrines? And, while they stand, does not the revelation of the Bible stand, whole and entire? If the critics relieve us of that system of Bible interpretation which is only a play upon words, which arms itself with a few proof texts, which it demands that we accept literally or be told that we deny the Bible, great service will be rendered to true Bible interpretation; for this literalistic method of dealing with the Word of God is the method of Dowieites, Mormons, Holy Rollers, "et id omno genus." The literalists proved Jesus himself a blasphemer and a Sabbath-breaker.

I am saying these things, not because I think the critics have made good all their contentions, or even most of them. The historic critics assume that the Jewish literature developed slowly, beginning in odes, battle-songs and stories of wonderful deeds and events, growing through the ages to historic detail and systematic thought. That is doubtless true, as in the case of other nations. No educated person insists that all the books of the Bible emerged "de novo," whole and entire in their present form. The critics assume that the religion of the Jews, as well as their literature, had its progressive development, and that the religious teachers, who were also the authors of this developing literature, wrote back into their history, by redactions and emendations, the rise and progress of their religious doctrines, laws and institutions. This they would naturally do in reducing to record the content of old traditions. That is, assuming natural historic development. None will deny that the religious teachings of the Bible show progressive movement from Moses to the later prophets. These general suppositions as to the growth and shaping of the Sacred Canon are reasonable, and they are not inimical to anything the Bible teaches. To deny them is only to render the belief of the Bible more difficult, and, therefore, to cultivate infidelity instead of faith. But in some of their contentions some of the most confident for the critics are judged by others of their own school to be confident without just ground.

The assumption that we have two schools of teachers respecting the character of God, the Jehovistic, which arose in Judea about 900, B. C., and the Elohistic, which arose in the Northern Kingdom, about 700, B. C., may be but a fancy. I grant that there seems to be a wide difference between the idea of Jehovah, who is anthropomorphic, who loves to walk in the garden of Eden in the cool of the day, and who communes familiarly with Adam and Eve, who shares Abraham's hospitality as his guest at Mamre, and who wrestled with Jacob at the brook Jabbock, and the Elohim, the Supreme power who made and ruled the world, God, from everlasting to everlasting, to whom a thousand years are but as yesterday when it is past and as a watch in the night." I grant this difference in style, also in the description of these divinities. But are they really different conceptions of God—two streams from different sources—or have we here only the difference in conception between the God of Nature dealing with inanimate things, and the God of the chosen people, dealing with those who are trusting in him as a father? Suppose it is the civilization and the religion of our own time, buried in the dust of ages, which the archeologist, four thousand years hence, is studying, in the light of a few hymns and some fragments of our literature. Would such a student judge that "Eternal power whose high abode becomes the grandeur of a God," and "He walks with me and he talks with me" were written of the same God? Might he not miss the idea that the same writer might have written both hymns and that the thought of the Almighty on the throne of the universe and of God in his revelations to his children might constitute the whole difference in style and conception between the two streams of thought? Might it be concluded that the American people had two deities, one who was always seated on the throne of a silent eternity, the supreme, incomprehensible God, and another called Christ, who revealed himself to his people as a man to his friends, to whom they built their temples and offered their worship?

The critics assume that the Priestly Code was framed in the time of Ezra, when the Jewish priests were shaping the hierarchy, and that, to give this code authority, they wrote it back into the time of Moses. Upon the face of it that looks plausible. But consider what that scheme would involve. The less people have of fixed and recorded history, the more they depend upon memories and oral traditions. What about the story of the tabernacle and its worship, preserved through centuries? Was that a myth? Could the people be made to believe that such a thing had been, and accept a story of past history so falsified? How about Solomon's temple? Was it, too, a fiction? It stands out in the light of history too clearly to be disposed of. Yet what explanation of its existence can be given, if the order of priesthood and worship were non-existent in Solomon's time, but of much later date?

Then think of the Levites, who, according to this new priestly code, had no land inheritance with their brethren. Had their tribe possessed land in former times? The captivity was but seventy years. Some who went into captivity returned in the restoration. The Jews were careful of their family record. If the Levites had possessed land in former time, was it possible to persuade them now that they had not? These are questions which the higher critics bandy back and forth, in their historic quest. I give these notes merely as illustrating issues which it would require a volume to discuss fairly; but, whatever may be established in such a discussion, it will not affect one iota the ground on which Christian faith is established.

What I insist on is, that it is not a theory of inspiration that we are defending, but the religion of the Bible, in the completeness of the Canon as it has come down to us. We know the Bible only in its finished form, and we know the religion which it teaches. We have only to set that religion in the light of all the ages to justify our faith in its divine character. We need not fear for it. All moral truth will support it, and human experience will verify it to the end of time. The Jews were always a feeble folk. In comparison with their neighbors they were insignificant. For almost two thousand years they have been scattered and despised; but their Bible is the light of the world; and the world is destined to build on it its religious faith. To teach the true religion was ther claim; it was their God-appointed mission; and they have accomplished it. That religion rests on no uncertain nor precarious foundation. The needs of the human mind and the human heart will forever sustain it. We do not approach the heathen or the child with theories about the Bible, but with its vital and verified truths. The divine providence has sifted out the truths of the divine character of the Jewish religion. God has divested the Jew of nation, and of honor, and made him a hissing and a by-word among the nations; but they dare not, and they will not, reject his Bible. The facts which sustain our faith in the divine doctrines of the Jewish Scriptures stand out firm as the mountains.

It is the men who erect their own traditions and put forward their own egotism as divine revelations, who are the blind leaders of the Lord's flock. Under a decree of Pope Urban VIII, signed by Cardinals Felicia, Guido, Desidero, Antonio, Beligero, and Fabricus, the astronomer Galileo, to escape death, did, June 22nd, 1663, fall on his knees and declare "I abjure, curse and detest the error and heresy of the motion of the earth around the sun." This fairly represents many an attempt of the Church to scotch science. The time past should be sufficient to teach us the folly of this. I well remember when the teaching of geology startled many doctors of divinity to declare that if geology stood, the Bible must fall. Evolution was, in like manner, denounced. The sequel has shown us that, whatever blows were dealt to faith in the Bible were dealt by the alarmists themselves. They raised the cry that the citadel of faith is about to be taken, because some newly discovered truth was announced which required them to revise their interpretations. It is their interpretations which are overthrown and not the Bible, and they begin with sheepish grace to set about adjusting their sermons and expositions to established facts.

The critical study of the Bible belongs to the class-room of the University. The issues which that study raises are not matters for the pulpit, and never have I heard them made the subject of pulpit discourse; yet often have I observed how they had clarified the teachings of the preacher. Such studies may color the preacher's discourse much to the edification of his hearers. I read recently of a preacher in a New York City Mission, who was dealing with the Jonah story, and who said: "The critics tell us that a whale cannot swallow a man—Nonsense! A whale can swallow a trolley car!" Intelligence is not to be bluffed after that fashion.

A preacher was dealing with the story of Moses bringing water out of the rock. He supposed that faith in the Bible would be emphasized by making all very literal, positive and dramatic. He pictured the scene, barren and desert; he pictured the famishing multitude. Then Moses stepped forth dramatically and cried, "Hear now, ye rebels, must we bring you water out of this rock?" Then he smote with his staff upon the baro and jagged cliff, and the water gushed forth and continued to flow—a river sufficient for all needs. There were educated people in the congregation who listened reverently, but felt that the preacher had needlessly exaggerated and strained the miraculous element in the story. Those inclined to unbelief repeated the preacher's words and attitudes for jest, in a way to humiliate those who held the Bible to be of God. Some time after came another preacher, who chanced to deal with the same Bible story. He was a graduate from the University and had traveled much. He told the people how he had visited Kadesh, had seen Aaron's tomb on Mount Hor, and had identified vestiges of Israel's encampment around Mount Seir. They compassed that mountain and camped around it for thirty-eight years. There they built towns, planted fields,

melons, apples, pomegranates, figs, peaches and apricots; had flocks and herds, beef and mutton, milk and butter. There he saw the fountain which was opened in the rock by Moses. In a barren and forbidden place, Moses struck down his staff and told his people to dig; they did so and opened a well of abundant water. The people recognized it all as proof of the protective providence of Jehovah, and their faith was strengthened. The preacher explained that the staff was the symbol of authority in the hands of the master. What was done by his authority or command was done by his staff. He cited a passage in the following chapter as proof of this, reading the story in which the Israelites celebrated the digging of the well: (Num. 21: 18.) "Then Israel sang this song, 'Spring up, O well; sing unto it; the princes digged it by the direction of the lawgiver, with their staves." The congregation that listened to this exposition, so simply verified by one who had seen Moses' well, were edified and felt that the Bibl story had its proof, and was, after all, not hard to believe. The case has no bearing on the theories of the critics, but it shows us the value of education.

Whatever view our theologues may develop, as the result of candid study of the best resources, the study will strengthen them to fulfill their duty as preachers. Men are not fully prepared for the ministry in these times until they are familiar with the field of historic criticism. No young man who has brains enough to preach, is going to be simply stuffed by any teacher; neither is it needful for our ministerial students to be fed from nursing bottles. Our religion is not so frailly founded that our only hope is to shelter it from the wind. The man who gives money to build a university does not thereby acquire the right even to a vote as to what shall be taught in it.. Our schools should be in the hands of trustees who are educated and competent to choose their faculties, and should not be trammeled in the performance of their duties.—Kirkwood, Mo.

OUT FOR CHARACTER

What It Costs

By J. H. Kellogg, M. D., Battle Creek, Mich.

Says Holy Writ, "The wages of sin is death."

And science says the same. The wages of vice, the cost to society of violation of the law of chastity, is an annual death roll greater than that of all the battles of history. While the World War was killing millions, venereal disease was destroying the souls and bodies of ten times as great a number.

Shortly before his death the late Dr. Osler showed that syphilis is veritably the "Captain of the men of death." Tuberculosis is a great plague. Pneumonia is a scourge. Heart disease and Bright's disease are terrible slaughters, but syphilis kills more than them all. The deaths from this loathsome malady as well as those from other vice diseases do not appear in the mortality lists. The horrible animal parasite of syphilis does not kill the victim outright; it tortures and scourages him, eats out his vitals, and leaves him a seething wreck of disease to die of some other malady which gets the credit of his demise and hides from the public eye the real cause of his death.

The chief contributing cause of venereal disease is ignorance. No intelligent man would willingly and knowingly inoculate himself and his posterity with a disease that he knows would fill his body with filthy, wriggling parasites, savage creatures that would congregate in his blood, swarm in his brain, fill his liver with abscesses, turn his kidneys to gristle, plant rottenness in his bones, make him wrinkled and old at forty, rob him of vigor, ambition and virility, and make of him a waddling tabetic, or a paretic, a driveling imbecile when he ought to be in the prime of his manhood, rejoicing in his manly achievements and reaping the harvest of a well spent life.

How many times have I heard the agonizing cry burst forth from the lips of a man reaping the harvest of "wild oats" sown in youth: "O, why didn't I know this before?" And the look of mingled despair and reproach which he turned upon me made me shrivel in my chair conscious that the entire medical profession has neglected to do its duty to society, to the race, in failing to give such publicity to the known facts about venereal disease as will serve as a warning to every man and every woman, every boy and every girl of high school age, and will place upon each one of them the full responsibility of protecting himself against this most awful of human maladies!

A wide campaign of education is imperatively demanded. The work done for the young men of the army through the splendid efforts of Dr. Snow of the Social Hygiene Society and Dr. Martin of the Race Betterment Foundation and the Battle Creek Sanitarium and others was of incalculable service, and was the chief factor in making the American army the cleanest body of military men so far as venereal disease is concerend the world has seen since the time of Cromwell's hymn-singing warriors; and these young men brought back to their homes instruction which will be of life long advantage to them and to their wives and children. But there are millions of other men who have not been informed, and still more millions of women.

Concealment of the facts is no longer possible. The truth must be told and must be kept impressively before the minds of the young. Infectious venereal diseases belong in the same category with smallpox and typhoid fever, measles and other "catching" diseases, and must be subjected to equally effective quarantine measures. The leper is shunned and imprisoned. The victim of syphilis is vastly more dangerous, and yet he is still permitted to roam at large, to engage in any sort of human activity. The man who shaves you may have syphilitic sores in his throat, and every drop of saliva which escapes his lips may be alive with virulent, wriggling, spirochaeta and may convey the foul infection to many an innocent and unsuspecting victim of our inexcusable neglect to protect the public by an effective quarantine against the most dangerous of all infections.

The baker, the grocer, the tailor, the chambermaid, the hotel or Pullman porter, even the milk man or the laundry woman, and men and women in hundreds of other vocations may be wittingly or unwittingly, constantly scattering infection while rendering their accustomed service.—Copyright, Vir Publishing Company.

SUPPLYING MISSING ELEMENTS.

By Stonewall Anderson, D. D.

"Four thousand two hundred college professors caused the World War." Prof. Althearn no doubt refers in this statement to the professors of the German Empire. The cause of the collapse of the world which began in 1914 undoubtedly are to be found in the defective education of the peoples of so-called Christian lands, for let it not be forgotten that it is Christendom and not heathendom, which has collapsed. The glaring deficiencies of German education brought on the war, and the war precipitated the collapse. General Smoot has told us that it was not Wilson who failed at Paris, but humanity, the humanity of Christendom. The collapse is with us still.

What were the qualities which German education lacked? What were the missing elements in that education which fashioned a great people in such wise that they became a menace to the whole world? Such was their devotion to education that illiteracy was and is unknown among them. What was the missing element in the education of the statesmanship of America in 1919 and 1920 that rendered it unequal to the task of leading the world into a new and larger life? What is it, that is lacking in the statesmanship of the new world today that renders it unequal to the task of recovering the world from the great collapse?

There are fewer illiterate people in the world today than ever before. There are more keen intellects today than ever before. Education has given more men a wider range of freedom and larger power and efficiency than ever before. The defect is found in the missing qualities of the education of the world.

Modern education has enabled civilization to carry forward its industrial, commercial, financial, and political interests at a tremendous rate and on a gigantic scale. The qualities which were absent from German education were the spirit and ideals of the Christian religion. The absence of the same qualities from so much of the culture of the statesmanship of the world, renders it impotent in grappling with present world conditions. The forces which have created the leadership of the world have failed to make that leadership big enough, and broad enough, and strong enough, and unselfish enough of soul to do the things which need to be done. Civilization is suffering from arrested development for the soul. Progress in things material, and political and commercial, have outrun progress in moral and spiritual things. We see men everywhere who are giants in business and politics, but in morals and in religion they are pygmies. We shall neither understand the debacle of 1914 nor the present world confusion without reference to the moral and spiritual vacuum created in Christian civilization by the absence of a genuine Christian culture of the souls of men.

What is the great need of the critical times in which we live? The following answer is given, not by a preacher or politician of college professor, but by one of America's greatest business men:

"The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teaching of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed in the right course only through religion. Legislation, bounties, or force are of no avail in determining men's attitude toward life. Harmony at home and peace with the world will only be determined in the same way.

"Religion, like everything else of value, must be taught, it is possible to get more religion in industry and business only through the development of Christian education and leadership. With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for Christian education.

"We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is today of even greater importance than was ever the call of the army and navy. I say this because we shall probably never live to see America attacked from without, but we may at any time see our best institutions attacked from within.

"I am not offering Christian educa-

tion as a protector of property, because nearly all the great progressive and liberal movements of history have been born in the hearts of Christian educators. I do, however, insist that the safety of our sons and daughters, as they go out on the streets this very night, is due to the influence of the preachers rather than to the influence of the policeman and law makers. Yes, the safety of our nation, including all groups, depends on Christian education. Furthermore, at no time in our history has it been more greatly needed.

