

# 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. 16

IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH. SO GOD CREATED MAN IN HIS OWN IMAGE IN THE IMAGE OF GOD CREATED HE HIM. THESE ARE THE GENERATIONS OF THE HEAVENS AND OF THE EARTH WHEN THEY WERE CREATED, IN THE DAY THAT THE LORD GOD MADE THE EARTH AND THE HEAVENS. AND THE LORD GOD FORMED MAN OF THE DUST OF THE GROUND, AND BREATHED INTO HIS NOSTRILS THE BREATH OF LIFE, AND MAN BECAME A LIVING SOUL.—Genesis.

FOR THE EARNEST EXPECTATION OF THE CREATURE WAITETH FOR THE MANIFESTATION OF THE SONS OF GOD. FOR WE KNOW THAT THE WHOLE CREATION GROANETH AND TRAVAILETH IN PAIN UNTIL NOW.—Romans 8:19 & 22.

## "IN THE BEGINNING GOD."

Recently, growing partly out of the publication of Bryan's "In His Image," there has been much discussion of "Darwinism" and "Evolution," and, in some instances, harsh criticism of our Christian colleges for their "supposed" teaching on these subjects. It is proper that the real situation should be understood by those who have not had the opportunity to study in our Church schools.

It is true that in all colleges and universities, where Geology, Zoology, Botany, Sociology, and Philosophy are taught, the theory of Evolution is discussed. It is probable that there is not a textbook on these subjects that does not contain references to Evolution. The subject cannot be avoided any more than a discussion of all the different forms of religion can be avoided in a study of the History of Religion or the different schisms in the History of Christianity. A knowledge of all these things is a part of a liberal education. One who associates with scholarly men is expected to know the different scientific and philosophical theories.

Evolution is not a new idea. The philosophers Empedocles and Aristotle, the poet Lucretius, St. Augustine, Thomas Aquinas, and Leibnitz and other philosophers in various ways have suggested it. Lamarck is regarded as the modern founder of Evolution. Herbert Spencer was the philosopher of Evolution. It has been modified and expounded by Darwin, Wallace, Hooker, Huxley, Haeckel, and Weismann. Even our own John Wesley, who died before Darwin was born, in his work, "A Survey of the Wisdom of God in the Creation," anticipated some of the guesses of Darwin.

During the early part of the Nineteenth Century agnostics and atheists were seeking to overthrow the Bible, and when Darwin's theories were announced they found it easy to use them to discredit the Bible. They said, if Evolution is true, the Bible is false; and many of the theologians, especially the literalists, admitted it. The irreligious evolutionist seeks to entrap his opponent by securing that admission, and then argues that science overthrows religion. Fortunately there were wise men among the theologians, and they replied that there may be a conflict between the scientist who guesses at the meaning of nature and the theologian who interprets the Bible according to traditional philosophy; but between real science and the true interpretation of the Bible there is no conflict. As the result of careful study and discrimination between facts and guesses there arose a body of scientists who were Christian and theologians who were scientific, and they were able to show the most beautiful harmony between nature and the Bible fairly interpreted.

Practically the only difficulty in the way of accepting evolution as God's process in the development of the universe, was the notion that the "day"

mentioned in the first chapters of Genesis was a day of twenty-four hours. The best authorities in our own Church now recognize the fact that these days were "creative days" or periods. Watson's Dictionary, published in 1831, which is in almost every Methodist preacher's library, says, "Day also means a certain period," and refers to Genesis 2:4. Dr. T. O. Summers, the great theologian of Southern Methodism, says: "It cannot be supposed that all fossils were created as such—all must admit that they were once living vegetals and animals; nor can it be thought that they were produced, in the order in which we find them, in two or three days. This hypothesis, it is thought, reconciles Genesis and geology, without doing violence to either; and it has this to recommend it, that some of the Fathers and Reformers, who knew nothing of geology, and had no special end to serve separated the first verse from the succeeding verses in Genesis I. But it is not material what hypothesis is adopted, provided the Holy Scriptures be not contradicted and God be not banished from the universe as its Creator and Conservator."

Recognizing the demiurgic days as periods, Dr. C. F. Deems, one of the greatest preachers in our Church, in a profound address shows the wonderful harmony between the Bible account of creation and the theistic theory of Evolution.

Henry Drummond, the great Scotch teacher and evangelist, who did more than any other man to make Christians out of the university students of Great Britain, in his epoch-making book, "Natural Law in the Spiritual World," shows first the fallacies of the agnostic scientists and then reconciles Evolution and Religion. The agnostic claimed that no God was necessary and that life could be spontaneously generated. Drummond says: "So far as science can settle anything, this question is settled. The attempt to get the living out of the dead has failed. Spontaneous generation has had to be given up. And it is now recognized on every hand that Life can only come from the touch of Life. Huxley categorically announces that the doctrine of Biogenesis, or life only from life, is victorious along the whole line." Then Drummond shows how this strengthens belief in the doctrine of the new birth. There have been those who believe that spiritual life can generate itself. Drummond says: "Translating from the language of Science into that of Religion, the theory of Spontaneous Generation is simply that a man may become gradually better and better until in course of the process he reaches that quantity of religious nature known as Spiritual Life. Biogenesis opposes to this the whole doctrine of Regeneration. The Spiritual Life is the gift of the Living Spirit. The spiritual man is no mere development of the natural man. He is a new creation born from above." This devout believer in regeneration considered theistic Evolution in harmony with the Bible. He says: "All prudent men can do no other than hold their judgment in suspense, both as to the specific theory of that department of Evolution which is called Darwinism, and as to the factors and causes of Evolution itself. No one asks more of Evolution at present than permission to use it as a working theory."

Surely Dr. Sam A. Steel of the "Pelican Pines" cannot be accused of trying to discredit the Bible. Indeed he prides himself on his orthodoxy. In his recent book, "The Modern Theory of the Bible," which is a defense of the Bible, he says: "Christian faith has nothing to lose, but much to gain, by accepting the scientific principle of Evolution. In its broad conception it is the scientific equivalent of the theological doctrine of the immanence of God in nature, a conception as old as the Bible itself. Evolution, properly understood, does not

separate nature from God, but brings God into nature, so that what we call natural law is but the mode of divine activity. We may leave the problem of Evolution to the scientists, confident that whatever solution they may discover it will confirm and establish the truth of religion." Dr. Steel further says: "Every intelligent person knows that the term 'day' is used in the Bible for indefinite time. Moses said creation was a gradual process; and modern science confirms his account."

While it is true that eminent Christians accept the theory of Evolution as an explanation of God's process of working, it is also true that many reject Darwinism. The proof which is adduced for the descent of man through lower animals is purely inferential, and by no means conclusive; hence there is no scientific obligation to accept it. Indeed it may safely be asserted that the theory cannot be demonstrated, and no man should be criticized for rejecting it. Practically all scientists, Darwin included, use qualifying terms, such as "probably," "perhaps," "evidently," in referring to the conclusion, but careless readers overlook these marks of caution, and jump at the tentative conclusion as if it were proved. So careless are many evolutionists that Dr. Ethridge, fossilologist of the British Museum, is justified in saying: "Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by facts."

The pithecanthropus erectus, or so-called "missing link" (based on a few bones found in Java), is, according to some reputable scientists, of very questionable value. Even evolutionists differ among themselves as to the real character of the animal represented by these remains. An authority, in the New International Encyclopedia, after a full discussion, says: "The theory (of Evolution) is a good working one, indispensable in research. Still we know only in part the guiding, controlling cause. There seems to be something more than the action of the physical factors and natural selection, which we cannot fathom. There has evidently been all through the process a modifying power, the nature of which science has not grasped. . . . There has been a directive force through it all, which has controlled and led life-forms along definite paths. . . . The evolution theory and its implications, therefore, immeasurably enhance our conception of Deity, and suggest most strongly that there is a divinity that has shaped our ends."

Just as many other college students have done, the writer studied Geology and Zoology in textbooks which used Evolution as a working theory, but it was his good fortune to study in a Christian college under a devout Christian professor who was also his Sunday school teacher. In this way he got a correct idea of the teaching of real science without loss of faith in the Bible as God's revelation and with a vastly stronger grasp upon the verities of Christianity. As the writer was converted while in a Christian college and saved from agnosticism and materialism by the influence of Christian teachers who knew modern science, he feels that the Christian college rescued him from the wreck of faith which has so often occurred in students who had to learn their science under purely secular surroundings. It is because all college students must meet the insidious assaults of godless evolution that we need genuinely Christian colleges where true science and the Bible are harmonized and Christian faith is nourished. There is no other institution where it can be satisfactorily done. The home and the Sunday school teach only the Bible and that in a fragmentary way. The secular school teaches

(Continued on Page 3, Column 3).

# THE ARKANSAS METHODIST

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A. C. MILLAR

Editor

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

## METHODIST CALENDAR.

Paragould Dist. Conf., at Hoxie, Apr. 24.  
 Jonesboro District Conference at Manila, April 24-26.  
 Camden District Conference at Emerson, April 25-26.  
 Arkadelphia District Conference at Malvern, April 25-27.  
 Helena District Conf. at Harrisburg, April 26-28.  
 General Conference, Hot Springs, May 3.  
 State S. S. Convention, Hot Springs, May 8-11.  
 Booneville Dist. Conf. at Hartford, May 25-28.  
 Texarkana Dist. Conf. at Lockesburg, May 29-31.  
 Fayetteville Dist. Conf. at Centerton, May 30-31.  
 Epworth League Assembly at Henderson-Brown College, June 19-23.  
 Joint League and Y. P. M. S. Assembly, Galloway College, June 26-30.  
 Searcy Dist. Conf. at Clinton, July 4.  
 Batesville Dist. Conf. at Swifton, July 4.

## PERSONAL AND OTHER ITEMS.

At Hunter Memorial this city last Sunday Rev. Roy Farr received ten new members.

At Forrest City on Easter Sunday Rev. S. M. Yancey received 22 members, 20 on profession of faith.

It is announced that 1343 students are taking the University of Arkansas correspondence courses.

The Easter service at England as reported by pastor S. T. Baugh resulted in an increase in membership of 23.

At his Easter service last Sunday morning Rev. W. B. Hogg received 155 into the membership of Winfield Church.

Rev. B. L. Wilford, presiding elder, announces that the Booneville District Conference will meet at Hartford May 25-28.

Rev. R. H. Bamberg of Mt. Pleasant Circuit has been transferred to the Pacific Conference and stationed at Healdsburg, Calif.

Rev. W. T. Wilkinson of Highland Church is rejoicing over the advent of a new grandson, born, April 17, to his daughter, Mrs. T. B. Douglass of Jacksonville.

Rev. C. W. Drake, superannuate of Little Rock Conference, who is living at Batesville, writes that he is still in critical condition and still anxious to go to Hot Springs.

Rev. Grover Cleveland writes: "We had a great day Sunday. Had a large audience, good music, and received 22 into membership. Everything is going well in Thornton."

If you haven't a sense of humor, get busy and try to cultivate one. It is difficult to work up any enthusiasm over a cold, grave person who never cracks a smile.—Forbes Magazine.

Last Sunday Rev. F. N. Brewer received 160 members into the church at Benton, 120 on profession of faith. For a church in a town of the size of Benton this is a marvelous record.

Rev. J. C. McElhenney, superannuate of Little Rock Conference, who has been in the State Sanitarium at Booneville, called Saturday while in the city on business. He is steadily improving and is hopeful of recovery.

Rev. W. J. LeRoy, Pastor of our community church, writes: "The storm last Saturday, April 8, blew our church building at Centerton off of its foundation and practically destroyed it. It will have to be torn down and rebuilt."

Prof. M. J. Russell, for sixteen years headmaster of Hendrix College Academy at Conway, has been elected principal of the recently organized mountain training school at Valley Springs in North Arkansas Conference. It is announced that the new school will open this fall.

In the Arkansas Gazette of April 16 Mr. J. T. Beal of the Beal-Burrow Dry Goods Co., a prominent official member of our First Church, has a very strong article on "Cotton Futures." He argues that they are unnecessary and hurtful and cost the South heavily. Every cotton buyer should read it.

Many of the leading Methodist women of our State were in attendance last week on the Arkansas Committee on Race Relations. Mrs. Luke Johnson of Atlanta, field secretary, was present and gave very helpful advice. She is one of the great women of our Church and we are proud of her leadership.

Rev. S. S. Key of Dardanelle, superannuate of North Arkansas Conference, called Tuesday on his way to Helena to attend the meeting of Grand Commandery of Knights Templar. He is eminent commander of Palestine Commandery No. 7, and thus ex officio a member of the Grand Commandery. He is in fine health and spirits.

\* \* \* \* \*  
 \* Pastors, you want your people to have the \*  
 \* important messages of the General Conference. \*  
 \* Then get the Arkansas Methodist into their \*  
 \* hands. All your people will want General \*  
 \* Conference news. This Paper will give it. \*  
 \* \* \* \* \*

In addition to his duties as editor of the Baltimore Southern Methodist Dr. C. D. Harris has been appointed pastor of the Wilson Memorial Church. This is because of the financial stringency, but it is unfortunate. Dr. Harris is one of our greatest editors, but this heavy load is likely either to kill him or the paper. He cannot successfully serve two masters. He is a delegate to General Conference from the Baltimore Conference.

Rev. F. G. Roebuck of Bearden writes: "We are in the midst of a great revival in Bearden. The meeting has been running one week. More than 30 people have been converted and joined the church. We shall continue another week. The Lord is blessing us in a marvelous way. The congregations have been such that quite often a number had to be turned away. Bro. J. W. Rush, one of our members, is leading the singing and the pastor is conducting the services."

