

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.

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No. 13

IF I DO NOT THE WORKS OF MY FATHER, BELIEVE ME NOT. BUT IF I DO, THOUGH YE BELIEVE NOT ME, BELIEVE THE WORKS; THAT YE MAY KNOW, AND BELIEVE, THAT THE FATHER IS IN ME, AND I IN HIM.—JOHN 10: 37-38.

CHRISTIAN EDUCATION

Now comes the turn of Christian Education again. Many felt unable last year to subscribe to the fund for Christian Education. The Movement has not yet ended. Make your subscription now so that it may count in the report made to General Conference in May. In certain churches the canvass was not made at the appointed time. Let it be made during April so that it may help the report to General Conference. When the whole Church is engaged in a great Movement, no one can afford to fail to do his part. Arkansas Methodists must be loyal in this testing time.

PROHIBITION APPROVED

A few days ago New Jersey, one of the three States which had hitherto refused to ratify the Prohibition Amendment, took favorable action. As its governor had been a liquor candidate for the presidency and had used all of his influence against prohibition, this ratification is one of the strongest evidences that the people stand for it. The ratification of New Jersey was not needed, as the Amendment had long ago received the support of 45 states and had been for two years in force; but the liquor people made it an issue, and the State has emphatically declared approval of the Amendment. This ought to stop foolish talk.

PERILOUS DAYS

The British Empire is passing through a crisis more perilous than anything experienced during the progress of the war. An agreement on the Irish question was reached, giving Ireland the same status as Canada, but the two factions in the South do not agree and adjustment of differences with Ulster is retarded. If the Irish cannot terminate their strife, the English government may be forced to intervene. Unrest in Egypt has led to a practical withdrawal of British authority. Agitation in India threatens to result in consolidating Moslem and Hindu interests and in revolt together with Moslem uprising in other parts of the Empire. In south Africa labor troubles, promoted by Bolshevik influence, threaten the stability of the South African Republic. The mighty Empire, which in the stress of war, showed unity and unexpected strength, now trembles with internal dissensions.

While commercial and imperialistic ambitions led Great Britain to acquire immense dependent possessions, still the unprejudiced observer is forced to admit that British rule usually brought order and peace and prosperity to primitive and retarded races, and upon the whole has been a blessing to the world. The war called into activity forces long dormant and stirred national and racial pride and ambition, so that now the non-British elements in the Empire are seeking self-expression.

It is extremely doubtful whether it would be best now for India to pass out from the restraint of British overlordship, and yet it is certain that a sovereignty which must be perpetually maintained by force of arms would put Britain before the world as a tyrant determined at any cost to exploit the disadvantaged races. It is our opinion that no such great people as those of India, even if they do lack local coherence, can afford perpetually to submit to foreign rule; consequently it is to Britain's permanent interest to expedite the day of complete native government. If this can be done

diplomatically and peaceably, the resulting State of India might become one of Britain's loyal and perpetual friends. If a struggle is begun and continued, it may bring all the forces of Islam together and again array the leading nations in fratricidal war.

While the shrinking of imperial boundaries may touch British pride, we trust that the Christian spirit and practical wisdom will prevail so that Great Britain and her Anglo-Saxon dominions may constitute an Empire which will have the confidence of the whole world, and, with the United States, as a friendly ally of like spirit, may in righteousness keep the peace of the world. Let us remember that our next to our own unity and integrity is to our interest to maintain the integrity of the Anglo-Saxon elements of the British Empire. It is today the international shock absorber. With Great Britain broken and weak the structure of Western civilization might crash to ruin. We live in perilous days. The Christian spirit in nations as well as in individuals alone can save. Let us promote it at home and abroad.

RUSSIAN RESURGENCE

Realizing their failure, the Bolshevik leaders in Russia are admitting that they must, at least temporarily, return to the so-called capitalistic order. They call it a "strategic retreat." It is really camouflage to cover an impossible economic situation. As soon as the mass of the people discover that they have been fooled, they will displace the present tyranny of the proletariat, and establish either a representative democracy or a constitutional monarchy. It is probable that another revolution will be necessary. In some way the change will come, and the date is not distant. The resurgence of Russia is necessary to the stability of Europe. An insane nation is a menace to the world. As a recent writer, just returned from a tour of inspection, says: "Purged of the autocracy of the tyrant and of the mob, Russia is going to come back, to resume its honorable place in the family of nations."

PERSONAL LEADERSHIP

It has been demonstrated in every kind of organization that the difference between success and failure is determined by the leadership. In loosely organized bodies, like the Baptist denomination, it has been found necessary to have secretaries and other specialists to get large results. The Presbyterians have a Speer and the Y. M. C. A. has a Mott. Organization, discipline, the sense of obligation do not stir the imagination nor arouse enthusiasm to a high pitch. It requires the presence and influence of an inspiring personality.

In our Centenary and Education Movements well laid plans were necessary, but the voice and touch of the leader were needed to make them move. We have in recent years had special movements requiring for their promotion men of one idea, and in our Conferences we have used secretaries and commissioners who have concentrated upon a single purpose. Thus we have, unintentionally, discounted in some measure our natural, constitutional leaders the bishops.

If a man lacks the vision and enthusiasm and courage to lead others to high adventure, he should not be elected bishop. If he has these characteristics, he should be so related to his men and his field that he may really lead. If a bishop's duties are merely to preside over a conference and read out the appointments, without actually knowing the men and the field, a conference president, elected by his brethren, can do the work better and cost the Church nothing. If the bishop is not to cooperate with the pastors and churches throughout

the year in carrying out a large program, we now have too many bishops. By properly distributing the sessions so that each bishop might hold conferences from August to January, six bishops are enough, and even four might manage in a pinch.

However, our people, learning from other organizations and our special movements the value of the personal touch, are more and more insistently demanding presiding elders who prevail in management and bishops who are big, busy "boosters." To put it tersely, the Church demands "prevailing elders" and "boosting bishops." We have already indicated how to get "prevailing elders" by enlarging the District, releasing the elder from the routine of asking formal questions quarterly, making him the real missionary promoter, freeing him for effective service as long as needed, and securing the approval of his appointment by his brethren. Now let us consider the "boosting bishop."

From the foreign fields comes the urgent call for intelligent, consecutive, and continuous episcopal supervision. Surely, if it is needed at home, much more is it needed abroad where the problems are many and difficult. The success of the Methodist Episcopal Church in its foreign fields with close episcopal supervision is an argument for a similar plan in our own Church. They have now Bishops Nuelsen, Bast, and Blake for Europe and Northern Africa; Bishop Welch for Japan and Korea; Bishops Birney and Keeney for China; Bishop Locke for the Philippine Islands; Bishop Bickley for Malaysia; Bishops Warne, Robinson, Fisher and Smith for India; Bishops Johnson and Clair for Africa; Bishop Oldham for South America; and Bishop Thirkield for Mexico; to say nothing of Bishop Jones for Negro Conferences and others giving part time to Mission Conferences in the United States. Sixteen of their thirty seven active bishops are living in mission fields and giving full time to that work. Their membership is twice ours. If we had bishops in the same proportion to our membership we would have nineteen. We argue that for effective leadership we ought to have eighteen or twenty bishops.

Let us for our foreign fields elect either men who have spent their lives in the fields over which they are to preside, as Bishop Bast was elected for Scandinavia and Bishop Warne for India, or competent young men who will gladly go to the several fields, learn the language and customs of the people, and remain there as long as health permits. We ought to have three bishops for the Orient, one for China, one for Japan, and one for Korea and Siberia—Manchuria; one for Poland and Czechoslovakia; one for Belgium and Africa; one for Brazil; one for Mexico and Mexican work in the U. S., and one for Cuba and Latin work around the Gulf.

Then we should adopt a vigorous and aggressive policy for the West and Northwest. One bishop should have the Northwest Conference and the Pacific Conference with instructions to open work in Wyoming, Utah, and Nevada; and another should have the Los Angeles Conference and Denver Conference. The Board of Missions should be authorized to employ five or six of our best evangelists on salary and furnish equipment for tent meetings. These two bishops and their presiding elders should carefully study their territory and discover the communities in which there is no Methodist Church. Then they should send these evangelists to these communities and co-operate in meetings. Thus scores of new Methodist churches could soon be organized out of new material without encroaching upon any occupied fields. In a quadrennium of that kind of work our membership in

(Continued on Page 3, Col. 1)

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A. C. MILLAR

Editor

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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.
 Paragould Dist. Conf., at Hoxie, Apr. 24.
 Camden District Conference at Emerson, April 25-26.
 Arkadelphia District Conference at Malvern, April 25-27.
 Fayetteville Dist. Conf. at Centerton, Apr. 26.
 Helena District Conf. at Harrisburg, April 26-28.
 Epworth League Assembly at Henderson-Brown College, June 19-23.
 Ep. Lg. Assembly at Galloway Col. June 26-30.
 Batesville Dist. Conf. at Swifton, July 4.
 Searcy Dist. Conf. at Clinton, July 4.

PERSONAL AND OTHER ITEMS.

Bishop Mouzon calls a meeting of our Unification Commissioners at Nashville, Tenn., April 17.

School boards needing well prepared young women to teach should write Pres. J. M. Williams, president of Galloway College, Searcy, Ark.

Our directed gifts from now on will be turned over to the college indicated and will be collected by that school and all the funds thus directed will belong exclusively to that school.

Rev. Byron Harwell of Lamar called last week while attending a council meeting of North Arkansas Conference Epworth Leagues. He is enthusiastic about the progress of his charge.

Last Friday Rev. Elisha Dyer, our pastor at Holly Grove, came to St. Luke's Hospital in this city and underwent an operation. He is resting easy and hopes to be out in a week or ten days.

Rev. W. F. Evans of Newport writes: "We are planning for a great meeting to begin the last of May. I have never seen such unity of action as we have here on the part of the different churches."

Our Education Commission has wisely given the friends of our three colleges in Arkansas a chance to select and direct their entire gift to the school they love, with the assurance that every dollar goes there.

Saturday evening March 19, Mr. Drewy Doyle and Miss Edna Lewis, both of Abbott, Ark., were united in marriage at the Methodist parsonage, Mansfield, Arkansas, Rev. Raleigh T. Cribb, the pastor, officiating.

In the April Yale Review, Samuel Spring, in an article on "A New Constitution, shows how our Supreme Court has responded to public sentiment and by interpretation has greatly modified the Constitution of the U. S.

Announcement is made that work will soon be resumed on the great building for Winfield Memorial Church. The congregation, under the inspiring leadership of Rev. W. B. Hogg, is worshipping in the new basement.

One of the most distinguished women of the Methodist Episcopal Church, Mrs. Lucy Rider Meyer, died in Chicago March 16. A medical doctor, and a student in several universities, she was the founder of the deaconess movement in America.

As our Woman's Missionary Council is meeting in San Antonio, Texas, this week, the Texas Christian Advocate devotes much space to the work carried on by the Council. Dr. A. J. Weeks, the editor, knows how to make a strong and attractive paper.

While attending the Sunday School Training School last week, Dr. Charles Franklin, pastor of First Church, Searcy, called. He is one of our most scholarly preachers and is well pleased with his fine charge where he is the pastor of the Galloway College students.

Hon. John F. Kramer, first United States Prohibition Commissioner, will speak in our city April 2, under the auspices of the Anti-Saloon League. He will be at the Second Baptist Church at 3 p. m., and at the Crystal Theater at 7:30 p. m. His subject will be "Law Enforcement."

Rev. R. T. Cribbs writes: "Dr. J. M. Workman, president of Henderson-Brown College, filled the pulpit for us Sunday morning March 12, at First Methodist Church, Mansfield, Arkansas. We were delighted to have Dr. Workman with us. He preached a great sermon, and we want him to come again."

One hundred and fifty offers from American universities to Mexican scholars have been received by President Obregon of the Republic of Mexico. These offers are the result of a plan fostered by business and educational workers in both countries to strengthen the bonds of friendship between these neighboring republics.—Bulletin.

"Parliamentary Usage of The General Conference," by Dr. J. E. Harrison, with a few slight changes will serve for use at the next Conference. If any delegate wishes a copy with changes marked, let him order one from Dr. J. E. Harrison, 504 E. Roosevelt St., Phoenix, Arizona. The price is only 25 cents, and Dr. Harrison says it can be handed to him at Hot Springs.

The great movements in the church have always started from some "upper chamber" where the disciples of Christ united in prayer and holy worship and in perfect surrender to the will of God. So started the early church at Pentecost and Methodism in the Holy Club. There must be the agony of consecration before the hallelujah of spiritual achievement.—Methodist Protestant.

Rev. Thomas I. Beck, formerly of North Arkansas Conference, now pastor at Frederick, Okla., writes: "We are in the midst of a revival meeting led by one of our general evangelists, Rev. Albert C. Fisher. Great crowds have been attending the services, conviction is deepening and the outlook for a sweeping revival is hopeful. I ask the Arkansas brethren to remember us at a throne of grace."

Licentiousness and luxuriousness have come into the schools of the nation through student dances, which must be curbed if there is to be a solution of the moral problems of the country. We have come on a reign of moral looseness and debauchery. Students dance as the people were not allowed to dance in the worst resorts twenty years ago. There is a heathensih trend.—Dr. Jay William Hudson, of the University of Missouri.

Recently the members of our church at Luxora gave a fellowship dinner which seems to have been a complete success in every way. There was a large attendance, a bountiful repast, good speaking, and liberal giving to the liquidation of the church debt. The Bulletin, issued weekly, is replete with information and suggestion. Rev. B. C. Few, the pastor, is evidently leading his people into large activity.

A telegram just received from Rev. H. H. Griffin, the pastor at Dardanelle, reads: "In the midst of what promises to be a great meeting. Wide-spread interest. Stores closing for morning services. Church is crowded. Rev. Norman Guice, general evangelist, is leading. He goes from here to Memphis. If any of the brethren want him, he has two

open dates. Am pushing the Arkansas Methodist campaign."

Former Governor George W. Donaghey has just issued in pamphlet form a practical discussion of "High Traffic Highways," which is worthy of wide reading and careful study. He shows the new difficulties growing out of automotive traffic and suggests plans to overcome them. Governor Donaghey has had much valuable experience and is giving the public the benefit without charge. He is the kind of a citizen to develop a great commonwealth.

The ElDorado Daily Tribune has a fine write-up of our Methodist Church at that place. The old building will be torn away by May 1. A tabernacle for temporary use will be built next week. Work on the great new \$150,000 building will begin May 1. Already \$40,000 has been raised. Rev. P. Q. Rorie, the aggressive pastor, has received 106 new members since conference. He now has a membership of 800. His Intermediate League is making the canvass for the Arkansas Methodist.

On a map of the world Athens is but a speck and Palestine can be covered with a postage stamp, while the ancient empires of Egypt and Babylonia embraced the fertile valleys of some of the greatest rivers. The garners of Egypt are now empty and the treasures of Babylon are only objects of antiquarian research, but Athens and Palestine in a large measure rule the world. Intelligence and religion really count. Character is better than commerce.—North Carolina Chr. Advocate.

When Spartan mothers could say, "Son come home with your shield, or come home on it," the breasts of Spartan men were the wall of defense for that country. When Roman matrons were like Caesar's wife, above suspicion, Rome ruled the world. But when virtue and chastity became exiles from Roman households, the Barbarian not only thundered at the gate, but marched in triumph through the streets of the imperial city. The character of woman has at all times and will ever continue to determine the character of civilization.—N. C. Chr. Advocate.

In an article in the April North American Review, W. H. Ballou, himself a great scientist, shows that there is a vast difference of opinion among scientists concerning the theory of Evolution. He believes that the different races of men had different origins. He is an evolutionist, but he says: "I think every palaeontologist now admits that no single 'missing link' has been discovered below man, and that we know even less concerning the origin of man than we thought we did formerly. He quotes the English biologist, Prof. William Bateson, as saying: "We can no longer accept Darwin's theory of the origin of species."

Methodism preaches conversion. That means supernatural work wrought in the heart of man by the Holy Spirit. In conversion man acknowledges his sin, and God graciously forgives him because of the atonement of Jesus Christ. In conversion a man is born again, leaves the love of the flesh behind him and rejoices in the will of God. He is a new man in Christ Jesus. Old things have passed away and all things have become new. It seems to us this doctrine is infinitely better than the doctrine that a man pulls himself out of the mud by the bootstraps of his own morality. Let us preach the old gospel.—Methodist Protestant.

One of the treaties adopted at the recent Conference on Disarmament has been ratified by the U. S. Senate. We regret to report that our two Senators spoke and voted against it. This is inconsistent for men who advocated the League of Nations. Our people, regardless of party, want these treaties ratified, because they believe that such action is a step in the right direction, and will help to restore confidence and bring normal conditions. The worst thing about the defeat of the League of Nations' treaty was that it delayed a return to confidence between nations. We want to understand that our Senators do not represent the sentiment of the majority of the Christian people of Arkansas.

No one when starting out in business ever expected to let money get the better of him. He looked upon it only as a means of making his family healthy, happy, and independent. He then realized that the end is life and more abundant life, not things and a great abundance of things. There is something fascinating in business which tends to make men forget that the end is really love, friends, and other intangible assets. A busy man loses sight of the end through being absorbed by the means. The true assets—

"The Arkansas Methodist In Every Methodist Home In Arkansas"

friends, beauty, music, service, peace, and health—are lost in the race for money, even though the money is sought simply in order to acquire those true assets.—Roger W. Babson in *Enduring Investments*.