"We insure our homes and factories, our automobies, and our businesses through mutual and stock insurance companies, but the same amount of money invested in Christian education would give far greater results. Besides, Christian education can insure what no corporation insures—namely, prosperity.

"As the great life insurance companies are spending huge sums on doctors, scientific investigations, and district nurses to improve the health of the nation, so we business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith, and service, which make for true prosperity. I repeat it, the need of the hour is—not more factories or materials, not more railroads or steamships, not more armies or navies—but rather more Christian education. This is not the time to reduce investments in schools and colleges. This is the time of all times to increase our subscriptions."

WOMAN'S MISSIONARY DEPARTMENT

Edited by

MRS. W. H. PEMBERTON.....303 E. Sixth Street, Little Rock, Ark.

SUPERINTENDENTS OF STUDY AND PUBLICITY

North Arkansas Conference.....Mrs. John W. Bell, Greenwood, Ark.
L. R. Conference.....Mrs. E. R. Steel, 214 W. 6th St., Pine Bluff

Communications should reach us Friday for publication next week.

PRAYER FOR THE EXTENSION OF THE KINGDOM

"Thy kingdom, O Christ, is an everlasting kingdom. Strengthen thy servants to pray and labor and wait for its appearing; forgive our little faith and the weakness of our endeavor; hasten the day when all nations shall be at peace in thee, and every land and every man throughout the world shall bless the name of the Lord Jesus to the glory of God the Father." From "Thy Kingdom Come."

LITTLE ROCK CONFERENCE WOMANS SOCIETY

The Annual Meeting will be held in First Methodist Church Texarkana, Ark., Feb. 21-24, beginning Tuesday afternoon. It is important that all delegates and their names at once to Mrs. A. B. Ross, 223 East 6th St., Texarkana, Ark. The program is fine and everything points to a great and delightful meeting.

The honored and beloved Pres. Miss Belle H. Bennett was elected as the Council representative on the Missouri Methodist Foundation. This Foundation is composed of fifteen, laymen and preachers; its special function is the oversight of the religious life of the Methodist students in the State University of Missouri. There was a special request that the Council should elect a member on this Foundation.

ARKANSAS CITY

"The Woman,s Missionary Society of Arkansas City has just completed the most successful year of its history under the able leadership of Mrs. P. C. Cunningham. With our enrollment of eighteen members we were able to report more than six hundred dollars raised during the year 1921. We completed three study books last year and will take up a new one at once.

We have re-elected our splendid president, and have renewed our pledge of twenty-five dollars. We intend to clothe a little orphan girl in the Methodist Orphanage at Little Rock. We found pleasure in helping some poor unfortunate people at Christmas. This class enjoys a social once each month in the homes of its members.

Our pastor Rev. S. C. Dean says our church work has started with better encouragement than ever for the new year. For this we are truly glad. Mrs. Sam McCain (Corresponding Secretary).

WILMAR AUXILIARY

Memorials were read to Mrs. L. M. Applewhite and Mrs. T. A. Wise, beloved members of Wilmar auxiliary, and to Mrs. C. M. Davis of the Methodist Church who died recently.

Resolutions of respect, with the deep sympathy for the bereaved families of these faithful co-workers, were adopted and spread upon the records of Wilmar Auxiliary.—Signed by the Committee Mesdames A. S. Heflin, J. W. Bird and J. M. Johnson.

ECHOES FROM ANNUAL MEETING AT BLYTHEVILLE

In a personal letter, Mrs. J. W. Bell says: We had a very fine conference. The days were full of good reports and fine speeches. All Conference officers were present except one treasurer, Mrs. Harvey who on account of ill health was unable to be with us.

Mrs. B. W. Lipscomb was with us and as usual a source of great help to all.

The Blytheville ladies left nothing undone to make the Conference a success. They worked with grace and ease. Owing to the fact that they entertained the conference on very short notice it was nothing short of remarkable. The noon and evening lunches were served deliciously and abundantly. Every one went away feeling there was something wonderful about the Blytheville women.

All the officers were re-elected to their offices but Mrs. Hawley, she having resigned. Mrs. W. A. Steele was elected treasurer instead, and Mrs. Halton was elected Supt. of the Childrens work. And so I am the Supt. of Study and Publicity again. I love this work and am ready to try to make this department go forward. I have asked this department to take as our motto, "Speak to the children of Israel that they go forward."

I talked up our Publicity work. And I feel like we will have good response this year. I thank you for your kindly mention of my work. It surely is double duty.

I wish a very profitable meeting and I hope, at some future time to be with you in your Annual Session.

CENTENARY BUILDING

Plans have been accepted for the new St. Mark's Hall plant, New Orleans, which is in a mixed foreign community of thirty thousand people, where it will have a large opportunity for service. The building will cost over $100,000 and will be in the Spanish style of architecture.

The contract for the first Centenary dormitory for the Vashti Industrial School, Thomasville, Ga., has been let at $30,000. This will accommodate forty-eight girls and will be a model of its kind.

NORTH ARKANSAS CONFERENCE WOMAN'S MISSIONARY SOCIETY

Bennett Hall, Paine College, Augusta, Ga., is full to overflowing with a fine type of young colored women. Miss Louise Young, dean of women, reports a larger per cent of high school and college students than last year and a promise of increased efficiency along all lines in the institution. Rev. Ray S. Tomblin is acting president of Paine College.

NORTH ARK. CONF. W. M. S.

Paper read by Mrs. I. N. Barnett at Annual Meeting in Blytheville.

The subject for consideration this morning is the **Home Altar**, and for a Bible Lesson I have selected several passages of scripture.

Gen. 18:19. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgement; that the Lord may bring upon Abraham that which he hath spoken of him."

Exodus. 20:12. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

2 Kings 20:15. "What have they seen in thy house?"

Deut. 6:6-7. "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Joshua 24:15. "Choose you this day whom ye will serve; as for me and my house, we will serve the Lord."

1 Samuel 1:27-28. For this child I prayed; and the Lord hath given my petition which I asked of him: therefore also I have lent him to the Lord: as long as he liveth he shall be lent to the Lord."

Prov. 1:10. "My Son, if sinners entice thee, consent thou not."

2 Timothy 1:5. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice ;and I am persuaded that in thee also."

If you are a father or a mother, a son or a daughter, the subject of this hour ought to secure your thoughtful attention. I shall go with you, for

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* **Will the members of the Mis-** *
* **sionary Society assist their pas-** *
* **tors to put their Paper into every** *
* **Home? We are counting on your** *
* **co-operation in the contest with** *
* **the Baptist Advance.** *

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a little while, to the dearest and most sacred spot on earth to you and me—a spot around which clusters the sweetest associations and the most precious memories—the HOME.

The longer I live, the more I visit from home to home, and more I see of the sorrows and cares of life, the more I am impressed that the **home problem** is the greatest problem of our civilization. The homes of our country are as so many streams pouring themselves into the great current of moral, social, and political life. If the home life is pure, all is pure. The home is the center of everything. From the proper or improper settlement of the home question comes more joy or sorrow, more weal or woe than from all other questions combined. When God himself would start a nation, he made the home life of prime importance and selected Abraham to establish it as set forth in the first verse read in your hearing. Abraham's character and example were pleasing to God. Not only did Abraham pray with his family, but he taught them as a man of

knowledge, nay, he commanded them as a man in authority, and was prophet and king, as well as priest in his own house. One of the most serious evils of the present time is lack of parental authority, and it is the cause of untold misery and mischief to the whole community. You may build palaces; amass great fortunes; pile up luxuries all about you; provide for the satisfaction of every desire, but as you sit amid these luxuries and await the steps of an unsaved son or daughter, happiness is far from your heart and home. We know from reading God's Word that we have the clear proof in the history of Eli that the wrath of God was upon him "because his sons made themselves vile and he restrained them not." (1 Samuel 3:13). Eli's lax control of his house cost the loss of his sons' lives, the loss of the sacred ark of God, national defeat and the loss of many lives, including his own. The downfall of every character can be traced to some defect in the homelife. Let us remember that God made families and it is His will that there should be complete unbroken families in Heaven, and he acts consistently on this principle with every one who will believe in Him for it..

Pharaoh wanted to keep "the little ones" in Egypt, while he permitted the others to leave Egypt, in order to worship God. He knew well that if he kept the children, he would soon have the parents back in Egypt, also. But that man of God, Moses, would not listen to the proposal. Each father took all his family with him out of that land which typifies the world. How many christians are there today who have left Egypt themselves, but have left their children behind with worldly environment, companions, books, pictures, education, and amusements? Thousands have been ruined in this way who should have been claimed and trained for God..

If you remember nothing else that I say to you this morning, I want you to remember this: If Christianity is settled in the home it will be settled everywhere. National life never rises above the home life, and never sinks below it. All of you, I am sure, remember the statement made by Henry W. Grady, regarding the home of this country; how as he stood in Washington and looked upon the capitol for the first time, tears came to his eyes and he said to nimself: "Here is the home of my nation. That building is the official home of the greatest nation God's eye ever saw." A few weeks later, he spent the night in that old fashioned home, where the noble Christian father read from the Bible and prayed with his wife and children around the Family Altar. Grady's opinion changed. He said: "I was mistaken in Washington. That pile of marble, magnificent as it is, is not the home of my country, but it is in the cottage or more pretentious home where God is recognized as Father, and Jesus our Saviour and Friend.

The prettiest picture earth furnishes is a whole family on the way to heaven. The most horrible picture is a whole family on the way to hell. The story of the Phillippian jailor is a most interesting record of God's desire to save households. A midnight prayer service brought conviction to that jailor, and he cried: "Sirs, what must I do to be saved?" And Paul and Silas said: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." (Acts 16: 30.) This precious promise is just as much for us today as for that jailor. It's just the way God wants to save souls. "Thou and thy house." God has joined us and our house together, and "What God has joined together let no man put asunder." This has been God's will and way for salvation from the beginning. "Thou and all thy House." And it will be so unto the end because there is no other plan. The evil one has caused this precious promise to be perverted, because we commonly hear it quoted: "Believe on the Lord Jesus Christ and thou shalt be saved," instead of the mightier and wider work of grace pertaining to the whole promise. Oh, how God's heart of mercy is grieved and limited by his people. The jailor was simple enough to believe the whole promise, and at the midnight hour, he and all that were in his house were saved. What a happy sight—a believing, rejoicing, saved household.

The two central ideas of home life are **authority** and **example.** "He will command his children and his household after him." Anarchy is not born in the large business centers, nor outlawry in the street mobs. The question of obedience to law is settled in childhood. The child who does not obey his father and mother will not be obedient to social, civil or divine laws. When God said: "Children obey your parents," he told the world where law and its obedience originates. The terrible indictment against American parenthood today is that pleasure, self-indulgence, and degenerating ideals are possessing the youth of our country because parents are neglecting to restrain their children.

Themistocles once said: "My little child rules all Greece." When asked what he meant, he replied: "The child rules its mother, the mother rules me, I rule Athens, and Athens rules Greece." That old Grecian family has many representatives in this country I wonder if any of us know of any such families! Then, too, it is astonishing how much faith many parents have that Divine Providence will bring up their children. They become more and more indulgent. There is no longer insistence on the sacredness of the moral code.

When something is twisted in a boy's life, if he gives you his full confidence, you may be practically sure that his trouble can be traced to some peculiarity, neglect, or blindness in his **Home Training** The acquiescence of parents to the loosening standards of morality, blind ambitions for show, and desire for social or financial success, is bringing about the decay of the national conscience.. In fact, we face a dangerous progression in the wrong direction. The children of today will be the parents of tomorrow. If they acquiesce in continually lowering standards what will be the result? Present conditions did not come upon us all at once, but gradually during the last ten years, and largely because of the influence of the dancing craze, the automobile, and the moving picture. The parents of the country were not courageous enough to take a definite stand against the increasing gaiety; hence the result. About eight or nine years ago the "new dances commenced. Right then was the beginning of the lowering standards, directly traceable to lax parental **authority,** and, in some instances, to their **example.** Did you ever think of how little use is **home authority** without **home example?** It's the nature of the child to follow. How beautiful to see father and mother, with their children, coming from the Family Altar, walking in the way of righteousness, straight toward the household of God. Every father who hears my voice should remember that there are scenes in your home that talk to you every day and cry out to you piteously "Look out papa, look out mama, I'm coming after you." I beg you, don't lead little feet astray. If you haven't already done so, establish an altar in your home, and upon your knees promise God that your home shall be a bulwark against sin!

I would not minimize the educational task of our church, but I would magnify the Home Altar, where father and mother living together with their children tender in their love, pure in their lives, strong in their Christian convictions, simple and orderly in their habits, recognize God, lifting their voices daily in prayer to Him in the name of His son Jesus, and reading His word; thereby doing infinitely more than Presidents, Governors, Legislators, or Educators, in making a strong nation because true strength can only come to a people through Christian, homes. Thank God for Christian homes, for Christian parents whose lives are great beacon lights along the shore to guide us into a haven of rest. "What have they seen in thy house?" If we are to help our children for time and eternity, our homes must be better, our lives must be truer, our ambitions to do God's will must be supreme. When these conditions are met, there will be a Home Altar and we can answer the question: "What have they seen in thy house?"

My sisters, if there is a body of women anywhere that should stand for Christian ideals and a Home Altar in every home, it should be the women of the North Arkansas Conference. And while we sing, "We need thee every hour," I am going to ask that we come and kneel at the altar, renewing our vows and rededicating our lives to God, turning our backs on even the very appearance of sin and our face towards God, that in our homes may be restraining, useful, holy influence; thereby strengthening the Church, and the nation."

LITTLE ROCK CONFERENCE WOMAN'S MISSIONARY SOCIETY.

My dear Conference officers and superintendents:—

This is my last opportunity to remind you that you are to bring your annual report to the conference at Texarkana all ready for the printer. If you wait until the conference is over, and you go home, to send it to me, that will be the cause of much delay and trouble. This applies to every one of you as each report is important to our minutes. I also ask the president and vice presidents to have their addresses in shape to give to me.

I know we are going to have a wonderful meeting and am looking forward to seeing all of you with much pleasure.

Be sure and grant ths request and thus aid the early distribution of the conference minutes.—Sincerely yours, Mrs. W. P. McDermott, Recording Sec.

LITTLE ROCK CONFERENCE WOMAN'S MISSIONARY SOCIETY. PROGRAM FOR ANNUAL MEETING IN TEXARKANA.

Tuesday 1:45 p. m.—Executive meeting and registration.
2:45—Program.
Devotional—Mrs. A. B. Ross.
3:05—Organization.
Praise God from Whom all Blessings Flow.
3:15—Greeting.
3:35—Response—Mrs. H. L. Remmel.
Music.
3:45—Roll call.
Tuesday, 7:30 p. m.
Devotional.
Music.
Address: Victory in Your Auxilary in 1922—Mrs. C. F. Elza.
Music.
Address—Korea, the Land of Opportunity—(or illustrated lecture)—Mrs. L. A. Smith.
Wednesday, 9 a. m.
Devotional—Mrs. F. M. Williams.
Greeting—Honorary president, Mrs. James Thomas.
Roll call—Memorial Roll.
Solo—Home of the Soul.
9:55—Minutes.
10:00—Appointment of committees.
Hymn.
President's Address—Mrs. F. M. Williams.
10:40—Reports.
Corresponding Secretary—Mrs. W. H. Pemberton.
Award of Honor.
11:15—Annual Sermon—Dr. J. D. Hammons.
The Lord's Supper.
Wednesday, 1:30 p. m.
Organization of committees.
2:30—Devotional—A Christian Adventure—Mrs. Hume R. Steel.
3:00—Minutes.
3:10—Reports.
3:25—Treasurer—Mrs. S. W. C. Smith.
Music.
3:35—Superintendent Social Service—Mrs. H. L. Remmel.
Reception.