Dr. P. C. Fletcher received nearly 100 persons into First Church, Little Rock, Easter morning. Of the number there were over 60 splendid men and women, including prominent, outstanding citizens of the city. A few days before he received a class of almost 100. On Easter the Rev. C. D. Meux received into the Junior church 21 young people. The total membership of First church is now beyond 2,100. The Easter congregations packed the spacious auditorium to its utmost capacity.

Under the wise superintendency of Bro. B. A. Lynch the Sunday school of First Church, Blytheville, recently reached an attendance of 609, with 147 men in the Men's Bible Class taught by Bro. Will Pyles. This great school with other Methodist schools adjacent expects to have a Standard Training School beginning Oct. 15. The pastor, Dr. W. C. Watson, has received 69 persons into the church recently, making a total of 286 received

since his coming to this church as pastor sixteen months ago.

The issue of Ford's international weekly, The Dearborn Independent of April 15, is full of valuable articles. The editorial is particularly strong. Referring to the attitude of people who violate our prohibition law, Mr. Ford says: "There will not be much of a nation left when this enmity to the Constitution of the United States becomes general—but it is not going to become general. The conscience of the American people, even that part of the people confused by alien propaganda, is suffering a revulsion against the degenerative poison and will spew it out."

Rev. Byron Harwell, President of North Arkansas Conference Epworth League organization, is endeavoring to accumulate a mailing list of young people from each charge in the Conference, for the purpose of interesting them in the Galloway Assembly, June 26-30. He has mailed out a return postal to every pastor on which to send in these names. Surely every pastor will promptly co-operate by sending in this stamped card, for at least three reasons: His interest in the Conference League work, a personal interest in his young people, and doing himself a favor by getting back better trained helpers.

Commenting on the resignation of Prof. E. L. Shaver, President Reynolds of Hendrix College, says, as quoted in a dispatch to the Arkansas Gazette: "Recently some question has been raised privately touching the soundness of the teachings of Professor Shaver. He was informed of this questioning, and, although he knew he was misquoted in the papers and misquoted by some of the constituents of the college, he voluntarily offered his resignation rather than let the college suffer through the misunderstanding. Throughout his work he has shown the finest spirit and a true devotion to the college."

## NASHVILLE AND BIRMINGHAM.

Last week I attended a meeting of the Centenary Committee at Nashville. As it is reported by Dr. Chadwick I need not report proceedings here. It was believed by most of the members that a Commission should be provided to collect on pledges. Dr. W. B. Beauchamp, as director general, has done a great work, and his suggestions carry weight.

The meeting so nearly occupied the time that I had no opportunity to call on any of the brethren at the Publishing House. The Book Committee was holding its meeting. It recommended to General Conference the plan for consolidating the Connectional Organs, which has been under consideration for some months.

Tuesday night I took the sleeper and awoke next morning in Birmingham. After a brief call at the office of the Alabama Christian Advocate, I went to First Church where in the Sunday School building I found the Illiteracy Conference of the Southern States of which I was a delegate under appointment of Governor McRae. I had not time to get into its spirit before I was called upon to represent the Press.

The big, formal addresses had been made the day before, and the chief thing after my arrival was reports from the various State organizations and a demonstration of the work being done in Alabama under the guidance of Miss Sarah E. Luther, the brilliant secretary of Exceptional Education. The program was illuminating and encouraging.

Mr. E. B. Tucker, Mr. J. W. Ramsey, and Miss Lawson, all connected with the work in Arkansas, made excellent addresses. Our State, with 70 delegates present, was next to Alabama in attendance.

The addresses and discussions showed that it was possible by systematic and persistent effort to eliminate illiteracy within ten years. Let us unite our forces to do it.

Mrs. Cora Wilson Stewart, who has been the successful leader of the movement in Kentucky, was the presiding officer and discharged her duties admirably.

I had luncheon with Dr. Branscomb, who as editor and manager of the Alabama Christian Advocate, is showing the Church how to run a Conference organ successfully. He had recently submitted to an operation for the removal of his tonsils and is disposed now to look rather condescendingly on ordinary editors. He is fortunate in having his office building, which is well located and increasing in value every day. The other brethren who occupy the building were out, as was Dr. Geo. R. Stuart, hence I was not permitted to meet all the dignitaries of Birmingham Methodism.

# "The Arkansas Methodist In Every Methodist Home In Arkansas"

The city looks prosperous. It is ever progressive, and I always enjoy seeing it.

As I traveled between Memphis and Little Rock I could see the evidences of flood. The great levees are holding, but it is distressing to think of the disaster that would follow a break. Behind the levees the farmers are working as if there were no danger.—A. C. M.

## SUNDAY AT SELMA AND TILLAR.

Met at Tillar Saturday evening by Mr. K. D. McNeely I was quickly conveyed by car to Bro. McNeely's home at Selma, nine miles away. Sunday at 11 a. m., I had the privilege of preaching the closing sermon of the High School. Mr. R. H. Vaughan, a university man from Russellville, is the efficient principal and is assisted by two teachers. There were three graduates. This school stands well with the colleges. A new frame building affords ample room.

Before the coming of the railroad Selma was an important inland town, but the rise of Tillar on the railroad drew the business away and for a time almost depopulated Selma. It was the home of Major J. T. W. Tillar, who by wise management amassed a great fortune there before he moved to Little Rock. The old Tillar residence is still there and the people have not forgotten this excellent Methodist family.

In recent years the farming interests have revived and the community has improved. By consolidating four districts the people have made it possible to maintain a good school. They supplement the taxes with liberal subscriptions. Under the superintendency of Bro. McNeely a well organized Sunday school is kept up.

The Selma church is in Mt. Pleasant Circuit, and as Rev. R. H. Bamberg had just transferred to California there was no pastor present. Rev. W. P. Whaley, presiding elder, came over in his car and spent an hour, and then preached at Mt. Tabor, five miles away. I accompanied Bro. McNeely to quarterly conference at Mt. Tabor at 3 o'clock, and conducted the opening service. Bro. Whaley discussed proposed changes in the circuit and transacted the usual business. This is a strong country church in an excellent neighborhood. It is Bro. Whaley's boyhood home and his mother is buried in the Mt. Tabor cemetery. He related several interesting incidents of his child life. After the conference Bro. Whaley went on to Florence where he was to preach the closing sermon for the school that night.

Bro. McNeely carried me back to Selma and on to Tillar where I preached at night to a large audience. Bro. R. W. McKay had preached to them in the morning. As the pastor, Rev. J. W. Mann, had not fully recovered from the influenza, he seemed to appreciate the help. Our church building there is not large, but is architecturally a gem. The parsonage is large, convenient and well furnished. Church and parsonage have a whole block and the preacher has a fine garden and pasture for his Jersey cow. It is an unusually attractive church property. Tillar is not large, but is a very substantial business town and the people have good homes and pleasant surroundings. A deep well furnishes pure water. The splendid asphalt-surfaced highway, which runs from Pine Bluff to Louisiana, is the principal street. The school building is a large brick. Bro. Mann preaches also at Winchester and two small country churches. He is pleased with his charge and his people seem to appreciate him. This is one of the most pleasant and substantial charges in Little Rock Conference.

It is wonderful to note the improvement in this section. Drainage, good roads, deep wells, and screened houses have transformed this fertile bottom country. The Monticello District, which embraces the rich territory between the Arkansas River and Louisiana, has made marvelous progress during Bro. Whaley's administration. This year there has been a slight advance in the aggregate of pastors' salaries in spite of hard times. The prospects are bright. Of course, just now there is much anxiety over the danger from flood.—A. C. M.

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.

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.

## TO READERS OF THIS PAPER.

While your pastor is expected to organize and push the campaign for the circulation of your Paper, you should be interested and can help. If you are in arrears either hand your subscription money to your Pastor or remit. Do not wait too long. You want us to beat the Baptists. Then, be sure to renew before May 1. The amount due is small to you, but it means much to your Paper. Remember that the Paper belongs to the Conferences and you are under the same obligation to support it as you are to support any other church enterprise. Do not fail us at this critical time.

## THE CONTEST.

From April 1 to 17 the Baptist Advance reported 32 new subscribers and 17 renewals, making the totals 235 new and 191 renewals. During this period we received 9 new subscribers and 74 renewals, making the totals 57 new and 402 renewals. No one has ground for boasting over these reports. If such poor returns continue, we shall be the butt of ridicule of all beholders. In its contest with the Biblical Recorder the North Carolina Christian Advocate has already had about 8000 new and renewals, and that number will probably be doubled before the close of the contest. That looks like something. We make our final report while the General Conference is in session in our State. It will be very humiliating to be compelled to report that the Baptists are again victorious. We believe that Arkansas Methodists can do what North Carolina Methodists are doing. Pastors, what do you say about it? The matter is in your hands. A wise P. E. recently said that, if any pastor would just devote one week assiduously to work for the Paper, he could finish the job. Brother, have you tried to put the Methodist into every home? If not, will you make the attempt during the next ten days? If the work is not done now, it will probably be postponed until fall, and your Paper will be forced to borrow money to run through the summer. Let us beat the Baptists and put the paper in good condition for the summer. Remember that your report must reach us before 6 p. m., May 1, to count.

## HOW THE DISTRICTS STAND.

In the new Contest with the Baptist Advance, which began April 1, the report by districts to 6 p. m., April 17, is given below.

	Renewals		Total New	
	This Week	Renewals	This Week	Total New
Arkadelphia .....	4	14	18	2
Camden .....	3	46	49	10
Little Rock .....	2	11	13	5
Monticello .....	11	20	31	7
Pine Bluff .....	10	42	52	1
Prescott .....	6	25	31	1
Texarkana .....	5	25	30	1
Total N. Ark. Conf. ....	41	183	224	26
Batesville .....	10	32	42	13
Booneville .....	2	29	31	4
Conway .....	3	12	15	1
Fayetteville .....	7	12	19	2
Ft. Smith .....	7	62	69	1
Helena .....	1	1	2	3
Jonesboro .....	1	13	14	7
Paragould .....	2	42	44	31
Searcy .....	2	42	44	2
Total, N. Ark. Conf. ....	33	217	250	57
Other Conferences .....	2	2	4	
Totals .....	74	402	476	

## WHAT THE PASTORS ARE DOING.

Since our last report, compiled April 10, the following pastors have reported: C. D. Cade, Dalk, 2 renewals; J. M. Rogers, Lead Hill, 1 renewal; E. M. Peters, New Edinburgh, 2 renewals; J. A. Biggs, Stamps, 1 renewal; H. B. Trimble, Lakeside, Pine Bluff, 8 renewals, 6 new; J. L. Hoover, Crossett, 2 renewals; J. T. Wilcoxon, Tuckerman, 1 renewal; A. L. Riggs, Lavaca, 1 renewal; B. L. Harris, Eureka Springs, 1 new; B. F. Roebuck, College Hill, 2 renewals; M. O. Barnett, Murfreesboro, 2 renewals; R. K. Bass, Branch, 1 renewal; R. A. Teeter, Tyrone, 1 renewal; Alonzo Monk, Hope, 1 renewal; A. B. Holland, Ingalls, 1 renewal; H. E. Pfost, W. Helena, 1 new; H. A. Stroup, Mt. View, 5 renewals; J. J. Ramsey, Barling, 1 re-

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.

newal; C. F. Hively, Leslie, 1 renewal; T. B. Collins, N. Quitman, 1 renewal; M. K. Irvin, Monticello, 1 renewal; H. Hanesworth, Cabot, 1 renewal; 1 new; R. H. Lewelling, Booneville, 1 renewal; R. P. James, El Dorado Circuit, 1 new; J. J. Ramsey, S. Ft. Smith, 1 renewal; D. T. Rowe, Egger, 1 renewal; A. N. Evans, First Church, Fort Smith, 1 renewal.

## BOOK REVIEW

The Bracegirdle; by Burris Jenkins, author of "Princess Salome," published by J. B. Lippincott Co., Philadelphia; price \$2.

This is a tale of London in the days of King William of Orange. The story is principally about Anne Bracegirdle, the idol of the London stage. Richard Lovell, who tells the story in his own language, the quaint speech of that day, draws a vivid picture of an interesting period. The reader catches glimpses of many famous characters, such as King William, Congreve, Dryden, Cibber, and Lord Halifax. It helps one to understand the history of the times, and is worth reading for the study of the English language and stage manners of that period.

Wit and Wisdom of Warren Akin Candler; edited by Elam Franklin Dempsey; with an Introduction by Rev. Andrew J. Lamar, D. D.; published by Smith & Lamar, Agents, Nashville & Dallas; price \$1.50.

Few men have said more wise and witty things than has Bishop Candler. As we have heard him at Conference and Board meetings, we have wished that his bright sayings might be treasured up and reproduced. Now comes Dr. Dempsey and in this book renders the service. This is a volume of excerpts from sermons, addresses, chapel talks, lectures, newspaper articles, and books. The quality and quantity are amazing. It is almost inconceivable that one brain could concoct so many bright and weighty paragraphs. This is a volume that both philosophers and fools will appreciate; because the Bishop says tersely what philosophers think but cannot always express, and what fools think they think and have no time to formulate. It will be kept on the table and the chunks of wisdom will be taken as the patient is able to assimilate them, and the tabloids of wit will be used for intellectual indigestion. This book should have a circulation far beyond our own borders.