Jesus left men to discover by what means and through what forces, laws, agencies, and agents the Father provides for man's every need and even for the sparrow when it falls to the earth. To discover all these and the real character of God is the alluring quest, not merely of this short life, but of eternity. Jesus simply sent men forth on this quest and indicated the conditions necessary for success. Chief among these was purity of hearts: character unsullied by impure thoughts and motives, minds free from prejudice and bias. "Happy are the pure in heart, for they shall see God," not through systems of abstract theology; but through nature and the infinite ways in which God is revealed to the man of unsullied vision.—Kent and Jenks in *Jesus' Principles of Living*.

Funny, but aren't the compliments we least deserve the ones that most tickle our pride?—*Forbes Magazine*.

GIVE YOUR PASTOR A TRIP TO THE GENERAL CONFERENCE

As our General Conference meets May 3 at Hot Springs every Methodist preacher in the State ought to look in on it. As our supreme law making body it is worth observing. Great issues will be up. It will be an epoch-making conference.

We suggest that every pastoral charge provide the pastor with sufficient funds to make the trip and spend ten days at Hot Springs. Good accommodations can be had at excellent small hotels and boarding houses at very reasonable rates.

Our superannuated preachers, too, ought to have the privilege and pleasure of attending General Conference. Their friends should remember these faithful old men, and furnish funds to meet all expenses. It would afford the veterans great joy. Good laymen, what do you say about it?

BOOK REVIEW

Jesus' Principles of Living; by C. F. Kent, Ph. D., Litt. D., Woolsey Professor of Biblical Literature in Yale University, and J. W. Jenks, Ph. D., LL. D., Research Professor of Government and Public Administration in New York University; published by Charles Scribner's Sons, New York; price \$1.25.

This little book is pregnant with helpful suggestion. It is intended both for the general reader and for college and adult classes. The questions help to make it practical. The following quotation expresses the purpose of the writers: "The aim in this volume has been to interpret the teachings of Jesus frankly, simply, and constructively in the light of modern conditions, and to make clear the trail that Jesus blazed by which each man may find the larger life in union and co-operation with the eternal source of all life. Above all, the endeavor throughout has been to formulate the vital questions that now confront the citizens of every country and to help them in the light of Jesus' principles of living to think them through and reach a true and practical solution."

Many have said, "We want all our money to go to College." Well, now is your chance. Make your subscription. The college will collect it and get it.

PERSONAL LEADERSHIP.

(Continued from Page One.)

the far West could easily be doubled. Of course, it would be necessary for the Home Mission Department to co-operate in paying pastors at first and for the Church Extension Board to help in building houses. This is one of the most attractive fields in our country, it is growing rapidly, and no Church is strong. As it was not in the United States in 1844, it is not covered by the Plan of Separation and is as much ours as it belongs to any other Church. It is an open field, challenging us to enlarge. The bishops sent West must be real constructive leaders, willing to die of overwork in

Directed gifts from now on go to the college named and no charge will be made against their askings. The friends of each school can give their money and that school will be the sole beneficiary.

eight years. Bishop Du Bose is setting a fine example.

Then we need to strengthen our border Conferences. Our people in Maryland, West Virginia, Kentucky, Illinois, Missouri, Kansas, and Oklahoma are the most loyal of Southern Methodists. They have grown up where the Northern Church is strong, and have had the opportunity to choose between the two Methodisms, and they have elected to hold to the Church, South. They have peculiar difficulties, which can be appreciated only by men who have lived among them and grasped the situation. They need the inspiration of bishops who live with them and understand them, and these bishops should have less than the usual territory so that they may give intensive culture to these fields, which are barely holding their own. There should be one bishop for Baltimore and Western Virginia Conferences, one for Kentucky and Louisville, one for Illinois and St. Louis, one for Missouri and Southwest Missouri, which include work in Kansas, and one for the two Oklahoma Conferences. Then Florida, because of the rapid influx of people from all sections, and Louisiana, because of the Roman Catholic dominance, require extra help, and together might have one bishop. The other Conferences could be arranged so that there would be a bishop for two large Conferences or for three of the smaller.

With such a plan as this we would need about twenty bishops, and this would mean the election of eight or ten new ones, depending on the number of the older bishops who may remain effective. Some will object that we lack big men. Not so. We have fifty men who could meet the requirements of personal leadership. It will be objected that this would make episcopacy common. That is exactly what we want—an episcopacy for common every-day all-the-year use. But it will cost too much. No, it will cost less. If presiding elders' districts are enlarged slightly, there will be about one less in each large Conference. This would release about forty elders who are receiving an average of \$4,000 apiece. The aggregate would be \$160,000. Bishops receive only \$5,000 apiece and \$1,200 for office help. To increase the whole number by ten would cost only \$62,000. Consequently the Church would save approximately \$100,000 on supervision and have a superintendency which would probably lead the Church to the greatest victories in its history.

At Hot Springs let us find ten new men, who are not selfishly seeking preferment, elect them and so organize as to put the whole Church behind a progressive episcopacy, and then see what will happen.

The experiment is worth trying. Find men, without regard to youth or age, who have the elements of personal leadership, give them a free hand, expect much of them, and there will be revivals, new organizations, church building, large giving, and advance along all lines. We have been depending too much on our organization. Let us now try men full of faith and courage and the Holy Ghost. Have we confidence enough in ourselves and in our Divine Leader to make the venture?

YOU

Somebody signed a mission pledge,
Testing his purse to utmost edge;
Somebody paid it through the year,
Brightening the world with Christian cheer.
Was that somebody you? Was that somebody you?

Somebody handed cheerfully in
Money to help God's cause to win,
Somebody kept his promise to pay,
Writing each check on scheduled day.
Was that somebody you? Was that somebody you?

Somebody let the year slip by,
Heedless of payments piling high;
Somebody said: "No more delay;
Quickly I'll settle that sum today."
Was that Somebody you? Was that somebody you?

Somebody's pledge was only a scrap—
Paper that had no value mayhap;
Somebody's soul grew shriveled and small;
Failing, he grieved the Lord of all.
Was that Somebody you? Was that somebody you?
—Selected.

All directed gifts from now on will be reported to the secretary of Education, but no charge will be made to the college against their askings or allowances.

THE CONTEST.

This week the Baptist Advance reported a gain of 305 new subscribers and 240 renewals; total 545. This added to the previous total makes a grand total of 2404. This week we received 72 new subscribers and 262 renewals; total 334, which added to our last total makes a grand total of 2049. Once more the Baptists have gone ahead of us, making the situation still worse. Of course, there are four more days to be reported, as this report was made Monday. Many of our pastors have written that they were hard at work; hence we shall hope for a report that will yet put us ahead. But, no matter what may be our report next week, it is absolutely necessary to keep up the canvass, as not more than one-seventh of our subscribers have been reported. There is now due over \$20,000. This must be collected, the greater part within two months, or it will be lost. Let us redouble our diligence.

HOW THE DISTRICTS STAND.

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.

	Renewals		Total New	
	This Week	Renewals	This Week	Total
Arkadelphia	6....	86....	2....	68
Camden	12....	94....	3....	8
Little Rock	9....	173....	1....	5
Monticello	18....	174....	8....	23
Pine Bluff	9....	118....	3....	23
Prescott	30....	138....	7....	35
Texarkana	26....	98....		62
Total L. R. Conf.	110....	881....	24....	231
Batesville	16....	93....	11....	22
Booneville	14....	57....	1....	34
Conway	15....	117....	1....	15
Fayetteville	16....	114....	10....	17
Ft. Smith	21....	43....	6....	9
Helena	4....	60....	1....	15
Jonesboro	27....	80....		21
Paragould	11....	38....	1....	10
Searcy	27....	89....	16....	39
Total N. Ark. Conf.	151....	691....	47....	182
Other Conferences	1....	60....	1....	4
Grand Total				2049

WHAT THE PASTORS ARE DOING.

Since our last report, compiled March 20, the following Pastors have reported: Alonzo Monk, Hope, 1 renewal; T. H. Wright, Sulphur Rock, 2 new; C. M. Reves, Conway, 4 renewals; W. J. Spicer, Conway Ct., 3 renewals; B. F. Roebuck, College Hill, 1 renewal; J. N. Wilford, Booneville Ct., 1 renewal; J. J. Colson, Leola, 1 renewal; B. F. Fitzhugh, Eudora, 5 renewals, 7 new; J. A. Biggs, Stamps, 3 renewals; C. J. Wade, Bald Knob, 4 renewals; J. G. Glenn, Foreman, 2 renewals; S. T. Baugh, England, 2 renewals, 1 new; H. W. Speight, Greenbrier, 1 renewal; R. H. Bamberg, Mt. Pleasant Ct., 1 renewal, 1 new; J. C. Crenshaw, Colt, 1 new; J. W. Black, W. Searcy, 2 renewals, 4 new; W. F. Evans, Newport, 5 renewals, 2 new; B. F. Scott, Sparkman, 1 renewal, 1 new; A. L. Riggs, Lavaca, 6 renewals, 1 new; J. J. Mellard, Arkadelphia Ct., 1 renewal, 1 new; J. M. Johnson, Bethesda, 3 renewals; C. Crow, Clinton, 4 renewals, 12 new; R. T. Cribbs, 7 renewals, 1 new; J. R. Ashmore, Gravelly, 5 renewals; W. V. Womack, Siloam Springs, 1 renewal; J. A. Womack, Fayetteville, 1 renewal; O. Findley, Poplar Grove, 2 renewals; J. A. Sage, Prescott, 11 renewals, 3 new; E. Forrest, Gardner Memorial, 2 renewals, 1 new; S. F. Goddard, Stuttgart, 3 renewals; W. T. Martin, Harrison, 8 renewals, 4 new; H. A. Stroup, Mt. View, 1 renewal; C. E. Whitten, Strong, 1 new; G. R. Sanders, Newburg, 2 renewals; J. L. Cannon, Arkadelphia, 1 renewal; J. W. Moore, Charleston, 12 renewals, 4 new; M. O. Barnett, Murfreesboro, 10 renewals; J. F. Jernigan, Scranton, 1 renewal, 1 new; J. W. Mann, Tillar, 2 renewals; J. M. Hughey, Jonesboro, 16 renewals; J. D. Rogers, Altheimer, 11 renewals; F. E. Hall, Maynard, 1 new; J. M. Harrison, E. Side, Paragould, 2 renewals; J. B. Evans, Clarksville, 5 renewals; B. L. Harris, Eureka Springs, 2 renewals; W. F. Campbell, Horatio, 3 renewals; W. H. Gayer, Green Forest, 8 renewals, 10 new; J. M. Cannon, Wesson, 4 renewals; E. D. Hanna, Gillett, 3 renewals, 3 new; S. K. Burnett, Dermott, 1 renewal; S. B. Mann, Columbus, 5 renewals, 1 new; W. M. Mears, Delight, 4 renewals, 3 new; C. C. Burton, Piggott, 1 renewal; S. L. Durham, Chidester, 4 renewals; P. Q. Rorie, Eldorado, 2 renewals, 2 new.

CONTRIBUTIONS.

THE SPIRIT OF THE DIVINITY
SCHOOL OF THE UNIVERSITY
OF CHICAGO

Having come here the first time in the Summer of 1920, there was a bewitching spell cast over me, something like the spell that crept over my frame the first time that I looked upon my now wife with the thought that I might love her. I could not explain that feeling, and neither did I care to. I wanted to love her if I might. So the departure from the University was taken at the end of the Summer term, with the feeling that it would be gratifying if fortune should draw me hither again. Last summer seemed to add to the charm of that spell. A determination to make this atmosphere, spirit, or whatever it is, a kind of intellectual wife, took possession of me.

There is a deep appreciation of the fact that the world of social living is in poor plight, and that for this reason the Church and ministry have a great task on their hands, if they are to do their part in the matter of righting existing evils, for all eyes are turned toward the church for leadership. There is coupled with this the consciousness of the fact that neither the Church nor ministry is prepared for this great task. It has had no such school of experience to train it (Church and ministry) for so large a work.

Being a part of the foremost University in the world, and one that pioneered in the field of the scientific method of approach in the field of investigation, the Divinity School has taken up the matter of the church and its place in the modern world from the scientific approach. It is first trying to analyze and diagnose the situation as it is, and evaluating the program and work of the Church as it exists at present, and seeing wherein it fails to meet the demands that the needs of society are holding up; and then suggesting and, in a small way, trying out some of those suggestions. It is quite evident, from the foregoing, that if one should come here with the expectation of finding his problem already diagnosed, and a solution prepared and labeled and laid on the shelf awaiting his call for it, that he would be sadly disappointed.

Thus much concerning the spirit or attitude toward the job for which the preacher is preparing himself. It will now be interesting to a glance at the attitude toward the conclusions that a man may reach in his teaching. A man may teach anything in the Divinity School of the University of Chicago, and not be afraid that he will be called into the office and asked for his resignation. But do not, kind reader, jump to any rash conclusion, and say "yes, that is just it. It is a hot-bed of infidelity." It may be and it may not be.

Truth is universal. The scientist dare not presume too strongly upon mere theory or hypothesis unless he has discovered some facts that point toward establishing his theory. The men on the faculty are scholars. They are seeking for truth. And it matters not what one's preconceptions are, if he is seeking truth, the idea is that he will sooner or later land at the feet of the Great Teacher. If a man is proceeding with a false hypothesis, then it will not be long till he will fall by the way, and not much harm will have been done. For let it be noted that the men of the divinity student body are all graduates from colleges and universities before they come here. And it is not very easy for the most radical to ram ideas into the brains of such mature men. And they do not attempt it. Any student is invited to disagree with the

opinion expressed by the instructor, if he can support his contention.

These trained minds, who have grasped the situation, as regard the church and its job, have turned their scientific telescope upon the great body of the teachings of Jesus, and are saying, "If these can be made the bone and sinew of the social order, then capitalism will look upon men as having human value, and not merely cogs in the great wheels of industry." These men realize that science has made the modern industrial conditions as they now exist. And they feel that it is only right that science should now try to demonstrate that there are moral principles that are capable of efficient control. And that there is no need of pessimism, but there is hope that in the not distant future we will be making as great strides in our moral, or social living as we have made in the past in our industrial life.

This world is not immoral. Immorality and plenty are not synonymous words. Jesus said, "Seek ye first the Kingdom of Heaven, and all these things shall be added unto you." If the scientific world will join in the procession with the Church of Jesus Christ and seek to point out the way of stamping out vice, poverty, injustice, sickness, disease, and selfishness, in other words, will help point to the social, democratic manner of living, will that not almost be the seeking first the Kingdom of Heaven? If so, then we may expect plentifulness to follow.

It was out of the great Oxford, that the trained mind went forth to point to the bringing of the riches of God, and wealth of the world to the poor of Wesley's day, and so we may hope that this humanistic, scientific spirit or interest will emerge from this and other great universities and colleges, to benefit the whole of mankind.—W. W. Richeson, University of Chicago.

CENTENARY ACHIEVEMENTS IN
SONGDO, KOREA

Dr. Earl W. Anderson

I can not begin to tell you what the Centenary has accomplished in Songdo, the Southern Methodist center in Korea. Our great boys' school, founded by Baron Yun and having a present enrollment of more than six hundred, has been enlarged by the erection of two fine new units. Holston Institute and Mary Helm School for girls have been enlarged. The city churches have been strengthened and the facilities of Ivey Hospital improved. A great evangelistic center has been established in Seoul—an interdenominational enterprise in which our Church has taken the lead.—Missionary Voice.

OUT FOR CHARACTER
SELF-MASTERY

By Peter Ainslie, D. D., Baltimore, Md.

The greatest achievement in life is the mastery of one's self. The building of a railroad, the amassing of a fortune, the writing of a book, the attaining to prominence in statesmanship, philosophy, or science—none of these things are to be compared to the mastery of one's self. In this field one is dealing with his will and here all character is finally determined.

Influences come from without, but decision comes from within. "You must" may or may not make character, depending upon how one receives the order; but "I will" coming from within is the authority that determines things. The will is not for self-assertion; it is for self-mastery. The former is its abuse; the latter its service. The sacredness of this self-mastery must be laid upon the heart in prayer so tactfully that he who arises from his knees in prayer will

be able to say "I can" and "I will." It is the desire of all, but it is attained by few.

Perhaps the reason for this is that the training of the will is neglected or abused or improperly trained, but wherever lies the defect it is reflected throughout life. In spite of the defect it is a common hunger of the soul to stand in the place of self-mastery.

In the lives of young people no period in life is so critical as what is commonly termed the middle adolescence, when the will is developed. The training of every other part of the being is secondary in that period to the training of the will. It may grow naturally as wild flowers grow, but if it is trained properly it will be like those flowers that are cultivated in the garden, with large leaves and highly developed blossoms. The help in this lies in the atmosphere of prayer and such scientific development as will make possible in the will what has been made possible in prayerful and scientific training of the mind.

Nothing so enriches the satisfaction of life as to look back over the places in life where self-mastery won the day. For such an experience there can never be a regret. It makes faith stronger, the vision wider, and hope radiant with expectancy. This is the task and the possibility of all who try.—(Copyright, Vir Publishing Co.)

THE NEXT GREAT MOVEMENT

It is a judgment from which is no dissent that the next great financial movement must be in behalf of our superannuates.

It is likewise true that the clamor for aid in building churches was never so widespread and insistent. It is equally clear that the two needs cannot be met immediately by separate appeals.