Wednesday, 7:30 p. m.
Devotional.
Music.
Reading: "Little Sister Snow"—Mrs. J. G. Moore.
Hymn.
Address: "Making a Better World"—Mrs. Hume Steele.
Benediction.
Thursday, 9 a. m.
9:00—Devotional—Mrs. H. L. Remmel.
9:20—Minutes.
9:30—Reports:
Superintendent Children's Work—Mrs. T. M. Thompson.
Awards of Honor.
Superintendent of Supplies—Mrs. T. P. Gantt.
Hymn.
District Secretaries:
Arkadelphia District—Mrs. W. D. Brouse.
Camden District—Mrs. L. K. McKinney.
Little Rock District—Mrs. Max Frohlich.
Monticello District—Mrs. W. S. Anderson.
Pine Bluff District—Mrs. J. D. Rodgers.
Prescott District—Mrs. D. B. Thompson.
Texarkana District—Mrs. Seth C. Reynolds.
Hymn.
Bible Study—Friendship with Jesus—The Service of Life and Power—Mrs. Hume R. Steele.
Thursday, 1 p. m.
Committee work one hour.
2:00—Devotional.
2:20—Minutes.
Reports:
John F. Taylor Fund—Mrs. James Thomas.
Mission Study and Publicity—Mrs. E. R. Steel.
Music.
Committees:
On Finance.
On Young People.
Discussion: Young People's Problems.
Thursday, 7:30 p. m.
Devotional—Mrs. C. F. Elza.
Report of Young People's Work—Mrs. Curtis Stout.
Awards of Honor.

SUNDAY SCHOOL DEPARTMENT

REV. C. N. BAKER.....Field Secretary, Little Rock Conference
818 Boyle Bldg., Little Rock, Ark.

REV. H. E. WHEELER.....Field Secretary, North Arkansas Conference
Conway, Arkansas

DISTRICT SUNDAY SCHOOL OFFICERS MEET.

A most interesting meeting of the Fort Smith District Sunday School officers was held last Thursday in the parlors of the Main Hotel. Every member was present, and the entire day given to a careful study of the various Sunday School interests. Because of the splendid leadership of the Presiding Elder, and the spirit of real co-operation we predict a most faithful cultivation of every Sunday School in the District. The staff adjourned its sessions only to plan a detailed study of its work in the evening, and we note with pleasure the large plans which have been laid for lifting many schools to standard rank in their Elementary work, and the Promotion of the New Program of Work, as adapted to the Schools to be visited, and also the effort to be made to put a Teacher-Training schedule in every Sunday School. The date of the Institute, for which large plans were drawn, has not yet been fixed.—H. E. Wheeler.

SUNDAY SCHOOL BUILDING.

The Field Secretary visited in one day three building enterprises in a single District. East Van Buren is just about to complete a creditable church, in which all departments of our Sunday School work will be well cared for. The Dodson Avenue church is already at work on the first unit of their new church plant, and this will be a fine two story building, in addition to the basement, thoroughly departmentalized and adapted for so cial work as well. Van Buren is preparing to spend something like $15,000 in the remodeling of their present plant, and after a thorough study of tneir plans they will make them cover in a most adequate way the need of our Sunday School work. It was a great pleasure to work with all these committees, and see how eager our people are to build according to plans that will pass the inspection of our leading authorities in the field of Religous Educaton.—H. E. Wheeler.

GREENWOOD.

Nothng so encourages our Sunday School program as a wideawake growing superintendent, and such the Greenwood Sunday School has. In the intensive campaign which the Field Secretary undertook in the Fort Smith District last week, speaking from two to four times every day, and holding all sorts of conferences, he had the pleasure of giving two Institute meetings to Greenwood. The Presiding Elder was kind enough to drive him overland in his dependable car, and give him a chance to see some of the prairie birds for refreshment. A large corps of splendid Sunday School workers were waiting our arrival, and we found them ready for the most advanced work in their Teacher Training program, and anxious to qualify as a Standard Sunday School on the new Program of Work "B." Watch that Sunday School grow.—H. E. Wheeler.

Young People's Program—Texarkana Young People.
Address—The Old World and the New—Dr. Ivan Lee Holt.
Friday, 9 a. m.
Devotional—Mrs. E. R. Steel.
9:30—Minutes.
Reports of committees:
Children's Work.
Mission Study.
10:00—Election of officers.
Place of meeting.
11:30—Bible Study: The Dynamic by Which the Adventure may be Achieved—Mrs. Hume R. Steele.
Friday, 1:30 p. m.
Devotional.
Reports of committees:
Record books.
Extension of Work.
Social Service.
Delegates Hour.
Greetings to new officers.
Minutes.
God be with you till we Meet Again.
Adjournment.

BIG CHILDREN'S WEEK OBSERVANCE BEING PLANNED.

Children's Week this year is a continent-wide movement in the interest of the children of America. This observance is not for or by one church or denomination, it is not even intended for Protestants alone, but in many places all religious bodies will co-operate, having in mind first of all the spiritual welfare of the children.

At the recent meeting of the Sunday School Council a change was made in the date for Children's Week in the Methodist Episcopal Church, South. Since the date suggested overlapped with General Conference it was thought best to observe the Week a week earlier, so the date for the observance is April 23-30, inclusive.—Dove Erwin, N. Ark. Conference Elementary Supt.

BLEVINS SUNDAY SCHOOL.

Blevins Sunday School has a most enviable record in regular attendance.

The December report shows an average attendance of 88 6-25 per cent, January shows 89 per cent, which is below most months.

A class of teen-age boys made 100 per cent in attendance for the five Sundays in January. There are eleven of these boys and the teenage problem is being worked in this class by Brother Stephens.

Out of an enrollment of about 130 there were twelve who never missed a Sunday for the past year.

Can any School beat that, in this Conference? If so, let us hear from you.—Jess Gallawoy, P. C.

STUTTGART TRAINING SCHOOL A BIG SUCCESS.

The Standard Training School for Sunday school workers in the Pine Bluff District east of the Arkansas River closed last Friday night and was a success in every respect. Much credit is due Rev. S. F. Goddard and his local Board of Managers consisting of Paul W. Daniels, Hon. R. E. Holt, Clay Smith, Geo. D. Marshall and Mrs. Frank Meyers. The Entertainment Committee, headed by Mrs. Ray O. Burks, was on the job every day and deserves the thanks of all for the splendid entertainment provided for all the faculty and delegates.

FIFTY-THREE RECEIVE CERTIFICATES IN STUTTGART SCHOOL.

Considering the size of the town and local church the Stuttgart Training School was one of the best we have ever had in the number of certificates awarded. We had 85 enrolled workers and out of this number 53 completed all the work and received the certificate of credit. Among this number was included every teacher in our Stuttgart School save one.

MANY OUT-OF-TOWN WORKERS IN THE STUTTGART SCHOOL.

Practically every charge in the Eastern half of the district was represented in the Stuttgart school. Among the out of town pastors taking all the credit work and receiving the certificate were Rev. J. E. Waddell of Humphrey, Rev. C. B. Davis of St. Charles, and Rev. S. R. Twitty of DeWitt. One night we had all the pastors and Presiding Elders of the district present save five.

DEWITT HAD EIGHTEEN WORKERS IN THE STUTTGART SCHOOL.

In keeping with his past record Rev. S. R. Twitty entered enthusiastically into the program of the Stuttgart school. Though his charge is 26 miles away and part of the road is bad, eighteen of his people came up in cars to attend the school, and quite a number of the DeWitt workers received the credit. Among this number was Mr. Mack Montgomery our progressive superintendent of this school.

STUTTGART TRAINING SCHOOL TO BE MADE PERMANENT.

At the last session ringing resolutions expressing appreciation of all members of the faculty were passed. The spirit was great and the entire body passed by a standing vote a motion to make this School a permanent feature of our Conference Sunday School Program.

LITTLE ROCK TRAINING SCHOOL MARCH 19-25.

Workers from all over the Conference will please note that the date of the Little Rock Standard Training School has been set for the week of March 19-25. A great faculty has been secured including Miss Minnie Kennedy, Miss Nannie Lee Frayser, Mrs. Walker of Birmingham, Ala., Miss Lucy Foreman, Dr. John W. Cline, Dr. W. A. Smart, and Dr. H. H. Harris. Courses will be offered in all departments of Sunday School work. This is the greatest Training School in Arkansas and Little Rock welcomes delegates from all over the state. We are expecting this to be the best session of all.

Sunday School Workers, may we depend on you to do your part in our Circulation Contest? See your pastor and arrange to help him.

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 ot later than Saturday before date of publication.

ADVENTURE IN AFRICA

Bishop Lambuth had the conception With confidence in God he planted the mission at the place to which he felt Divinely called. The story of the founding of the mission together with the remarkable achievements wrought in these seven years is strikingly told in the book "IN WEMBO NYAMA'S LAND."

It reads with the pulse of one fired for the redemption of the world. The unique characteristics of the natives together with their weird superstitions keep the reader enthused from the beginning to the end of the book.

Written by one of our own missionaries the information is accurate and reliable. Already in the third edition your order should be placed at once. Order from the nearest branch of the Methodist Publishing House.

THE HOW OF IT.

There are three problems that a League always faces in trying to organize a Mission Study Class: when can we meet? who is going to teach the class? and what book shall we use? Probably you have faced these problems and have been stumped by them, so I am going to offer a few suggestions.

As for the time of meeting you have two alternatives. You may meet once every week or every two weeks, say on Friday night of Sunday afternoon, and try to cover the book in three or four months; or you may meet for one hour every night and cover the book in one week. Of course this last method will handicap those attending school, but if the hour is set early or in the afternoon, it will not seriously interfere with studies. Each League should select a time which best suits its own needs.

The most serious problem a League faces is the matter of getting a competent teacher for the class. A trained leader may not be available, yet I am sure there is some one in every community who could and would take a class if properly approached. Look in your own League first, then in the Woman's Missionary Society, Sunday School, and public schools. In one of these organizations you should find some person who would be willing to take the class and who is thoroughly competent to teach it, though that one may not be a trained leader for a mission study class. This prospective teacher may secure full instructions how to teach a class by writing to Mr. Garfield Evans, 810 Broadway, Nashville, Tennessee.

The matter of a choice of a text is easy. If you have not studied "In Wembo-Nyama's Land," you should by all means use this book. It will tell you about our own mission field in the heart of Africa, and will do it in such a manner as to make you think you have really experienced a trip to that far away land. If you have studied "In Wembo-Nyama's Land," I would advise you to use "Serving the Neighborhood," a splendid little book on home mission work and one especially suited to mission study classes. In case both of these books have been studied "Adventures of Faith in Foreign Lands" would be a good book to use, for it would give you a practical knowledge of all mission fields and is very interesting. All of these books can be gotten from Smith and Lamar, 810 Broadway, Nashville, Tennessee.

If a postscript is permissible I might add that really the hardest problem is to get some one person who has courage and backbone enough to tackle the thing and see it through. Are you that person?—Neill Hart.

SHIFTING POINTS IN MISSIONS.

"I lingered sometime after the commitment of 'ashes to ashes,' examining the headstones of some of our heroic men and women of the elder day, who through faith valantly wrought and opened the way for those who have now entered into the inheritance of a great, strong church, with schools and colleges, hospitals and social centers, in a land which would once have been impenetrable to all but the most persevering, and among a people whose prejudices and self-conceit would have resisted anything but the sword of the Spirit in the hands of the most courageous soldiers of the cross.

"I do not mean to intimate that the missionaries' task is now an easy one. The points of pressure have shifted

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* **Epworth Leaguers, we are looking to you to join your pastor in promoting our Circulation in this Contest.** *
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and the pioneer work has been accomplished, but new problems have arisen that demand the utmost sincerity and courage and other works are to be done that require unremitting toil and consecration to the great ideals of the kingdom of God. The change is in the form, not the substance; our very successes constitute new difficulties and the ground of a new obligation upon the churches at home."

The above statement was made by Dr. F. S. Parker, General Secretary of the Epworth League Board, referring to the occasion of Bishop Lambuth's funeral. Dr. Parker was making the itinerary of the Eastern conferences with Bishop Lambuth and was with him at the time of his last illness.—Garfield Evans, Nashville, Tenn.

NORTH TEXAS CONFERENCE TO THE FRONT.

At the present time the North Texas Conference leads the connection in the largest amount paid to missions during the past three years. Their contributions amount to $16,335.25. The Virginia Conference is a close competitor with a contribution of $13,562. petitor with a contribution of $13,-562.94.

There is evidence of the necessity of the young people making their contribution as a separate and distinct voluntary offering for missions. The North Texas Leaguers have consistently maintained the plan of separate missionary pledges. Through a special committee known as the Ruby Kendrick Council they have made their missionary giving the basis of thorough missionary education, and at the same time have memorialized the spirit of their own missionary, Ruby Kendrick, who so heroically laid down her life after a brief service in Korea.—Garfield Evans, Nashville, Tenn.

NEW LEAGUE AT SHERRILL.

The young people of the Sherrill Methodist Church organized an Epworth League December 18, 1921. We have twenty-one members on roll. We have devotional meetings every Sunday night, and a business meeting once a month.—Gertrude Jackson.

A SURE CURE FOR IGNORANCE.

Characters: Christian Advocate, Arkansas Methodist, Missionary Voice, Epworth Era, Centenary and Christian Education Bulletins, local church bulletin. Two small girls who may take first and second "papers."

First scene: Two girls at play or on street.

Second scene: Each child wears placard to which is attached paper represented. When curtain is lifted "papers" are arranged as if "stacked" on table. Christian Advocate has back to wall. Arkansas Methodist has back to Advocate. Others in order named.

Scene I.

First girl: "No, I must hurry home and tell Daddy 'Goodbye." He's lay delegate to the Annual Conference."

Second girl: "What is Annual Conference, anyhow?"

F. G: (knowingly) "That's where the preachers and laymen meet and talk to the bishop about the Centenary and Education and Missions and General Conference and tell the preachers where to go and everything."

S. G: "Oh, how'd you learn all that?"

F. G: "Why, Daddy, he's always reading the church papers and talking about them."

S. G: "What's a church paper?"

Pass off platform.

Scene II.

C. A. moves slightly. Moves more vigorously. Takes two or three steps toward audience and forward, loking at papers. Suddenly becoming animated claps hands and laughs. Others turn heads slightly without changing expressions.

C. A. skips, looking into space, begins:

"Now, I have it! (Turns to papers) Listen. There's no human being to hear us. I must tell you something while they're all asleep and wont know we talk to each other. Today I heard a little girl whose father and mother are Methodists say she doesn't know what a church paper is. I know none of us ever go to that home. That's why they know nothing about the affairs of the Methodist Episcopal Church, South. I have a plan. Let's go stand by his bed and talk to him. He'll think he's dreaming. Then he'll subscribe for us."

All turn forming line facing audience, C. A. at head.

C. A.: "I am the Christian Advocate. I am published in Nashville, Tenn. Each week I go to thousands of homes. I have world news, rich editorials, news of other denominations, messages of interest and importance to the people from the bishops and general secretaries about the church and her business. There are articles for spiritual strength. I don't forget the children, for I have a section for them. This spring I am telling of the questions to come before the General Conference to meet next May in Hot Springs, Arkansas. I am for the entire connection."