## "IN THE BEGINNING GOD."

(Continued From Page One).

science without the Bible, and often science as against the Bible. Of course, just as the average home often fails to make good children, and as the Sunday school sometimes sends out poor products, so the Christian college does not always succeed in making devout Christians out of all its students. But it is true that, with the fewest possible exceptions, the teachers in our church schools are seeking to make just such characters as the parents and the Church desire and with a high degree of success. "By their fruits ye shall know them" was the Master's test, and our Church schools covet the application of the test.

As Methodists we must be true to the spirit of our founder. He set up few theological tests, but judged men by their relation to Christ and their desire to become holy. He did not ask men whether they believed in Evolution, and the Churches that have developed out of his teaching have never tried to tell their members how they must think on science and art and politics. In our colleges let us have men who seek to give us a knowledge of the truth that will free us from superstition and prejudice and littleness, and by precept and example lead us "till we come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Let us strengthen these fortresses of our holy faith.

Anyone who wants to can get his name in the paper these days. All one has to do is to think up some new, utterly absurd, unreasonable or idiotic doctrine and propound it in public. A quarter column is the inevitable reward.—Ex.



## CONTRIBUTIONS.

## PUSHING NORTH

(Written by Bishop Walter R. Lambuth, shortly before his death.)

The road from Changchun ("Long Spring") to Harbin runs 150 miles in a northeasterly direction. We boarded our train at midnight and arrived in Harbin at 7:30 the next morning, Wednesday, July 27th. As we approached our car, there was a scene of bewildering confusion. An eager crowd of Chinese with a small sprinkling of Japanese were endeavoring to get first choice in the second and third class coaches. Some of these were double deckers. In less time than it takes to describe it, they were occupying seats or beds with their many bundles and packages in order to secure as much room as possible. One boy of ten stowed himself away in a rack intended for luggage, above the second tier of beds, and hung his legs over. It reminded me of a midnight scene in India when hundreds of Mohammedan pilgrims bound for Mecca via Bombay, were plunging headlong into freight cars at a few cents a head. For ten minutes one could see only arms and legs in the struggling mass. Order was only restored by the British guard jumping in and hauling out a dozen or more by the feet.

We have made the change from Japanese to Russian coaches. The track is Russian, the rolling stock is Russian and the attendants are Russian. The coaches, especially the sleeping cars, are large, high and the first class ornately furnished and equipped with almost every device in wood and brass including folding seats under the windows in the pass way. Small canopies hang over the windows, mirrors appear in unexpected places, electric lights in bulbs of different colors, the blue being turned on for the passenger's convenience after he goes to bed if he desires it, receptacles for cigar ashes, linen covers over leather cushion seats with ornamental diagrams, and other indications of the old Russian order.

The conductor and guard were dressed in frocks, with broad leather belts, leather knee boots, dark serge trousers, full at the sides, and military caps. They were polite and fairly attentive, informing us that passports would be examined after midnight and called for before leaving the train. In the morning, the Russian boy or porter served tea on the little shelf at the window in the passway, with a slice of lemon and sugar added if desired.

Daylight comes early in this northern latitude. At 3:30 the sky began to be gray. The country is rolling, rather than flat or mountainous, as in Southern Manchuria, and shows the

effects of drouth. The ground is very dry and vegetation not so well advanced as in the sections about Changchun, Kirin and Mukden. The small stations are surrounded by brick or stone walls eight feet high, pierced with rifles. These were constructed in the early days of the railroad, to protect from attacks from Chinese soldiers, and at the present they are supposed to insure safety from roving bandits of almost any one of two or three nationalities. The guards, at the stations, are Chinese in military uniform, who, in squads of from five to ten, are lined up facing the train with bayonets fixed.

Upon arrival at Harbin Station, we were met by Rev. J. S. Ryang, who had gone ahead of us, Mr. V. Luke Han and his brother, the wives of these two gentlemen, and a son of the younger Han. These are Koreans Russian born. We also found on the platform our Korean preacher, T. H. Kim, his wife and two other women. Surrounding the station were almost innumerable carts, droskies, rickshas, and just in front of the entrance, eleven autos. These were all driven by Chinese, who are experts in making a noise, and for a few minutes, the contention over passengers and confusion in getting possession of our luggage, together with the yelling and cracking of whips, baffled description.

We were driven to "The Palace Hotel" which was not exactly palatial, but, like many other buildings, was in Russian or French style of architecture. The walls were nearly two feet thick, the staircases are stone or concrete, the halls spacious, the rooms large, the walls painted, and high ceilings frescoed. The furniture is of heavy wood and the bedsteads of iron, but the bed rooms are lacking in what we would term the necessities and conveniences of an American hotel. No towels, no soap, no sheets, no blankets, no drinking water unless called for, and then one runs the risk of dysentery from its being unboiled, and in many cases unfiltered. No hot bath unless you order two hours in advance, thus giving time to heat up a cast iron boiler big enough to hold two barrels. One interesting item in the make-up of the room was a radiator hidden away in a recess under the window sill. This necessitates the cutting of a slit in the broad board facing the window sill for the heat to get out. The rear windows of the halls and some of the rooms were set in a little artificial trough, stuffed with cotton batting, sand, sawdust and charcoal to keep out the fearful cold of the Siberian winter. In consequence of its being too much trouble to repack each season, these windows remain closed and air tight, and the entire building is thus given a stuffy smell of stale air. To a newcomer, the average Russian, like the northern bear, would seem to hibernate during the winter in order to keep warm. This is not the case, however, for the cold while intense is dry, and with fur caps and fur coats and water tight boots, they are able to keep going when the temperature is from 20 to 30 degrees below zero.

Our breakfast was served in the room at nine o'clock, according to the custom. It consisted of coffee bread, large slices of wheat bread, light and well baked and of the best quality of flour; coffee served in tumblers with hot milk and lump sugar; eggs to order, shirred or boiled. Food is abundant, cheap and of good quality.

Our waiter was a Chinese, who speaks Russian and understands enough English to get along. He is vigorous and good natured, and needs both qualities to keep on the run up and down two flights of stone steps to meet the wants of the guests, for there are many besides ourselves. A Ko-

rean boy has attached himself to us during our visit. He is a church member, speaks Chinese and Russian fluently, and of course his own language. He makes his living by going from house to house as a private barber, thus serving his patrons. During the war he traveled the length of the Siberian road into Russia, and is thoroughly familiar with the ways of the world. He seems to know a little about everything, and acts as our guide and general factotum. It is remarkable that, being only twenty-three and constantly under a fierce fire of temptation, he has retained his character, his faith and his zeal.

A young married woman, Mrs. Yun, called during the morning to see us, in company with the wife of the pastor. She was born in Korea but migrated with her people to Manchuria when she was five years old. She speaks Chinese, Russian and Korean with almost equal facility. She is faithful, bright, determined, and has led a consistent Christian life in the face of opposition, especially from her husband, who made a living by the sale of opium. He was persuaded finally to give up his nefarious business, and sold out for \$450.00. Within a week, the man who bought him out had his store raided and was despoiled of his goods. In their simplicity, the Koreans remarked that it was a kind providence that led him to sell when he did. There may be some question about the providence, but there is no question about its having been a timely stroke upon his part. It is to be hoped that he will permanently mend his ways and permit his wife to qualify for Bible Woman's work, which she desires and for which she seems to be fitted.

The Korean as a Christian evidences a large capacity for religion, is remarkably open to the truth, knows his Bible and loves it, has a childlike faith, carries his religion with him wherever he goes, is willing to serve, and is steadfast in his purpose. He is not easily carried away by erroneous doctrines or strange people. By some remarkable providence he has been permitted to suffer persecution, which led to a widespread dispersion. He is found in almost every country of the world, and especially in large numbers across the northern border of Korea, in Manchuria, and in the long river valleys of Siberia. He is a born linguist, and, as a pioneer, can endure the vicissitudes of climate.

Do not these point to his qualifications as a powerful factor in spreading Christianity, especially among Oriental peoples.

## SHORT COURSES FOR PREACHERS.

It is frequently said that the pew has outgrown the pulpit. This may be true, especially in rural and small town communities. There are many agencies by which rural and village people are being enlightened and their outlook on life broadened, such as the daily paper, the telegraph and the telephone, the moving picture show, the public school system, the automobile, agricultural extension work, and the many contacts through travel with the rest of the world. As a result the standard of intelligence among the people has been greatly raised in the last quarter of a century.

Unfortunately there has been no corresponding development in the rural and village ministry. The fact that Annual Conferences, in order to get an adequate supply of preachers, apparently find it necessary to vote in by the two-thirds rule a large percent of the candidates for the ministry, because they do not have so much as a high school education, is evidence of the inadequate training of a majority of our preachers. Moreover the Church has made no

serious effort to educate these men after they enter the active ministry. Neither is there any insistent demand in the Church that they shall continue their education after they take active work there is no compelling public opinion requiring rural preachers to be students. Coming in with a complacent, self-satisfied state of mind, the great majority are content with their meager equipment.

The Church itself is almost entirely responsible for this condition because it has not insisted that preachers continue the task of educating themselves after they have entered the ministry. There are thousands of intellectual and spiritual tragedies in the Methodist ministry today on this account. The poor preacher is not to blame. His Church leads and he follows. If there were a strong public opinion in both pulpit and pew insisting upon men in the active ministry continuing intensively their education and if the Church provided sufficient channels through which they could educate themselves, most of these tragedies, intellectual deaths, would be avoided and the men would be efficient leaders of the Kingdom.

Contemporary with this rise in the intellectual life among the farmers and small town people there has been, at least within the last four years, a marvelous quickening in the life of the laity of the Church. The two great movements of the quadrennium—Centenary and Christian Education—have stirred deeply hundreds of laymen throughout the Church and this quickened life is now making larger demands for an efficient ministerial leadership. If this life is not provided with such leadership, there will be a great backwash; yes, one of the spiritual tragedies of the centuries on a national scale. Our Church is, therefore, at a crisis in its history and upon bishops, presiding elders and the rank and file of the ministry rests a tremendous responsibility to provide adequate spiritual and intellectual leadership for this quickened life of the laity.

Our next General Conference should undertake no less a task than the education of the seventy thousand now in the ranks. It should provide a program that will carry the very best possible training to the men who are now responsible for the spiritual leadership of the church, a program which will quicken the intellectual life of the men and make them real prophets of Israel. In doing this it can utilize the preacher's institutes now being conducted by our leading colleges and the two universities, and by the Home Mission Board for the training of our rural ministry. In addition, however, to strengthening these institutes and to making larger attendance upon them certain, the General Conference should provide short courses for our preachers in our colleges and universities, courses for four or six weeks, just as the agricultural colleges of the country are providing short courses in agriculture for farmers. These courses should be carefully planned and related to the vital problems of preachers and able faculties should be provided. Ar-

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rangements should be made whereby preachers could be granted leaves of absence from their pastoral charges to attend these short courses. While in attendance their salary should be continued and where possible part of their extra expense should be provided. In other words the Church, having admitted uneducated ministers, must undertake to give them, as far as possible, a college education. Probably 200,000 teachers in the United States take work every summer at normals, colleges and universities in order to prepare themselves for more efficient work. What should the prophets do?

Whether the General Conference takes action in this matter, Hendrix College owes it to the Church in Arkansas to put some such plan in operation. I suggest therefore that the Board authorize the establishment of such a short course next year if it is found feasible.—From Report of President J. H. Reynolds to Trustees of Hendrix College.

#### OUT FOR CHARACTER

THE PENALTY OF EVIL THINKING  
By Robert H. Gault, Professor of Psychology in Northwestern University, Editor of the Journal of Criminal Law and Criminology

I propose to show to the young men who may read this article one means by which they may assure themselves of a substantial and happy career in business or in profession, and conversely, how they may certainly wreck it. There is no more authentic chapter in any text in psychology than that from which I draw what follows here. You and I cannot think of doing an act; we cannot entertain in our mind's eye a picture of ourselves working effectively; we cannot admire the man who works honestly and "arrives," without ourselves really beginning to work honestly and effectively. Every time you think and wish your organism takes small steps in the direction of adaptation to the object of your wish and your thought. You are, therefore, actually forming habits of accuracy and of straightforwardness, and all that, when you think of the desirability of being accurate and straightforward, particularly if you do your thinking with some enthusiasm. If you think of doing no other acts than those that can be described by the phrase "deeds of moral rectitude" you will be insensibly adapting yourselves to a form of life of which no one can be ashamed. Before long it will be impossible for you to think of your sweetheart and of other girls you meet now and then as any other than beings with something sacred in their nature that lifts them above the mire of the gutter.

Once you have by all means established the habits of accuracy, and straightforwardness in relation to your employers and other business associates, and of moral uprightness in relation to all women, you will find yourself a free man in the best sense of the word. Until you have knitted these habits into your nature,

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you will be missing on most cylinders, with mud in your gears and brakes down; a self-chained slave. With such habits as I have named, well formed, you can go ahead under full power. Every instinct, desire, and capacity can then perform its normal function to its full bent; then you will be happy. That is what happiness is: the feeling that every part of your psycho-physical make-up is performing its normal function.

Given a young man of average ability, to start with, who has acquired the habits I describe, and nothing can stop him. If he doesn't become an avalanche he will be a glacier: irresistibly moving forward. Oh! of course, he may not become the president of the largest bank or of the greatest nation in the wide world! There aren't enough such chairs to go around amongst capable and honest men. And if there were, there would be no fun in sitting in them. But at any rate the cables that prevent him from occupying such seats are not of his own weaving. He may still be amongst the world's most successful men. He can look the whole population in the face (and look hosts down) and while looking he will always be supremely happy in the control and co-ordination of his powers and in watching every blow count one or two.