It has occurred to me that the two might be provided for at the same time and with the same funds, in some such way as the following:

1. Ask for \$10,000,000 for Superannuate Loan Fund.
2. Put this in the hands of the Board of Church Extension to be loaned to churches on long time at 5 per cent.
3. Let the entire income be distributed annually to superannuates.
4. Let these loans be made to churches that can make the principal secure and pay promptly.

Some advantages of the plan would be:

1. It would strengthen the appeal by the double advantage involved.
2. It would encourage the building of better churches without entailing embarrassing debts.
3. It would reduce immensely the necessity for donations to self-supporting congregations.
4. This would enable the Board of Church Extension to direct its donations to those struggling churches which are not able to borrow, and thus meet a crying need.
5. It would make secure, as far as it is humanly possible, the principal of the fund.
6. The prompt payment of the interest would be assured, not only by the obligation but by the sacred claims of those to whom it goes.
7. It would give to the Church the use and benefit of both principal and interest, thus developing and extending the Church while caring for its superannuates.
8. It would furnish a ready-made and tested channel of investment and avoid the risks and uncertainties involved in the fluctuations of the business world.
9. It would avoid competition with other investment corporations and financial interests that are subject to

taxation and in which many of our contributions are concerned.

These suggestions are made with the realization that this rough outline is far from being the last word on the subject, but with the hope and confidence that the last word will be the right word.—W. W. Pinson.

CUBANS RESPOND TO CENTENARY OBJECTIVES
Rev. S. A. Neblett.

If there had never been a dollar of Centenary money sent to Cuba, the spiritual development derived from the other objectives would have been of inestimable value. Before the Centenary, a large part of our membership in Cuba did not understand the meaning of intercession and stewardship. Today there is not only an intelligent understanding of these terms, but a very general practice of the principles for which they stand. The circulation of our Church paper has increased three fold and we have three self-supporting churches in Cuba today in the midst of the worst financial crisis the Island has ever known. A failure to complete the Centenary program would do incalculable harm.—Missionary Voice.

WHO WERE THEY?

I am going to answer my question in my own way. Acts, 19: 1-7, "Paul finding certain disciples, said, 'Have ye received the Holy Ghost since ye believed? We have not so much as heard whether there be any Holy Ghost. Unto what then were ye baptized? Unto John's baptism? John verily baptized with the baptism of repentance. When they heard this, they were baptized in the name of the Lord Jesus. And all the men were about twelve.'"

It is safe to say they were not Baptists, for Baptists of today do not repudiate John's baptism. They must have been Methodists, Presbyterians, Episcopalians, or Campbellites. I am inclined to think they were Methodists, because I rather think that than that they were either of the above. There is no ground for Baptists here for their chief man and his baptism was set aside for a baptism in the name of the Lord Jesus. Then why do Baptists boast of an unbroken line of succession from John the Baptist to this good day.

There is another broken link in the chain of "unbroken succession" claim. Ananias was only a layman and he baptized Saul of Tarsus. "And he (Paul or Saul) received his sight forthwith and arose and was baptized." Acts 9: 18. If Ananias did not baptize Paul, who did? If he was a regularly ordained Missionary Baptist preacher let the man who knows say so and prove it by the book. He was "a disciple" (Acts 9:10) and he was directed by the Lord to go to Paul.

To what church did the twelve men belong, and of what church was Ananias a member? If the folks who talk so much about baptism, and especially water baptism and water baptism by immersion, can show their claim here

Dodson's Liver Tone

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Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an iron-clad, money-back guarantee that it will regulate the liver, stomach and bowels better than calomel, without sickening or salivating you—15 million bottles sold.

by the Book, I would like to see it. I hand them "the glove." Seems to me I have found some Methodists away back in Paul's time. What think ye?
—Jas. F. Jernigan.

EASTER CAROLING

Many churches throughout the country are co-operating in a new campaign for the spread of Easter caroling which has been called forth by the success of the Christmas carol singing, particularly during the recent holidays. The plans are similar to those for the Christmas caroling. They call for the sending of groups of singers throughout a community to sing Easter hymns to people in the homes, to inmates of hospitals and other institutions. The early morning hours of Easter Day are chosen for the caroling. Church choirs and young people's societies are the principal units.

Some of the carols chosen are the following: "Christ the Lord is Risen Today," "The Strife is O'er," "How Firm a Foundation," "All Hail the Power of Jesus' Name," "Crown Him with Many Crowns," "Come, Ye Faithful, Raise the Strain." These are being brought to the attention of pastors and choir directors that they may be fitted into the church services. Besides having these hymns sung at the morning service it is suggested that the evening service be given over especially to the carols with a talk or sermon upon them.

Local newspapers are aiding the campaign by running the words and the story of one of the carols each day during the week preceding Easter. These "Stories of the Easter Carols" have been prepared by Professor Peter W. Dykema of the University of Wisconsin and are issued together with a song sheet of Easter carols by Community Service at its headquarters, 1 Madison Avenue, New York.

PASTORAL VISITATION

1. Pastoral Visiting—What is it?—We make social and business calls, yet these would not be pastoral visits. To be a pastor is to be a shepherd of the sheep and lambs of the fold of God. A pastor must weep with those that weep and rejoice with those that rejoice.

A minister of the gospel must be both pastor and preacher. Possibly to be pastor is harder than to be a preacher, for to be pastor we have to deal with the people as individuals rather than as a mass, and it humbles us and makes us to be on good terms with God to do so. We do not have great crowds to cheer and support us as we do in preaching. I believe the most important work of Methodist ministers is to rightly do pastoral visiting. I have been a Methodist minister in charge of works for twelve years in the West Texas Conference and I have found pastoral visiting

FRECKLES

March Brings Out Unsightly Spots.
How to Remove Easily.

The woman with tender skin dreads March because it is likely to cover her face with ugly freckles. No matter how thick her veil, the sun and winds have a strong tendency to make her freckle.

Fortunately for her peace of mind, Othine—double strength, makes it possible for even those most susceptible to freckles to keep their skin clear and white. No matter how stubborn a case of freckles you have, the double strength Othine should remove them.

Get an ounce from your druggist and banish the freckles. Money back if it fails.

HEADACHE—?
GRIPPY FEELING—?
For Quick Relief Take
CAPUDINE

at first a real cross, but later I found it the greatest pleasure of my life. I have had the great pleasure of leading people to God and seeing them happily saved every year of my ministry, save one.

I saw two little girls saved last year on my work. I find those thus saved stick, and many saved in a great meeting fall away. Some so-called pastoral visiting is little else than a gossiping visit.

2. Necessity of Pastoral Visiting.—The people need to keep in touch with the minister, Church, and God. They wish to consult about work of Church, where to school their children. They give the minister their confidence. They need an outlet for their (not grievances about a former preacher and members) heart aches caused by seeing and praying over them to God, of the needs of the Church and unsaved ones. The minister needs to visit so as to keep in touch with his people and study the needs of his people and supply the same. He needs to take them into his confidence (if they are trustworthy and will not go and gossip about same), get sermon material and be a useful man in the community. To show our love and interest in our people. I heard Bishop Mouzon say "A preacher that does not visit his people does not love his people." We talk a great deal these days about the "personal touch." Do real pastoral visiting, and I assure you, you will find out about the personal touch.

3. How to visit as a Pastor.—Survey the field, get information, have prayer lists, keep track of sheep, lambs and unsaved in the homes of the people. When you hear of sickness, sorrow, joy, see them at once and help them. If people show interest in your sermon deliverance, see them and reap for God. Establish a point of contact. Let the Spirit lead. It is your business to follow Him. Love will find a way. It may not always be best to read and pray with people. Do not depend on cut and dried plans too much, but use good common sense. Do not make your visits an opportunity to argue on the Bible (very little is gained by argument) (do not stay too long in one place) study the love of God for people. If you find children in the home, show some real interest in them and remember when you put your hand on a child's head, you put it on the heart of the mother.

Do not just visit people of your own church, but visit people of other churches if you can be of any help to them and thus break down the differences between the churches in some degree. I offer the above for suggestions on this subject.—L. A. Alkire.

A SUGGESTION

You say, in your editorial on "Methodist Episcopacy." "Today, when it is impossible for bishops to come into close contact with all."

Let me suggest how a bishop could come more into close contact with all the preachers and laymen than he does. Let the Conference on the first day, and second day if need be, to carry it out, adjourn at 11:30, and let the good bishop come to the altar rail and say: "Now, you old men who know me, stand back and let every young preacher and layman and laywoman whom I do not know by name nor face, come and shake hands with me, and let me feel what kind of grip you have in your hand and what kind of light there is in your eye and what kind of music there is in your voice, and I'll know you better and you will know me better."

I say seriously (and let him laugh who may), if I were a bishop, I would do that very thing. Who are we if we are not brethren? What are we if we are not yoke mates? And do away with this cold, frigid way of

keeping aloof. This is the only time for a bishop to get close contact with the men and women who are working in the trenches. If our bishops were more brotherly to all (not just a few), there would be a different feeling towards them than there is now. God bless them and increase their usefulness a hundred fold.—Jas. F. Jernigan.

THE CENTENARY IN ACTION IN BRAZIL

Bishop John M. Moore

50 churches completed and paid for.
18 churches more by January 1923.
24 parsonages completed and occupied.
7 parsonages more by January 1923.
Publishing House plant completed and in operation.
5 new colleges established, grounds bought, buildings being erected. Two are in operation. Other three in 1923.
Granberry College—twenty acres bought, new building being erected.
Union College—both buildings finished.
American College—grounds with dormitory acquired. New buildings by 1923.
Piracicaba College and Isabella Hendrix College, have acquired additional grounds with buildings.—Missionary Voice.

A CHANGE OF NAME NEEDED

Every worthy young woman loves her name. It is the name of her father, the one who has protected her and provided for her and loved her from her birth. In that name she takes pride, for it is almost as dear to her as life. And yet, and yet! O, well, you know how it is! to most young women there comes a day when they feel that however much they may honor their father's name, their greater happiness and larger life suggest a change. And the change is made and if wisely made, results in a broader service, a deeper joy, a nobler life.

A Beloved Name.—Who is there in our church who does not love and honor the name "South"? It is suggestive of Dixie Land—a land as wonderful as any section on God's green earth; a land the rhythm of whose flowing rivers is as musical as the rippling splash of the far famed Rhine; whose sparkling springs, breaking from verdant hills, are as crystal as the stream which leaped from Horeb's smitten rock; a land whose noble mountains are as glorious as the rocky ranges of the Alpine hills; a land whose sky is as blue as that which bends above Sicily's shores, whose atmosphere is as pure as that which mantles the vine clad fields of Italy; a land whose resources of field and forest and mine are unsurpassed the wide world over; a land of romance and chivalry, whose sons clad in gray for four years withstood the mighty forces of the North, though many times outnumbered; a land whose heroes have had a leading part in the winning of every war the Union has ever fought; a land whose women, fair in face and brave in soul, have ever been an inspiration to heroic living; land of the soldier and statesman, the poet and historian; land of the cotton and corn, palmetto and pine, magnolia bloom and orange blossom, O land of the South, home of Southern Methodism, "If I forget thee, let my right hand forget her cunning," and "let my tongue cleave to the roof of my mouth!"

No Longer A Provincial Church.—And yet, and yet, this writer believes the time has come to lay aside the name "South" from our church. So long as we were content to live our church life at home, that name was in place. But we are carrying it to Europe, to Asia, to Africa. There we meet people who love their traditions and the word "South" becomes a stumbling block. When we go into

the far West and northwest, we meet men to whom the word "South" is really an offense. Along the border it is no help, save among those who are partisans to our section. It is unbecoming for a young woman, who claims to be married to insist on being called by her maiden name. It begets the suspicion that she loves and honors her father more than she does her husband. The hour has come when to hold the name "South" simply means that we love our own section more than we love the Kingdom of our Lord; that we are more wedded to the South than to the Savior, for the majority of our workers on the border, in the West and in the foreign fields tell us that our name is a handicap to our success. It has served its purpose. We are not ashamed of it or its traditions, but our church has out-grown it. To hold on to it longer will be worse than a mistake. Let us lay it aside, even as the loving daughter gives up her own name when she takes that of her worthy husband. The world is our parish. A name must not be permitted to stand in the way of our ever enlarging service to the Kingdom of our Lord.—Alabama Chr. Advocate.

A STEP TOWARDS COMMUNISM

Russia has been condemned by the millions in other lands because of its attempt to exist under a communistic form of government. There the government is everything and the individual absolutely dependent upon it. At least, that was the plan which those in power have tried to force upon the Russian people, but not with a full measure of success.

While we condemn Russia for suppressing individual initiative and independence, there are those among us who are leaning heavily upon the powers at Washington, and who would go a step further and destroy the initiative of our farmers by a government guarantee of a profit on agricultural products. To guarantee a profit necessarily carries with it the authority to control acreage, and when this is brought about, if ever, agriculture, the greatest of all American industries, will be in government control. It will take one more step to have government control of all other industries. Then the independent thought and initiative which has made the United States great among the nations of the earth will disappear and progress cease. We will become a nation of government slaves.

We already have too much government in business affairs. Let us confine government activities to those things outlined by the makers of our constitution. Let the people control the Government. Progressive, independent thinkers—the men who have confidence in their own ability and are not afraid—want the kind of government that Abe Lincoln talked about; "A government of, by and for the people."—Farm & Ranch.

THE FINISH

After deliberate counsel the Conservation Committee and all the Presiding Elders agreed that the month of April should be given to finishing the work of securing subscriptions for our Educational Movement. In all the preachers' meetings held it was determined first that every congregation that did not have a chance to subscribe should be given a chance.

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—Is Ideal for—
The Complexion

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Each Presiding Elder will use the men in his own District, exchanging men where he thinks best and using such outstanding laymen as he can command. This is right. No congregation should be denied the privilege of taking part in this great movement.

Second, it was agreed that every congregation that did put on the campaign should give one Sunday during the month to Christian Education, presenting the needs of our schools and giving to any who did not subscribe a further opportunity before the campaign closes.

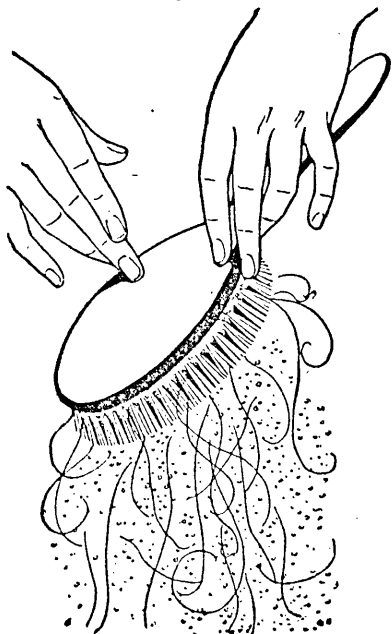
I want every pastor to note a change in the conditions made recently by your commission.

1st. All undirected subscriptions will take the same course as undirected subscriptions took last year. The cards will come to me and will be collected just as all other subscriptions are collected, but

2nd. Each one who desires to direct his gifts to any one of our colleges in this State can do so and every dollar given in this directed gift will go to the college designated and there will be no division with any other institution either in or out of the state. In other words, this is your chance to give to your school where every cent you give will go to that particular school. Will not the alumni and friends of these institutions work to the last man and woman to swell these subscriptions so that we may go forward with our

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YOUR SCHOOL NEEDS

work as we should. Let the Methodists of Arkansas show their love of young life and their loyalty to our colleges as never before. Many thousands ought to be and will be subscribed during the month of April. Make April the red-letter-month of our quadrennium. It is the home run. Every one in his or her place, of one purpose and one intent. We can round out gloriously. I believe we will.—R. W. McKay, Secretary-Treasurer C. E. M.

A THRILLING APPEAL

Prague, Czechoslovakia,
February 7, 1922.

My dear Mr. Williams and Galloway Girls: I simply cannot remain silent another minute. I must tell you of our great need among the students here, and ask you to help us.

In Prague alone we now have twenty-eight thousand students, many of whom are refugees from Russia and Ukraina. Among these thousands, there are several thousand girl students and it is for these that I am asking your help.

We have now eighty Russian girl students who were among the refugees from Russia, who escaped with their lives in most cases having all of their relatives killed by the Bolsheviks, because they were from families of culture. These girls have been living in concentration camps for Russian refugees in such miserable conditions that to an American who has not seen them they would hardly be believed. These girls are now in very poor students' homes, living in most cases on one scant meal a day. Yet they attend classes and are doing their best to improve themselves. They must be busy to help them forget the tragedy of their country, and their sufferings of these past few years. I should like to have some money to help them with more food, and some warm clothing. We can buy clothing here much cheaper than in America, or even what it would cost to send old clothes unless they are in exceptional condition. We have recently received a shipment from America. Then we have many Ukrainian girls who are here, also refugees, trying to work their way through school. They live in most miserable quarters, which are very cold and in most cases not heated at all. They have insufficient cover to keep them warm, and many are sick because of such exposure. These also, many of them, live on one meal a day. Just at present some of these girls are washing and ironing some second-hand clothes that we have just received from America and thereby are gaining enough for more food. You girls were never really hungry. Yes, I know how I used to be in the afternoons after classes. I thought many times I'd starve before supper, when I was also a Galloway Girl. But, oh, those suppers! How good they were! Imagine these poor girls studying all day on about half the amount you have for the one meal, supper. They do any work on earth they can find to do, are certainly not too proud to work, but in these Eastern European cities with crowds of refugees finding work is almost impossible. Many of these girls, as well as the Russians, have titles of various kinds. Now they do not use them. They are real democrats. I want help for these for food and clothing and some medicines. Many have tuberculosis because of the conditions under which they have been forced to live these past few years. Not one has had her hunger appeased for years. Perhaps you will be surprised if I tell you that we now have a "flu" epidemic among the students, and today I found all the students, (sick ones) having nothing to eat except

cocoa, which we had given them, made without milk and sugar,—only cocoa and water.