A. M.: "I am the Arkansas Methodist. All Arkansans are proud of our state because she has many valuable things found in no other state. All Methodists in Arkansas are proud of Dr. A. C. Millar, because he is the best editor in our church. There are no better editorials on church and national questions than come from his pen. I have news of the Methodist Church in the State. I too, have a department for each, the Woman's Missionary Society, the Epworth League, the Sunday School and the children. I keep you informed about our colleges, Henderson-Brown, Galloway and Hendrix. You need me to make you a first-class Arkansas Methodist."

M. V.: "I am the Missionary Voice. Once each month I come with messages from home and foreign mission fields to enlarge your vision and warm your heart toward neglected humanity. I carry hope and inspiration by telling of the work of the Holy Spirit in sin-ridden hearts; and of the heroes and heroines who carry the gospel."

E. E.: "I am the Epworth Era. Once each month I go forth as the links of a chain to bind into one family the young people of Southern Methodism in worship, in social service, in culture and recreation, and in missionary endeavor. I help to prepare them for future responsibilities in the church. My motto is 'All for Christ.'"

C. and E. B.: "We are the Centenary and Education Bulletins. We might as well be twins for we tell of the two great campaigns by which the church is hastening the kingdom of God on earth."

C. B.: (Adapt this to the local church, using small child. Short and if possible humorous.)

C. A. interrupts C. B. by stepping forward, exclaiming—"Hush! He's awaking! We must run!"—Kate Cargile.

CHILDREN'S DEPARTMENT.

OUR FRIEND.

It raced with us all merrily
In summer days I know,
The silver brook that sparkled glad
Where nodding blossoms grow.
And soft it sang, a cheerful song
About the birds and breeze
And meadows where the breezes hide
Among the dreaming trees.
But now the snowflakes flutter down
And winter winds pipe shrill.
No longer sings the happy brook,
Its voice is hushed and still.
But as upon the gleaming ice
We gaily skate along,
I wonder if the sleepy brook
Is list'ning to our song!—Alix Thorn in Zion's Herald.

THE TWINS' BIRTHDAY SURPRISE.

"Well, if I can't have that big coach for my doll, I don't want any, so there! It'll just spoil my birthday if I can't have it. And it's only eight dollars, too!" Claire finished stormily.

"'Only' eight dollars! Oh, Claire," mother remonstrated, "you know we can't afford that. That other little carriage we saw at the Boston House is very pretty, and not so expensive and I'm sure Arabella will enjoy her ride in that just as much."

"Well, I'd be ashamed to take her out in it; all the other girls have those big coaches for their dolls, and I'll just have to keep Arabella at home if she can't have one—and all the nice weather coming, too!"

"Dear me! Dear me!" murmured great-grandmother, bending over her knitting. Had she dropped a stitch, or was she "dear-me"-ing over Claire's complaints?

"Speaking of birthdays," great-grandmother remarked, as mother left the room to answer the telephone, "I wonder if you'd like to hear how we celebrated our birthday—my twin sister Gertrude and I—when we were about your age, away out in Minnesota?"

"Oh, yes, grandma, I'd love it!" Claire slipped into a place beside grandmother's in the big rocker, and gave a happy sigh.

"We were eight years old when we went with father and mother to make a home in that new, wild country. Our house was a log cabin, built by father himself, and was divided into four rooms by blankets and sheets hung up as partitions! We were very poor in those days, but my, how happy we were!"

"And your birthday?" Claire reminded her.

"Oh, yes, our birthday! Back in our old Eastern home we had always had some present from the stores—perhaps a set of dishes, or dolls—but out in that new country, with no money to speak of, and few places to spend it if we'd had it, we were wondering how father and mother could celebrate the day for us.

"Well, father used to come in at night to his supper very tired, but he was always bright and jolly with us children, and for a few days before our birthday he was very mysterious. We knew from sounds behind one of those curtain partitions, that something interesting was going on—there was some pounding, and scraping, and finally an odor of fresh paint. My, how we wondered what it could be!"

"What was it?" Claire asked with interest.

"Well, Gertrude and I woke very early that birthday morning, and there, at the foot of our bed, what do you suppose we found? The dearest little doll-cart, painted red, made by father's own hands, and two rag dollies mother had sat up late at night to make for us! Oh, what happy children we were, and how rich we felt!"

"And now for the queer part of my story. We had finished our noon dinner that day and had helped mother with the dishes, and were sitting down to play with our new treasures again. Father had gone back to his work in the field and mother on an errand to a neighbor's, when—who do you suppose came to make us a call?"

Claire shook her head. "I can't guess—do tell me!"

"We were putting our rag dolls into the cart ,when suddenly we noticed that it seemed to be getting dark. We looked up—and there were three great painted Indians peering through the window, and shutting out all the light. My! how I jumped, but Gertrude who was braver than I, smiled at them as they came in uninvited. Mother had left some fresh-made doughnuts on the table, and the three men walked up to them, sniffing at them as if they liked what they saw. Then they

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* **Children, ask your Parents if** *
* **they have renewed their subscrip-** *
* **tion. You can help us to win in** *
* **this Contest with the Baptist Ad-** *
* **vance.** *

* * * * * * * * * *

proceeded to help themselves—it was a way many of the Indians had in those pioneer days. Then one of them—the biggest and most painted of them—came up to Gertrude and ran his hand over her pretty yellow curls. I think he expected her to be frightened—but she didn't seem to be. So he patted her head, saying, 'Heap brave papoose!' I was trying to keep my teeth from chattering, but not succeeding very well. Well, what do you suppose that Indian did next? My dear, he picked up our beautiful little doll-cart, first emptying out the rag dolls (we were thankful he did that, anyway!) and then they all walked out of the house with the cart!"

"Oh, how mean!" Claire exclaimed.

"It did seem so," smiled grandmother, "and besides our grief at our loss, we were thinking how sorry father woud be, for he had spent so much time making that little cart for us. We had a good big cry, I can tell you, and then we decided we'd try to brace up and act brave about it, for father's sake and mother's. She was back in a half-hour, and terribly frightened when she heard who had visited us! And of course she felt bad over our loss. We were dreading to break the sad news to father. Just outside the door that evening we heard him laugh and say: 'What have we here? Two Indian papooses on our doorstep?' We flung the door open, and there, just outside, stood our little red cart and in it two of the cunningest little Indian dolls—dressed in bright painted skins, and covered wth strings of gay beads! Gertrude and I were the two happiest little girls in Minnesota when we went to bed that night hugging our queer little Indian babies and our rag dolls in our arms."

"I just love your story, grandma, and to think it's all true!" Claire said, half shyly, "You and Aunt Gertrude as grand-mother finished, and sat smiling over her memories. Then, weren't very much like me, were you?"

And just then mother came back to the room. Claire's arms went around her. "Mother," she whispered, "I don't mean what I said about the present for my birthday. Of course the big coach costs too much. And the little one we saw at the Boston House is lovely—Arabella will like it just as much."

Mother held her close in her arms, her eyes shining—and grandmother smiled upon them both, well pleased! —Bertha Gerneaux Woods, in The Congregationalist.

AS SAINT CHRISTOPHER.

Mother had the green tea-wagon loaded with dishes, all ready to wheel out on the piazza for luncheon as soon as Peter should dash in from school. The clock struck half-past twelve, ten minutes after the usual time when Peter was wont to appear, and still no bang of the front door, no shout of "Mother! I'm home!" Mother went out and sat down on the front step and in about five minutes she heard a familiar whistle and there was Peter scurrying up the hill.

"Oh, mother," he began, while still far away, "I'm late, I know, but you won't mind a bit when I tell you about the cat I met."

Together they wheeled the tea-wagon out on the shady porch, and there Peter resumed his story "I was coming home, hurrying, mother,—yes, I was—and just as I got to the bottom of the hill and was going to cross Broad Street, I saw a mother kitty with a baby kitty in her mouth, just the wee-est baby kitty, and she was looking up and down the street—the mother kitty, I mean—for automobiles, just the way you taught me to look when I was a little boy, and I was watching her so hard that I didn't notice till I came right up to her that on the grass right by the curb were four more little wee baby kitties, all gray kittens, they were, and soft and crawly, with their eyes shut. And when I spoke to her the mother kitty didn't like it at all—she dropped the baby kitty she had in her mouth and spit at me!"

Peter's tone was justly grieved, because who loved animals, great and small, better than he?

"But I stroked her, and talked in purry tones to her, and I guess she understood, 'cause she picked up her kitty again and I picked up all the other four kitties and put them in my cap" (the things that cap had carried!) "and mother kitty looked right up at me and rubbed against my legs, and then we waited together, and we both looked up and down the street and waited till every automobile had passed both ways and the street was all clear, and we walked across the street together; and when we got across, the mother kitty dropped her kitty, and I knew she meant she wanted me to give her the kitties I had in my cap, but I 'xplained to her that it would be quicker for her if I carried them the rest of the way if she wasn't going far, and I guess she understood again, 'cause she picked up her kitty again and trotted right straight through the hedge and across the lawn to Mrs. Morse's barn!

"And I kept close to her, of course, and she walked right into the barn, and there was Mrs. Morse's gardener-man, and he laughed when he saw us and said, where were we going? and I said I didn't know, I was just helping the cat, and was the cat Mrs. Morse's? And he said no, he hadn't ever seen the cat, but if any cat had moved her whole family to their barn he for one wouldn't disappoint her. Isn't he a nice man, mother? And you know they keep a cow, so all the kitties can have lots of milk, and the man said Mrs. Morse wouldn't care a bit, and it would be fine to get rid of all the mice, and he guessed the cat would bring them luck. So that cat family's all right," he finished with a contented sigh, as he refilled his glass with milk. "You don't mind now that I was late, do you, mother?" he went on, sure of her answer. "You wouldn't have had me not help that mother kitty move all that big family, would you?"

And mother said, "Of all the school-children coming home at about that time, think how lucky it was for that nice trusting mother kitty that it was you who came along, just the one boy of all the boys I happen to know who would understand best just how to help her!" Before Peter could in any way make answer, she went on, "Peter, did you ever hear of Saint Christopher?"

"No," said Peter, with less interest in his voice than when the conversation pertained to cats. "What made you think of saints when we were talking about cats?"

And mother, smiling at him across the tempting little luncheon-table, said, "This evening I'll read you the story of Saint Christopher, and when I've finished you tell me why I thought of him when you told me how you helped that cat family across the street."—Mary Bradford, in The Christian Register.

NEWS OF THE CHURCHES

HELENA DISTRICT CONFERENCE

The Helena District Conference will convene at Harrisburg Arkansas April 26th, at 2 p. m. The Conference sermon will be preached by Rev. Guy Murphey of Crawfordsville at 7:30 p. m. of the opening day.

The following Committee of examination for license to Preach, Admission on Trial and for Elders and Deacons Orders is appointed. Rev W. C. House, F. R. Hamilton, and O. L. Cole.—William Sherman, P. E.

ANNUAL MEETING-BOARD OF MISSIONS

The Board of Missions will meet in annual session in Nashville, Tennessee, at 9:30 A. M., Tuesday, April 18. This meeting is to be held early in view of the General Conference. The importance of a full meeting, taking full time to transact properly the unusual amount of business that will necessarily be before us, need not be urged. The Board will be called on to consider a larger field of work, a greater extent and variety of achievement, and to face a call and providential task such as it never faced before. It is worthy of the best we can give it in thought and time and patience. Let those who read this pray that we may be given wisdom and power for the task.—W. W. Pinson.

SUMMER SCHOOL FOR CITY WORKERS

Some inquiries have been coming in as to whether there would be any schools for our city pastors and workers during the next season. I am happy to say that we are planning for five schools for our city forces at the following places: Russellville, Kentucky, May 28 to June 8; Birmingham, Alabama, May 31 to June 14; Conway, Arkansas, June 9 to 20; Randolph-Macon College, June 15 to 23; Dallas, Texas, July 4 to 14.

Announcement as to curriculum and other features will be made later. This announcement is made now that our city pastors, city missionaries, deaconesses, and others may know in advance that they will have access to one of these schools during the summer.—O. E. Goddard.

"MOTHERS' MEMORIAL"

Rev. I. B. Manly, pastor at Thorndale, Texas, is going to rebuild an old church six miles in the country and make a modern Methodist church. If 100 people, friends and acquaintances of Bro. Manly, will send some contribution, in memory of mother, he will dedicate the church as "Mothers' Memorial."

The people are worthy, and have had numbers of crop failures and backsets.—Address, I. B. Manly, Thorndale, Texas.

CAMDEN

I presume that it is pretty generally known that we are at Camden, one of the most widely known towns in the great state of Arkansas, known as a commercial center, known for its Southern hospitality, its educational interest and activities, and last but by no means least, known for its stalwart Christianity.

Our coming to Camden had a sort of "home comin" feature. We, having spent so many years in this immediate part of the Conference, knew, and had known, for a number of years, many of the good people of Camden. And as far as I am able to judge, their having known me for these years, did not make them think any less of me.

We find many people in the membership of the Church here, who were in our former charges. To us, this is very pleasant.

Our reception, as pastor and his family, has been all that we could ask.

All our services are well attended, and helpful. I am determined that, by the blessing of our Heavenly Father, and these good people, to make this the best year of my life, thus far, as a pastor. We certainly do appreciate the kindness and goodness and helpfulness, of these splendid Christian folks.

It is very pleasant, and I deem it a very great privilege, to be so closely associated with my P. E., Bro. R. H. Cannon. Of course, I do not have the pleasure of spending very much time with him; for he is "on his job" most of the time, and he is a "live wire." He and I have been "boys together" for twenty-five years. I take no credit to my self; but a good deal of pleasure, in the fact that I was his pastor when he was liscensed to preach.

I discovered a secret when I attended the first meeting of the official board. When the chairman, Bro. Walter Brown, called the meeting to order, (about 25 men present) we sang hymns, he himself read the Word of God, and called us to prayer. There were 15 or more real prayers for the spiritual prosperity of the Church this year, before we got up off our knees. I said (to my self) there is the secret of success.

Well, I am closer by now, Doctor, and if you will make us a visit we will be mighty glad to have you, and will give you a chance to preach for us. And by the way, some time ago, you said something about fishing. You come over here, and we will go fishing sure enough.

I am still hoping that the Methodist Assembly will be located in Mena.—F. F. Harrell, P. C.

PREACHERS' AND LAYMEN'S MEETING AT JUDSONIA

The preachers and representative laymen of the southern part of Searcy District meet at Judsonia Monday evening, Jan. 23. All pastors were present except two who were absent on account of sickness. A goodly number of laymen were present. Monday evening Rev. Chas. Franklin of Searcy gave an illustrated lecture on "The Other Wise Man," after which Rev. John Score of McCrory preached an inspiring and helpful sermon on "Consecration." Tuesday morning was spent in discussing such questions as the collectors of Conference claims, revivals, pastoral visiting, the preacher and his books. These were ably discussed by the pastors. In the afternoon the laymen discussed the Laymen as Helpers to the Pastor. The Laymen and Prayer meeting, and the Laymen and Finances. The Laymen's part of the program was made especialy interesting by some of our leading laymen. On Tuesday evening Bro. Franklin gave another illustrated lecture on "The Good Samariton" and "The Wise and Foolish Virgins," after which he preached a good sermon.

All report that work is starting off well in their charges. We were royaly entertained by the pastor and the people of Judsonia. All return to their work inspired by the meeting.—A. N. Storey, Reporter.