No, you cannot compromise. Don't think that you can hold the course I outline during business hours and then spend your leisure with indecent pictures and lewd imaginings. Human nature is plastic—sure enough—but it can't straddle! Lasciviousness even in thought is a powerful inciter of your automatic nervous system. It is a disorganizer of the first water. Every psychologist and psychiatrist who has had but a little experience in the nervous and mental disease wards of our hospitals knows that if he knows anything. Your nature may stand many another form of vice but uoos uua nox auo sup pueis iueo q form immoral habits by harboring lascivious thoughts during leisure hours. You will go from one step to another. I am not trying to throw a scare. I am stating facts.

Your usefulness in your business or profession, and, therefore, your happiness, depend upon the normal functioning of your powers. You can easily defeat this normal functioning if you will but tickle your emotions by immoral thoughts and acts. You are not required to pay a heavy price to assure your usefulness and happiness. —(Copyright, Vir Publishing Company).

#### SOME METHODIST EDUCATIONAL HISTORY.

By Elmer T. Clark.

Editorial Secretary of the Board of Education.

Methodism was an educational force long before it was an evangelical force. Its pre-natal influences were all educational. It came from a race of men who had been Christian scholars for five generations, and the world's greatest university was its birth-place.

It was in 1736 that the first Methodist school in the world was founded, this being a school for orphans in Georgia. It was established two full years before Wesley's evangelical "conversion" in the little Moravian prayer meeting in Aldersgate Street. The first building ever possessed by Methodists was a "school-room" which was erected at Bristol in 1739. In 1740 George Whitefield laid the first brick of Bethesda School near Savannah, Georgia, and in the same year the famous Kingswood School for colliers' children was opened.

All of this occurred before Methodism ever had a Church building—

even before Wesley began his evangelistic preaching in the open air. It is thus established that Methodist institutions of learning were operating in both Europe and America before the so-called "evangelical revival" was under way.

When the Methodist Movement spread to America it carried its educational genius with it. Francis Asbury and John Dickins prepared the plans for a seminary of learning and secured subscriptions for its erection four years before the Methodist Episcopal Church was organized, and by the time the first General Conference met in 1784, \$5,000 were in hand for educational purposes.

Between 1784 and 1824 the Church established about a dozen institutions of learning, and by the time the Church was divided in 1844 the number had grown to about fifty. These institutions nearly all failed. None of the schools established before 1824 are alive today, while only about 12 of the fifty established before 1844 have survived.

These institutions of learning went down because the Church had no adequate educational policy. It possessed an educational genius but little educational statesmanship. In the beginning the General Conference attempted to prescribe the most minute rules for the government and discipline of the institutions of learning, but no thought seems to have been given to the problem of developing a well correlated system of schools which would serve the Church systematically.

In 1820 there was the utmost confusion in the educational situation. Schools had sprung up in various sections of the country under the enthusiasm of local leaders. All were struggling for existence, there were no educational standards, the relation of the schools to the Church was often poorly defined. The General Conference of 1820 made a feeble effort to clarify the situation, but failed to do so. The entire matter was at last turned over to the annual conferences with the recommendation that these bodies should establish literary institutions as they saw fit.

After the division of Methodism in 1844 the M. E. Church, South, continued this chaotic policy—which in reality was no policy at all. Our Church did not establish a Board of Education until fifty years after its organization. There was no oversight on the part of the Church. Local communities everywhere attempted to build schools and colleges in the name of Methodism. "Local enterprises and individual initiative were without restraint or guidance," declared Bishop Waterhouse, "and these did much not only to make confusion confounded, but to discount the Church as an educational factor. Communities under the leadership of would-be educators established schools in the name of the Church almost everywhere. Many of them soon perished, and thus our whole territory was strewn with wrecks and became potent arguments against the competency of the Church as an educator."

As a result of this lack of system in our educational endeavors, the M. E. Church, South, has lost thirty-nine colleges and universities and 126 academies during the three-quarters of a century of its existence. Each year of its history three schools into which it has poured wealth and energy without stint have died or passed from Methodist control. Multiplied millions of money and still larger values in consecrated labor have been wasted in our unguided enthusiasm for the cause of Christian education.

Even today we may see the results of our policy. In the Carolinas we have fifteen institutions of learning and in Virginia and Texas we have

nine each. On the other hand such strategic states as Oklahoma, New Mexico and California are entirely neglected.

It was not until 1894 that the Church took official cognizance of the situation and resolved to grasp the educational problems with a firm hand. In that year the General Conference created a Board of Education, with the avowed purpose of welding all of our institutions of learning "into an harmonious system." It was a difficult task. Behind us there was a disastrous history of one hundred and ten years of mistakes and blunders. Jealousies existed everywhere on the part of our institutions. The schools and colleges were unclassified, and their scholastic standards were extremely low. The new Board of Education came into existence largely unwelcomed by the educators themselves, and its entire history is a record of thankless struggle in a chaotic situation.

It is an interesting commentary on the early difficulties of the Board of Education that no man ever originally elected to the secretaryship by the General Conference has been willing to serve. Dr. W. W. Smith served a few months without remuneration, but declined to give up his presidency of the Randolph-Macon system of institutions to become the permanent connectional educational officer. Dr. W. B. Murrah (now bishop) declined in 1898, and Dr. J. E. Dickey refused the position in 1910.

When Dr. Stonewall Anderson became the General Secretary in 1910, he found that only 16 higher institutions of learning in the Church maintained a scholastic standard sufficiently high to permit classification, while forty-four remained unclassified. We even maintained, at that time, nine schools which did not meet the standard for B Class academies. The total income for all educational purposes was less than \$2,000 per year for each institution. Many of the charters did not recognize the ownership or control of the Church in any sense. Surely the task of perfecting "the union of all into an harmonious system" was a gigantic responsibility.

At the close of this the greatest quadrennium for the cause of Christian education which Methodism has ever known, it is pertinent to inquire concerning the achievements of the Board of Education. Its history during the past four years is bound up with that of the eight years previous. The work of the present administration is a unity, and it will be of benefit to take a fleeting glance at our educational accomplishments during the past twelve years. These may be tabulated as follows:

1. The institutions of the Church have at last been classified, harmonized, and correlated. There is today not a single institution in the Church which does not fully meet the scholastic standard of its class. This marks the culmination of nearly thirty years of effort to carry out the instructions issued by the General Conference in 1894. The result was accomplished through the operation of two laws, both of which were enacted in 1914 on the recommendation of the Board of Education. One of these laws made it impossible for any unclassified institution to receive financial aid from the Church, while the other forbade the establishment of

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any colleges without the consent of the Board, or the founding of any junior college or academy without previous consultation with the General Secretary.

To have reached this proud position in twelve years from the date when more than two-thirds of our colleges were "renegades" for which we did not even claim standardization—this constitutes a wonderful educational advance.

2. A department of Life Service has been developed and a full-time Secretary of Ministerial Supply and Training has been put in the field. The Board of Education is the pioneer in the work of securing ministerial and missionary volunteers and assisting them in securing an adequate training for their task. Other agencies and Boards have followed its lead and have projected similar activities, but the Board of Education still remains the one and only body authorized by the General Conference to conduct a Life Service Department.

3. The present administration has also cleared and adjusted the titles of our various institutions of learning, so that the ownership and control of all of them are now vested in the Church. Just as our schools sprang up in haphazard fashion, so was there much carelessness displayed in the matter of their legal ownership. In many cases Methodism had no relation to institutions save the right of patronage, and of course this right was enjoyed by every other person and body.

During the quadrennium 1910-1914 the Board of Education adjusted all titles, and the General Conference of 1914 expressed its hearty gratification at this achievement. "This is a healthy condition," declared the Conference, "showing that the great body of our colleges and their trustees are thoroughly loyal to the Church."

4. One of the most significant accomplishments of the present administration of the Board of Education is the establishment in each college of the Church a strong chair of Religious Education devoted to the production of trained workers in every field of the Church service. There is today not a single college of the Church that does not offer a course in Religious Education. Many of them have well-manned departments and one of the most prominent features of the Board's present policy is the continued development of this indispensable branch of study.

5. There has been started a program of work among Methodist students at the various state universities in our territory. This movement is still in its infancy, but its importance gives assurance that in the future it must assume larger and larger proportions. There are about fifteen thousand Methodist students at the state institutions of college grade in the South for whom no courses in Religious Education are available. The Church has a responsibility here and this responsibility has been placed upon the Board of Education by the General Conference.

In the Christian Education Movement two of the greatest enterprises in the country in connection with state institutions were included—the Berkeley Educational Church at the University of California, and the Tucson University Church in Arizona. Activity among Methodist students is also being carried on at the University of Texas and the University of Missouri.

6. The Board of Education has also

been responsible for raising the educational standards of the ministry. On its recommendation the General Conference has passed a law to the effect that the requirements for admission on trial into an annual conference are the same as for college entrance, namely, a high school education, except "under special conditions clearly recognized as unusual," when persons not so qualified may be admitted by a two-thirds vote. While this proviso nullifies the standard in many instances, it is nevertheless true that a considerable advance has been made in our ministerial standard. A progressive step has also been taken by making it obligatory upon young preachers to pursue their courses of study under the direction of the correspondence school or at a preachers' institute.

7. But the greatest achievement of the present administration of the Board of Education is the harmonizing and unifying of the educational forces of the Church, resulting in the projection and carrying through of the Christian Education Movement. The greatness of this wonderful Movement is well known to the Church and to the Nation. It is not so well known, however, that preliminary to this Movement was twelve years of unceasing toil in an endeavor to secure a cooperation among all schools and agencies, so that concerted and united action in a common cause would be possible.

The Christian Education Movement was not an unrelated incident. It did not "just happen." Twelve years ago it would have been an impossibility in the M. E. Church, South. The schools and colleges themselves would not have tolerated it. As they grew up without system, so they worked without unity of purpose. Before there could be any sort of united action these institutions had to be welded into an essential oneness.

This was done largely through the formation of a Methodist Educational Association which was authorized by the General Conference of 1918 and organized the following July. Then for the first time the educators of every school and every conference were brought together. In this Association they looked into each other's eyes and saw things face to face. They came to see that over and above the petty individual interests of isolated institutions there loomed the great cause of Christian Education. A new day dawned in the field of Methodist Education when these Christian educators realized what Christian education really meant. Then the Christian Education Movement became a reality. Then the instructions which the General Conference had issued thirty years before were carried out, and the institutions of the Church were brought together "into an harmonious system."

#### CHRISTIAN EDUCATION

My dear Friends: We are very near the end of the greatest quadrennium in our history. What a solemn thing it is to come to the end of life! Who thus comes but would change a good many things in past life if it could be done? Everything the church undertook was gloriously done save one. Who can tell how many have erected family altars and started a new home life? Who knows how many thousands of strong men and women are reading the Bible as never before? Can you guess the volume of information given and received on Missionary and Christian Education and just how this new knowledge will affect the church in the future? Can you tell how many people have already determined to give all their time and talents to spreading the Gospel of Christ, and how many have been inspired to work

in the home church as never before?

Can you tell how many thousands have been converted and have joined the working forces of the Kingdom? I wish I could tell—I wish I only knew how many boys and girls who have heard the stirring appeals during these four years have determined to make the best preparation possible for life service. They all know that thorough preparation must be made if they are to render the best service. They, of course, turn to our Christian colleges. What can we do for them? Here is the sad ending of our glorious quadrennium. Only forty percent of the amount asked for our three colleges has been subscribed. If we had gotten the whole amount we could have provided for about two thousand in these three institutions. With this 40 per cent we can pay the debts, but cannot provide for a much larger number than we now have.

I appeal, therefore, to every man and woman who loves God and the Church, who wants the world saved and our young people given a chance to prepare for the largest possible service, to make a subscription so that we can swell the present subscriptions to a very much larger sum and thereby insure some new buildings and enlarged possibilities.

We need many things in Arkansas, but the supreme need is better educational advantages. Our sons and daughters are of supreme importance. We make no mistake when we invest in them. We may be able to do something handsome—then wait no longer. Act now. No more favorable opportunity will ever present itself. The call is urgent. We may not be able to do a large thing, but remember that many small investments make a large sum. If you can only see your way clear to invest a few dollars make the venture. If thousands would do so our distress would be relieved. Our General Conference will soon close. Days are passing rapidly. Let this great work be completed. See your pastor. Write me.—Sincerely, R. W. McKay, Secretary Christian Education.

#### A NEW BOOK

Rev. George Stanley Frazer, General Secretary of the Methodist Men's Club, and author of "Christianity and the Man of Today," has just completed another book, which bears the title: "Methodism—Its History, Teachings, and Government." The volume contains two very appropriate introductions—one by Bishop Edwin D. Mowbray and the other by Bishop William Fraser McDowell of the Methodist Episcopal Church. The book is brief in form and is designed to furnish in small space the fundamental facts of Methodism. It is adapted to the needs and desire of the great number of our Methodist people who have wished for a clear presentation and arrangement of the essentials of Methodism in one volume. The book is published by our Publishing House at Nashville.

#### THE APOSTLES' CREED

I would endorse Brother Taylor's motion to eliminate the word Catholic from the so-called Apostles' Creed. The Holy Catholic Church means the Roman Catholic Church, along with its other meaning. Funk and Wagnall's New Standard Dictionary defines the term "Holy Catholic Church" to mean "of or pertaining to the whole Catholic Church in accordance to the decrees of the Seven General councils. 2: of or pertaining to the Church of Rome, as according to its title The Holy Catholic Church." In the Literary Digest and other great journals the words Catholic and Catholic Church are used at all times to mean or designate the Roman Church. Our best writers and speakers use

the word Catholic Church to designate the Roman Church. For fifteen hundred years the Roman and Greek Churches have been called The Holy Catholic Church. Nine out of every ten persons who attend our church services understand the word Catholic to mean the Roman Catholic Church. Ever since the United States Government has been taking the census of churches the term Catholic Church has been and is used to designate the church of the Pope. John Wesley instructed his preachers to use words not only that could be understood, but that could not be misunderstood. It is not what a man means, but it is what the other man who hears it is impressed, that is to determine the worth of a word. Then as to the decrees of the Seven Councils, who among the masses know any thing about them? The common man can tell us as much about Father Adam's day as he can about these decrees. Then they were decreeing for the age in which they lived, not for us.