Besides these two groups of girl students we have many Czech girls now endeavoring to get an education. Many of them are receiving no help from their families, because the families in many cases still object seriously to an educated womanhood. These plucky girls are trying to make their way to an education which will enable them to make their living and help in the reconstruction of their country. Such patriotism! We of America know nothing about it!

Just this little story, as it happened a few days ago! A Czech girl broke away from her family in a small village of Czechoslovakia and came to Prague to go to school. She did what work she could find to do, but her life was only a bare existence. She studied very hard, and, as winter lasted and grew bitter, her suffering was unbearable and she went insane. After she was in the hospital, (itself a miserable place), we sent her a warm kimona. She cried when the girl secretary gave it to her, and said: "Take it back. I don't deserve it. Give it to a girl still fighting,—one who has not fallen in the fight."

We have daily many cases like this, and worse. It is for these girls I'm asking your help. I can do much for these girls, naturally, because I'm here and know them and their needs so well, but I have not enough money. The Friendship Students drive in America, we hear is falling down as most all other drives have done. I personally am not able to do any thing as I'm here only on expenses; I receive no salary at all. That's why I'm asking you girls now in Galloway to help me keep these poor unfortunate girls, and to get all ex-Galloway girls you can interested in these girl students.

I'm not asking you all to make a donation, but will you all send me for these poor hungry girls who sleep cold every night, the money that you spend foolishly,—that you don't have to have, on chocolate, fudge, and hot-tamales (I remember that old hot-tamale man who used to come to the corner down there by the mill), and such things for the period of two weeks. What could I do for these girls with that money! Then, too, you would be sharing something with them. I'll send you a receipt from the girls for every penny,—and I know I'll send you more thanks than you have received in many a day. These people are very appreciative. Please, girls, do this, I ask you as an old Galloway girl (Class 1909). I am the head of all Students Relief Work in Czechoslovakia, so I will see that your donation especially goes where you direct. If you find it impossible to do this as Galloway girls (which I truly hope you will not) I appeal to the Irvings, as an old Irving and ex-President of Irvings.

Let me hear from you soon, please. The need is on now. Send money directly to me here. Best wishes and thanks—I know you will all lend a hand.—Margaret Quayle.

The Galloway Girls will be glad to add to their subscription any contributions of the ex-Galloway students. Please forward their donations to the Treasurer of the Young Women's Christian Association, that she may transmit them to Miss Margaret Quayle,—Pres. of Y. W. C. A.

THE STATUS OF METHODIST UNIFICATION

When the report of the Joint Commission on the Unification of American Methodism is presented to the General Conference of our Church at Hot Springs next May that body will be called upon to take such action

as in its wisdom, and in view of the issues involved, it ought to take. Its action will no doubt determine the future of unification negotiations for a good many years. There is no way of knowing what is in the minds of members of the forthcoming General Conference at this time but that whatever is done by the body will be done only after the most careful and prayerful deliberation we have every reason to expect. The General Conference will face no other issue of more commanding importance, and that the whole question will be given serious and unhurried consideration we confidently believe.

The action of the General Conference of the Methodist Episcopal Church concerning unification two years ago was a distinct disappointment to the friends of the movement in our own Church, and yet we are not disposed to put an uncharitable interpretation upon that action but on the contrary we are disposed to allow representatives of that Church to interpret their own action. While they failed to approve the plan submitted they at the same time expressed a desire for further negotiations and the hope and belief that all obstacles to unification can be removed. In the main the plan had our approval, yet we are not wedded to any particular plan, and we dare believe that the Head of the Church is leading in the movement. In this confidence we can go forward but not faster nor further than He leads.

Can American Methodism united serve God and His world to better advantage than it can divided? If so, its representatives ought to be able to formulate and agree to a plan of unification by reorganization or readjustment that will be equitable, and that will mean the largest service in putting forward the program of Christianity. If we Methodists cannot so agree it means we cannot serve in the highest and best way. If unification would be hurtful rather than helpful we ought to put an end to all negotiations looking to it and let each Church pursue its own way.

We have stood for unification under an equitable plan and frankly that is where we stand today. The issue must be faced religiously and settled not so much by the history for the past as by the call of the present and the future. If it is the will of God that the major Methodist bodies of the United States shall become one body we can under His leadership find the way. We must try to subdue all our prejudices and seek to know the divine will and then fearlessly follow where He leads.—Texas Christian Advocate.

NEWS FROM CZECHO-SLOVAKIA

You will no doubt be interested in hearing that we held our first Quarterly Conference in Czecho-Slovakia last night. This conference was held at the Vrsovice church, Rev. Josef Dobes, pastor. Brother Dobes is a native Bohemian, but spent many years in the States and is now an elder in the Central Texas Conference. A business man in Prague said the other day that Brother Dobes was without doubt the most Christlike man he had ever seen. He has now eight organized congregations in Bohemia. The one at Vrsovice has approximately 2,000 members including probationers.

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chairman of the official board, they will approach the altar, come within the chancel, and extend to this splendid class a most sincere and hearty welcome in behalf of the two thousand members of this church." While the officials are "giving the right hand of fellowship," the congregation remains seated and joins with the choir in singing, "Blest be the tie that binds," or "I love thy kingdom, Lord," or some other appropriate hymn. When this is done, the pastor usually says: "We are indeed very happy to welcome each of you to membership in this church—a church where love and harmony reign supreme. We want you to quickly feel at home with us. We want you to find at once a place in some one or more of the departments of this church's activities. I want you to keep in touch with the pastor and let him serve you in any way that you may need him. Your names will appear in the Bulletin on next Sunday, together with your street addresses. May Christ dwell in your hearts and enrich your lives with his abundant grace!" The service closes with a brief prayer, followed by the benediction. All this that I have mentioned covers little more time than the ordinary service, if everything is carefully arranged and carried out.

6. But receiving people into the church is not enough—we must hold them to the church, keep in touch with them, and not lose sight of them. It is nothing short of a crime against God, the church, and humanity to "drop" members from the roll as some pastors do. One minister with a shepherd heart comes along and works and prays and preaches and weeps over the unsaved and brings them to Christ and into the church. Another minister comes along, and, because he cannot find them easily, he "scrapes them off the roll," as if they were so much rubbish. There are few instances, in the judgment of this pastor, when it is necessary to drop persons from the roll. By diligent visiting, careful investigation, and loving interest most folks can be found—if not found in the community, at least located outside of it—and the pastor of the church where they live notified. I knew an instance where in one year—his first and only

year at that church—a pastor deliberately "dropped from the roll" over three hundred names. Many of the persons dropped attended the services of his church quite regularly. But he had not "found them," so they were dropped. Some became seriously hurt, and naturally so, when they learned of the "ruthless act." If church membership does not mean more than this, then let us be honest and cease to beg people to join the church. But it does mean more. It means everything. The church is the most glorious institution under heaven. It is composed of saints, heroes, patriots, and men and women with the spirit of martyrs. It is "the communion of saints." It is "the marching, conquering army of the Lord." It is "a spiritual battleground." It is "a religious hospital." It is "the champion of every holy cause." He who belittles the church of Christ insults the "bride of Christ." At no other time in the history of religion has the Church of God been so powerful, so pure, so sane, so progressive, so attractive, and so highly efficient as she is today.

Let us as ministers, dignify and glorify Church membership.—P. C. Fletcher in Christian Advocate.

IT PAYS.

What? The Advocate. Here is the evidence. A certain church in one of the Alabama Conferences, put the Advocate into the homes of all of its people. A prominent layman of that church gives the editor this information: "I happen to know that two of the homes that were not getting the paper were not paying anything to the church. Since the paper had been carrying them information and inspiration they are now paying \$1.00 per Sunday or \$52.00 per year, \$104 from just two homes that before were making no contribution."

If the editor did not honestly believe that the help along financial lines that the Advocate is giving Methodism, was in truth the very least of the service rendered he would ask to be relieved from the position and given a pastorate. But the Advocate pays the church and state in helping to build better homes and better lives. The knowing pastor recognizes it as his indispensable assistant and either by the budget system or personal canvas seeks to send it on its mission into every home of his congregation.—Alabama Chr. Adv.

SOCIALISTIC SUNDAY SCHOOLS

There are now 120 Socialistic Sunday Schools (according to the Independent Labor Party Year Book) in England and many in America which are attended by thousands of boys and girls. They have "Ten Commandments," in the form of short phrases which the children repeat, but there is nothing of God in them. They have lessons with such titles as "Bloody Sunday," "Capitalist Murders," "French Revolution," and "Red Flag." Many of the teachers are agnostics. They have hymns which include "Arise, Ye Starlings," "The Reg Flag," etc., while the Christian hymn, "Jesus, Lover of My Soul," is condemned as "an unwholesome wail." They have a "Red Catechism" and a "Children's Magazine" in which they print biographies of "Socialist saints," among whom are murderers. In their religious meetings young "converts," as they are called, testify that "Religion is a superstition." Thus God is blasphemed, the Bible denied, and the Gospel parodied. The children are taught to go among their fellows and sow the seed of unbelief, and so the evil is spreading. What is the Christian Church doing to counteract this influence and to purify the fountain

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.

LITTLE ROCK CONF. W. M. S.

A Song of Trust (Ps. XXVII. 1-14). How does faith make us strong? By making the strength of God available for us. By faith we come into harmony with God's will, and when we come into harmony with His will we make contact with him, and our whole being is open to His strength.

Prayer.—O Father, help us to remember that all supplies come to thy creatures just in so far as they harmonize with thy law, and help us to fall in completely with thy will that we may be able to say, "The Lord is the strength of my life; of whom shall I be afraid?" Amen.—From "Keep the Home Fires Burning."

Miss Belle H. Bennett, president of the Woman's Missionary Council, M. E. Church, South, has been very ill during the past weeks. She has improved, and the physician says she will be well before long, but she will be unable to attend the Missionary Council in San Antonio. We shall sadly miss our honored and beloved President, even though Mrs. Stephens, the accomplished V.-P., will fill the high post well and acceptably. Let earnest prayer be offered for the restoration of Miss Bennett's health.

THANKS TO L. R. CONF. W. M. S.

Our beloved Miss Jennie Howell writes: "I wish I could tell you how very very much I appreciate the lovely gift from the Conference. It reached me while I was in the hospital, and that will make you know that it was all the more appreciated. It was so kind in you good people to remember me so beautifully, and I thank you from the depth of my heart. This extra illness has told on me but I am pulling up again, and some day I hope to be engaged again in active Christian work. Isn't it good to know that all things are bound to work together for good for us who love Him?"

"I remembered you people at the Conference before the Father's throne—in that way I could help. Thank you for the Conference news. I am so glad you had such a good meeting. "Again let me thank you, dear friends, for the lovely gift and for the love which makes us serve our Lord. Will you not pray for me?"—2939 Second St., San Diego, California.

TRAINING RELIGIOUS LEADERS.

Under the direction of Rev. Clem Baker, the fourth annual session of Little Rock Standard Training School for training religious leaders, held in L. R. First Methodist Church, last week, was characterized by a large attendance, teachers of fine ability, and enthusiastic classes. Hundreds of the students passed examinations and finished the courses creditably. It was my privilege to be a member of Mrs. H. L. Rummel's Mission Study Class in which more than eighty

women were enrolled, all deeply interested in "The Kingdom and the Nations," by Dr. Eric M. North.

Each day the introductory Bible lesson was preceded by the hymn, "O Zion Haste," which we were asked to sing as an expression of personal willingness to serve God supremely.

In charming manner Mrs. Rummel added much to the valuable mission study by bringing information she had gathered from other writers on the life and conditions in Japan, Korea, China, India, Africa, Latin America, Islam and the Near East, and the chapters, "What the World Needs and What is Required of Us," were presented in a way to challenge thought, effort and prayers to do our part in bringing all the nations to a saving knowledge of Christ, our Saviour.

Among fine suggestions to leaders of mission study classes from Mrs. Rummel were: Begin and end on time; Make special preparation for the introductory Bible lesson; Have the meeting in a place where the women will be comfortable and happy; Use maps and charts; Have the women to bring facts bearing on missions from magazines and papers. She said if it is not possible to have a regular mission study begin with a reading circle; or ask the pastor to present missions in the mid-week service for a month.

I also greatly enjoyed addresses and lectures from Dr. W. A. Smart, of our Emory University, who taught "The Program of the Christian Religion." His talk on the possibility of making a generation what its progenitors wish it to be was forcibly illustrated from history—how, centuries ago, the Jews taught their little children racial integrity which is preserved today; how, in two generations, Germany turned her nation of philosophers, poets and scientists into militarists whose one ideal was to conquer all nations. Today Christian parents have the opportunity and they may have the power to train their little children so that, as true followers of Christ in faith, and in deeds of justice and love, they may save the world. We need Christly ideals above everything else.

My delight in hearing beautiful stories told by Miss Frazer was not greater than I found in Miss Dove Erwin's charming posters made for Children's Day in the Sunday School. In fact, in every way the Training School was a success and benefits from it must be far-reaching and lasting.—V. C. P.

RAVENDEN SPRINGS W. M. S.

We are glad we can say we are still working for our Master. God has blessed us spiritually and financially. We have our Bible and Mission Study and are studying "The King's Highway." Our Bible lessons are interesting. Homes are thrown open for the meetings and we are glad for the day to come, for it is a love feast together.

We are making a quilt for the Orphan's home. Friends give us a dime, or more if they choose, and we embroider their names on our blocks. If any friend of this church will send Miss Eva Miller her name and a small donation we will gladly put the name on our quilt. The money goes to

IT IS A BURNING SHAME

that so many churches are without sufficient insurance and not properly safeguarded against fire.



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help build a parsonage for our pastor. We all like Bro. Gibson and know he is a true soldier of the Cross.

Our little Juveniles will give a missionary program Saturday night, April 1. We are glad to send this message through our dear old Arkansas Methodist.—Reporter.

CALICO ROCK.

Mrs. J. S. Lane writes:—The home of Mrs. C. G. Pool was lovely in its decorations of white and red for the meeting of the Missionary Society March 16. After a business session, Mrs. Milburn presented the March program. Every one is glad for each meeting, and we go away helped very much.

After the program a get-acquainted social in honor of Mrs. Vinings and Mrs. Jennings and three visitors was enjoyed.

The large dining room table was centered with the names of the new members in red and white. Refreshments were served.

The Missionary ladies are having delightful "quiltings" the last few weeks. Dinner is served with a treat of nice pies and cakes from the Calico Rock Bakery, for which the Missionary auxiliary is thankful.

TO THE MEMBERS OF THE WOMAN'S MISSIONARY SOCIETY.

(From Secretary of Texarkana District).

Dear Co-Laborers:—Those of you who did not attend the Conference in Texarkana missed a great feast, but your representatives, I am sure, have

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

carried back a great number of good things to share with you, and much has already been written in these pages about it. But for fear you do not know the progress we have made during the past year in the Texarkana District, I am going to give you a brief report of what has been done.

Some of the districts outstripped us in number of auxiliaries organized, so we want to make greater gains along that line this year. For this reason, I am asking the older and larger auxiliaries to play "big sister" to the smaller places as requested by the committee on extension of work. That is, to organize societies in the

EUROPE

Rev. Dr. L. D. Bass, Kilmarnock, Va., and Miss Eleanor Bass, music teacher, Greenville, N. C., are to take a party through Europe, starting in June, visiting ten countries, the battlefields, the Passion Play. Those who covet the opportunity offered for travel, at moderate expense, in a congenial group of cultured people are cordially invited to join this party, conducted by an experienced guide.

PELLAGRA

Rountree Sanitarium, for the care and scientific treatment of PELLAGRA. The results are satisfactory. They get well. This is not a new remedy, but one that has been thoroughly tried, and has the endorsement of physicians, and of patients who were in the last stages of Pellagra and are now well. Write for endorsements. Be convinced that we have a successful treatment. Easy to take, not harmful in any way. No hypodermic injections. Improvement begins immediately.

If you cannot come to the Sanitarium, write for home treatment. W. C. ROUNTREE, M. D., 2202 S. Robinson St. Oklahoma City, Okla.

charges near to them, and to exercise supervision over these new societies until they are well started in the work. It is impossible for the District Secretary to visit all of these places and do all the other work she has to do besides looking after her own home affairs. Will you not help to put Texarkana District at the top of the list this year? Then, too, I want every auxiliary to make a special effort to enlist every woman in the church in the Missionary Society, for if we expect to increase our finances materially this year, we must increase our membership, for until the times are better, but few of our members feel that they can increase their offerings.