HARRISON STATION

My pastorate here has extended thus far into the second year. Last year there were reverses of various kinds, the decline in price of everything produced in this country, the failure of fruit and wheat, the strike of the railroad men, the final suspension of operation of the railroad, hard feelings engendered by the strike. These things hampered the work last year so that there were only twenty-eight additions to the church.

Several of the heaviest supporters of the church moved away from the town with heavy loss of names from the church roll. As a result of this we showed last year a total loss of members and a large shortage in the finances. During the whole of last year a fine Sunday School was maintained, the prayermeeting was kept up, fair congregations attended preaching, the Missionary Society and the Epworth League held their regular meetings, a social program was carried on, and the usual poundings came to the parsonage. The most encouraging feature of last year was that we lost so little under the conditions.

This year things are much better. There is a better organization and spirit in the Board of Stewards, a result of which is the payment of finances in full to date, including salary, conference claims, incidentals, and Sunday school literature. The Sunday School has averaged larger than last year, if I mistake not, the League has grown to a considerably larger membership with strong programs and a helpful recreation department functioning well. The Missionary Society is receiving new members, the congregations have increased, the spirit of prayer and work is much stronger in the membership of the church.

We have just closed a fine revival in the church. The Ministerial Association of the town decided to conduct a simultaneous revival campaign in all the churches beginning on January 15 and continuing two weeks. According to this program the Presbyterian, the Baptist, the Cumberland, and the South Methodist churches began the campaign at the appointed time. At the close of the campaign there had been more than one-hundred-fifty professions of conversion. The Presbyterian church reported thirty-nine candidates for church membership, the Baptists received some members, as did the Cumberlands, the exact number being unknown to me. To date I have formally received fifty-six members, while twenty-four others have signified their intention of joining our church. I am sure that more than one hundred have been received into the various churches of the town. These are the figures of the revival as best I can give them.

For weeks before the revival began the members of our church had been urged to pray and work. I am persuaded that many of them gave themselves to a very earnest prayer life. Rev. W. M. Edwards of the Bellefonte circuit did the preaching in our church. His sermons were mar-

velously strong as well as sound in doctrine. He condemned sin, held up Christ as the only atonement for sin, repentance with an earnestness that was really intense, invited sinners to the altar, and they came. From the very first opportunity the members of the church did personal work, and I doubt if there were many unconverted people who came into any service during the campaign who were not personally invited to the altar. The services often continued till late in the evening, some sinners praying through at the altar while the saints shouted and brought yet others to mourners' bench, the new converts going out and bringing in others of their companions. I am doubtful if there is a man among us who has as strong a series of revival sermons as Brother Edwards preached during this revival. There were no methods employed beyond prayer, preaching, personal work, with faith in the Holy Spirit. The pianist for the meeting was Mrs. William Ahrens of Batavia, Ark. She seemed to be tireless, often playing and singing for two, three, or four hours with almost no let. The singing was congregational all the time, there being no regularly organized choir, different people being in the choir loft at different services while all the people sang. The meeting was great when measured by any standard of greatness. There was difficulty to find standing room in our church at some of the services. We thank God and go forward.—W. T. Martin, P. C.

RICHMOND

Our work is moving along in very good spirit and we are all hopeful of better conditions in business and in church. I have just returned from Ashdown where we had our District Institute. The boys were all at their best. Each one of them did much credit to himself and edified each one who heard him. Bro. Simmons had previously arranged a splendid program and all enjoyed what was said with few exceptions.

Dr. Stowe, Dr. McKay, Dr. Steele and Dr. John H. Reynolds were there and gave us much inspiration with their good speeches.

Our first quarterly conference convened Feb. 9, at Richmond and our good presiding Elder was in his place and rendered very efficient services in making arrangments for the finances for the year.

I am intending to do all I can for the Arkansas Methodist's campaign, but money is hard to obtain over here. There are some who would like to have the Methodist, but are not able to pay for it.

Our Sunday Schools are each doing good work in the communities wherein they are located. Some of our teachers are rereading the training cause and trying to render themselves more efficient in Bible teaching.

We have seven boys in Richmond organized into an "Up-keep Club." By their efforts they have builded a new barn at the parsonage and stand ready to assist in every way possible in repairing the church and parsonage.—J. D. Dunn, P. C.

REVIVAL AT OZARK

We are in the midst of a great revival campaign led by Evangelist H. L. Stephens. The meeting is being conducted in a tabernacle built for the purpose. All the churches of our town are united in the effort, and the spirit of harmony prevails among them in a remarkable degree. Up to date there have been over one hundred professions of conversion and reclamations, and a great many have reconsecrated themselves to the service of the Lord, claiming a richer and fuller experience of grace.

The entire town is being stirred as perhaps it has not been before for many years, and the meeting is growing in interest. Brother Stephens is exposing the sins of the town and community, but in a loving spirit, and men and women are amazed at the revelations being made along this line. Many of the men have pledged themselves as being ready to stand together in an organization for the purpose of making the town and community a safe place for our boys and girls.

Those who know Rev. George T. Stephens, evangelist, and the character of the work he did at Paragould, McGehee, and other places in the state will be interested to know that Rev. H. L. Stephens is an older brother of Rev. George T. Stephens at Walnut Ridge in 1920, in a campaign in which practically all the churches of Walnut Ridge and Hoxie were engaged.

Brother Stephens is ably assisted by Rev. L. Sutherland, chorister, a very fine-spirited man of unusual ability both as a singer, preacher, and leader. Brother Sutherland easily wins the hearts of the people as he goes along. Sister Stephens, is a woman of remarkable intellectual and spiritual power, an accomplished musician, and hymn writer of wide reputation. She is assisted by Sister Sutherland, a sweet spirited, intellectual and skillful pianist. Sister Stephens has charge of the work among women, and Sister Sutherland takes care of the work among young women and girls. Brother Sutherland works with the young men and boys.

We count ourselves very fortunate in securing this party to lead us in our campaign, and take pleasure in saying that any town or city desiring the very highest type of work along evangelistic lines will be fortunate in securing them as leaders. This party has had years of extensive experience, not only in the United States, but also in Canada and Great Britain.

Any pastors desiring to communicate with this party, or further information concerning them, may write me personally, or address Rev. H. L. Stephens, Ozark, Ark., care of W. J. Faust, pastor Methodist Church.—W. J. Faust.

LEWISVILLE AND BRADLEY

Our churches on the Lewisville and Bradley charge are beginning well. The Sunday schools are doing well. There is quite an interest in the Sunschool work.

Our Epworth League at Lewisville is not so large as some of the Leagues where I've been as pastor, but the spirit of the Leaguers is first class. All are ready to do their part, and anxious to make the League go. You will hear from this League later. We have some fine young men and young ladies, in training for larger things for the future.

Our prayer meetings are well attended and there is a fine spirit among our people.

Our congregations are fine, and this preacher is very hopeful to the outlook for the year.—R. R. Moore, P. C.

GALLOWAY COLLEGE

Examinations were followed by a pleasant change. Mr. Williams announced a half holiday and told the students that their expenses would be paid if they cared to attend an intertainment in town. They were very glad to go; and later on discovering that the day was Mr. Williams birthday decided that this was his way of celebrating—giving pleasure.

Mr. Williams went on Thursday to Gregory's Point to deliver an address on education to the Community Club. This club is really true to its name and exists for the purpose of bettering the community. It has committees on education, good roads, sanitation, charity, and other things included in community welfare. It is a unique organization in Arkansas and is so attractive in its ideals and practical in its purpose as to have many imitators.

Mr. Williams was absent for two days last week attending the Educational Conference held in connection with the Missionary Rally at Memphis. He brought back the encouraging word that Mr. C. G. Hounshell will visit us late in the spring for a short series of services.

Mr. Franklin, our pastor, brought his stereoptican on Monday night and gave an illustrated reading of Van Dyke's story, "The Other Wise Man." The slides were of unusual excellence, faithful and true in detail; and Mr. Franklin's earnest comments added to the impression of the noble and beautiful story, whose great lesson is "In as much."

Mr. and Mrs. Franklin are frequently with us. They had an hour in the parlor last week getting acquainted with the teachers; and then staid to supper. The students from Paris, Arkansas, arranged an informal tea for Mrs. Franklin and initiated her into a regular school girl frolic. She and Mr. Franklin grow in our love and confidence each time they come.

Mrs Williams entertained the ladies of the town on Monday, the 6th, in honor of the faculty, especially the new teachers. The town and College are getting in closer social touch all the time to their mutual satisfaction.

Miss Helen Venn, the director of music, is to give a recital on the 20th. She, with other teachers of the fine arts departments, presented several pupils in a very creditable recital on the 3rd.

Four new students have entered with the new term and Evelyn Jones of Batesville, who was detained after Christmas by illness, is now gladly welcomed back.—Eleanor Neill.

EAGLE MILLS

We were returned to Eagle Mills for the second year, and have taken up our work with renewed interest. The outlook for the new year is very favorable. Interest is fine. The congregations are more than twice as large as they were a year ago.

Our Sunday Schools are well attended, and we have good mid-week prayer meetings. We are looking forward to better things, and hope to have a good year.

Our desire is to see a deepening of the spiritual life of the Church, and a great ingathering of souls.

We have received the usual pounding (though unusually large). I think this was the most complete assortment of good things to eat I ever saw. Useless to say it was very much appreciated.

Our people and Presiding-Elder have been very nice to us during our stay here, for which we are very grateful. —G. W. Robertson. P. C.

BLEVINS AND McCASKILL.

The new arrangement of this charge makes it one of the best circuits of the Conference. The addition of McCaskill proves to be satisfactory in every way. A community or Circuit is known by what it produces. This section is known far and wide for its production of truck. It is the very center of Arkansas' greatest truck industries. One firm here has sold this season more than 2,500 lbs of radish seed, most of which is already planted, agriculture is on a sound basis here.

However, these are not our greatest pride. The greatest pride is the kind of men and women produced here. There are three preachers, one missionary, numerous teachers and leaders among the number this circuit is proud to honor Brother Henry Bruce, who is a Presiding Elder in the Pacific Conference, was converted at Friendship church and was a member of that church.

W. C. Martin, a graduate of Hendrix College and S. M. U., is a pastor of one of the leading churches of Houston, Texas. He and his wife were both members of our McCaskill church.

Ruel P. James, also a graduate of Hendrix and S. M. U., is now our pastor in the oil fields on Eldorado Circuit. He was a member of Ebenezer church.

Miss Nellie Baily, who is a teacher in a mission school in Mexico, is a member of Blevins church.

Mr. and Mrs. W. R. Schisler, teachers in Union College in Brazil, are supported in a Centenary Special by Blevins and Ebenezer.

Our people here are loyal, religious sensible and interested in the Kingdom of God.

We have been received warmly and are happy in the work here. A great work has been done by our predecessor, Brother Baugh, who served a quadrennium here.

Blessings upon those we served for two years: Those were good years in our lives, but we are hoping this will be a greater year for this circuit and for our Conference.—Jess Galloway, P. C. Pastor.

AUSTIN CIRCUIT

The Austin Circuit Sunday School Institute met with the Sunday School at Old Austin Sunday Jan. 29. Even though the day was quite disagreepacity of the Church was overable the capacity of the church was overwhelmed.

The thoughts brought forward and discussed are evidence that our people are not asleep on the oars.

Sunday School interest here (with a few exceptions) is fine. The day is past when Country Sunday Schools excuse themselves to hibernate for the winter. You pastors who are not using the fifth Sundays in these general Sunday School gatherings, are wasting opportunities. Let us all get busy and organize our charges and line up with Bro. Baker's plans and cooperate with Bro. and Mrs. Fowler and make this a banner year throughout the rural charges of the Little Rock Conference.—Andrew Christie, P. C.

OBITUARIES.

SOUTER.—Mrs. Jane C. Souter, was born Dec. 17, 1841, converted and joined the Methodist Episcopal Church, South, when 9 years of age. In this church she lived a devout Christian life till her death, which occured at the home of her daughter near Bussey, Ark., Dec. 18, 1921. Sister Souter was neighbor, and Christian. She lived above reproach in every way . She had few equals, was above the ordinary, mentally and spiritually. She had a trained mind and a deep rich Christian experience. She knew God, and loved Him with all her soul. She carried her bright cheerful spirit to the end. She knew the end had come, but had no fear, met death bravely as she had met the duties of life. she was loved by all who knew her. She was the mother of six children. One of her children preceeded her to the grave many years. She leaves five children two girls and three boys, a large number of grandchildren, and a host of friends. Her husband a noble Christian man, went before her 15 years to the glory world. Many of the older preachers will remember Bro. and Sister Souter, for their home was the home of the preacher. Truly a great women has passed to her reward on high. While her body rests in the grave her spirit goes to the spirit land to wait for the resurection morning when soul and body will be reunited to meet the blood washed and redeemed, for ever. Her beautiful life and influence live still to bless her children and loved ones left behind, but they know where to find her.—J A Biggs.

SHRUPTRINE.—Mrs. Maggie Shruptrine (Nee Jones) was born June 10, 1892. Died November 28, 1921. She was converted and joined the church when a girl. Her health was poor, but her devotion was genuine. She was active in the work of the church. When her health permitted she could always be found at the post of duty. She loved her Master and I am sure He has remembered her as one of the faithful, and said of her, "She has done what she could." She was married to Hern Shruptrine Sept. 24, 1916. She leaves husband and little son Robert together with mother, sister and brothers, and a host of friends and relatives to mourn her departure. We grieve but not as those who have no hope, "Blessed are the dead who die in the Lord."—Her pastor, B. F. Roebuck.

LINDSAY.—E. H. Lindsay was born Feb. 14, 1847, at Pastoria, Arkansas; departed this life at Pine Bluff, Arkansas, June 21, 1921. His parents were among the first settlers of Jefferson County. He was first married to Miss Janie Harrison Oct. 19, 1872. To this union several children were born -all dying in infancy except John H Lindsay. On Oct. 7, 1886, he was married to Miss Flora M. Niven, who with four children born to this union, live and mourn the loss of husband and father. Brother Lindsay Joined the church early in life and was a devout student of the Bible. He had a definite religious experience and positive convictions about the teaching of the Bible as it relates to Christian life and doctrine. His mind was well stored with passages of God's word which were his comfort, and stay during his long and painful illness. The writer visited him frequently and always found him patient and hopeful. He never expressed a doubt with reference to his acceptance with God or his future. He was for several years a local Methodist preacher and his preaching was filled with scriptural quotations which he seemed always to have at his command. The family ministered to him during his long illness with a devotion that was beautiful, and are comforted in the thought of a glad reunion in the House of many mansions.—E. F. Wilson.

MEADOR.—Lillian Jones was born in Marshall Co., Miss., Dec. 23, 1870; converted at the age of twelve, uniting with the M. E. Church, South. Was married to W. B. Meador Dec. 27, 1888, moving at once to Dumas, Ark. Departed this life Nov. 9, 1921. Sister Meador was the mother of eight children, two of them preceding her to the glory world. She leaves her mother, husband and six children to mourn her going. She was one among the sweetest Christian characters I have ever known, true to God, to the Church, to her home. She and her good husband for many years were the mainstays of the Methodist church in Dumas. They maintained the Sunday school, he superintending, she teaching the Primary class, and no doubt she has started many of the children in the way to God, and a useful life. They never allowed themselves to become discouraged, but kept moving on looking for better things which have come, due largely to the faithfulness of these good Christians. The efficiency of this good woman was great in her home. She lived to see the children all saved and in the church; the ambition of her life was that not one should be lost. Her home was the preacher's home. Many a weary itinerant Methodist preacher has rested under her roof, sharing the blessings of that good home. I know this is true for four years I was her pastor and was always welcome there. She will be greatly missed in the home, in the church, in the community, because she could be counted on to do her part in anything that was to be done, but our loss is her eternal gain. Earth is poorer, but heaven is richer by her going.—Her old Pastor, J. H. Cummins.