There is no more sense in our holding that old word that has lost its force than there is in holding to the doctrine of election—born to be saved or born to be damned. The Little Rock Conference at its last session went on record as making no concession to ignorance. My, My! This expression is the fruit of ignorance itself. Paul said, if my eating meat causes any brother to offend, he would eat no meat while the world stood. He made concession to ignorance. The use of the word Catholic Church does offend. Not a few good people are being turned away from our church by its use. No scribe or Pharisee of Bible time ever arrogated such arrogance as this "make no concession to ignorance." I am sure it was of the head, not of the heart. It was ignorance, not wisdom.

In Southwest Texas the Catholic priests are using this to prove to many people that the Methodist Church is inferior or subordinate to the Catholic Church and teaches our members to believe in the Catholic Church. The word church to the majority of people means some denomination or organized body. If we mean a spiritual body, why not say so in such words as cannot be misunderstood? Then why believe in any church? There is no such teaching in the Bible. We are taught to believe in Jesus Christ, not in some church. We call this the Apostles' Creed. Any scholar knows the Apostles never wrote or heard of it. It is a tradition of men, not a commandment of God. It was not born for five hundred years after the Apostles. Why not away with it and worship God rather than repeat Creeds? I have never known anybody to be converted by repeating this so-called Apostles' Creed. One of our great needs to-day is old-time repentance and old-time getting religion. Success to the Methodist and God's blessing on our coming General Conference.—A superannate.

#### WHAT WILL THE BAPTISTS DO NEXT

By C. L. Franks.

When the Methodists came to this country they came preaching the doctrine of the "operation of the Spirit." "The Witness of the Spirit." And

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Short breathing relieved in a few hours

swelling reduced in a few days; regulates the liver, kidneys, stomach and heart; purifies the blood, strengthens the entire system. Write for Free Trial Treatment

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#### YOUR SCHOOL NEEDS.

The State School Song,

"MY OWN LOVED ARKANSAS"

25 cents a dozen; \$1.25 per hundred.  
Arkansas Methodist, Little Rock, Ark.



we were the first to preach it on this continent. We were the champions of that doctrine. We were opposed on this, and there were arguments on the subject. Yet as time passed the Baptists took up the doctrine and we could hear them taking the side of the Methodists on this question.

We also preached the doctrine, The Spiritual kingdom in which all believers were who belong to God. All who were converted were in this brotherhood, regardless of what denomination they belonged. We were opposed on that, that if we were not in the succession, or had not the right authority for certain ordinances we were not of God. Now it is seldom that you would hear our good Baptists say that the Methodist people were not Christians. They say with us to day that there are good people in other denominations. They were preaching that they were The Church and the Only Church which had the Apostolic succession and authority. I believe they have that in their creed now, but little is said about it.

We came preaching free and open communion, that every child of God had a right to the sacrament. That we should "let a man examine himself and so let him eat." And now you will find some Baptists that will come and take the communion with us, and more of them do not believe in close communion.

We came preaching a delegated authority and a general organization plan for the church such as the government which is based on the laws of the Bible. We were opposed on that score, and we were criticised for having our Boards, but now we have the Board-Baptists and the anti-Board Baptists, the convention Baptists and the Landmarks. The Board Baptists have been criticised and told that they were too much like the Methodists.

We were the champions of the doctrine that if people did not live as they should after they were converted, they went back and were as bad as before. That people could fall and be lost who once were children of God. That is, we taught that people could backslide. We have been fought hard on this point, yet some of the Baptists are now taking our viewpoint on this and even some of their pastors are warning their people to watch lest they go back into sin.

We have been the ones to declare that the woman should be free and was man's equal. We put out our Deaconesses and our Missionary women and gave our woman a place in our church. We have been the one force that has helped to cut the way through for the woman of this country to come to her own. Upon this subject we were fought, and the idea of woman keeping silent in the church has been hurled into our teeth until at times we smiled. But what now? I heard the assistant pastor of the Booneville Baptist Church, who is a woman, and an intelligent one too, make a fine speech at Waldron, Ark., just a few days ago at the Baptist Redemption Rally, say they are even getting ahead of us. They have women as assistant pastors, and have declared that women should be on their Boards. Have we Methodists any women pastors or assistant pastors in this state?

We have also been the champions of Infant Baptism and Sprinkling as the Bible mode for baptism, yet we are not such sticklers for a mode as for people to live for God. Well, we have been opposed on this score very hard, but as usual we are winning out. When we see such great a man and Baptist divine as Dr. Fairfield, who in his intensive study trying to get evidence and history to refute the doctrines of the Methodist Church, give

it up and the more he studied the farther away from his old viewpoint he got, and really took the side of those whom he had fought. And again when we see Dr. Fosdick one of the great preachers of to day, a Baptist divine, who is pastor of a Presbyterian Church and states that he can baptize, anyway, and also baptize children.

With this little survey we find that our good Baptists are coming along fine and are pressing us on.

Come on, good brethren, we are for you as you grow into the knowledge of the truth. What will you do next?

#### MR. BRYAN'S DEFENSE OF THE BIBLE

There is abundant evidence that in many colleges and universities, especially in state controlled institutions, professors of science and biology have gone out of their way to attack the inspiration of the Bible and to destroy the faith of many young men and young women who have been sent to these institutions from Christian homes. It is generally recognized as self-evident truth that, if the state prohibits the teaching of the Bible in its institutions, it should also prohibit professors employed in these institutions from attacking the Bible and destroying the faith of boys and girls who are committed to their care.

Reference has been made in these columns to the lectures of Mr. William Jennings Bryan, delivered last fall in Union Theological Seminary, Richmond, Va., and published recently by Fleming H. Revell Company in a volume bearing the title, "In His Image." Mr. Bryan was requested to present his views on this subject in an influential daily newspaper of New York City. This same paper the following week presented statements from two college professors of prominence in the east, who attempted to reply to Mr. Bryan's arguments.

In a later issue Mr. Bryan made a brief rejoinder to the statement of these professors, which will be read with interest everywhere, for Mr. Bryan is always interesting and instructive in his writings. He stands unswervingly for the inspiration of the Bible and against the efforts of so-called scientists to destroy the Christian faith of young men and young women who are students in the colleges and universities of our land. Mr. Bryan's reply is as follows:

"I presume no rejoinder is expected to the answer of Professors Osburn and Conklin, but I am sure you will pardon me if I trespass upon your time long enough to thank you for the compliment you pay me in having two professors write in their effort to reply to one layman. You have rendered a distinct service to your readers in bringing two distinguished 'tree men' down from their arboreal lodgings to terra firma. Usually when a professor, of the guessing variety, curls his intellectual tail, so to speak, around a limb of Darwin's family tree he is too high for the public to understand what he says. From his lofty position he naturally looks down with amusement upon the plain, common people, who, instead of claiming aristocratic ape ancestors are content to believe that they were made in the image of God. The answer of the professors whom you selected have exhibited all the characteristics of their class. They misrepresent their opponents, look with contempt upon all those who do not exhaust the alphabet in setting forth their degrees, and evade the issue which they pretend to discuss. The evidence upon which they condemn the Bible would not be sufficient to convict an habitual criminal of petty larceny in any court in Christendom.

"They prate about science, and warn Christians not to attempt to 'con-fute science by the Bible.' They seem ignorant of the definition of science, namely, that it is classified knowledge. They string guesses together and demand that unsupported hypotheses shall be submitted for Bible truth. They dodge the real question and refuse to state how much of the Bible they regard as consistent with Darwin's hypothesis. But as far as evidence can be drawn from what they do say, it is evident that they regard the discovery of the bones of a five-toed horse as a greater event than the birth of the Christ. There ought not to be any doubt of the baneful influence such teaching will exert on young men and young women trained in Christian homes and taught to regard the Bible as the Word of God."

The Christian Observer has received recently a request that we warn religious schools and colleges against employing professors who deny the inspiration of the Scriptures and who inculcate Darwin's theory of evolution. Danger lurks in the employment of men who in any measure deny the inspiration of the Scriptures and who attempt to undermine the faith of the young people.—Christian Observer.

#### MEETING OF CENTENARY COMMISSION.

By John S. Chadwick

The annual meeting of the Centenary Commission was held April 11, at McKendree Church, Nashville. Of the full membership of the Commission there were only two or three absentees. Perhaps there has been no more satisfactory meeting of this body than the 1922 session; while careful consideration was given to all matters demanding attention the settlement of well nigh every issue was by the vote of large majorities.

The report of Dr. W. B. Beauchamp, Director General, sounded a note of optimism concerning the Centenary and its contributions to all the work of the Church. His recommendation that a Centenary Commission be continued for the coming quadrennium and that there be a unified program for the forward movements of the Church were approved by the Commission in the consideration of memorials to the General Conference. As the Director General set forth, we will enter upon a new quadrennium with more than \$20,000,000 of Centenary pledges to be collected. In the collection of this money is virtually the one hope of the Church carrying on its home and foreign programs during the coming quadrennium. To effectively collect this money we must have a commission which has no other task before it except completing the Centenary enterprise. Of course authority for such action must be given by the General Conference.

The report of Col. John E. Edgerton, Treasurer, showed Centenary receipts to March 31, 1922, of \$13,509,075.40. Receipts by years have been as follows: 1919, \$4,660,911.19; 1920, \$5,017,590.68, 1921, \$3,127,153.23; three months of 1922, \$747,331.17; miscellaneous items not included in the foregoing, \$37,089.13. In this total no World Sunday receipts are included—none had reached the central office by March 31. Reports to date on World Sunday and follow-up week are incomplete, and no accurate estimate can be made as to amount secured. It is believed that the total will reach \$1,000,000, but even with that showing the situation is a serious one for all the enterprises at home and in the foreign fields supported by the Centenary. More than \$2,000,000 in addition to this sum must be had to take care of appropriations already made and past due. But the Church

will not repudiate its pledge and its obligations. Out of these trying experiences of financial depression the Church will come with a new faith and to the doing of larger tasks.

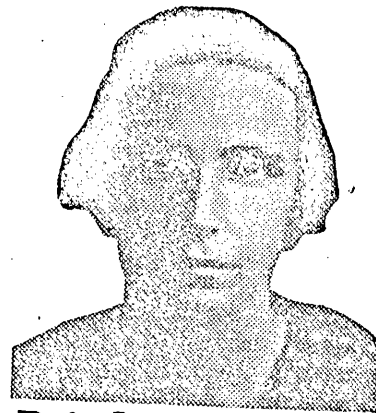
#### SOME SUGGESTIONS FOR THE GENERAL CONFERENCE

1. It should be definitely decided if we have a constitution and what that constitution is.

2. A clear-cut and lucid statement of the Methodist doctrine as it touches the great fundamentals of the Christian religion should be made. I think this statement should be so clear that not only the theological professors and preachers but the average layman ought to be able to read and decide whether or not he is a Methodist. The distinctive doctrines of Methodism have been preached for more than a century and every one who claims to be a Methodist ought to know what they are and should any who are in the Methodist Church decide that they are not Methodists and do not believe same, should go to a Church that more nearly meets their doctrinal views. I think that the reason that the Methodist Church has prospered is because it has preached these distinctive doctrines with a holy enthusiasm that has hardly been equalled in any other denomination and that whenever we quit preaching them with the same enthusiasm, we will cease to be an evangelical power.

It might be well to accompany this statement with one that has no uncertain sound about the attitude of the Church towards the prevailing worldly amusements; because I believe if the Church does not stand

MRS. OLLIE B. ROBERTS



#### Pain In Your Side?

Then This is of Vital Importance to You

Belton, Texas—"A few years ago I had a bad spell of feminine trouble, was in bed two months. My doctor did all he could for me, but I got only temporary relief and my side hurt me terribly, so I decided to try Dr. Pierce's Favorite Prescription. After taking four bottles my pains were all gone and I have had no such trouble since. I have just taken two bottles of the 'Prescription' this season for irregularity and find it does all that is claimed for it. It's a fine medicine and all suffering women will find relief if they give it a trial. I have taken Dr. Pierce's Golden Medical Discovery as a tonic and blood purifier; it also is a good medicine."

—Mrs. Ollie B. Roberts, Route 4  
Go to your neighborhood druggist and obtain Dr. Pierce's Favorite Prescription in tablets or liquid; or send 10c for trial pkg. to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y.

#### METHODIST BENEVOLENT ASSOCIATION

Gives Southern Methodist Men and Women Safe

#### LIFE INSURANCE AT ACTUAL COST

J. H. SHUMAKER, SEC'Y.

20 Broadway Nashville, Tenn.

against the world, the flesh, and the Devil it is not going to be able to conquer the world for Christ.

3. A dignified statement should be made of our attitude toward unification. I believe in the union of Methodism on the proper basis and think it is very serious comment on the spirit of the whole if this cannot be done. But no one Church should want to dictate to the whole, but each should be willing to give and take.

4. Comprehensive plans should be adopted for carrying out the Missionary and the Educational programs and proper provision made for the superannuates.