Then, too, let me stress the Social Service Work. We are making some progress in this feature of our work, but much remains to be done, and surely there is no work more important, except preaching the gospel. Let us be about our Master's business. When the reports of our Conference are published, let each auxiliary make it a special study, for it is impossible to know what is required of us unless we study these reports. I am especially pleased with the reports of the Young People and the Juniors. They have made larger gains than the adults. Nearly every auxiliary that reported last quarter observed the Week of Prayer. Read carefully our statistical report which will be published in the Conference Annual Report and will be mailed as soon as it comes from the publishers. Amount sent to Conference Treasurer:

Adults	\$2,955.62
Increase over 1920	10.62
Young People	244.33
Increase over 1920	100.73
Juniors	189.81
Increase over 1920	4.91

Total amt. sent Conf. Treas. \$3,429.76
(Increase over 1920, \$116.76)
Total amount supplies\$ 376.95
Local work 2,247.53

Grand total\$6,054.24
Collected for District Parsonage and counted in local work, \$163.00.—Mrs. Seth C. Reynolds, Secy.

A WELCOME FROM SAN ANTONIO'S METHODISM.

Arthur J. Moore, Pastor, Travis Park Church.

San Antonio Methodism is united in extending to the Woman's Missionary Council a most cordial welcome.

We feel honored in having you because you are such an important part in our great Church. You are daring to attempt greater goals than we would have deemed possible ten years ago. You are doing marvelous things in line with the eternal purposes of God. Out of your activities the world is receiving a deeper spirituality. Your ardent evangelistic spirit has encouraged the entire church, and your missionary zeal sounds like a note from the Apostolic days.

Again we welcome you because your session in our city comes at such a momentous hour in world history. One has said, "We are living at a time when days and weeks have the significance of years and decades." Mr. Wells makes one of his characters say, "This is the end and the beginning of an age." Methodism, of which you are such a great part has, through her Centenary program, set herself to the task of world redemption. We are touching the world with mightier power than ever in the past. Her followers stand in the front ranks of the militant church.

I desire to personally assure you of a sincere welcome to Travis Park Church, and the promise that we shall

Sunday School Department

REV. C. N. BAKER.....Field Secretary, Little Rock Conference
406 Exchange National Bank Bldg., Little Rock, Ark.

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

THE LITTLE ROCK TRAINING SCHOOL.

The fourth session of the Little Rock Training School closed Saturday night with the awarding of certificates to 270 workers who had done credit work. This was by far the best session we have ever had. About 525 were in attendance upon the various classes each of the six nights. Each instructor had a good class and gave great satisfaction to his group. Special Lectures In The Little Rock School.

In addition to the regular class work in the Little Rock Training School we were especially fortunate this year in the special features. At the 5:30 hour we were charmed by such good speakers as Miss Kennedy and Miss Frayser, in Story Telling, Miss Lucy Foreman on Young People's Work, and Mr. M.-W. Brabham on "Worship in the Sunday School." At the General Lecture period each night the great school came together in a group that filled the large auditorium of First Church. The speakers for this occasion were Dr. John W. Cline, Dr. W. A. Smart and Rev. W. C. Owen.

Mrs. H. L. Rimmel Had Large Class In Missions.

A new feature of the Training School this year was a class in missions using "The Kingdom and the Nations" as a text taught by Mrs. H. L. Rimmel of Little Rock. This class met for an hour and a half each afternoon and had about eighty in attendance each day. A very high grade of work was done in training leaders for Mission Study classes for

do everything within our power to make your stay both pleasant and profitable.—Missionary Voice.

"BROTHERING HUMANTIY."

Under the above heading the Southwestern Christian Advocate tells of work being done by the East Calvary Methodist Church, Philadelphia, a Church for colored people. Dr. C. A. Tindley, one of the great negro preachers of the times, is the pastor: "This church, located in a very thickly populated section of the city, is easily accessible to the multitudes who for various causes crowd and surge past its doors by the thousands daily. Being a seven-day-in-the-week church, its doors are open all day of every day in the week. During the industrial depression now very acute in Philadelphia a great many men are out of employment and seriously in need of help. Dr. Tindley and his officers, alert to seize the opportunity, resolved that their church should minister to this group in the spirit of the Master. Thus during the past eight weeks this Church has invited in and provided these multitudes with free dinner and the spacious, warm auditorium for sleeping quarters at night. Some four or five hundred men, at least a third of them white men, have availed themselves of this service. Thousands of dinners have been provided, and many jobs have been secured for those seeking employment. The spiritual significance of such community service is revealed in the results. Thus far more than eight hundred conversions have been recorded since the first of January."

the various churches represented. Twenty-two received credit for this course.

The Lunch And Social Period.

Much credit must be given to the Missionary Societies of the co-operating churches for the success of the Lunch and Social Hour. The lunch was bountiful, wholesome and well served. The charge was only 25 cents per plate which hardly covered the expense to which the ladies went, to say nothing of their labors. The fine social hour connected with the lunch

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

added a very essential feature to the school. Some 250 took lunch at the church each night.

Out-Of-Town Workers In The School.

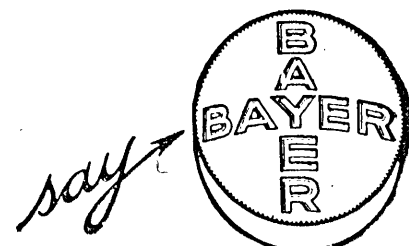
In spite of the fact that the pending Centenary drive forbade us urging out-of-town pastors to attend the school this year a large group of workers came from over the state to take advantage of this annual opportunity. Among the pastors were Rev. J. L. Cannon, Rev. S. T. Baugh, Rev. Roy Fawcett and Rev. Roy Jordan of the Little Rock Conference, and Rev. Chas. Franklin from the North Arkansas Conference. In addition to the above pastors a large number of laymen and women came from both Conferences. Among this number being 12 from Lonoke, 20 from Scotts, four from Booneville, 2 from Texarkana, 2 from Batesville, and many others.

SUNDAY SCHOOL DAY PROGRAMS NOW READY.

We are glad to announce that the first shipment of Sunday School Day programs have at last reached the office and are now ready for distribution. Will superintendents and pastors please take notice and order at once from Mr. C. E. Hayes, Box 118,

ASPIRIN

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Take Aspirin only as told in each package of genuine Bayer Tablets of Aspirin. Then you will be following the directions and dosage worked out by physicians during 21 years, and proved safe by millions. Take no chances with substitutes. If you see the Bayer Cross on tablets, you can take them without fear for Colds, Headache, Neuralgia, Rheumatism, Earache, Toothache, Lumbago, and for Pain. Handy tin boxes of twelve tablets cost few cents. Druggists also sell larger packages. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylic acid.

Little Rock, Ark. They are being sent out free upon request to any school in the Little Rock Conference.—Clem Baker, Secretary.

ARKANSAS METHODIST SUNDAY SCHOOL FEDERATION.

A committee composed of Mr. C. E. Hayes, Prof. M. J. Russell, Rev. H. E. Wheeler, Rev. Clem Baker, and Mr. M. W. Brabham met in Little Rock last week and made definite plans for a State-wide Methodist Sunday School Convention to be held in Hot Springs the week of May 8-12. Afternoon sessions will be held Tuesday, Wednesday and Thursday of this week and popular addresses will be given Monday, Tuesday and Wednesday nights. This promises to be the most important Sunday School gathering ever held in Arkansas. Speakers of outstanding ability from over America are being secured for the occasion. Further announcements will be made of the programs, speakers, etc. In the meantime let our Arkansas people who plan to visit the General Conference arrange to make this "Visitation Week."—Clem Baker of L. R. Conference; H. E. Wheeler of N. Ark. Conference.

NORTH ARKANSAS ELEMENTARY COUNCIL.

The North Arkansas Elementary Council, according to previous announcement, met in the Chapel of First Church, in Little Rock, at 9:30 a. m., March 21-22, the chairman, Mrs. Byron Harwell, presiding. After devotional exercises led by Rev. H. E. Wheeler, Miss Charlotte Jackson of Rogers was elected secretary. The roll was called and 10 members were found present: Miss Dove Erwin of Newport, Conference Supt.; Mrs. Corinne McNairy of Batesville District, Mrs. E. N. Armstrong and Mrs. R. H. Harwell of Booneville District; Mrs. Byron Harwell of Fort Smith District; Mrs. Lane of Paragould District; Mrs. J. P. Barksdale of Jonesboro District; Miss Kate Cargile and Miss Charlotte Jackson of Fayetteville District, and Miss Mary Johnson of Searcy District. All the Districts were represented except Helena and Conway.

Miss Minnie Kennedy, our General Supt. from Nashville, Tenn., was with us the entire session and gave us helpful addresses on Elementary Standard, Children's Week and Work of Standing Committees. We took definite steps toward Children's Week, pledging to put this program on in at least seven churches in each District. Mrs. Fowler of L. R. Conference was with us and gave us echoes from our General Council.

Our Council has undertaken the work of three Standing Committees for the next year: The Home Committee with Mrs. McNairy chairman; Survey of Children's Reading, Miss Kate Cargile, chairman; Songs for Children, Miss Mary Johnson of Searcy. At the conclusion of second day the same officers were elected for another year.

Miss Kennedy was presented a corsage bouquet of sweet peas by the Council members. Miss Kennedy has meant much to the North Arkansas Elementary Workers by her counsel and her wisdom.

SONG BOOKS

Familiar Songs
Of The Bible

83
161

Songs, words and music, 12c each in lots of 100. Less quantities 15c each. Sample copies, 25c each. Songs, words and music, 12c each in lots of 100. Less quantities, 20c each. Sample copies 25c each. Round notes only. We do not pay express charges on quantities of fifty or more. The songs we know and love to sing. This is the cheapest and best book on the market today.
F. A. K. HACKETT, Pub., Fort Wayne Ind.

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 not later than Saturday before date of publication.

ANNIVERSARY DAY PROGRAMS.

May 14 is Anniversary Day. Of course your Church will observe the Day. All Churches will be furnished programs free of cost by writing to your District Secretary. I am speaking for the Little Rock Conference. Get your programs early and make it a great service.—S. T. Baugh, Chmn. E. L. Board.

PROPOSED DAILY SCHEDULE FOR NORTH ARKANSAS CONFERENCE LEAGUE ASSEMBLY

Below is a tentative, rough outline of the daily schedule for the North Arkansas Epworth League Assembly. Galloway College, June 26-30. Let those interested study it carefully, and report any suggestions to the writer at once, as we want the program definitely fixed in the next two or three weeks. We want this program to please you, and we solicit your criticisms so that any advisable changes may be made.—Byron Harwell, President, Lamar, Ark.

6:00—Rising Bell and Hymn Concert.
6:15—Setting-up Exercises.
6:30—Morning watch service under campus trees.
7:15—Breakfast.
8:00—Cabinet, Faculty, Committee and Life Service Meetings.
9:00—Lectures on Distinctively Methodist Bible Doctrines, by Rev. Harry King.
9:45—Mission Study and Life Service Classes.
10:30—Classes in Methods by Departments, including Presidents', Junior and Intermediate sections.
11:15—Daily address by Rev. Ralph E. Nollner on administration problems.
12:00—Story Hour: Character cameos of Heroes of Methodism, by Leaguers.
12:30—Dinner.
1:30-2:30—Quiet.
2:30—Daily lecture course on "Recreation and the Church."
3:00-4:00—1st day, 30 minutes for Business Session and 30 for District Meetings; 2nd day, all business meeting and election of officers; 3rd day, District meetings presided over by new District Secretaries to organize, plan the work, elect officers, organize teams, etc.; 4th day, Business and final pep meeting.
4:00-6:00—Recreation, directed by specialist.
6:30—Supper.
7:30—Vesper service on the campus.
8:15—Platform hour.
10:00—Taps.

Of course, many rich treats are already planned that are not shown in the above sketch. This is as just the dry bread part in a club sandwich; the filling is to be put in later.

PRETTY GOOD REARING.

"My decision to give my life to special Christian service came as natural as growing from childhood. It just came—that's all I can call it. I was reared and am being reared on missionary magazines, papers, and all kinds of literature pertaining to missions. Every time I read them something seemed to tell me 'here was my work.' It grew and keeps growing—this thought and purpose."

The above is an excerpt from per-

sonal correspondence of a life service volunteer. It is from experiences and homes such as these that the Church looks for its leaders. Life service decisions should be normal experiences; they will hardly result in purposeful careers if hastily made without a background of prayer and religious culture.

The most interesting of romances and thrilling experiences are found in missionary literature. Books are * Epworth Leaguers, we are looking to you to join your pastor in * promoting our Circulation in this * Contest.

written and adapted for all ages. Our children and young people will read them if given a chance and see us reading and recommending them. Missionary magazines not only give information but are full of interest. Do you want your son or daughter to develop Christian character as "naturally as growing from childhood?" Give them a good start with missionary literature.—Garfield Evans.

THE FATTED CALF

In a little village near Vikarabad, India, the native Christians were bringing their tithes to the thank-offering service.

One poor village woman presented a tiny calf.

When the thank-offering service was over, the missionary made a passionate appeal for Christians to give their lives completely to their Savior—reminding them of the great sacrifices of the Lamb of God. Many hearts were touched; many made silent resolutions.

After the service the poor woman who had given the tiny calf said to the missionary:

"Will you please give me back the calf so I may take it home with me?"

The missionary was willing; he felt that perhaps the woman had given more than she could afford. But he asked, "Why do you want to take the calf back again?"

"My offering is far too small," was her reply, and her face was radiant. "How completely did Jesus give himself for me! If you will let me take the calf home, I will feed it and fatten it, and bring it back when it will be a larger and better gift for Jesus!"

"What would happen if every Methodist Christian in America would catch this poor Indian woman's spirit?" asks E. A. Seamands, of Bangalore, who tells the story.—Missionary News.

A GEM OF A CHURCH

Cha Kyo Church, Seoul, was completed only a few days before Christmas. The people in that densely settled section inside the North Gate of the city had seen it rise above their low tile-roofed houses and had curiosity at least concerning it. On the night before Christmas it was announced that there would be exercises and a tree for the children of the Sunday School, and that only those who held admission tickets would be admitted. In the course of the evening, however, this seemed impractical and the gate into the church-yard was opened. The rush to the entrance of the church was so great that a half dozen panes of glass in the doors were broken. Of course the

house was crowded to its full capacity and the order was not all that could be desired. But the church was advertised and the message of the Nativity was heard by many for the first time, and so it was well worth while. With the new building the prospect for work in that section of the city is very bright. We have been struggling there for about ten years trying to work in a low dark Korean House, converted into what we called a church, but with no prospects of any large success. What a blessing the Centenary. It came along to lift us out of the hole and give us a chance to do things adequately. By the way, this church is a gem. It is attractive both inside and out, and admirably suited to the activities that are needed in that section of the city. In addition to using the lower floor for Sunday School and social meetings, the young men of the church are going to conduct a night school as a means of reaching young men who work in the day but are anxious to study at night. There are other lines that will be taken up later.—J. L. Ger-dine, Seoul, Korea.

RHEUMATISM RELIEVED

Renwar is guaranteed to relieve Rheumatism by money back offer. This remedy will positively neutralize the uric acid in the blood, which causes Rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with Rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving Rheumatism. Sold by all druggists, price 50c, or by mail from Warner Drug Company, Nashville, Tenn.

CABBAGE AND ONION PLANTS

Genuine frost-proof, grown in open field at Texarkana, Ark. Plants are better and will stand colder freezes than plants grown farther south. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty, and bundle labeled separately with variety name. Cabbage: Early Jersey Wakefield, Charleston Wakefield, Succession, Early and Late Flat Dutch. Insured parcel post prepaid, 100, 40c.; 200, 75c.; 300, \$1; 500, \$1.25; 1000, \$2.25. Onion: Crystal White Wax, Yellow Bermuda. Insured parcel post prepaid, 100, 40c.; 200, 75c.; 500, \$1; 1000, \$1.75; 5000, \$7.50. Full count, prompt shipment, safe arrival and satisfaction guaranteed. Union Plant Co. Texarkana, Arkansas.

Vitamines and Your Blood

An abundance of vitamins, so necessary for the proper nutrition of the body, results from taking Hood's Sarsaparilla either just before or after eating. This medicine aids digestion, promotes assimilation, converts

ALL THE GOOD IN YOUR FOOD

into blood, bone and tissue, and is of great benefit for humors, eruptions, catarrh, rheumatism, that tired feeling and run-down conditions. It is pleasant to take;

Ro-VITA-lizes the Blood

and builds up the whole system. It thus provides an abundance of vitamins, gives the lips and cheeks the hue of health, brightens the eyes, gives vigor and vim. This is the testimony of thousands in letters voluntarily written.

CHILDREN'S DEPARTMENT.

WHEN I'M TUCKED IN BED

Oh, oftentimes when I'm tucked in bed,
And I my evening prayers have said,
I look up in the sky so bright,
And see the wonders of the night.
And then I wish that I might be
A star, just tem-po-ra-ri-ly.

I'd call on Venus first, I think,
Then from the dippers we would
drink.

And soon I would the moon-man see,
'Cause maybe he would play with me.
Then, while I twinkled in and out,
I'd have him chase me roundabout.

Perhaps we'd find the Milky Way,
And linger there till break of day.
But when the sun did first appear,
I'd leave the moon-man, don't you fear,
And I would shoot right back to bed,
And rest my tired, sleepy head.—
Margaret B. Elms in Zion's Herald.

SALMON HATCHERIES

By Ruth Carr

Located on the McCloud river in Shasta County, California, about three hundred miles above San Francisco, is the only salmon hatchery on the western coast. It was established by the government for the purpose of preserving this especial variety of fish in order that they may be shipped to places where they are fast becoming extinct.

It is a well known fact that salmon never deposit their eggs in salt water but often go in large schools up the fresh water streams, often traveling hundreds of miles, for they keep going as long as the water is deep enough for them to swim. Often the scales and much of the flesh are worn off the underside of the fish's body caused by crossing over shoals.