PORTER.—When I first knew Mr. Joseph I. Porter eighteen years ago, he was in the prime of life. He was full of industry, often working from ten to twelve hours a day. His habits were all good. He was clean personally, careful in his diet. He was healthy, full of life, busy, and enjoyed his friends—always taking time for recreation. His was the simple life—out of doors during the day, in the office of evenings. By these habits he was enabled to do well financially. Though well-to-do there was no strut, no airs, no ostentation. He was always and ever the same plain, simple-hearted citizen. He was not hard to understand. He was always willing to take a position on any question that faced him in a practical way and it was no trouble to find where he stood. Though born in Missouri, he was a product of Arkansas County. He was a child of it. His large body always suggested to me at least the broad prairies and ample forests of this county where he lived so many years. He had a large body but in that large body was a large heart to match. Mr. Porter was a leader in his town. Every enterprise for the good of Stuttgart he was interested in, and backed most of them financially. In most of the industries that came to town he was a heavy and early purchaser of stock—Banks, Rice Mills, Manufacturing plants, hardware. All this at a time when Stuttgart needed help. His home town was a passion with him. He loved it; he dreamed of it as a city. And his dream was practical. It came true. He found it a few simple cottages, rudely built. He left it a city of brick and stone. J. I. Porter was a man of ability. He possessed no formal education, but he was a graduate of the "University of Hard Knocks," whose colors were black and blue. There were few better read men in the current events of his day. He knew men, he knew life. He knew its springs. He knew where he was weak, therefore he was a friend to education. He has done as much, possibly more, than any citizen to stimulate the cause of education in Stuttgart. He has always been a generous contributor to our Church schools in the state. He loved the church. He supported it with his means. But better, he was present at the ministry of the word. While I lived in Stuttgart, I as a preacher, was absent from church more than he. He was always responsive to appeals. He was not ashamed to drop a tear at a pathetic incident. If all the widows and orphans and others whom he had helped had brought a flower his body would have rested under a wilderness of flowers. In his death the M. E. Church, South, lost a friend indeed. Surely it is a consolation, a comfort to those near to him by kindred ties to know that he loved the church that Christ died for. He loved the "Old Book" and believed it and tried to order his life by it. He departed this life about noon Thanksgiving Day, 1921, and his body was laid to rest in the Lone Tree cemetery in Stuttgart, Arkansas.—Claude Orear, Roanoke, Ala.

MILLS.—On December 14, 1921, Mrs. Jennie D. Revely Mills died at her home in Vaughn, Benton county, Arkansas, after an illness of many months. Mrs. Mills was born April 1, 1848, in Madison County, Tenn. She was married to B. F. Mills August 4, 1866, and to this union there were born ten children, five sons and five daughters, all of whom with their father survive her except one son who died in early childhood. Mrs. Mills at a very early age professed her faith in Christ as a personal Savior and united with the Methodist Episcopal Church, South, of which she continued a faithful and devoted member until the day of her death. Hers was a long and useful life, full of kindly deeds. All faults and imperfections in others were excused by her, and she saw something beautiful and lovable in all her fellowmen. God's beautiful out-of-doors spoke to her of his love and care. To her He was the pioneer of mercies, fresh every morning and new every evening, and she never failed to thank Him for the daily manna. Her life was so filled with Christ in God that her very presence brought calmness, faith, and trust to those in trouble. Frail of body, yet undaunted in spirit, day in and day out found her at her post of duty, watching, praying, loving, accepting all that the Father laid upon her in the suffering of loved ones and in her own last painful and lingering illness. She walks in the glory land with other loved ones who have gone before, her life an inspiration to those left behind to follow the Savior she loved, though the way be difficult, and though the clouds may overshadow the way. Her love of home, her devotion to her children, her gracious hospitality, her courage, her faith, her acceptance of the infirmities of age with fortitude and unfailing cheerfulness, made hers an unusual personality. Her children rise up and call her blessed and speak for her as mother the following tribute: To My Mother. "Loving, sympathetic, selfsacrificing ,yet firm and true to her duty, she was the most companionable friend, the most dependable adviser, the truest lady, the most lovable mother." "We can never repay her for all she has done for us, in giving us life, in guiding us by her wise counsel and tact and love in time of need; by warding off dangers which a mother's love alone could detect; in caring for us in sickness and suffering. No payment in kind can ever be made. We can only love her and pray God to reward her, exceeding abundantly above all that we are able to ask or think." On December 15, her body was taken to Centerton and laid to rest by the side of her son to await with him the resurrection morn.—A Friend.

LARK.—Mrs. W. H. Lark (nee Sarah Lavenia Bayliss) was born at Dover, Ark., Aug.31; 1880. In early childhood she moved to Russilleville where she received public school education and studied in Henderson—Brown College. For Several years she taught in the Russellville schools, devoting her vacation to schools in the country. In 1907 she was married to W. H. Lark. Little Rock became their home and here their only son Bayliss, was born in 1909. In 1913 they moved to El Paso in the interest of Mrs. Lark's health. The beneficial effects of the climate were not permanent and in January, 1917, she suffered a complete breakdown and was confined to her home and her bed until her death, November 29, 1921. Mrs. Lark experienced early conversion and when a girl joined the Methodist Church. She was always active in religious work. In Little Rock she was President of the Woman's Missionary Society at Asbury and Secretary at Trinity, El Paso. After a year at the latter place the family transferred to Asbury, just organized in the residential section of the city. Here she gave herself unsparingly to the Lord's work, teaching the young people's class in the Sunday School, the Mission Study class in the League, President of the Missionary Society, leader in the young people's socials. Upon the latter she impressed indelibly her strong personality and it was fitting that her pall bearers should be chosen from her former pupils. Mrs. Lark had an unusual capacity for making and keeping friends because of her consistent and considerate dealings with others, never overlooking the slightest courtesy. Her circle of friends included all classes. She was also a women of marked social qualities. Her virtues were just as resplendent in the home as in the Church. She did not shirk domestic duties for religious or social activities. There was a charm about their family life that made their home ideal. The home has been saddened and the Church weakened by her departure to the land that is fairer than day.—C. K. Campbell, Pastor.

ELLIS.—William Lawson Ellis, son of Bro. and Sister J. W. Ellis, was born at Washington, Ark., Dec. 29, 1868. Bro. Ellis was converted at age of nine and joined the Methodist Church at St. Paul on the Washington Circuit. He was faithful to his church, always attending the services; he delighted in taking part in singing and praying, he did his part well. Bro. Ellis was married to Miss Emma Citty in 1892 at Ozan, to this union there were born three children, Garland, Mrs. Tully Henry, and Glenn. Mrs. Henry lives in Hope where her husband is in business, Bros. Garland and Glenn help to run the business at Saratoga. In 1900 Bro. Ellis moved to Saratoga and entered business with J. H. Wallace. We did not have any church when Bro. Ellis, moved there but he soon built one and functioned in all the offices of the same. He was devoted to the Church, and it was an inspiration for him to do things for the Lord and his Church. He was an interprising Christian gentleman in every sense of the word. Bro. Ellis had lots of friends everywhere, people who loved and honored him. Our church has lost its leader at Saratoga, and the country has lost one of its leading citizens. After a long spell of sickness Bro. Ellis passed away Jan. 8, 1922. He leaves a wife, three children, and three grandchildren, father, mother, and three brothers, and a host of friends to mourn his going. He is gone to be with God. —S. B. Mann, Pastor.

VAUGHT.— Margret Catharine (Nipper) Vaught, was born in Tenn., Feb.1, 1852. Came to Craighead County Ark. in early life, where she was married to James L. Forrest on Aug. 28, 1866. To this union 12 children were born, 9 boys and three girls, all of whom lived to be grown, and joined the church shortly after their marriage and established a family alter; hence the religious lives of their large family of children. Her husband preceded her to the Glory Land. He died, July 6, 1899, in Izard County, Ark. where they had spent most of their lives after marriage. The subject of this sketchmarried A. P. Vaught on Nov. 13, 1904, with whom she lived happily until Nov. 24, 1915 at which time he died, thus leaving her alone, all her children having married. After spending some time in Izard County, where this writer was her pastor for four years, she came to Searcy, Ark., and died at her widowed daughter's, Mrs. S. L. Jacobs, Nov. 26, 1921, after a lingering illness in which she suffered greatly, all of which she bore with Christian fortitude and patience, all the time expressing a willingness and a readiness to go at the Lord's command. Sister Vaught was one of the best Christian workers it was this writer's privilege to know. She helped me in several meetings, would often get up in large congregations and exhort sinners to give up sin and give their lives to God. She had a great influence over sinners, because she lived such a consistent Christian life. She has ten children living, 41 grandchildren and 20 great-grandchildren, but they will all know where to find her. And if they are not permitted to associate with her again the fault will be theirs. —Her former Pastor, J. W. Black.

CURLIN.—Mrs. Zora Curlin (Nee Grisham) was born in Pontatoc, Miss., Dec. 24,1891. Died in Memphis, Tennessee, December 2, 1921. At about the age of 15 she was converted and joined the Methodist Church in her home town, and through the years her Christian character was the consuming passion of her life. After graduating from college she chose teaching as her lifes' work. She taught for four years in the high school at Pontatoc, where her unusual gifts as teacher together with her beautiful Christian character and her kindly disposition gave to her first place among her fellow teachers and the student body loved her devotedly. On September 4, 1919 she was married to Mr. Howard Curlin of Marion, Arkansas, and thus came to make her home in Marion, where she lived until God called her to the home above. In her new home, her life was as it had been through the years, upon her face you could read that purity of life, which dwelt within the soul. As she moved among her large circle of friends her life was an inspiration to look for the purest and the best and no one could come within the circle of her influence without feeling they were made better because of having touched her life. In her home town Mrs. Curlin was identified with all the interests of the work of the church as officer and teacher in Sunday School or Supt. of the Junior work, she was wise in council and her faithfulness to her trust made a large contribution to the ongoing of the kingdom of God. Mrs. Curlin taught in the high school of Marion for two years, and was also teacher in the Sunday School and in each of these relations all felt that no one could take or fill her place with the corps of teachers with whom she labored. She was loved devotedly and the students of the entire school felt, no matter what place others occupied, Mrs. Zora must have the first. Her going away has cast a sorrow which reaches far and wide. We cannot understand, but God knows best and some day we shall understand and in the higher realms of the eternal kingdom we shall meet and greet our friend gone on before. Her frail body rests in the silent city of the dead in her native town of Pontatoc, Mississippi, where a profusion of flowers bespeak the beauty of character of her who has fallen on sleep.—J. R. Nelson.

FULLER.—Dr. James W. Fuller graduated from the school of Dentistry of Vanderbilt University Feb. 23, 1888, and began the practice of his profession at the age of twenty-four years. He was the son of Capt. Jas. W. and Elizabeth C. Fuller of Elysian Field, Texas. He joined the Southern Methodist Church in his boyhood. He was married to Miss. Nettie Neal, Aug.1, 1893. He is survived by his wife, and one sister, Miss Mary Fuller of Augusta, Ark. At the time of his death he was practicing dentistry in Hot Springs but his family were in Little Rock. On Oct. 15, he visited his family, and was stricken suddenly with heart disease from which he died, Oct. 27, and was buried at Augusta, Ark. He was a model husband, a noble, public spirited Christian gentleman, a very efficient steward in the church at Lonoke, where he lived for the past ten years; and also served as superintendent of Sunday School. He was everybodys friend, and brother. He loved God, and lived his religion every day. He took special delight in making his pastors feel that he stood by them in every undertaking for the advancement of the Kingdom of God. He has gone home to rest from his labors, and his good works will follow him, and when the final roll is called, his name will be found written in "The Lambs Book of life Eternal."—His Friend, B. B. Thomas.

BRADSHER.—The subject of this sketch, J. A. Bradsher, was born April 4, 1857. Came with his parents from South Carolina to Green County, Ark., at the age of four, since which time he has resided in a radius of twenty miles of this community. He was married to Miss Lucinda Ross, March 19, 1884. To this happy union ten children were reared to be grown and all members of the church except one; seven of whom, with the loving mother and widow survive to mourn the loss of their father and companion. One son, I. C. Bradsher, until recently was a member of the North Ark. Conference, but now of the St. Louis Conference and stationed at Clarkton, Mo. The other sons are: A. J. J. L. and W. C. Bradsher. The daughters are: Mrs. Geneva McBride, Mrs. Della Williams and Mrs. Verna Bullard. Bro. Bradsher was converted and joined the M. E. Church, South, in 1887, and passed quietly to his rich reward on Nov. 8, 1921. Thus he gave twenty-five years of loyal, loving service to the great church he so much loved. Serving as S. S. Supt., Steward and charge lay leader, which place he was filling efficiently at the time of his death. He was faithful to every trust committed to his care, gave largely and liberally of his means for the out-going of the Master's Kingdom. Having fallen in poor health, he paid his subscription in full to the Centenary cause. The church will miss him and his noble work, and good influence through the coming years. His life of devotion and service consisted largely in helping others; in serving his fellow man. Saint and sinner wept tears of sorrow at his going. He knew and loved his Bible and the great doctrines of his church; and also knew the blessed Savior as his forgiving Lord. He was a man of broad mind and high ideals, hence he was of the highest type of Christian manhood. He was a man of the most tender consideration to his family. His attitude toward them was beautiful. A kind husband, a loving father; a noble friend, a Christian gentleman, and a guilless citizen. He is gone from us, but his life remains to cheer us. We know where to find him. May the good Father in Heaven comfort and bless the wife and seven devoted children.—J. H. Barrentine, Pastor.

BATTEN.—Martha Ruth Batten was born July 12, 1917, and died Dec. 7, 1921. Martha Ruth was four years old, and the oldest daughter of Rev. and Mrs. J. L. Batten, our pastor at East Side Methodist Church. She leaves one brother, John L., Jr., one sister, Mrs. C. W. Creath of St. Louis, father, mother and a host of relatives and friends. Martha Ruth was a kindly disposed, beautiful and sweet child—"Of such are the Kingdom af Heaven." She is greatly missed by beloved parents, but heaven is richer and dearer because of her home-going.—T. E. Smith.

STRICKLEN.—Sarah E. (Bowman) Stricklen was born in South Carolina, Feb. 8, 1831. When she was quite young with her parents she moved to Georgia, where she grew to womanhood. In 1857 she was married to Franklin Stricklen. She and her husband moved to Arkansas in 1868 and settled near Chambersville, Calhoun County. To them were born five shildren. The husband and three of the children died several years ago. Sister Stricklen passed into the great beyond Dec. 14, 1921. She died at the ripe age of ninety years, 9 months and 6 days old. Sister Stricklen's passing away was in the quiet hours of the night as a sleep in the night. With her two children, Henry Stricklen and Maggie Choffin, are three grand and several great-grand children to mourn her departure. Sister Stricklen professed faith in Christ when young and united with the Methodist church at the age of eleven. She lived a happy consistent Christian to the end. Although crippled by having both lower limbs broken and for several years unable to get about except in an invalid's chair, she always carried a smile and was ever ready to speak a word of cheer. She never complained. It was a benediction to visit in her home. She loved her church, her Lord and people. Amid a large concourse of friends and her loved ones her remains were placed beside her husband's in Chambersville cemetery. The funeral services were conducted by the writer and once pastor.—J. L. Leonard.