5. The work of the General Board should be thoroughly gone into and large plans made for the future. Some of the Boards should be combined; all should be co-ordinated. There should be a Clearing House Board, the majority of the membership of which should not be on any other Board; but elected by the General Conference as any other connectional officer. It would not be amiss for the chief officer of the other Boards to be ex-officio members of this Board, thereby giving each strong representation. This Board should meet at least once a year and the plans and policies of every other Board should come before this one for approval.

I think in this way the work could be unified and co-ordinated so that the interests would not conflict or overlap and the interests of any one Board represented would not be pushed out of proportion to its importance to the detriment of any other and the plans of any board that were not commensurate with the importance of the same could be adjusted so that all the work of the Church can be unified and brought to the attention of the Church as a whole better than under the present plan.

No board should get an idea that it is running the Church, but that all boards are creatures of the Church and working under its direction. After a close study of the workings of the various boards, I am convinced that we have too many secretaries and too many costly meetings and that it is possible to cut heavily the overhead expenses of most of the boards and not lose anything in efficiency. We have a practical demonstration of this in the four meetings that have been held recently that I am satisfied have cost the Church not less than \$25,000.

6. I do not think that we should pass legislation that looks toward the destruction of our general itinerancy as I think this has been one of the right arms of power of the Church. I think the present plan, judiciously worked, is a good one. An open, frank and brotherly exercise of our present plan will meet our needs.

7. I believe the bishops should be elected for a term of eight years, subject to re-election, the plan of election making it so that only a part of the bishops would go out at the end of any quadrennium, thereby keeping a strong influence in the College of Bishops that has already had some good experience in this work. I would elect as few bishops as can properly do the work. Upon superannuation or death, I would make the same provision for them and their wives that is made for other preachers and their wives for they are just brethren among us like every other faithful itinerant.

I do not believe in a diocesan episcopacy, but I think if we cannot divide the Church into Episcopal Districts and have a bishop to reside in each district in immediate touch with his work without it, then I am in favor of a diocesan episcopacy. I am in favor of this Clearing House Board

mentioned above dividing the Church into districts after due consultation with the bishops and assigning the bishops to their various fields of labor. This Board should have the power of superannuation in the interim of the General Conference.

8. I think that some plan for the publication of all of the Conference Organs should be devised so that our constituency can be kept informed as to the work of the Church.—Geo. S. Slover, Clarendon College, Clarendon, Texas.

#### BROTHER CORBIN AND "THE HOLY CATHOLIC CHURCH"

I want to help Brother Corbin get his facts and inferences into consistent and intelligible form for his "drive" against the words "The Holy Catholic Church" in the Apostle's Creed. With the help which Dr. J. W. Boswell has lately given this will be easy.

Brother Corbin tells us that after the division of the Church in 1844, the Methodist Church, South, by a majority vote of the General Conference, eliminated "Holy Catholic Church" from the Creed and substituted "Church of God." But in some mysterious way the old form of the Creed was restored in the Discipline of 1906.

It is here that Brother Corbin is mystified. This is what he says about it: "Without any petition, memorial, motion, resolution, discussion, or any kind of action by the General Conference or any Annual Conference touching the subject, when the new Discipline appeared in 1906 the words, 'the Church of God' had been taken out of the Creed and ritual, and the words, 'the holy Catholic Church,' had been inserted."

Dr. J. W. Boswell, in an article in the Nashville Christian Advocate, January 13, supplies the matter which was needed to enlighten Brother Corbin. He quotes from the Journal of the General Conference of 1902, page 195, the resolution under which the Book Editor acted:

"Resolved, That the Book Editor be directed to have printed in the Discipline, at some suitable place, the proper form of the Apostle's Creed, in order to uniformity in the use of it."

Let it be noted that the Discipline had the Creed with "Church of God" and here is a resolution to print it in "proper form" for "uniformity in its use." If the General Conference had the right by a majority vote to eject "holy Catholic Church" and substitute "Church of God," there was just the same authority for going back to the "proper form" as there was for changing from it—a majority vote of the General Conference—and since Brother Corbin was himself a member of the Conference which voted to restore the Creed to its "proper form," if he understood what was done, there could be no confusion as to the authority or the import of the action.

Now it was after such action by the General Conference that the Commission was appointed to establish a Common Order of Worship between the M. E. Church and the M. E. Church, South. Two Bishops were on the Joint Commission, the Book Editors of both Churches and eight others, preachers and laymen. They were charged with the matter of establishing uniformity in the Creed.

As respects the merit of the case, I believe in the holy Catholic Church. This statement declares the true Church of Christ to have no ecclesiastical limits. All who are united to Christ by faith are in the spiritual Church. In the Articles of Faith, which the Commission of the Canada Methodist Church, the M. E. Church

## 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.

#### CHRISTIAN BROTHERHOOD.

"This is the most international period in the life of mankind. Christ needs all of the nations, and each nation needs all the other nations. Jesus's prayer was that they may be ONE. Christians of all nations are members one of another. We must determine to understand others, especially those from whom we differ."—Selected.

#### INTER-RACIAL MEETING IN LITTLE ROCK.

The meeting of the State Interracial Committee on April 13 followed by the interdenominational day for Church groups brought to the women of the Little Rock and North Arkansas Conferences clearer concepts, more definite purpose and a more conquering faith in regard to this vital part of our great missionary program. Mrs. Luke Johnson, of Atlanta, a member of the Southern Interracial Commission, brought a series of stirring and compelling messages. Mr. John L. Hunter, general secretary of the Y. M. C. A., and member of the commission, brought a most helpful message to the women of the denominational groups at the morning session of the meeting at First Methodist Church on April 14th. Mrs. W. A. Newell, Social Service Superintendent, of the Woman's Missionary Council,

and M. E. Church, South, prepared for the Church of Japan, we have this statement:

"9. The holy Catholic Church is the innumerable company of saints of every age and nation who, being united to Christ, their head, are one body in him and have communion with their Lord and with one another."

I believe in such a Church; do you, Brother Corbin? If so, you believe that neither Roman, nor Greek, nor Lutheran, nor Methodist, nor Presbyterian, nor any other ecclesiastical organization has a right to claim to be exclusively the Church of God or Christ's holy Church—a definition of the Church which they do not contain, and which is the gist and doctrine of the Article in question.

This is what the people mean to express who use this form of the Creed. The word "Catholic" holds the idea which we mean to assert and to eliminate it would be the surrender of the idea we mean to teach and would put as out of harmony, not only with the great body of Methodists, but many other Churches. It was that situation which we found to be awkward and inconsistent, and which we meant to remove by the General Conference resolution in 1902 restoring the Creed to its proper form.

The Creed, as it now stands in our Discipline, is that which the Church has repeated for at least thirteen hundred years and probably for two centuries longer. "Descended into hell" was an addition which was interpolated in later time and which many of the Churches reject.

At our General Conference in 1915 when it was attempted again to change the Creed, the Bishops ruled that such a change could only be made in the manner required for changing the Constitution. Such is the status of the question.—J. E. Godbey in Texas Chr. Adv.

spoke along the line of methods of procedure. Her talk was both practical and inspirational, a rare combination.

The women of the State committee through a committee on findings, drew up a pronouncement of principles underlying this interracial work which marks the beginning of a new epoch in racial relationships. This will be given in full later in the W. M. S. department of this paper.

New impetus will be felt in both church and club and other agencies throughout the state because of these days of study and work and prayer over a matter of deep significance, and more particularly because of the new insight and comprehension of the

\* The Arkansas Methodist is \*  
\* serving you. Are you helping it? \*  
\* The Baptists beat us last month. \*  
\* Will you let them do it again? \*  
\* See your Pastor and help him. \*

task afforded by their leaders.

The Little Rock Conference was fortunate indeed to have as an aftermath of this state and church interracial program the presence of so distinguished a visitor as Mrs. Luke Johnson for their executive session on the 15th. Following the morning's work, which consisted of the fixing of quadrennial and annual goals and departmental policies, Mrs. Johnson gave to the Executive Body an hour of illuminating and forceful analysis of the situation of the woman's work as related to the deaconess movement and proposed changes, the new plans for Scarritt Bible and Training School looking to enlargement, and some insight into the complicated problems involved in the impending General Conference legislation. As Mrs. Johnson goes into her committee work next Monday at Nashville, Tenn., the devoted love and undergirding prayer of Arkansas women go with her. We are deeply grateful for her passing this way at this time.—Mrs. C. F. Elza, L. R. Conf. Pres.

#### THE MISSIONARY COUNCIL AT SAN ANTONIO.

(From Mrs. R. A. Dowdy, Cor. Sec., N. Ark. Conf. W. M. S.)

The busy days of the Council are over but we have not been at home long enough to get a clear prospectus of events. Mrs. Hatcher left Hoxie 1:30 a. m., Tuesday and arrived in San Antonio at 11:30 p. m., without a change. This is a splendid train, making good time with very few stops and we began to feel far away from home long before reaching our destination. In the morning we found that we had acquired a number of Pullmans and on board were many of the Council members from Missouri and Tennessee. A very pleasant and restful day was spent discussing the many vital issues of the coming Council and General Conference. This being the end of the quadrennium we knew there must be an election of officers and some changes of policy in the work.

Eagerly we looked for the wonderful black lands of Texas but all day long we passed through indifferent farming sections with small homes and few signs of prosperity until late in the afternoon when a few miles out of Austin, the capital, things began to



look different. Austin is a beautiful city in a fertile section and on our way back we found that this continued all the way to San Antonio, which with its beautiful tropical appearance, drives and parks reminds us more of California than anything we have seen.

The arrangements for the Council at San Antonio were all that we could desire and the session opened with almost all of the members present. Miss Belle Bennett's absence could never be forgotten. We felt each session poorer for want of her vibrant personality, her deep spirituality and rich experiences. One of the most beautiful things in the Council is the deep love and almost adoration of the entire body for her, our great leader.

Mrs. F. F. Stephens, our Vice-President, is a fine executive and piloted us carefully over many hard places. Mrs. Tom King, an honored guest, said that she considered this the best session of the Council she has ever attended and she has missed only two. Our sainted Bishop Lambuth was often remembered. Beautiful tributes to him were given by Dr. Cram, Bishop McMurry and others and always we faced this quotation from him in letters that reached across the front of the church, "The World's Hope of International and Universal Peace, Centers more and more in Jesus Christ," and at the rear was this, "A world cannot be won save by a Faith that lives and grows and conquers."

Miss Daisy Davies, who has given herself so largely in the past, had found a new service, a six month's service to Europe in evangelistic service without compensation, and then fresh from the field with this great heart hunger of a needy world she brought us the morning Bible lesson, "Making the Impossible Possible in our Lives." She had seen it done, had experienced it in her own life and she made us want it too.

Dr. Walter J. Young of Emory University, out of a ripe experience gave us the noon Bible lessons on "The Answer of Jesus to Present Day Problems."

Bishop McMurry, Bishop Mouzon, Dr. Paul Kern, Dr. Cram and many others gave great messages and helped to make this a memorable occasion.

Mrs. Pemberton asked me to speak of the messages of the Home Administrative Secretaries. We had wonder-

ed what they would give us after the splendid pictures covering the 44 years of the foreign work, but they were ready and when Rev. F. S. Onderdonk, superintendent of the Mexican mission, came in with fifty of the boys from our Wesleyan Institute in San Antonio we realized that no picture of past achievements could equal this living example. These were splendid specimens of young manhood; they marched on the platform singing, "Onward Christian Soldiers," "Glory to His Name," and other songs in their own tongue followed and we all realized the great mission-field we have here in our own America.

Mrs. Downs, Administrative Secretary of the Western Division, pled with us as Christian workers to try more intensive cultivation of the home field, every Christian becoming a missionary in her own community, caring for the thirteen million immigrants in our midst, and for ten thousand students in this country, and to so work and live that they will feel the Christian spirit. These foreigners have the same impulses, the same longings that we have for the better life; they want entrance into our lives, our hearts and our homes. She urged us to so live, so minister to their needs in all the weak and dangerous spots in the homeland that we may deliver a solid impact of Christian America against the paganism of the world.

After standing and singing "America," Mrs. McCoy, Administrative Secretary of the Gulf States and Eastern Division gave us her message on "Witnessing in Jerusalem and all Judea." She pointed out that the program of missions is a progressive one and that results are not always apparent now. We give lives and service, the next generation sees results. She also called our attention to our international dependence, citing as instances the world war, famine in China, and child-marriage in Africa. She said fleas in India brought the bubonic plague to New Orleans. The church is the only agency that can reach the sore spots of humanity.

In response to an appeal from Dr. Onderdonk for life service three came forward, one of whom was a Mexican, a cousin of Caranza and a pupil of our Mexican School in San Antonio.

#### FIRST CHURCH, TEXARKANA.

Mrs. A. R. McKinney, Supt. Pub., writes: "During this past quarter we feel that we have done exceptional work under the splendid leadership of our president, Mrs. A. B. Ross. We feel especially grateful to our Heavenly Father because of Miss Lucy Bell, our volunteer for life service from this church. Miss Bell is now a student at the Scarritt Bible and Training School and is anxious to complete her studies so that she may take up her life work.

The privilege of entertaining the Woman's Missionary Conference has been a great blessing to the members of our Society and we are all better for having had them with us."

#### QUESTIONS ON THE APRIL NUMBER OF THE MISSIONARY VOICE.

1. What does the Rev. S. A. Neblett write of Cuba?
2. What has awakened the church at Bunkie, La?
3. Tell of the community work done at Centerton, Ark.
4. What startling conditions in the Ozarks are revealed by Rev. W. E. Judy?
5. What was Brother Downs way for making his church "go?"
6. What does Dr. Reynolds say our next General Conference should undertake to do?

dertake to do?