Salmon spawn twice a year, spring and summer, but only about ten per cent of their eggs hatch for they are destroyed by other fish, principally trout, which follow the salmon for the purpose of feeding on their eggs.

Old fishermen are of the opinion that when the mother fish goes to fresh water to deposit her eggs she never returns to salt water and unless caught will eventually starve for she will not feed while in fresh water.

The fish are caught by means of long nets with one end fastened to the bank. After the drag has been made horses are used to draw the net to the bank. Usually from two to five hundred fish of various kinds are taken at each drag and about a dozen drags a day are made.

The salmon which are ready to spawn are taken in huge vats to the pens where experts can tell by running their hands over the fish when the eggs are ripe. Formerly the eggs were stripped from the live fish, but when it was found that she died soon after it was decided to be more humane to kill her first, which is done by striking her in the head with a billet of wood and the eggs, which are of a rich rose color, are dropped into a bucket of water. There are about five thousand eggs in pods or pockets taken from each fish, and the eggs are about the size of a tiny shot.

Although there are several hundred fish caught at each draw not more than forty or fifty can be used, for besides other varieties not desired many of the salmon themselves are not ripe for stripping and are thrown back in the stream.

After the eggs have been fertilized

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

they are ready to be placed in the hatcheries. A long shed under which are a great number of shallow troughs full of clear running water serve to hold the perforated buckets which contain the eggs. Expert attendants are kept busy dipping the "dead eggs" off the top of the water.

In a few days the tiny eye of the baby fish can be detected through the translucent shell and the fish's growth can be noticed day by day. The eggs usually begin to hatch in from forty to sixty days, owing to the temperature of the water which is never heated.

When the little fish are first hatched they are less than half an inch in length, but as they grow rapidly they are usually liberated in less than two

* * * * *

* 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. *
* * * * *

weeks and by instinct go down stream in search of salt water. Old fishermen believe they return in two or three years to spawn in the very waters where they were hatched.

Formerly the female was not killed when her eggs were taken, but it was discovered that she invariably died so it was decided that a more humane method would be to kill the mother before the eggs were stripped.

The meat is used for canning, but much of it is of a pale color and is sold as a cheaper product while the fat salmon which is always a bright rose color is the high priced product.

The government is today shipping fertilized salmon eggs to all parts of our country and even across the waters to foreign lands where hatcheries are maintained similar to those of our own country. Experts declare that but for the efforts of the government to propagate this especial kind of fish the entire breed would become extinct in a very short time.

WHY MYRA'S REPORT WAS GOOD

"I'm most sure Myra isn't going to keep up with our grade," Alice said to her mother. "She's the nicest little girl, but she does make funny mistakes in her lessons, mother. You just ought to hear her spell, and her writing is dreadful! The other day Miss Smith had us write letters to her about our vacation, you know, and if you'll believe it Myra began 'Miss with little 'm' instead of a capital and Smith with a little 's'."

"Myra hasn't been going to school very long, has she?" Alice's mother inquired.

"No, mother; she started in only two weeks ago, but I'll tell you what I think." Alice dropped her voice a little. "Myra isn't half so quick and bright as some of the other girls. Now there's Sadie, her cousin. She's just the same age, and they've been in school just the same time, but her letter to Miss Smith was fine."

"Well, we'll see," mother said wisely. "Perhaps Myra will surprise you yet."

But the next day Alice came home from school with something more to say about Myra's "funny mistakes."

"We wrote our letters to Miss Smith on the blackboard to-day, and you ought to have seen how funny Myra's was. She began Monday with a little 'm'!"

"Well, well!" said mother. "And did she write Miss Smith's name with little letters, too?"

"No, mother; she got that part right this time. But she didn't know the days of the week had to begin with capitals."

Still another day and Alice had something else to tell mother.

"Myra isn't getting along so very

NEWS OF THE CHURCHES

TEACHERS SUPPLIED.

We have at Galloway College 27 young women who are taking their A. B. degree in June, also graduates in special departments, Music, Expression and Art. If any School Boards are in need of teachers I shall be glad to have them write me so that we may place before these Boards candidates for vacancies. We have young women who will be of great help to any town where they are located.—J. M. Williams, President, Galloway College, Searcy, Ark.

MAYNARD.

I find on the Maynard charge the footprints of a number of good men that have gone on before me, such as J. R. Edwards, R. H. Grissett, J. M. Thrasher, G. S. Morehead, W. S. Southworth, and a number of others. Brethren, it is an inspiration to me to go into the churches where these godly men have gone. It makes me feel that we are traveling home to God in the way our fathers have trod. May this be a great year with us all.—F. E. Hall, P. C.

TEXARKANA DISTRICT GROUP MEETINGS.

We have held two Centenary group meetings. One was held at Fairview church, Texarkana, Thursday, March 23, and one at DeQueen, March 24. We invited to these meetings the pastors, Centenary treasurers, lay leaders, Sunday School superintendents, presidents of the boards of stewards, and of the Woman's Missionary Societies. The attendance of these officials was fairly good, especially the Centenary treasurer. What the Centenary has done and what it has meant to our great Church was vividly and effectively reviewed by the speakers. An optimistic note was sounded in each meeting in that each official who attended these meetings returned to their places of work determined to be faithful in presenting the Centenary

well with her number work. She said to-day that three times eight was twenty-six. But she told me that she was going to study the three tables like everything when she went home."

"Myra got 'perfect' in number work to-day." Alice announced next afternoon. "Miss Smith says she knows the three tables best of any of us now. And it's a funny thing, mother but her cousin Sadie got a low mark in arithmetic. It wasn't such a very big mistake, but it's the same one she's made several times."

"I see," said mother, thoughtfully.

It was at the end of the month that Alice reported with mingled surprise and satisfaction that Myra had received one of the very best reports in school.

"Most all her marks were good, and Miss Smith read them out to the rest of us. She said she felt proud of Myra.—She'd been afraid at first that Myra wasn't going to be able to keep up with our grade, but that she had done finely. And the reason, Miss Smith said, is because Myra never lets herself make the same mistake twice. She said that kind of a girl always comes out right in the end. It's a funny thing, mother, but Sadie didn't have such a good report. She passed in everything, but she didn't have such high marks as Myra did. Miss Smith didn't say anything about it, but I know what Sadie's trouble is. She goes right on making the same mistakes over and over again."—Bertha G. Woods, in the Pacific.

to their people. The Centenary treasurers are to mail out the letter with the pamphlet enclosed, "Has the Centenary Made Good?" to every subscriber if they have not done so already. The pastors will present the Centenary to their people on World Sunday, and we trust our people will be better informed and more anxious to pay their pledges after these services.

The good women of Fairview and DeQueen churches vied with each other in furnishing us with good



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FREE on trial a Pair
of Handsome
Tortoise Shell
Glasses**

Dr. Ritholz

For many years people have been coming to me from every part of Chicago on account of my wide reputation for supplying glasses that fit. I am now offering the benefit of this wide experience to people everywhere. No matter where you live, I positively guarantee to give you a perfect fit or there will be no charge whatever. I promise to send you a pair of glasses that will enable you to see perfectly and satisfy you in every way, or you will owe me nothing. They will protect your eyes, preventing eye strain and headache. They will enable you to read the smallest print, thread the finest needle, see far or near.

SEND NO MONEY

I will not accept a single penny of your money until you are satisfied and tell me so. Simply fill in and mail the coupon below giving me the simple easy information I ask for and I will send you a pair of my Extra Large Tortoise Shell Spectacles, for you to wear, examine and inspect, for ten days, in your own home. The glasses I send are not to be compared with any you have seen advertised. They are equal to spectacles being sold at retail at from \$12.00 to \$15.00 a pair. You will find them so scientifically ground as to enable you to see far or near, do the finest kind of work or read the very smallest print. These Extra Large Size Lenses, with Tortoise Shell Rims, are very becoming and your friends are sure to compliment you on your improved appearance. There are no "ifs" or "ands" about my liberal offer. I trust you absolutely. You are the sole judge. If they do not give you more real satisfaction than any glasses you have ever worn, you are not out a single penny. I ask you, could any offer be fairer?

SPECIAL THIS MONTH

If you send your order at once I will make you a present of a handsome Velveteen Lined, Spring Back, Pocket Book Spectacle Case which you will be proud to own. Sign and mail the coupon NOW. Dr. Ritholz, Madison & Laflin Sts., Station C., Chicago, Ill. Doctor of Optics, Member American Optical Association, Illinois State Society of Optometrists, Graduate Illinois College of Ophthalmology and Otology, Famous Eye Strain Specialist.

Accept This Free Offer Today

Dr. Ritholz, Madison & Laflin Sts., DR-1148, Station C., Chicago, Ill.
You may send me by prepaid parcel post a pair of your Extra Large Tortoise Shell Gold Filled Spectacles. I will wear them 10 days and if convinced that they are equal to any glasses selling at \$15.00, I will send you \$1.49. Otherwise, I will return them and there will be no charge.

How old are you?.....
How many years have you used glasses (if any).....
Name.....
Post Office.....
R. R.Box No.....
State.....
DR 1148

things to eat. The generosity and hospitality of these progressive people added spice and flavor and fullness to each day's program. Brother Dickerson, pastor of Fairview church, is a perfect fit, the right man in the right place, and he and his people are looking out for larger things in the future. Brother Parker, pastor at DeQueen, is in his second year. The church membership has been almost, if not entirely, doubled in his sixteen months pastorate, and the Sunday school membership has been doubled.—J. F. Simmons, P. E.

REPORT OF FINDINGS COMMITTEE OF THE PASTORS OF THE PINE BLUFF DISTRICT.

(This report was not received until this week).

1. Finance.—We recommend that the budget system be used in all the churches of the District; that the following items be included in the budget: Pastor's salary, Presiding Elder's salary, Conference Collections, operating expenses of the Sunday School, sufficient appropriation to put the Arkansas Methodist in every home, and all operating expenses of the church. We also recommend that either the monthly or weekly system of envelopes be used as a part of the collection system.

2. Arkansas Methodist.—We approve of the circulation contest recently entered into between the Arkansas Methodist and the Baptist Advance. We recommend that Sunday, Feb. 12, be designated as Arkansas

Methodist Day and that on this date the interests of our church paper be presented to each congregation, and that we pledge ourselves to make every effort to put the Arkansas Methodist in every home in our pastoral charges. If not Feb. 12, then on the next preaching appointment of each church. We further recommend that special efforts be made by every Pastor to see that past due subscriptions to the Arkansas Methodist be paid, and urge that every Pastor send in frequently, at least once a month, notes to the Methodist covering items of interest in his work.

3. Centenary.—(1). We recommend that a good, live Centenary committee be appointed at once in every church where there is none and that it be large enough so that there will be at least one committeeman for every twenty members of the church; the duty of this committee being to stimulate interest in the work of the Centenary between now and Mar. 26, and to perfect an organization for the collection of the past due Centenary subscriptions.

(2) We further recommend that Mar. 28 be observed as World Centenary Sunday and that every pulpit in the Pine Bluff District be filled that day, by the pastor or by a carefully selected layman, and that from every pulpit on that day shall come a Centenary message.

(3). We also recommend that the week of Mar. 26 to Apr. 2 be designated as Collection Week and that every Centenary subscriber who is in

arrears be seen during this week.

4. Christian Education Movement.—(1). We recommend that every subscriber to this movement be seen between now and Mar. 1 and be given an opportunity to make the first payment on their subscription if they have not already done so.

(2). We further recommend that every church that did not put on the drive be requested to do so between now and June 1.

3). Also that in all places where the quota assigned was not reached, those persons who have not subscribed be seen and given an opportunity to make a subscription.

5. We recommend that each Pastor arrange for his revival meeting as early as possible and report his plans to the Presiding Elder.—S. R. Twitty, W. T. Menard, P. W. Quillian, Com.

THE CENTERTON COMMUNITY CHURCH.

Prof. Lotz has taken charge of our music and is holding meetings for community singing every Thursday night at the church and directs the choir at the Sunday services. About 45 men and 30 women formed a mixed choir last Thursday night.

Prof. Lotz is a leading soloist and has worked in many of our best churches and with some of our greatest preachers. We are indeed fortunate to have him with us.

As he proceeds in the organization of a great chorus choir for the entire community items of interest will be

given our people through the church paper.—W. J. LeRoy, P. C.

FOREST PARK.

Forest Park Woman's Missionary Society is building a basement under their church and hope to finish it by the first of May. Bro. Crossett, our pastor, is doing fine work with our young people and children. Our Sunday School has improved from forty to 103. Our Epworth League has forty-five workers. Our prayer meetings are led by our League members and have 75 in attendance. Pray for us that we, though poor in money, may find favor with our friends to help us by contributions to complete our basement, which we need so much.—Mrs. Robert Heriot.

LAVACA.

We have held our second Quarterly Conference. It met at Oak Grove church. The Presiding Elder preached three inspiring sermons. Bro. J. S. Hackler, who was pastor of the Oak Grove church some years back, was a visitor. As the pastor was called away on account of the illness of his grand-mother, Mrs. E. J. Hamlin, Bro. Hackler remained over until Monday and filled the pulpit for the pastor Sunday evening. We had good reports from most every department of the work. The preacher's and presiding elder's salary nearly all paid up to date. Lavaca and Oak Grove have paid salary up to date. Ursula and Enterprise, two points being developed, were behind, but the work at these points is progressing nicely. We have no doubt that they will come out this fall.

We have all our meetings planned. We are praying for many to enlist for Christ, and some to be called for special work. We have our plans made for next Sunday in regard to the Centenary collections. We think we will be able to make a good report.

Our Missionary Society is doing good work. They have furnished the parsonage. They are engaged in quilting. They intend to organize a study class soon.—A. L. Riggs, P. C.

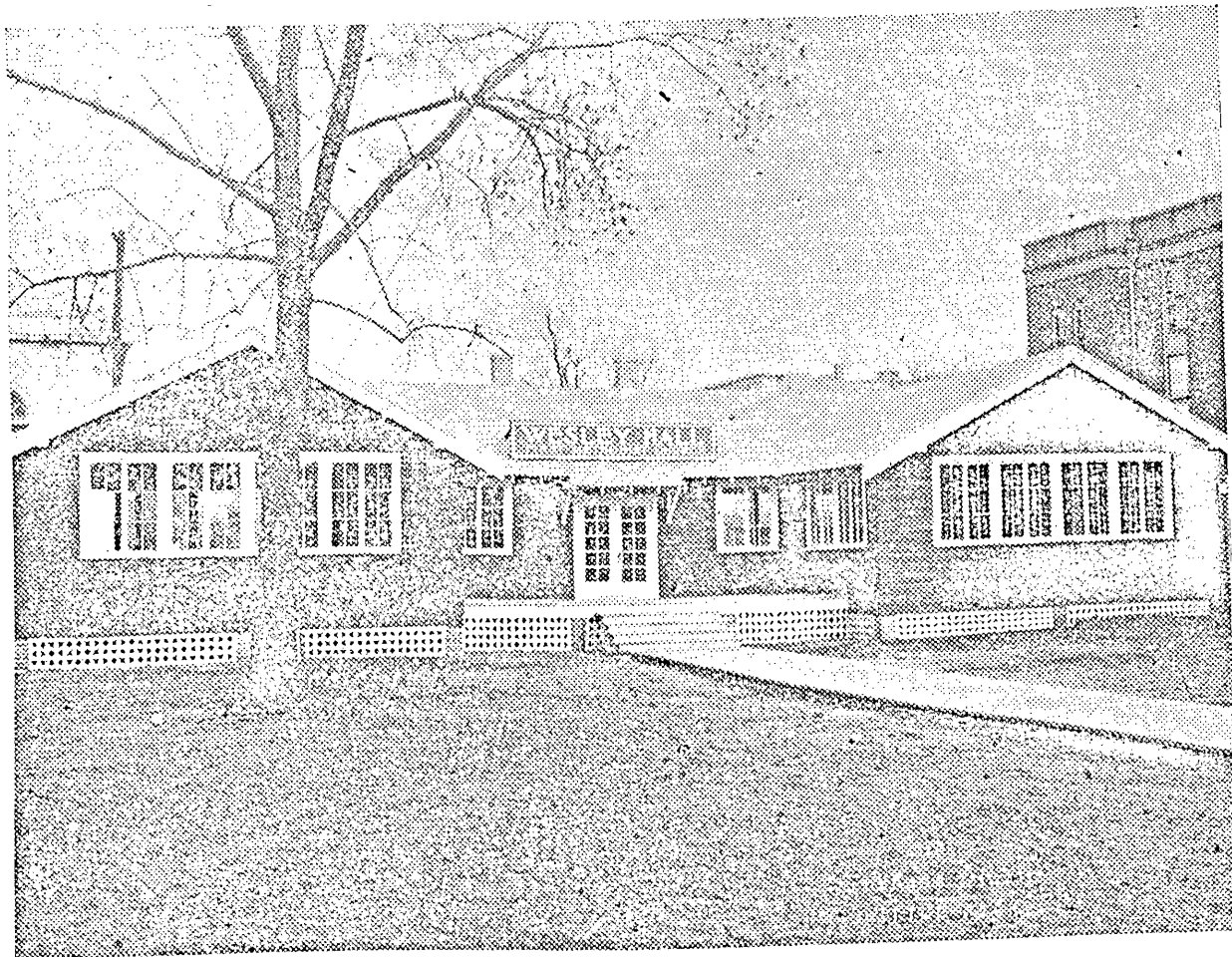
RECORD BREAKING REVIVAL.