CLARK.—Mrs. Mary Clark, wife of D. H. Clark of Gum Springs neighborhood, passed to her reward in heaven, on December 29, 1921, at the home of her son, Herbert Clark, in Higginson, Arkansas. Sister Clark was born August 11, 1866, was married to D. H. Clark, Sept. 20, 1885. From this union four children were born, one girl and three boys, all of whom are living. These are: Mrs. Bebe Fuller, Heber Moore Clark, Henry Haygood Clark and Merrell Allen Clark, all of White County, Ark. Sister Clark was converted and joined the Methodist church when she was only 14 years old, and remained a faithful, consistent member of the same till the day of her death. She was very devoted to her church, was a woman of great faith and much prayer. It was my pleasure to know Sister Clark some three years past. I was in her home several times and was always asked to pray with the family before leaving. She had been in poor health for sometime, passing away gradually. But she was patient and resigned, expressing her willingness to go whenever God should call her. Sister Clark was a sister of Rev. T. W. Fisacherly who died in Little Rock some years ago. She was a good woman and will be greatly missed.—A. E. Holloway.

FERGUSON.—One way God has of honoring those who obey Him is to prolong their days upon the earth. Sister R. R. Ferguson was one of those whom God has signally honored in this respect. She was born in North Carolina, Nov. 19, 1828. Her maiden name was Rebecca Stevens. She was married to R. R. Ferguson of Nashville, Tennessee, in August, 1848. They moved to Arkansas and located in Little Rock in 1856. Her husband was a Confederate soldier and their later years were spent in the Confederate Home where she died November 3, at the advanced age of 93, lacking 16 days. She was a Christian of devout and contented mind and a true faithful member of the Methodist Church. She is survived by three daughters and one son: Mrs. G. M. Elrod of Little Rock; Mrs. W. A. Tull of Shelton, Texas; Mrs. J. J. Moreau of Lawton, Oklahoma; and J. E. Furguson of Dallas, Texas. She was buried at Bryant, Ark., in the old Wesley Cemetary, Nov. 4, the funeral service being conducted by her pastor, the writer. She lived on earth for almost a century; she will live in heaven forever.—W. C. Davidson.

UMSTED.—Miss Mae E. Umsted, daughter of Rev. M. B. Umsted and wife, was born two miles east of Newport, September 25, 1875, and died at the home of her father in East Newport, November 13, 1921. The sunset of the life of Miss Mae was at 6:30 P. M. closing a beautiful Sabbath day. It was at the end of a long and unceasing affliction of nearly thirty-five years. For years she was confined to the home under the unfaltering, loving, care of her parents, who never tired of responsibility and care, but with kind hands and loving arms they, as true saints of God, kept watch until the end came, which was as calm as an infant going to sleep at the mother's breast. Mae gave her heart to God in early life and united with the Methodist church under the ministry of Rev. A. C. Griffin. She never forgot her Church, her God, and the Holy Bible. For years after she had lost the art of reading she never forgot her Bible; and three chapters each day. Up to her last confinement to her bed she would go to her trunk after breakfast, get her Bible and sit and turn leaves for a while and say, "Well, I have read my three chapters," and then carefully place her Bible again in her trunk. Such loyalty assures us that God was with her to the end. We laid the still form to rest in Walnut Grove Cemetery at 3 P. M., Monday, November 14. The aged parents and loved ones were showered with every loving token of sympathy that kind hands could bestow. In tenderness and loving sympathy, we leave them in God's hands.—W. F. Evans.

RUSHING.—Mrs. Erna Lee Rushing, was born April 9, 1877, married to W. G. Rushing, October 14, 1903. Converted and joined the M. E. Church, South, at Chidester, 1899, where she remained a faithful member till September 8, 1921, when the good Lord saw fit to call her home to rest. She leaves a husband, one son, Nolen aged 14, two daughters, Nannie Emilie age 10, and Mary Garland age 8, father and mother, three brothers and two sisters, besides a host of friends, to sorrow at her going. While our hearts are sad, yet we rejoice that we know that she has gone to take her place in the Heavenly Mansions above. The Church has lost a consecrated member, the family a devoted wife and mother, the community one of the strongest spirits for social purity. Never-the-less God's will be done, and may God's grace suffice to lead us all to that home above where there will be no more parting.—W. B. Arnold, Pastor.

LOLLER—Mrs. Clarence Florence Loller was born Feb. 10, 1861, near Strangers Home, Ark., and except for a few months she spent the most of her life in the vicinity of this place, never having lived outside of Lawrence County. Mrs. Loller's maiden name was Childers. She was the daughter of B. M. and Mary Jane Childers, a noted family of that section. She was married to J. C. Loller Dec. 26, 1877. Two people were never better suited to one another than they. Their journey together was a happy one. To this union were born six children, but only one remains to mourn the loss of this noble mother, Brother Nathan Loller of Rogers, Ark. Sister Loller was converted and joined the church when about thirty years old and since has lived a consistant Christian life. Her home was the preachers' home. Her pastor was always welcome.. I spent a great deal of my time in her home and can say that I never heard Sister Loller say a harsh word of any one. She has gone home. The loved ones and friends will miss her. We cannot bring her back, but we can go to her.. No, she is not dead; she lives; she lives as only a soul can live having fallen asleep in the arms of her blessed Savior and Master Jesus Christ. Her pastor.—Floyd G. Villines.

JAMES.—Pinkey B. James was born in Newberry District, South Carolina, Feb. 2, 1845. He moved to Monroe Co., Mississippi, with his parents. He came to Arkansas in 1859; inlisted in the Army in 1861; served in the 15th Arkansas Regiment till the close of the war; on March 24, 1866, he married Miss Sarah V. Gulley. To them were born eleven boys and one girl, Mrs. J. R. Boyce. Only five of the boys are living. Bro. James joined the M. E. Church, South at Carolina in 1870 and remained a loyal member till God called him to the Church triumpant Oct. 6, 1921. Bro. James served four years in the Legislature of Arkansas, and was one of the most influential men in Nevada Co.—W. B. Arnold Pastor.

APPLEWHITE.—Mattie E. Methwin was born at Homer, Louisiana, Feb. 9, 1860, and departed this life November 21, 1921. She was converted in the old-fashioned way at the altar of White Hall Methodist Church, Haynesville Circuit, La., Conference in August, 1875, and was married to Rev. T. M. Applewhite Jan. 27, 1881. Sister Applewhite was a true soldier of the cross who fought the battles of life bravely. Truly it may be said of her, "She hath done what she could." Soon after her marriage to Brother Applewhite they moved to southern Arkansas and because of the splendid opportunity that came to them from the Methodist Protestent Church her husband identified himself with that church she becoming a member with him. In that field of labor they wrought well together until 1914, when they moved to Wilmar and again united with our Church of which she remained a faithful member until she joined the Church triumphant. Sister Applewhite suffered much physical pain for several years, and became confined to her bed on March 4, 1921. She never recovered from her bed-ridden state. It was the writer's privilage to visit her many times in her afflictions, and to read God's Word and pray with her and, sometimes give her in substance, the sermon preached on the preceding Sunday. Her faith in God grew stronger until the end. I have never known a more devout woman. Truly she was of the elect, because she chose the surrendered life and walked with God. There are left to mourn her going, her husband, Rev. T. M. Applewhite, (one of our much loved local preachers) three daughters, four sons-in-law, eleven grand-children and two brothers. One son, Wayman, who paid the supreme sacrifice in the recent world war, and a daughter, Mrs. Evins, preceded her to the glory land. On November 22, the writer assisted by the pastor of the Baptist Church conducted her funeral service in our church at Wilmar. The large number of people attending the funeral and the beautiful floral offering were evidences of how the people loved her. She was laid to rest beside her son in the Wilmar cemetary to await the ressurection.—F. R. Power, Pastor.

DICKSON.—Graham Butcher Dickson, was born in Bedford Co., Tenn., Dec.4, 1841. Died Nov. 24, 1921. His parents moved to this state in 1854, and he has made this home the remainder of his days. He served in the Civil War. During this time he was converted and united with the Methodist Church. Among other papers at home can be found a church certificate which he brought home at the close of the war, placed in his home Church. Also he was made a mason before the close of the War, and a Member of Brookland Lodge, F. and A. M. No. 372. He was married to Miss Sarah L. Lindley, 1866. To this union were born nine children, only three of whom survive, with mother, to mourn his going away. Bro. Dickson has proved his sincerity as a Christian, by a **devoted life** to the Church and its interests. He has served many years as Superintendent of Sunday School and surely the community will miss him very much as a leader. He was kind to every one, admired and respected by all, loyal to the Church and his friends, a loving husband and father. He is gone but not forgotten. The interment was at the Shiloh cemetary.—L. M. Davis..

ANDERSON.—Euphemia Aida (Jacobs) Anderson was born April 12, 1861, near Buck Snort, Dallas Co., Ark. She was married to Joseph C. Anderson Jan. 1, 1880. To this union were born nine children, six girls and three boys, eight with her husband are still living one girl died when but a child. Sisr-eter Anderson professed religion and joined the Methodist Church at Temperance Hill Church twenty-five years ago. This was under the ministry of Bro. Jno. H. Cummins. Sister Anderson passed away on Nov. 11, 1921, at her home near Hermitage. She lived a true Christian from the time of her conversion to the end of her earthly career. Those who know her loved her and pronounced her one of God's true children. Though for the last few years she suffered much from affliction, her afflictions brought her closer into communion and fellowship with the blessed Savior. She was perfectly submissive and willing to go when the end came. The leave-taking cast a vail of sorrow over her many friends and loved ones. She had besides her husband and eight children, a host of grand children and two great grand children. After an appropriate service, where a great crowd had gathered in the old Strong Point church, Sister Anderson was laid to rest in the nearby cemetary.—J. L. Leonard.

FULMORE—Frances Lydia Ann Fulmore was born May 17, 1862. Her maiden name was White. December 15, 1878, she married S. H. Fulmore. To this marriage were given nine children, seven girls and two boys. Seven of these survive. There are thirty-five grand-children and two great children. She was converted and joined the Methodist church at Olive Hill, transferred her membership to Mabelvale where she remained a faithful member untill her death Nov. 22, 1921. She was mother not only to her children and grand-children, but to all whom she could help, hence her going away has brought sorrow to many hearts. She did not have the privilege to enjoy the new home which had just been built, but she has gone to live in a beautiful home not made with hands, eternal in the heavens. Her body was laid to rest in the Olive Hill cemetary.—W. R. Jordan.

JAYNES—Napoleon Bonaparte Jaynes was born in Bradford Co., Tenn., Oct. 1, 1845. At the age of 10 he came to Pope Co., Arkansas, where he lived until 1875; then he came to Little Rock. Here he married Miss Letitia Haynie. From here they moved to their present home near Mabelvale. In 1883 he united with the Spring St. Methodist church, now Winfield Memorial, but later had his membership transferred to old Hopewell church, now Mabelvale church where he has been a trustee for many years. He had not been in good health for several years, being almost an invalid, due to a stroke of paralysis, and for over a month he has hovered at the door of death. He was one of Mabelvale's oldest citizens, honored and respected by all. He died Nov. 23, 1921, and is survived by his wife and six children His body was laid at rest in the Martin cemetary witnessed by a great concourse of friends to await the crowning day.—W. R. Jordan.

SCOTT.—It is with extreme sadness that I learned of the death of Frank S. Scott, a noble Christian Character, at Little Rock, Ark. It has been my blessed privilege to know Bro. Scott for thirty years, having been associated with him for many years at the old historical town of Jamesville, Ark. I have worked with him and stood beside him in many battles for right principles, right living and the up lift of humanity. In the Sunday School and the Church he was the pillar and cheif cornor stone, always at his post of duty ready to make any sacrifice for the church and Sunday School, always taught by precept and example his first faith in a blessed Savior's love, and his daily walk and life stood out as a beacon light. A more devoted Christian character I have never known in my long experience. It never got too cold nor too hot nor too dark that he and his wife, Sister Annie Scott, would not get their large family ready and take them to Sunday School and church, and as Sunday School Supt., he would never leave his S. S. without arranging for some person to take his place. In the death of Bro. Scott a great light has gone out, a great pillar has fallen. To his lovable and devoted Christian companion and his children I have nothing but cheer and hope to offer, in this, the sadest hour of your lives, for as friends and relatives, as children and companion, we know where to find him.—C. G. Johnston.

HARRISON—Bro. S. I. Harrison was born in Greenville, Tenn., October 2, 1837 died Sept. 26, 1921, at his home near Decatur, Ark. Miss Mary C. Brooks became his life companion on Oct. 18, 1866. To them were born three boys and two girls, and much might be well said of them. Bro. Harrison was licensed to preach in 1860, traveled four years in Tennessee and Virginia in Holston Conference; served in Southern army; later came to Arkansas and traveled the Bloomfield Circuit of fourteen appointments. He is responsible for much of the pioneering in this locality, and lived to see churches built all around him, and never tired in his loyalty and devotion to the church and the cause of Christ. An active steward to the day of his death, his time, talent, and his substance were never with-holden from the Lord. On the day his body was laid to rest in the little Falling Springs cemetery there to await the call of the "dead in Christ," there was no hesitation or stammering, to picture the fact that, truly a "prince had fallen in Israel."—W. H. Gayer, Pastor.

WARD—Bro. John Frank Ward was born in Panola County, Mississippi, June 20; came to White County, Arkansas, with his father in 1868. Was married to Harriett E. Vincent of Independence County, Ark., in 1870. To this union were born eleven children; 4 sons and 7 daughters. He professed religion and joined the Methodist Episcopal Church, South, at Ellis' Chapel on the Griffithville Circuit under the ministry of Rev. Robert Brittian in the year 1873. Bro. Ward was licensed as an exhorter July 4, 1891, at West Point, Searcy District, which license he held until his death, which came March 29, 1921, at which time he was living at Romance, Ark., where he held his church membership. Bro. Ward was truly a good man, and an untiring worker in the church until the end came. He leaves a devoted wife and Christian mother, 7 children, a number of granchildren, a host of friends and relatives to mourn his death.—His Pastor, A. R. Ward.

LONG—After four long weary years of suffering our beloved sister, Esther Long, has passed to her eternal reward. She was born in Crawford County, Ark., Nov. 7, 1894, was converted and joined the M. E. Church at the age of thirteen. She was a young lady of strong influence and loved by all who knew her. She lived a very pure Christian life and died in the faith. Her pastor, Bro. M. R. Lark, visited her often and always felt when in her presence that he was close to God. Together with many friends and relatives of her aged mother, Mrs. Mary Mann, we enter into their sorrow with much sympathy during these dark and lonely hours through which she must pass.—Mrs. E. J. Steele.

MELLARD.—The going away of Bertha Lea Mellard was a great blow to the father and family of this young, devoted Christian girl. Bertha was 16, a Senior in the High School and very ambitious for a completed education. She was a life-service girl and longed for the day when she could be ready to sail for a foreign field. She left her home at Fordyce and came to Arkadelphia to visit relatives and plan for coming to college next year. She suffered severely for a week and went away to the better world. Bro. Ben Mellard has lost another member of his household and the children a "mother" in the home. The church, and especially the Epworth League, a devoted member. She was bright, energetic and studious, above all devoted to Christ and His cause. She rests in peace at Fordyce. You may all see her again.—R. W. McKay.