7. Describe the year book issued by Jasper Auxiliary of the North Alabama Conference.

8. What two fundamentals should be recognized in considering the work of the Church in the country?

9. What are daily vacation Bible Schools?

10. How many subscribers to the Voice were there in February, and how many of those came in from the North Arkansas Conference?

Mrs. E. F. Ellis, V. P. N. Ark. Conf. W. M. S., sent the above questions, saying: "I have just received my copy of the Voice and send in at once questions on it hoping there may be a place for it this week." We are sure it would be helpful to all members of the W. M. S. to find answers to these questions and to think on things suggested by them. (Editor.)

#### OUR MISSIONARY COUNCIL.

(By Mrs. Preston Hatcher, President N. Ark. Conf. W. M. S.)

Within the bounds of Southern Methodism, during the last forty years, the Woman's Missionary Society has forced itself into recognition by the entire church, and even those who care little for the missionary program of the church, or who dissent from the policies and object to our plans and methods, have learned to hail us as a powerful educational and inspirational factor in training and nurturing the womanhood and youth of the church.

The recent Council meeting in San Antonio closed another quadrennium of exceptional advancement and permanent success. All hearts were thrilled by reports from the officers. Grand total of organizations is 14,011 with a membership of over 250,000; Mission Study Classes, 5,256; Bible Study Classes, 3,814. North Arkansas Conference was given special mention for ranking second in making greatest per cent of gain in new auxiliaries for Young People. Memphis Conference made 66 per cent, North Arkansas, 40 per cent. In greatest per cent of gain in new auxiliaries for adult, North Arkansas ranked third, West Oklahoma, 47 per cent; Missouri, 31 per cent; North Arkansas, 29 per cent.

The estimates for the work of this year's operation are over one million and a half dollars. Miss Bennett, so often has said, "Let's thank God and take courage." Of all proceedings of the Council the most stirring were the messages from our Missionaries and Deaconesses. It is difficult to estimate the influence of these consecrated women upon the life of the peoples in the mission fields, both home and abroad. We believe that God has especially fitted woman for this work through the gifts of tenderness, affection and persistency. The hardness of the struggle, the devotion and self-sacrifice needed can be understood only by those who have been brought face to face with Jesus Christ and have wrestled hand to hand with the vice and sin which are our enemies and the enemies of our Heavenly Father. The whole world can tell they are "happy in Christ." It is their joy to lift the tired men and women and little children out of the rush and struggle of superstitions and sin, to help them forget the strife, the disappointments and sadness of their lives, to bring them restfulness in Christ, where ideal love and worthy deeds, and noble sentiments are happily shown, where everything works out for God's glory.

Mrs. Julia Gaither, who has served in China thirty years, told of the cheerfulness, devotion, simplicity and self-sacrifice of the Chinese after conversion to God. She made a very

beautiful presentation of the difference between the Christian home and the idolatrous one. Miss Julia Wason of McTyeire School, Shanghai, spoke of the limited resources of women in the Orient because of the restricted customs regarding womanhood. Most appealingly did she stress that the greatest need of the Orient today is Christian education, that will place woman in her proper sphere. Miss Charlie Holland from Kobe, Japan, most significantly called our attention to the "little nation that gets most criticism and least prayer."

Miss Kate Cooper from Wansong, Korea, spoke of her evangelistic work, the personal visitations, and Bible women.

Missionaries from Brazil, Cuba, Mexico and other fields spoke enthusiastically of the Centenary work and its possibilities.

In connection with our slum and rescue work, we realize more and more the important work of the Deaconesses and Home Missionaries. Their sacrificial services will ever live as holy examples of the meek and lowly Jesus. Who does not reverence the dear little bonnet with that pure radiance beneath—the very index to a courageous and loving soul?

Throughout the entire council great emphasis was given the need for more teachers, preachers and medical workers.

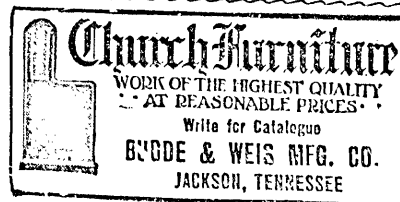
The cries of millions of people who are yet in sin ever falling on our ears, many in the homeland still waiting for us makes it most urgent that we work while it is day. No one will deny that this type of work for our women is most precious to our Lord. The question with us today, is, how may we multiply our forces and strengthen our cords quickly enough to save those dying daily in sin. The great prayer of the Council is to arouse that six-sevenths of the women in Southern Methodism to help "carry on" the work one-seventh is trying to do today.

The consecration services of four Deaconesses Sunday morning and fourteen foreign and home missionaries Wednesday evening were held by Bishop Mouzon, and, as always, these services were very holy and beautiful. During the past quadrennium only thirteen Deaconesses have been consecrated and thirty-eight missionaries.

North Arkansas Conference rejoices that Jessie Moore of Batesville, appointed to Brazil, is her very own daughter.

The early morning devotionals were

**Rub-My-Tism, antiseptic and pain killer, for infected sores, tetter, sprains, neuralgia, rheumatism.**

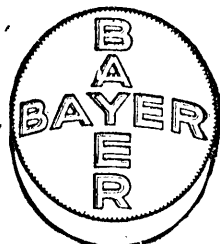


**FRECKLES**  
Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it each morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is so easy that more than one ounce is needed to complete a clear skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

**ASPIRIN**

Name "Bayer" on Genuine



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.

666 quickly relieves C  
and LaGrippe, Constipat  
Biliousness, Loss of Appe  
and Headaches.

## 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 SUNDAY SCHOOL AND THE CENTENARY.

To March 31, the Sunday Schools of our Church had paid on Centenary pledges, \$922,959.19. We failed to reach the goal of one million dollars by March 31, but we are so near that figure there is little reason for complaint or discouragement. It would be heartening to the entire church if by May 1, or the time of meeting of the General Conference, we could report one million dollars paid by the Sunday schools on Centenary pledges. A little extra effort on the part of our Sunday school people will bring us to the one-million mark. This goes out as an appeal to superintendents and pastors to make this special effort, and to see that all Centenary funds in the treasuries of the Sunday schools are sent to John E. Edgerton, Centenary Building, Nashville, Tenn., and this not later than April 27.

In the good record made by the Sunday schools, the Virginia Conference has first place with a total of \$112,920 paid. South Georgia Conference holds second place with a total of \$52,305. Next in order in amount paid are the following Conferences: North Georgia, \$49,581; North Alabama, \$47,418; Western North Carolina, \$43,889; Florida, \$35,944; Holston, \$34,901; Central Texas, \$33,405; North Texas, \$33,070; Alabama, \$32,823. No other Conference reports as much as \$30,000.

The Sunday school people are doing big things these days, and are going on to the making of new and better records.

There are 1601 Sunday schools of our Church that have a 100 per cent rating in Centenary payments. This means that that number of schools entered upon the present year with their Centenary pledges paid to date. The first ten Conferences in number of 100 per cent schools are:

Virginia, 185; Florida, 96; Western North Carolina, 69; Western Virginia, 68; North Alabama, 66; Holston, 64; Baltimore, 60; South Georgia, 60; Kentucky, 56; Alabama, 55.

### ONE HUNDRED NEW SCHOOLS ORDER SUNDAY SCHOOL DAY PROGRAMS.

Texarkana District Runs Away With Lead—Little Rock District Takes Second Place.

Mr. Hayes' office force quit selling grain last week and went to work delivering Sunday School Day programs to the enthusiastic superintendents of the Little Rock Conference. Mr. Hayes says it was the biggest week

we have ever had in this line. The following schools have been sent programs:

Texarkana District—Ashdown, DeQueen, Lewisville, Mena, Stamps, First Church, Fairview, Lockesburg, Silverina, Doddridge, Winthrop, Gilham, North Lewisville, Potter, Bradley, Concord, Kingres Chapel, Wofford's Chapel, Dallas, College Hill, Umpire, Rock Hill, Belleville, Richmond, Olive Branch, Gravelly Point, Brownstown, Benlomon, Paraloma, Ogden, Fouke, Holly Springs, Harmony, Pleasant Hill, Genoa, Rocky Mound.

Little Rock District—Bryant, Bauxite, Carlisle, England, Lonoke, Pulaski Heights, Asbury, Austin, Highland, Congo, Alexander, New Hope, Des Arc, Hamilton, New Bethel, South Bend, Congo, Henderson, Taylor's Chapel, Mt. Tabor, Primrose, Bethlehem, Salem, Forest Park, Halstead, Sardis, Shiloh, Hickory Plains, Mt. Pleasant, Hazen.

Prescott District—Gurdon, Hope, Nashville, Prescott, Blevins, Emmett, Glenwood, Mineral Springs, Bingen, Delight, Bluff Springs, Saline, Pleasant Hill, Ozan, Sardis, Hopewell, Trinity, Center Point, Holly Grove, Mt. Ida, Moscow, Doyle, Center, Antoine, Wheelen, Beirne.

Monticello District—Crossett, Dermott, Dumas, Hamburg, McGehee, Monticello, Tillar, Wilmar, Chicot, Portland, Arkansas City, Hermitage, Banks, Fountain Hill, New Edinburg, Hebron, Wheeler Springs, Good Hope, Selma, Watson, Ingalls, Mt. Tabor.

Camden District—Camden, Eldorado, Magnolia, Parker's Chapel, Waldo, Harrell, Hampton, Fostina, Atlanta, Junction City, Fordyce, Missouri, Wesson, Pleasant Hill, Bearden, Millville, Stephens, Mt. Prospect, McNeil, Fredonia, Mt. Ida, Strong, Lake-side.

Arkadelphia District—Arkadelphia, Malvern, Park Avenue, Third Street, Carthage, Keith Memorial, Traskwood, Willow, Benton, Providence, Magnet Cove, New Salem, Friendship, Rolla, Manchester, Gum Springs, Mt. Olivet, Sparkman, Sardis.

Pine Bluff District—Altheimer, DeWitt, First Church, Lakeside, Stuttgart, Prairie Gem, Star City, Haller's Chapel, DeLuce, Good Faith.

### STANDING BY DISTRICTS UP TO MONDAY MORNING, APRIL 17.

Texarkan District .....37 Schools  
Little Rock District .....30 Schools  
Prescott District .....27 Schools  
Camden District .....23 Schools  
Monticello District .....22 Schools  
Arkadelphia District .....19 Schools  
Pine Bluff District .....11 Schools  
—C E. Hayes, Chairman.

### FIELD SECRETARY HAS GOOD TIME AT HAMPTON.

On a recent Sunday the Field Secretary attended the Circuit Sunday School Institute held in our Church at Hampton. It was an all-day meeting with dinner on the ground. The program was rich and instructive. The dinner was bountiful, and the crowd could not any ways near get in the church. Ten Sunday Schools were represented. Mr. T. O. Silliman is the Institute president and makes a good one. The next session of the Institute goes to Harrell and will be held the first Sunday in July. The

Hampton Sunday school is thoroughly alive and planning to reach the rank of a 100 per cent school. Children's Week will be observed. Rev. R. H. Nabors and his good wife are deservedly popular at Hampton and doing a magnificent work.

### HAZEN SENDS IN FIRST SUNDAY SCHOOL DAY OFFERING.

A check for \$20.00 received in Monday mornings mail brings the first Sunday School Day offering for 1922. It came from Mr. H. B. Wheatley, our superintendent at Hazen and is the largest ever received from this school. Congratulations to Brother Wheatley and Brother Armstrong for leading the Conference. Who will be next?—C. E. Hayes, Chairman.

### INDICATIONS POINT TO THE BEST SUNDAY SCHOOL DAY RECORD THE LITTLE ROCK CONFERENCE HAS EVER HAD.

From the orders and from the many fine letters we are receiving we prophesy that this is going to be the best year the Little Rock Conference has ever had in Sunday School Day offerings. Only two Conferences in the connection beat us last year and these two had better watch us lest we crowd them out of first place for 1922. Let us remember that this is the only offering the Little Rock Conference Sunday School Board asks during the entire year. We reached \$4400 last year. Let us shoot at the \$5,000 mark this year.—Clem Baker, Secretary.

### FOUKE CIRCUIT INSTITUTE.

Fouke Circuit S. S. Institute met at Rocky Mound. Began its work at 11 a. m. Opened by song and prayer after which Brother J. A. Ginnings conducted devotional service.

Next was the report of Sunday schools, there being only four reports, to-wit: Fouke, Silverine, Rocky Mound and Genoa. Last named S. S. was represented after pulling, walking, pushing and autoing by the delegate. Arrived on the ground just as the luscious dinner was about to be spread. Bad roads was cause of so few S. S. being represented.

After all enjoyed nice refreshments we were called in for afternoon work about 1:30 p. m.

First speech by Mr. R. H. McKnight—The Duty and Responsibility of the Superintendent. Brother McKnight gave a pleasing and beneficial address. Here are some of the good things he taught: S. S. organized in England in 1781. "My responsibility to God is my highest duty" are the words of greatest men and women.

Another splendid address was by Bro. Adcock. All Christian-minded people agree with his sublime thoughts of which the following is an example: First lessons of right are sown in S. S.; Truth will never be suppressed—it is mighty and will rise to its level. The destiny of this land shall rest on the shoulders of your children and mine.

When we do not pursue the path of our fellow-man and strew flowers thereon we go astray from the straight road. Before the war 97 1-2 per cent of the inhabitants of penitentiaries were those not under the influence of S. S. Do not have figures since the war.