Alpena has for the past two weeks been experiencing the greatest revival of religion ever experienced in all of Boone county.

The meeting began March 6, Rev. W. Monroe Edwards doing the preaching. Harrison people who heard Mr. Edwards during the revival held here some weeks ago will not be surprised to hear of the great revival at Alpena, when Edwards is conducting the services. Up to the present between 250 and 300 people of all ages have been soundly converted. Old sinners, hardened and seared in sin and prejudice have been converted, old scores of years standing have been settled and prominent citizens of the town and community who were bitter enemies are now reconciled and on friendly terms.

Mr. Edwards is pronounced by those who have heard the great evangelists as the greatest two weeks' evangelist in all the south. He gets right down to business from the first service, and results do follow fast in every meeting he holds. He is the great preacher evangelist of the M. and N. A. territory, and we are all very glad he is one of us. The crowds have so overflowed the seating capacity of the church that a large tent had to be secured to accommodate the crowds. Many from Harrison have been driving to Alpena to attend. The meeting closes Sunday next.—Harrison Times.

Since the publication of the above the meeting closed as per schedule and notwithstanding the stormy weather great congregations were in



NEW TEMPORARY SUNDAY SCHOOL BUILDING OF FIRST CHURCH, LITTLE ROCK.

The above picture shows the new Wesley Hall, which has been erected on the two lots lying immediately north of the First Methodist Church at Eighth and Center Streets. The construction of this building was made necessary on account of the overcrowded and congested condition in the Sunday School.

The two lots lying just north of the church were until recently occupied by some old dilapidated cottages. The church, realizing the necessity of building large quarters to meet the requirements of the rapidly growing Sunday School, only a few months

ago made a purchase of these lots at a cost of \$18,000. In a very short time the cottages and other old buildings were removed and the construction of Wesley Hall was begun. The building is constructed on the rear of the two lots and it is intended to be used for only a few years to accommodate some of the large adult classes when a permanent and strictly modern brick structure is to be erected covering the larger portion of the entire two lots.

At the present time it is a part of the plan to landscape and make very beautiful the ground in front of Wes-

ley Hall, which work is to be done by J. S. Butterfield, who is a landscape engineer for the Missouri Pacific Railway. Mr. Butterfield is an active member of the Men's class.

Within the next few days the construction work of Wesley Hall will be completed and the interior attractively finished, and completely equipped for the classes which are to occupy the building.

Next Sunday there is to be a formal opening of Wesley Hall, at which time the largest attendance in the history of the First Methodist Sunday School is expected.

attendance at the Sunday services. Scores came forward to unite with the church amid shouts of victory. It was a great day, long to be remembered by the people of Alpena.

It can be safely stated that 300 people were converted. The citizens of this territory are wondering how it is that Brother Edwards can care for a charge of 12 appointments and do the outside work which he does. We can only attribute it to his absolute consecration and clean living.

All over Arkansas they are calling for his services in revivals.

At Hollister, Oklahoma, they want him in April, and First Church, San Antonio, Texas, wants him to begin on April 30. Brethren, it is the preaching of strong gospel sermons that does it.—One Who Attended.

SOME THINGS THE GENERAL CONFERENCE SHOULD DO.

1. Do away with the Centenary organization and let the Board of Missions take full control of all Centenary work.
2. Let the Board of Education have full charge of the Christian Education Movement.
3. Empower these two boards to complete the work already begun.
4. Take Dr. Pinson's suggestion and empower the Board of Church Extension to ask for \$10,000,000 to be loaned to Churches and let the entire income be distributed annually to superannuates.
5. Create a Board of Lay Activities which shall have charge of the work of the lay leader and stewardship activities.
6. Abolish the Epworth League and the Young People's Department



Splendid for every sort of external ache and pain, rheumatism, neuralgia, sciatica, lumbago, stiff joints and sore muscles, sprains and strains, and the after effects of weather exposure.

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Are You Ailing?

A SUGGESTION WORTH WHILE

Jackson, Miss.—"My trouble was feminine weakness. I suffered misery at times and was weak most all of the time. I was reading in a newspaper about Dr. Pierce's Favorite Prescription and I saw that I could order one of Dr. Pierce's books, the 'Common Sense Medical Adviser,' from him, so I did, and I found my complaint was woman's trouble. I started on the Favorite Prescription and am glad to say it did me all the good in the world. I had three doctors; they all said that I had to be operated upon, but after using the Prescription I began to feel better. I have now taken three bottles and feel fine. Am glad to recommend Dr. Pierce's medicine to all my friends." —Mrs. Pearl Holt, 934 Deer Park St.

Send \$1.00 to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for the Medical Adviser, in cloth cover, 1,000 pages, fully illustrated.

of the Woman's Missionary Council and place the activities of our young people under a joint committee selected from the Sunday School Board, the Woman's Missionary Council, the Board of Missions, the Board of Education, and the Board of Lay Activities. Let the new organization be called "The Methodist Young People's League." Let this joint committee select a secretary who may or may not be a member of the joint committee. Let this new organization take over all the activities of our young people.

All pastors and church workers know that there is an overlapping of the work of the League and Young People's work in the Missionary Society. All these boards named in this proposed joint committee have claims on the young life of our church. In fact the work of the church represented by these boards should be brought to the mind and heart of all our young people. This proposed joint committee would keep down all confusion and harmonize the Church work of our young people.—J. F. Simmons.

THE JUNIOR CHURCH.

The Arkansas Methodist tells an interesting story of the Junior Church of the First Church, Little Rock. It says: "This is the first organization of the kind in the state and probably the first in the South." The Alabama Christian Advocate does not seek to rob Little Rock of any credit, but only to give credit where credit is due. There are a number of most flourishing junior churches in North Alabama and possibly two or three in the Alabama Conference.

We think the first organization of the sort in Southern Methodism was perfected by Dr. H. M. Dobbs, while he was pastor in Kansas City, Mo. Dr. J. D. Simpson several years ago adopted the junior church idea for the boys and girls of Woodlawn First Church here in Birmingham. So successful has been the organization that pastors from many sections wrote Dr. Simpson for his plan. It was published in the Advocate and has been carried out in a number of Alabama congregations. But we believe Dr. H. M. Hobbs, who now has a splendid junior church in Anniston, deserves the credit for the first junior church in our denomination. If we are wrong in this we will be glad to be corrected.

The General Conference ought to recognize the junior church and provide suitable legislation for the furtherance of the idea. The plan has come to stay and has in it the possibility of a marvelous amount of good. —Alabama Chr. Adv.

HELEN KELLER AND HER BIBLE.

By A. Wesley Mell.

"The Bible is the Book of all books I love," said Helen Keller, the world's most famous deaf and blind woman, in a recent interview which I had with her in behalf of the American Bible Society.

"I should like to have my picture taken with my Bible," she continued. But her Bible is not like yours, for she reads not with her eyes, but with her sensitive finger tips by a system of raised dots representing letters.

"What is your favorite chapter, Miss Keller?" I asked.

Miss Keller promptly opened the Gospel of St. John to the ninth chapter and swiftly and with tender and caressing touch, her trained fingers traced the raised dots until she reached the fourth verse: "I must work the works of Him that sent me, while it is day; the night cometh, when no man can work." Her face grew serious and tense as she slowly repeated these words, but it lighted as she

read on, "As long as I am in the world, I am the light of the world."

Miss Keller then turned to the first chapter, and with radiant illumination of expression she read aloud: "In him was life; and the life was the light of men. . . . That was the true Light which lighteth every man that cometh into the world."

And when I gave her one of the Army and Navy Testaments with a word concerning Bible distribution during the war, Miss Keller clasped the little Testament and confidently and eagerly exclaimed, "I am so glad the Bible is being distributed everywhere. When Christianity is spread throughout the world, the brotherhood will come to the nations. I rejoice in the American Bible Society."

It was an hour never to be forgotten. As I left Miss Keller standing in the sunlight before the open window, and saw in her face "the light that never was on sea or land," I thought how true it is that "His life is the light of men."

Issued by American Bible Society, New York City.

IS YOUR CHURCH AND PARSONAGE PROPERTY ADEQUATELY INSURED?

This question should be asked very frequently of the Board of Trustees, for it is almost criminal for any Board to neglect insuring the property of the churches given unto their hands to carefully guard and protect.

Unquestionably a large number of churches and parsonages are still insured only for the amount that was regarded as sufficient in the days before the World War doubled, in round numbers, the expense of everything that enters into the construction and furnishings of a building and the fire waste steadily rises with the years in spite of all efforts that are being made by insurance and state officials to head it off. We are glad to say, however, that there is a growing appreciation of fire prevention education in our schools, for we are beginning to realize that if we teach our children concerning the ordinary fire hazards at home, at school and other public buildings and how to prevent them, they will form habits of carefulness and in time eliminate all possible hazards.

Fire insurance companies estimate that about 80 per cent of all losses are unnecessary, being the result of carelessness or ignorance, more frequently the former. "Eternal Vigilance" this year will save a large sum that otherwise will be permanently lost to the world. Eliminate all possible hazards and then prepare for the disaster that may come anyhow, by insuring in a reliable company.

The National Mutual Church Insurance Company of Chicago is rendering a very important service. In addition to sound protection against fire, lightning and tornado, a service is rendered in the matter of fire prevention that has been of incalculable benefit to its members and the church at large. It presents a strong co-operative plan of insurance conducted along conservative insurance lines that effects a saving for churches. It is national in its scope, writing business from all sections, thus getting a large volume and extending over a wide territory, which is conducive to the best average results.

You will be glad to know that this organization is rendering a greater service than ever before in its history. Although it has sustained more than five thousand losses under its policies during over twenty-three years of business and is now averaging approximately a loss for each day in the year, no policyholder has ever had to wait a single day for the pay-

ment of a dollar due for losses although the losses long since passed one million five hundred thousand dollars.

Those entitled to the benefit of this system, church members and pastors, should get full particulars. We think churches not insured with them will desire to take part to reap the advantage that will accrue to them and support a plan of insurance that means so much to the less favored churches—a plan that puts insurance within the reach of all on a cost basis.

PRAYER, THE DYNAMO OF RELIGIOUS ACTIVITY

Much emphasis these days is being placed upon service. It is probably the dominant idea in religious thought today—service. The popular text is about the Son of Man coming, not to be ministered unto, but to minister. The concluding clause of that famous passage "and to give His life a ransom for many"—is elided as a sort of unimportant appendage. "Whosoever among you would be great, let him be servant of all"—that is the thought upon which the changes are rung; and in theory every speaker wants to be great. When it comes to the actual rendering of the service, it is no more popular than it ever was with the world—and there is where the rub comes.

No man can serve who does not pray. The very ministry will become superficial and tend to resolve itself into the palliation of indulgence. Prayer is the connection between the individual and the source of power. It is to the soul of man what the cable is to the trolley car. That mystic something we call electricity, and know but little more about it is transmitted by the cable from the power house to the driving wheel of the car and commerce is effected, so prayer connects the soul of man with the power house of the skies and



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that man
has the
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the Almighty—or the
blood of a brute?

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the whole complex activities of the Christian life are kept moving. And there is no other force that can do it. It is prayer that generates the motive. It is prayer that keeps the purpose of the heart fixed. It is prayer that keeps stirred within us the desire and the impulse to do. It is this unseen force that has its fountain-head in the heavenlies that makes the individual an agent, a self-actor—that keeps springing up within us the aspirations that make us take the initiative in the service that we render. Any other sort of service is only mechanical and forced, and cannot be depended upon to endure the strain of temptation.

The Church is mapping out a great program of service. She is shaking herself loose from her moorings, and preparing to move forward to a great world-task—such as she had never dreamed herself capable of in the days that are gone. She is beginning to look for that last man far out from the harbor of safety, but for whom Christ died. The wisdom of the world has boasted of its possibilities and attempted to solve the problem of right living; but chaos and confusion and bloodshed and death have overtaken the world, as it has attempted to follow that leadership. Her structures have gone down in the night of war, and the hungry souls of men are crying out in the depths of their disappointment. Who shall come to the rescue? There is but One. The Child of Bethlehem, the eternal Victor of Olivet—He alone can lead a human soul into the realization of its real life, make man a partaker of the divine nature and seat him once again on the throne by His own side as the eternal companion of God. He is the great Head of His Church, and under His leadership the Church is opening her eyes to the task as in no former age. It is a tremendous service that she proposes to render, and it can be done in no formal and mechanical way. Human plans and devices and organizations and money alone can never do it. If her prayer-life is lost, if the dynamo ceases to operate, if the great generator of spiritual energy ceases to move—if, indeed, this source of energy is not kept intensely active—the whole thing is doomed to collapse.

The Church must have from centre to circumference a revival of prayer. It must begin in the pulpit. Official boards must learn to pray as well as to calculate finances. The home altar needs to be restored, and every fire-side needs to become a Bethel. The remotest individual who takes upon himself the name of Christ must know how to talk to his Father and gather strength for his needs from that divine companionship, and then he will have in him the vital force with which to do the work of the Lord. It

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will not be necessary to preach service so much to him; he will have in him the impelling motive to service. And if the great army of our Church membership can become surcharged with the spirit of prayer, there is nothing that will be impossible for us. The mountains of the world's iniquity—mountains that are steep and high and ponderous—could not stand before us. As the apostles of old found it, the devils would be subject to us, and a new day indeed for humanity would dawn. Shall we have the revival of prayer?—Raleigh Christian Advocate.

THRIFT AND DEMOCRACY

By the Hon. Charles H. Burke

Few recent indications are more promising than the strong trend of educational opinion favorable to definite training for Americanism throughout our public-school systems. This keenly awakened conviction that the great conceptions of republican government illuminating the preamble of the American Constitution must become vital and practical in all our scholastic instructions should receive the fullest encouragement. The "general welfare," which is the very soul of democracy, needs the "thrift" idea as an element of its promotion, and, concretely, thrift is no better taught or practiced than by small savings safely invested. It is both wise and noble to create a reserve fund out of some definite part of the returns of honorable labor as a resource against future contingencies, and probably the well-known facts of human experience are as abundant for inculcating this principle as can be found for teaching any other. The youth of to-day who will be the breadwinners and home builders of to-morrow, and who must then deal with the industrial and economic problems that arise, are deprived of a prime equipment for both personal and public duty unless their present schooling includes the fundamentals of thrift and the proper use of money as much as the studies usually required.

This country will not always be the land of opportunity it has been. As its population approaches the present crowded conditions of the Old World, the means of living will not come so easily; and economic complications will probably increase. The sane and urgent obligation of the adult generation to-day is, therefore, to take up by systematic and unflagging education the development of a national tradition for the safe and conservative handling of earnings, for careful management of business, for prudent forethought in all financial transactions, and to shape its daily instructions from the kindergarten to the university with a view to creating an American consciousness of provident living and wise saving. If we can not see far enough ahead to begin these things at once and constructively, we are in some serious measure unworthy of the trust we hold for the future of this great Nation.

THE MENACE OF THE MOVIES

What do the movies show? In response to a nation wide protest against the type of pictures cast upon the screen, a conference of leaders of the industry was held early in 1921, and they adopted the now famous fourteen points suggested by Jessie L. Lasky; and they promised that they would no longer make pictures offending against these rules. Here they are:—"No picture showing sex attraction in a suggestive or improper manner. No picture dealing with 'white slavery.' No stories built on illicit love unless they convey a moral lesson. No nakedness. No exciting dances. No unnecessarily prolonged passionate love scenes. No stories principally concerned with the underworld. No picture making drunk-

ness or gambling attractive. No picture which might instruct the morally weak in crime methods. No stories which might offend any religious sect. No incidents showing disrespect for any religion. No suggestive comedy. No unnecessary depiction of bloodshed. No salacious titles or advertising." Language could not well frame a more terrible indictment of the industry than the motion picture producers themselves have here confessed to. And that the confession is not overdrawn is indicated by a statement in the Survey for May 21, 1921;—"As one looks back upon the motion pictures prominently advertised during the last year or so, it is difficult to think of any that would be left, were these tests rigorously enforced."

Now that the producers have confessed and promised amendment, is not the trouble at an end or nearly so? By no means. The promise to do better is the same old gag. Every time there is a wave of popular protest against the vileness of the pictures, such a pledge is made; and then when the wave subsides, the pledge is forgotten.

Regardless of what they promise, the business will not and cannot be cleaned up by the present movie industry, because so many of the men do not know what is clean. Some have no moral consciousness. Their ideas of good and bad have reference only to the dollar. A picture is good if it is a money getter and bad if the cash box does not show up well. To those who live all their lives in mud, mud is clean.

Drinking and debauchery and crime and divorce and illicit love and jibes at religion and temperance and about everything worth while are the stock in trade of many screen actors because these things comprise a very large part of the world the actors and producers live in.

The sooner we realize the filthiness of the cinema and its tremendous influence upon the morals of the children, indeed upon the morals of the people generally, the better it will be for America.

Very few children attend more than one Sunday School, and very many children go to the movies several times a week. Thus the silent drama gives very many times the duration of instructions to the children that they receive from the Sunday School teacher. And psychologists tell us that what one sees is five times as effective in producing an impression as what one hears. It thus seems that the church is easily outstripped to-day by the movies in the race for influence upon the morals of the rising generation.—Bulletin of National Reform Association.