SCOGGIN.—Hugh H. Scoggin was born in Ouachita County, Arkansas, August 8, 1858. When twenty-two years of age he was converted and joined the Methodist Episcopal Church, South, at Hot Springs, Ark., later moving his membership to Union Church seven miles south of Camden. Here he served his church and community as Sunday School superintendent for 18 years. In 1895 he was married to Miss Mattie Comer. To this union were born three children, only two of whom are still living to mourn their father's death, and one sweet little grand daughter, the only grandchild, whom he loved with the tenderest affection. He was a member of the local lodge of Masons, among whom he was a faithful brother beloved. Faithful and true as a servant of God, he was also true to his Church, loving and tender toward his family, a good neighbor, a loyal citizen. His last testimony was, "Just waiting for the call to come up higher." Having lived well, he fulfilled the statement made by Mr. Wesley, "Our people die well." Funeral services were conducted by the brethren of the local lodge of Masons, assisted by visiting brethren, in the church, and at the grave in the cemetery nearby, the burial service of the Church was read by the writer. A good man has gone from us to his reward on high. We know where to find him. His death occurred on Saturday night, July 9, and his funeral took place the following day.—R. H. Cannon.

PITTMAN.—Archie L. Pittman was born in Tylertown, Miss., March 7, 1876, and departed this life, September 26, 1921, from the family home, El Dorado, Ark. He was taken violently ill on the twenty-second and was a great sufferer for four days before his translation, but when the end came he looked into the face of his devoted wife and loved ones who stood about him and said with a smile, "The gate will be open." He was united in marriage, by the writer, to Miss Bettie Jones at Princeton, Dallas County, Arkansas, March 11, 1890. To this happy union were born four children: Ralph, Pauline, Agnes and Margaret, all of whom, with the mother, survive him, except little Margaret who preceded him to the Heavenly home January 17, 1918. The writer, as he recalls this high privilege, baptized all four of these children at the Few Camp-Ground near Princeton, Ark. Brother Pittman was converted and united with the Methodist Church at El Dorado under the ministry of Rev. W. A. Steel in 1915. He was a devoted husband, loving father and a loyal Christian. His passing has left a darkened home, a bereaved and disconsolate family, and a large circle of friends who will mourn his loss. The writer loved him very tenderly and will miss his fellowship very keenly. Peace and blessings be upon this stricken and sorrowing family.His friend and former pastor, B. A. Few.

JOHNSON—Mary E Johnson born July 9, 1849 in Vigo Co. Ind. departed this life Nov. 5, 1921, at the home of her sister, Mrs. Jennie Birchett, at Boydsville, Ark. In early life she joined the M. E. Church and afterwards moved to Boydsville, Ark., where she joined the M. E. C., South, and lived and died a consistent Christian. She was never married. She loved the church and was always ready to do her part of the work of the church. She was loved by all who knew her and especially the children. It was hard to give her up, but God doeth all things well, so let us be submissive to His will. Funeral services were conducted by the writer, assisted by the Rev. J. L. Pinkerton, after which her body was laid to rest in Cummins Chapel cemetery in the presence of a large concourse of sympathetic people. —C. R. Fain, P. C.

CROWLEY.—Brother J. B. Crowley was one of the faithful of our church at Clarksville. For years he had been a steward. He was born in Clarksville June 7, 1870, and passed away Sept. 28, 1921, one day after his 25th wedding anniversary. He was married to Miss Sue Cox September 27, 1896. Too much cannot be said for this man of God. He was always faithful to appointed duty, not only doing what he was asked to do, but more. His most intimate friends did not know many of the deeds of kindness that he did till after he was gone. He was quiet in his work, gentle in nature, kind and true. A business man said, "The greatest thing that can be said for John Crowley is, 'He is a good man.'" The church would hardly hold the great crowd which assembled for his funeral, and I have never witnessed such tokens of friendship and esteem as were shown, in deed, word, and floral offering. His place in the church will be hard to fill. We have lost a brother and mourn with the wife and son, for truly their bereavement is ours. He leaves a son, Hermol, and our prayer is, that the son may take a father's place in the church. May God's richest blessings rest upon the home, the wife and son, his aged father and brothers.—James B. Evans, P. C.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT

(Second Round.)

Arkadelphia Ct., Sat. and Sun., Feb. 18-19 at Mt. Zion.
Traskwood Ct., Sat. and Sun., Feb. 25-26, at Ebenezer.
Sparkman and Sardis, Sat. and Sun. March 4-5, at Sardis.
Lono Ct., Sun and Mon., March 5-6.
Leola Ct., Sat. and Sun., March 11-12, at Hunter's Chapel.
Benton Sta., Sun., 7:30 p. m., March 12.
Malvern Ct., Mon., 3:00 p. m., March 13, at Butterfield.
Friendship Ct., Sun., 11 a. m., March 19, at Social Hill.
Standard Training School, March 19-24, at Arkadelphia.
Okolona Ct., Sat. and Sun., March 25-26.
Pearcy Ct., Sat., 2:30 p. m., Sun., April 1-2.
Park Avenue, Sun., 7:30 p. m., April 2.
Cedar Glades Ct., Sat. and Sun., April 8-9, at Pleasant Home.
Hot Springs Ct., Sat. and Sun., April 15-16, at Bethlehem.
Oak Lawn, Sun., 7:30 p. m., April 16.
Third Street, Mon., 7:30 p. m., April 17.
Carthage Ct., Sat. and Sun., April 22-23, at Waverly.
Malvern Sta., Mon., 7:30 p. m., April 24.
Dist. Conference, Tues., Wed., and Thursday, April 25-27, at Malvern.
Holly Springs Ct., Sat. and Sun., April 29-30, at Mt. Carmel.

Please let Recording Stewards have Quarterly Coference Records at District Conference for examination.—L. E. N. HUNDLEY, P. E.

BATESVILLE DISTRICT

(First Round)

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.

CAMDEN DISTRICT.

(First Round).

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.

FAYETTEVILLE DISTRICT.

(Second Round.)

Bentonville, Feb. 18-19.
Gravette, Feb. 19-20.
Centerton, Feb. 25-26.
Harmon, Feb. 26-27.
War Eagle, at Oak Grove, Mar. 4.
Rogers, Mar. 4-5.
Gentry, Mar. 5-6.
Fayetteville, Mar. 11-12.
Son's Chapel, Mar. 12-13.
Coin, Mar. 18-19.
Green Forest, Mar. 19-20.
Bright Water, Mar. 25-26.
Parksdale, Mar. 26-27.
Eureka Springs, April 1-2.
Concord (afternoon), April 2.
Berryville, April 2-3.
Piney, April 3.
Morrow, April 8-9.
Summers, April 9-10.
Viney Grove, April 15-16.
Prairie Grove, April 16-17.
Springdale, April 22-23.
Hindsville, April 23-24.
Highfill, April 29-30.
Siloam Springs, April 30, May 1.
District Conference will convene at Centerton, April 26.—W. L. OLIVER, P. E.

HELENA DISTRICT.

(Second Round.)

Widener-Madison, at Madison, Feb. 18-19.
Forrest City, 7:30 p. m., Feb. 19.
Hunter Circuit, at Hunter, Feb. 25-26.
Brinkley, Mar. 5.
Wheatley-Palestine, at Wheatley, 7:30 p. m., Mar. 5.
Haynes-Lexa, at Haynes, Mar. 11-12.
Colt Circuit, at Forest Chapel, Mar. 12-13.
Crawfordsville, Mar. 19.
Earle, 7:30 p. m., Mar. 19.
Vanndale Circuit, Mar. 25-26.
Wynne 1st Church, 7:30 p. m., Mar. 26.
Hughes-Hulbert, Mar. 29.
Holly Grove-Marvell, at Marvell, April 1-2.
Clarendon, 7:30 p. m., April 2.
Aubrey Circuit, at Rondo, April 8-9.
Marianna, 7:30 p. m., April 9.
Helena 1st Church, April 16.
Elaine Circuit, at Elaine, 3 p. m., April 16.
West Helena, April 23.
Poplar Grove Circuit, at Postelle, 7:30 p. m., April 23.
Harrisburg 1st Church, April 28.
Harrisburg Circuit, at Farm Hill, April 29-30.
Parkin, 7:30 p. m., April 30.

The Helena District Conference will be held at Harrisburg, April 26-28.—WILLIAM SHERMAN, P. E.

JONESBORO DISTRICT.

(Second Round.)

Nettleton, at Forest Home, March 11-12.
Truman, March 12.
Blytheville Ct., at Armorel, March 18-19.
Blytheville, First Church (Conf. Meh. 31), March 19.
Blytheville, Lake Street, at Yarbro, March 25-26.
Osceola, March 26-27.
Rosa and Clear Lake (Conf. at Blytheville), April 1-2.
Luxora, April 2-3.
Whitten and Bardstown, at Whitten, April 8-9.
Wilson, April 9-10.
Trinity, at Trinity, April 15-16.
Marked Tree, April 16.
Lepanto, April 23.
Brookland ,at Pine Log, April 29-30.
Tyronza, at Gilmore, April 30-May 1.
Jonesboro, First Church, May 14.
Jonesboro, Huntington Ave., May 14.
Bay and Shiloh, May 20-21.
Marion, May 21.
Manila and St. Johns, April 27-28.
Leachville, May 28.
Jonesboro, Fischer Street, May 31.
Lake City, June 3-4.
Monette, June 3-4.
Fisher and Hickory Ridge, June 6-7.

R. E. L. BEARDEN, P. E.

LITTLE ROCK DISTRICT.

(Second Round).

Winfield Memorial, Sunday, 11 a. m., Feb. 19.
First Church, Sunday, 730 p. m., Feb. 19.
Hazen and Devall's Bluff, at Hazen, Sunday, 11 a. m., Feb. 26.
Des Arc, Sunday, 7:30 p. m., Feb. 26.
Hunter Memorial, Sunday, 7:30 p. m., March 5.
Capitol View, Wednesday, 7:30 p. m., March 8.
Carlisle Circuit, at Hamilton, Saturday and Sunday, 11 a. m., March 11-12.
Carlisle, Sunday, 7:30 p. m., March 12.
Keo-Tomberlin Circuit, at Tomberlin, Saturday and Sunday, 11 a. m., March 18-19.
England, Sunday, 7:30 p. m., March 19.
Austin Circuit, at Mt. Zion, Saturday and Sunday, 11 a. m., March 25-26.
Lonoke, Sunday, 7:30 p. m., March 26.
Henderson, Wednesday, 7:30 p. m., March 29.
Forest Park, Sunday, 7:30 p. m., April 2.
Asbury, Wednesday, 7:30 p. m., April 5.
28th Street, Thursday, 7:30 p. m., April 6.
Hickory Plains Circuit, at Hebron, Saturday and Sunday, 11 a. m., April 8-9.
Highland, Wednesday, 7:30 p. m., April 12.
Pulaski Heights, Thursday, 7:30 p. m., April 13.
Bryant Circuit, at New Hope, Saturday and Sunday, 11 a. m., April 15-16.
Bauxite, Sunday, 7:30 p. m., April 16.
Mabelvale Circuit, at Mabelvale, Thursday, 3 p. m., April 20.
Maumelle Circuit, at Natural Steps, Saturday and Sunday, 11 a. m., April 22-23.
Oak Hill Circuit, Saturday and Sunday, 11a. m., April 29-30.

District Conference opens Tuesday night, April 18, at Primrose Chapel, Mabelvale Circuit. Opening sermon will be preached by Rev. W. C. Davidson. Conference adjourns Thursday noon.—JAMES THOMAS, P. E.

MONTICELLO DISTRICT.

(Second Round).

McGehee, 11 a. m., Feb. 19.
Wilmot, 7 p. m., Feb. 19.
Dumas, 11 a. m., Feb. 26.
New Edinburg, 11 a. m., March 5.
Monticello circuit, at Cominto, 11 a. m., March 12.
Monticello, 7 p. m., March 12.
Lake Village, 11 a. m., March 19.
Eudora, 7 p. m., March 19.
Winchester, 11 a. m., March 26.
Watson, 7 p. m., March 26.
Hamburg, 11 a. m., April 2.
Crossett, 7 p. m., April 2.
Hermitage, at Carmel, April 8-9.
Warren, 7 p. m., April 9.
Mt. Pleasant, at Mt. Tabor, April 15-16.
Arkansas City, 11 a. m., April 23.
Hamburg Circuit, at Bethel, April 29-30.
Montrose, at Morrill, 11 a. m., May 7.
Parkdale, 7 p. m., May 7.
Ingalls, at Jersey, 11 a. m., May 14.
Fountain Hill, at Magnolia, May 27-28.
Snyder, at Mist, June 4.

—W. P. WHALEY. P. E.

PARAGOULD DISTRICT.

(First Round).

Salem, Feb. 18-19.
Mammoth Spring, Feb. 19-20.
Sedgewick, Feb. 20, p. m.
Gainville, Feb. 25-26.
Marmaduke, Feb. 26-27.

Jas. A. Anderson, P. E.

PINE BLUFF CIRCUIT

(First Round)

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.

(Second Round.)

Emmett, at Rocky Mound, Feb. 25-26.
Prescott Ct. ,at Harmony, Mar. 4-5.
Blevins and McCaskill, at McCaskill, Mar. 11-12.
Center Point, at Trinity, Mar. 18-19.
Mineral Springs, Mar. 19, 4 p. m.
Nashville, Mar. 24, 8 p. m.
Bingen and Highland, at Doyle, Mar. 25-26.
Washington and Ozan, at Ozan, Mar. 31, 2 p. m.
Columbus at Sardis, Apr. 1-2.
Amity and Rosboro, at Findley, Apr. 8-9.
Delight, at Pike City, Apr. 15-16.
Gurdon, Apr. 16, 8 p. m.
Prescott, Apr. 21, 8 p. m.
Glenwood and Womble, at Womble, Apr. 22-23.
Mt. Ida and Oden, at Mt. Ida, Apr. 23, 4 p. m.
Murfreesboro, Apr. 30.
Hope, May 7, 8 p. m.

—J. H. CUMMINS, P. E.

TEXARKANA DISTRICT.

(Second Round.)

February 26 to March 4, Teacher Training School at Foreman.
Paraloma, at Ben Lomond, March 5. Preaching morning and night. Conference 2 p. m.
Spring Hill, at Hinton, March 12. Preaching 11 a. m. Conference 2 p. m.
DeQueen Circuit, at Gillham, March 18. CoConference, 3 p m. Preaching Saturday night and Sunday morning.
Hatfield, at Potter, March 19. Conference, 4 p. m. Preaching at night.
Fouke, at Genoa, March 26. Preaching morning and night. Conference 2 p. m.
Hopatio, at Williamsons, April 2. Preaching 11 a. m. Conference 2 p. m.
Stamps, April 5, at night.
Doddridge, at Doddridge, April 9. Preaching 11 a. m. Conference 2 p. m.
Lewisville and Bradley, at Bradley, April 10, 3 p. m.
Winthrop, at Cerro Gordo, April 15-16. Preaching Saturday night and Sunday 11 a. m. Conference, Sunday, 2 p. m.
Dierks, April 19, at night.
Lockesburg, at Kingress, April 23. Preaching 11 a. m. Conference 2 p. m.
Egger, at Waters, April 29-30. Preaching, Saturday 11 a. m.
Mena, April 30, at night.
Foreman, May 3, at night.
Richmond, at Oak Hill, May 6-7. Preaching, Saturday, 11 a. m. Conference 2 p. m. Preaching, Sunday 11 a. m.
Fairview, May 7, at night.
DeQueen, May 14, 11 a. m.
Ashdown, May 14, at night.
First Church, May 21, 11 a. m.
College Hill, May 21, at night.
Umpire, May 28. (Place of Conference to be announced later).
Delegates to the District Conference to be elected on this round. —J. F. SIMMONS, P. E.