OUR CHURCH PRESS

One of the most important matters to come before our approaching General Conference will be the making of more adequate provision for the support and circulation of our Conference organs. It is an open secret that under present conditions most of these periodicals find it difficult to maintain their existence. As a rule, they are edited by men of real ability; but because of meager financial support these men are unable to secure the kind of material which they need and know how to get or to make their papers as rich in content and as attractive in appearance as they desire. Those who know anything about newspaper business marvel at the wonders they accomplish with their limited resources.

For, in spite of the difficulties under which they are issued, our Conference organs are among our most effective agencies for promoting the work of the Church. Without their help neither the Centenary Movement nor the Christian Education Move-

ment could have been brought to a successful consummation. To their support and co-operation the General Sunday School Board is largely indebted for the great work it has accomplished during the present quadrennium. They are absolutely invaluable to the Church, and we cannot for one moment entertain the thought either of giving them up or of leaving them to fight for existence under disheartening difficulties. They must be amply supported in order that they may successfully accomplish their great mission.

But what can the General Conference do to help them? Various suggestions have been offered.

One is that it seek to bring about the abolition of the Conference organs and in their place establish a number of strong connectional organs in various sections of the Church. This would doubtless result in giving us stronger papers, but we are by no means sure that they would be able to render the service that is rendered by our Conference papers even under present unfavorable conditions. The circulation of the Conference organ, as a rule, is confined mainly to a single State. It is able, therefore, to give large space and intelligent attention to local Church enterprises and to the moral aspects of local, social, civic, and political problems. And this is what the people both need and desire. No paper published at a distance and circulating throughout a territory comprehending several States with their diverse conditions and interests can render the service that is possible to the well-conducted local periodical.

And if this is true, then the argument that the merging of our Church papers into a small number of general organs would result in a large financial saving loses its force. For, after all, what we should be concerned about is not the saving of five or ten cents a week for each family in the Church, but the greatest possible service to our membership. The appeals which are sometimes made for retrenchment in our efforts for the

WORKS FOR CHILD MUST KEEP WELL

Mothers in a Like Situation Should Read This Letter from Mrs. Enrico

Chicago, Illinois.—"I took Lydia E. Pinkham's Vegetable Compound for a serious trouble. I had tried doctors and all said the same—an operation. At first I only felt the pain on my left side, but later I seemed to feel it on both sides. I am a power sewing-machine operator and have a little girl to support. I work in a tailor shop and that line of work has been very slack this year and I am home part of the time. I do not like to take any chances, so I consulted my friends, and one lady said, 'Take Lydia Pinkham's medicine,' so I did. I have felt better right along and am in good enough health to go to work. I recommend your Vegetable Compound and Sanative Wash to all."—Mrs. MARY ENRICO, 459 N. Carpenter St., Chicago, Illinois.



Often the mother is obliged to support her children and good health is necessary. Lydia E. Pinkham's Vegetable Compound is just the medicine you can depend upon. It is a medicine for women's ailments and the relief it brought Mrs. Enrico it may bring to you. Keep well by taking Lydia E. Pinkham's Vegetable Compound.

spread of the gospel and the promotion of Christian life and ideals tend to belittle the entire work of the Church. In the face of the fact that Southern Methodists spend vastly more every year for moving-picture shows or for tobacco or for candy and chewing gum than for religious literature, such appeals naturally carry with them the suggestion that we regard the religious life as something relatively unimportant. Such trifling with the deepest concerns of life is doing incalculable harm. The Church, to be sure, should set a wholesome example of economy in the use of money but it need not be niggardly in order to avoid extravagance. On the contrary, it should approach its members with the positive affirmation that the things of the mind and the spirit are the things of supreme importance, and that for the sake of these they should gladly economize in the matter of material luxuries.

We need our Conference organs and must have them regardless of cost, and the General Conference should do everything in its power to secure their support.

The following suggestions seem to us worth considering:

1. Legislation to encourage each charge to make provision in its annual budget for putting the Conference organ in every family connected with the charge.
2. Urgent recommendation that single Conferences or groups of Conferences adopting papers own these papers and make provision by assess-

ment or otherwise for their adequate equipment and support.

3. Arrangement with the Conference organs for a central agency for securing proper advertisements and for the purchase of paper and other necessary supplies.

Meanwhile we urge all of our Sunday school officers and teachers and all members of our adult Bible classes to subscribe for their Conference organs. The Conference organ should be considered as much a part of the equipment of the Sunday school worker as the Church School or the Magazine or the Adult Student.—Sunday School Magazine.

A YEAR OF PROGRESS

The year 1921 was a period of unparalleled growth in our Sunday school work.

The net increase in Sunday school enrollment was 200,673. This is more than double the increase for any previous year in our history.

The number received into the Church from the Sunday school was 100,589, an increase of 12,715 over the number received during the previous year. The number received during the previous year was the largest of any year in our history up to that time.

The Centenary offerings in the Sunday school for 1921 amounted to \$331,083.75, an increase of \$17,244.58 over the offering of 1920. Considering the financial stringency which prevailed throughout the country during the year, this is a most encouraging showing.

The total amount raised for missions in the Sunday school for the year was \$473,769. The total amount raised for all purposes was \$2,745,370.

The number of new members enrolled in the Department of Teacher-Training for the year was 15,279 as against 9,691 in 1920. The number of certificates awarded for successful examinations taken from books studied was 16,005 as against 11,433 in 1920 and 4,576 in 1919.

The facts here set forth are immensely encouraging. They are also profoundly suggestive. In the face of these achievements we thank God and take courage, but our achievements furnish no ground for complacent self-satisfaction.

There are still something like ten million nominally Protestant boys and girls and young people under twenty-five years old in the South and Southwest who are not connected with the Sunday school. This vast neglected and disinherited multitude presents to us a challenge which we cannot afford to ignore. Our extension work has only fairly begun. We must continue to press the campaign for new members with all possible vigor.

And think what an increase of more than two hundred thousand in Sunday school enrollment means in the way of evangelistic opportunity! Most of this increase is made up either of children who have not yet reached the age of accountability or of youth and young men and women who have not yet given their hearts to Christ. If the teachers in charge of these pupils are consecrated and faithful and capable, a very large majority of them will be converted and brought into the Church within a comparatively short time.

Consider also the significance of the addition in a single year of more than a hundred thousand to the membership of the Church from the Sunday school. Most of these new converts are still young, and what their future is to be in the way of attainment in spiritual life and effectiveness in Christian service will depend in large measure upon what is done for them in the Sunday school. If they are neglected or inadequately in-

structed and trained, many of them will fall by the wayside and many more will become, like the barren fig tree, mere cumberers of the ground. But if they are properly taught and guided, a vast majority of them will develop into vigorous and happy and useful members of the body of Christ.

We have been talking a long time about making a missionary church. The statistics given above suggest the way. Our Sunday schools are now contributing more annually for missions than the entire Church contributed a few years ago. The ultimate consequences, however, of this movement in our Sunday Schools is much more important than the immediate financial returns. For it means the raising up of a missionary Church, a Church that will devote itself intelligently, zealously, and unitedly to the task of making God's kingdom triumphant throughout the whole earth. And this is the aim which we should steadily set before us and for which we should pray and work without ceasing.— Sunday School Magazine.

NO, BUT IT MAY SAVE YOUR LIFE

No, as the distinguished Archbishop said, you cannot "legislate morality into man." We knew that; we never attempted it; but we can by legislation protect the rest of society from his deeds of violence and immorality if we chose.

A man deliberately plans to shoot you; as he pulls the trigger someone snatches the revolver. That man is as guilty in God's sight as though you had fallen dead; but your life is saved.

The man who would have stolen your automobile had the policeman not caught him, is just as guilty of robbery at heart as though he had succeeded; but you have your car.

The man who would commit murder, robbery, criminal assault or any other crime or injustice only that he is prevented from doing so, is just as guilty in God's sight as though he had committed the deed. But your life or the life of your child, or your friend is saved; your house is not burned down, your money, valuables and auto are not stolen.

Your life and property are reasonably safe because the criminally-minded know if caught taking these, a pris-

on cell or death sentence awaits them. Do you say "you cannot legislate morality into a man," therefore strike those laws and penalties off our statute books, give those criminally-minded their personal liberty, liberty to act without restraint?

Also, without any purpose or wish to harm you as you thread your way through city streets filled with passing automobiles, the danger of your being maimed or killed is greatly increased unless those at the wheel have clear vision, quick judgment, and steady nerves. The same holds true when you are speeding across country on the "Limited," or on the city trolley, or in front of it.

We have removed by legislation, and shall continue to remove by legislation one of the most powerful aids to the destruction of human life and property. Though we cannot "legislate morality into man," we can make it infinitely safer to live in the same town with him: By legislation we also have removed one of the very greatest stumbling blocks that was ever put in the pathway of man on his journey towards Heaven!

It is possible by legislation to make it easier for a man to do right and harder to do wrong, and so to protect society from the harm he would otherwise do. It is possible by legislation to save a man from himself, until he can become master of himself, and the shackles of slavery fall from him and he stands forth a free man.

Every time anyone says anything to encourage lawbreaking or contempt for the Constitution of the United States, he is doing incalculable injury. No true patriot favors nullification; If our laws need changing or our Constitution amending, let those who think so come out openly, point out the fact and work in an honorable, lawful way to secure the change.— Georgia Robertson, Washington, D. C.

THE FARMER'S CAPITAL.

The farmer is entitled to just as good returns on his capital as others receive.

It has often happened that the farmer-land-owner in figuring his profits has (1) made no allowance for interest on the value of his land and (2) no allowance for depreciation in build-

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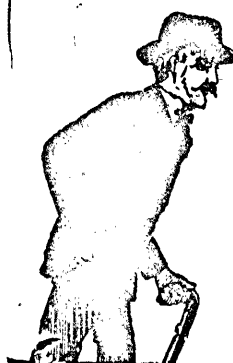
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Blue—life doesn't seem worth the living—your best friends annoy you—everything goes wrong? Chances are, your liver is out of order. Unless you fix it up, things are likely to be worse to-morrow. You can't find anything that will relieve you more quickly and effectively than

Dr. Miles' Liver Pills

Just take a couple when you go to bed to-night. You'll feel a lot better in the morning. For chronic constipation, and as an occasional laxative, these little pills work like magic.

Get a Box of Your Druggist.

ings and soil fertility. The farmer must learn to do what other business men do—estimate each year the total value of his land and equipment, allow himself legal interest in capital invested, make proper allowance for depreciation, and then face the fact that what is left represents the real income from his labor and managerial skill.

The farmer has not had the annual returns from farm crops a proper return on his land capital. He has made such profits only on advancing land values, and these values can be realized only by selling the farm. In fact, the profits from advancing real estate prices have largely gone to town speculators.

The United States Department of Agriculture issued last month the conclusions made from a study of 160,000 American farms. This showed that the cash rental of these 160,000 farms was only 3.54 per cent of the value of the land and buildings. It was also brought out that in the seventy years from 1850 to 1920 the money value of an average acre of farm land for the United States increased only two per cent a year compounded.

The farmer is entitled to larger returns on capital invested.—Clarence Poe in Progressive Farmer.

AN INDIVIDUAL RESPONSIBILITY.

World Sunday, March 26, was one of the great days in the Centenary calendar—the day when hosts of our people made their payments on Centenary pledges. It is not possible to report at this time the results of the special effort, but we doubt not that the returns will show that our people have made a record worthy of the membership of a great church.

During the canvass of the present week every Centenary subscriber is to be given the opportunity to make some payment on his or her subscription. This special effort ends with the present week, except in the cases of Conferences that, by agreement, are to make the canvass at a later date. In a movement such as this each individual has a share of the responsibility. Your co-operation will make a contribution to the success of the movement, your failure to co-operate will to that extent prevent your Church reaching the goal that has been fixed. With so much at stake in this movement—the good name of the Church, the missionary enterprises at home and in the foreign fields, our obligation to pay without discount the Centenary appropriations for the current year—we cannot afford to do less than our best. Pay all or part of your Centenary subscription on or before April 1.

OBITUARIES.

TRICE.—Mattie P. Maberry was born in Monroe County, Miss., Jan. 14, 1845; moved with the family to Arkansas in Arkansas County, 1851, where she grew to womanhood, was married to P. J. Trice, Sept. 12, 1860. To this union five children were born, four of whom preceded her to the good world. Her first husband died June 6, 1889. On August 28, 1899 she was married to Capt. Matt A. Trice, with whom she lived happily until she was called up on high Dec. 12, 1921, leaving her devoted husband, two sons, W. M. and C. P., and several grand-children, step-sons and hosts of relatives and friends to mourn her loss. The writer was her presiding elder four years, stopping in her home frequently, meeting her at quarterly meetings, was in college with her son, Clarence when we were boys, so he feels that he can speak with some degree of accuracy concerning her life. She was a true and devoted wife, a loving mother, a splendid neighbor both in sickness and in health, a Christian true and tried, living for her Lord both in private and in the more public activities of life. On more than one occasion when the emergency arose when the community found itself without a house of worship, she was willing and did leave her own home duties and went forth to solicit funds with which to build a house of worship. Two splendid buildings were realized very largely as the result of her efforts. Never robust, but frail of body, alert of mind, gentle

of spirit, with a true devotion to duty, she reigned with gentleness of spirit in her home, then out into her community until the sterling qualities of her beautiful life were felt even beyond the confines of her personal acquaintances. Her home was the haven of rest for the preacher, where he could rest, study and prepare himself for future duties. How she loved her church, her preachers and all the servants of her Lord! I as a preacher have been in many homes and met many people, but it has never been my pleasure to have been in a home where I was accorded a more gracious welcome than in the home of sister Trice. She was indeed a gentle woman. Her kind are too few. May her boys not disappoint her by failing to meet her up yonder. May God bless and sustain her husband who has been true to the church and the right through so many years, as he lingers in the twilight of life on this side of the river. She sleeps in the little church yard of Hunter's Chapel beneath the sighing forest trees, but

her animated spirit sings and shines in the city of our God. I expect to see her again.—W. C. Watson.

BABER.—The infant son of Vechel and Mrs. Cora Baber, went to the home for children in the heavenly Kingdom of our Savior, Mar. 5, 1922. The little one stayed with its parents two weeks, and went away to draw them to heaven. Our Savior has said: "Of such is the Kingdom of heaven." May the parents meet their little one in the home of God.—In sympathy, J. F. Taylor.

MOORE.—Sister Fannie Ogden Moore, wife of U. L. Moore, died at her home, near Prescott, on Monday evening, Mar. 13, after a brief illness of only an hour's duration. Sister Moore was a member of the Moscow Church, on Prescott Circuit. The funeral services were conducted by her pastor, assisted by Rev. Theo. F. Hall, a dear friend and neighbor. The services were con-

ducted from Pleasant Ridge Church, at which place interment was made, in the Cantley cemetery. Our loss truly is great, but thanks be unto God, our loss is another's gain.—Her pastor, J. O. Gold.

QUARTERLY CONFERENCES

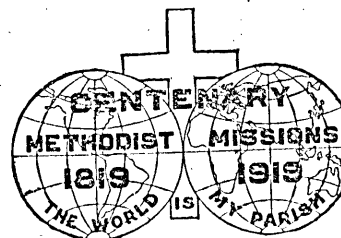
CONWAY DISTRICT. (Second Round.)

Dover and Appleton, March 25-26.
Russellville March 26-27.
Pottsville, April 1-2.
Atkins, April 2-3.
North Quitman, April 8-9.
Quitman, April 9-10.
Plumerville, April 16, a. m.
Morrilton, April 16, p. m.
Springfield, April 22-23.
Greenbrier, April 23-24.
Conway Ct., April 30, a. m.
Conway, April 30, p. m.
—W. B. HAYS, P. E.

World Sunday—March 26

One of the Great Days in Methodist History

Our Day of
Opportunity



Our Day of
Testing

The Church's Program

1. "A World Sunday, March 26, in which an effort shall be made to reach every congregation of the Church with the World Message" (Give to the people the facts concerning the Centenary achievements until now).
2. "A follow-up week for which the local Centenary Committee shall be re-organized and all subscribers who are in arrears shall be personally interviewed and urged to bring their payments up to date."

Why This Call?

Because, as the Bishops say in their "Message to the Ministry and Membership of the Methodist Episcopal Church, South":

"We cannot withhold from you the information that the Centenary Movement is in danger of being marred and our victories of faith dimmed by the failure of many to redeem their pledges. To avert this peril now imminent, not less than \$4,500,000 (which is no more than half of the unpaid pledges that are past due) must be in the Centenary treasury before May 1. . . . We cannot contemplate the possibility of failure without the most painful anxiety."

Will We Prove Our Faith?

If we use for this special effort the resources that are ours—our great Connectional System, which makes it possible to move as one people to the doing of one big task—we will prove, even in "hard times," our right to claim the leadership of our Lord in all our enterprises. WE MUST DO THIS BIG TASK.

In this Church-wide effort to vindicate the Faith and Courage of a Church, let no congregation, no Centenary subscriber fail to "Carry On." The Goal—"A Payment from Every Subscriber; if Possible, this Payment to Bring the Centenary Pledge to date. Every Church to Reach the Sixty Per Cent Paid Standard."

We Will Go Forward

Moving as One Great Church to One Definite Goal, We Can Do All that Our Lord Would Have Us Do. Let No Congregation Fail to Have Share in this Glorious Achievement!

Missionary Centenary
Methodist Episcopal Church, South
Nashville, Tenn.

This advertisement should have appeared last week, but was omitted on account of misunderstanding.