Why should S. S. Day be observed? As usual Bro. J. A. Ginnings said things teachable, as: Many reasons why we should observe S. S. Day—some are important, yea, very important. Collections of S. S. Day go to assist weak Sunday schools. A certain per cent of collections go to heathen lands to instruct weaker human beings—worshippers of idols. S.

S. is the place for the children—and parents.

A short talk by S. S. President, Bro. C. E. Ramsey. Short but instructive. The shepherd lad, David, was God's chosen vessel to lead His people. (Psalm 51.)

Proposition by Rev. Ginnings (while congregation sings song No. 143) to parents of Rocky Mound: "If you will promise me to do more for your God from now on than you have done previously, come give me your hand." Seemed that everyone in that large audience adhered to this request.

Collection for incidental expenses was \$3.15. Bros. Miller, Attaway and Decker were the collectors.

Next S. S. Institute will be held at Fouke in July (2nd Sunday).

A fan designed by Bro. Ramsey, has subject of S. S. lesson for June, July, August and September. The S. S. are the happy recipients of a large bunch of fans presented by Mr. Ramsey, gratis. These fans are not to be delivered to Sunday schools until about first Sunday in May.

Just those Schools that were represented were thus complimented.—Secretary.

### ARKANSAS METHODISTS ENTHUSIASTIC ABOUT OUR STATE CONVENTION.

Every time the mail man stops at our office he brings more letters telling of people planning to attend the First Session of the Arkansas Methodist State Sunday School Convention to be held at Hot Springs during the second week of the General Conference. Looks like this is going to be the biggest Sunday School affair ever held in Arkansas. Well, we believe the combined Methodist forces of Arkansas are capable of doing just this thing. Just watch 'em.

### REDUCED RAILROAD RATES TO THE STATE CONVENTION—IMPORTANT NOTICE.

All the railroads in the State have granted a one and one-half fare rate to the Methodist State Sunday School convention, tickets on sale up to May 10. This rate will be granted only on presentation of certificates stating that persons desiring them are going to Hot Springs for the Methodist Conference. This office will gladly furnish such certificates upon request.

### WHAT DID YOU DO WITH THE CONVENTION POSTER?

A large poster advertising the Methodist State Sunday School Convention was mailed out to all the pastors and superintendents of the Methodist Church in the state last week. Did you get yours? What did you do with it? Will you please see that one is posted in your church and if you received others post them at some conspicuous place about town or community?

### CAN YOU GUESS THE NAME OF THE CONVENTION BABY?

The Convention poster contains the picture of one of the prettiest little girls in Arkansas. Don't you think so? She is a real honest-to-goodness, live little girl nearly three years old and is the daughter of one of our fine superintendents. Can you guess her name? You are invited to meet her in Hot Springs, May 9-10-11.

**A Warning**—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla today.

### IF MY SONG BOOK

is the one best suited to your work, I can now make the price interesting.

CHARLIE D. TILLMAN, Atlanta, Ga.

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YOUR SCHOOL NEEDS



## 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.

### NOTICE, N. ARK. LEAGUERS.

North Arkansas Conference Epworth Leaguers take notice. May 14 is Anniversary Day. Let every Chapter observe this day and send collection to Howard Johnston, Conway, Ark.—F. E. Dodson, Pres. Conference Board.

### KEEP UP OR CATCH UP

Some one has said: "It is easier to keep up than to catch up." Every one who has gotten behind and tried to catch up knows how true this statement is. Keep up the interest in the Anniversary Day Service. Ask your pastor for one hour, morning or evening, in the Auditorium of your Church to present to the entire congregation the Epworth League work. The church should know what you are doing. How can they know unless you tell them?—S. T. Baugh.

### THE BIGGEST THING.

Have you a clear idea of the biggest thing in the Anniversary Day service? Some think it is the offering, and that if you take an offering the service has been observed. The money is needed to carry on the work, but the offering is not the big part of this service.

The biggest thing in the Anniversary service is getting before the entire Church the work of the Epworth League. Our older people who have not worked in an Epworth League would be delighted if they knew what you young people are doing. You are under high moral obligations to acquaint them with these facts. Then other young people should join you, and will if you show them what you are doing is worth while.—S. T. Baugh.

### PLEASANT ECHOES FROM THE 1921 GALLOWAY ASSEMBLY.

"The Epworth League Assembly in 1921 meant to me, five days of complete enjoyment, without a dry minute."

"To me, all our Assembly lacked being perfect was having every Leaguer in North Arkansas Conference present."

"I feel that I will be a much better Leaguer by having gone to the Galloway Assembly, and we plan to send twice as many next year."

"Our 1921 League Assembly was a wonderful success. Just to become acquainted with our superb faculty was well worth the time."

"The Assembly meant more than I can tell. I hope next year when the special train stops in front of Galloway, there will be 300 Leaguers get off."

"If the others got half as much from attending the League Assembly as I did, they will be bubbling over with Assembly news and enthusiasm for months to come."

"The blessing I received from the League Assembly will certainly grow in my heart forever."

The young people of North Arkansas who missed the 1921 Assembly will carry an "aching void" through life that can never be filled. However there is no occasion for that sort of thing happening again, because we are sparing nothing to make the 1922 Assembly just like it, and better if possible. Remember that the "lid is off this year" and every League may

send just as many as can come. Every League in the Conference should plan to send from two to twenty, depending upon the distance. Now is a mighty good time to lay plans to get the funds in hand.—Byron Harwell, Pres.

### MR. FAY D. RUSSELL. Secretary Paragould District.

There are many qualifications desirable in the office of District League Secretary — adaptability, efficiency and faithfulness rank high, but the greatest of these is faithfulness.

In asking myself which of the many fine qualities in the make-up of the Paragould District Secretary is predominant I readily choose faithfulness and dependability. There has not been a Cabinet meeting, or a call for service in his office he has not responded promptly. While in Hendrix he learned one lesson outside the books, which I trust will remain with him always; that is team-work. He can be depended upon to do the job at the right time.

Yes, I'll admit that Fay is a little long-winded when he gets the floor, but being unmarried, he has not had much disciplining in the golden art of silence. Not that I am particularly anxious that he fall from this state of single blessedness (unless perchance he should call on ye president to perform the ceremony) for on the whole, Fay is putting up a good race for first place on my staff of Secretaries.

His ability as a "team-worker" and his general good judgment are further shown by his co-operation with his presiding elder. He and Dr. Anderson have plans completed for an efficiency institute in connection with the District Conference the 24th and 25th at Hoxie, at which Mr. R. E. Nollner of the Central Office will be present.

Mr. Russell is the head of the department of Mathematics and Science in the Sloan-Hendrix Academy at Imboden.—Byron Harwell, Pres.

### ANNIVERSARY DAY IN NORTH ARKANSAS CONFERENCE.

Following is an excerpt from a personal letter that has been written to each pastor in the conference on this subject. The reason for putting this in the hands of the pastors is that our mailing list of League officers is not complete. The Discipline idea of this day is it should be observed in every charge whether there is a League or not. Let Leaguers and pastors confer together promptly and order programs. Just "sign the dotted line" and the Conference League pays the bill.

"League Anniversary Day programs are now being mailed from Nashville, and a supply may be had for your needs by sending in the enclosed blue card. If you value the League work, please don't let anything side-track this young peoples' service. Yes, it's Mothers' Day; so take advantage of this and let the young people pin a

flower on all. It's an easy service; you can put it on with only two or three young people to help. Or you could, in a "push" just use the two main talk outlines as the two divisions of a fine sermon. We are hoping that every pastor will have this service at every church before Assembly, and ask for a contribution equal to one half the S. S. Day Offering."—Byron Harwell, Pres.

### FROM OUR LIFE SERVICE SUPERINTENDENT.

You have heard little from the Life-Service Dept. through the League page, but I hope you have kept up your work during the school year. There are several things I should like to talk to you about.

Have you filled out and returned the blanks that were sent you some time ago? I have received a good number, but not half what I should have. Have you read carefully the literature sent you from the Central Office? I hope you have done all these and much more.

Just now I want us to bend all our energies toward the summer Assembly. There has been a time provided on every day's program to be used by the Life-Service Volunteers, and it would be a shame for us not to be here in full force to use it. There will be an interesting study book provided for that hour, and we shall have a really good time, in the best sense of the word. The Assembly needs you, and you need the Assembly. Our work every day will probably take the form of round-table discussions on topics of vital interest to every volunteer, so come prepared to tell what you have done, what you hope to do, your troubles, your successes, and anything else you need to get out of your system.

Several have asked me about a conference of volunteers. Just now it does not seem wise to try to have one separate from the Assembly, but special provision has been made in the Assembly program to take care of our need. Begin now saving your nickels and dimes so that you can come. I want every one of you at the Assembly. May I put your name on my list?

Another thing, if any of you are members of the Student Volunteer Movement, that is, have signed the Student Volunteer card for foreign service, you will be interested in a meeting to be held at the Hotel Marion, Little Rock, May 14. At that time Student Volunteers from over the state will meet to organize a state union. This organization will mean much, so if you belong to the Movement, you are invited to attend.—Eda Cade, Supt., Life-Service.

### ELECTION OF OFFICERS AT PARK AVENUE, HOT SPRINGS.

We have elected new officers in the League of the Park Avenue Methodist Church. They are as follows:

President, Earl Howard, 404 Pullman Avenue; Vice-President, Miss Gladys Deaton, 239 Bower Street; Secretary and Treasurer, Miss Mary Lynn Collins, 221 Pullman Avenue; Corresponding Secretary, Miss Lillian Crewson, 314 Bower Street; Epworth Era Agent, Miss Myra Ramoly, P. O. 206.—Lillian Crewson.

### ATTENTION PARAGOULD DISTRICT LEAGUERS.

Do you want a treat? Well then come to Hoxie April 24 and 25 to the District Institute. Notice it is the same date as the first of the District Conference. R. E. Nollner will be there from the Central Office at Nashville, Tenn. He will give us something worth while. Byron Harwell, president of North Arkansas Conference

Epworth League, will be there. You should see him and hear him. He will give you "League Pep" if it is "catching" at all.

Every League in the Paragould district should be represented there. Will your League be or not?

The first meeting will be Monday night, April 25. The Institute will

\* Leaguers, what did you do last \*  
 \* month to help beat the Baptists? \*  
 \* Were you partly responsible for \*  
 \* our defeat? What will you do \*  
 \* this month to win the victory? \*  
 \* Wake up!

close with the Tuesday night session which will be with the District Conference. Further information will be in next week's Methodist. Look for it.

Let us pull together and all come together and get better acquainted. We can make the Institute better by so doing. Are you going to do your part?—F. D. Russell, Paragould District Secretary.

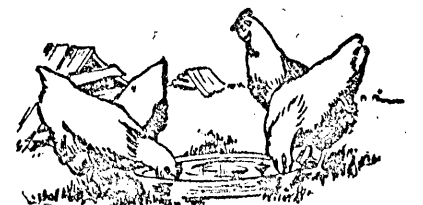
### STUDENT VOLUNTEER MEETING TO BE HELD AT LITTLE ROCK, MAY 14.

On Sunday, May 14, Mr. Bland Roberts will be at Little Rock, Hotel Marion, to meet Student Volunteers of Arkansas. This includes those in school and out. The purpose of the meeting is to organize a State Union. Mr. Bland Roberts has made two visits to some of the state colleges this

## MINERALIZED WATER ROUTS CHICKEN LICE

Tablets Dropped into Drinking Fountains Banish Vermin, Make Fowls Grow Faster and Increase Egg Yield.

Any poultry raiser can easily rid his flock of lice and mites, make chickens grow faster and increase their egg yield by simply adding minerals to the fowls' drinking water. This does away with all bother, such as dusting, greasing, dipping and spraying. The necessary minerals can now be obtained in convenient tablets, known as Paratabs. Soon after the fowls



drink the mineralized water, all lice and mites leave them. The tablets also act as a tonic conditioner. The health of the fowls quickly improves, they grow faster and the egg yield frequently is doubled. Little chicks that drink freely of the water never will be bothered by mites or lice.

The method is especially recommended for raisers of purebred stock, as there is no risk of soiling the plumage. The tablets are warranted to impart no flavor or odor to the eggs or meat. This remarkable conditioner, egg tonic and lice remedy costs only a trifle and is sold under an absolute guarantee. The tablets are scientifically prepared, perfectly safe, and dissolve readily in water.

Any reader of this paper may try them without risk. The laboratories producing Paratabs are so confident of good results that to introduce them to every poultry raiser they offer two big \$1 packages for only \$1. Send no money, just your name and address—a card will do—to the Paratab Laboratories, Dept. 911, 1100 Coca Cola Bldg., Kansas City Mo., and the two \$1 packages, enough for 100 gallons of water, will be mailed. Pay the postman \$1 and postage on delivery, and if you are not delighted with results in 10 days—if your chickens are not healthier, laying more eggs and entirely free from lice and mites—your money will be promptly refunded. Don't hesitate to accept this trial offer as you are fully protected by this guarantee.

year and thinks now, we have enough members in the state to organize a State Union. We cannot do effective work unless we work together. There should be at least two delegates from each coeducational school, and one from each of the others, but it will be much better if a large number can go from each Band.

There will be a meeting early Sunday morning before time for Church. As many as get to Little Rock early be at this meeting.

Volunteers, this is your meeting, whether you are in college or not. Be there. Do not forget the place and date.—Lucy Wade, Secretary of the Student Volunteer Band of Henderson-Brown College.

#### YOUR SPECIAL

What is it meaning to you? A special to mean most to any one must be treasured, loved, thought about, prayed for, believed in. Do you have this attitude toward yours? Frank correspondence with us on the subject would be of genuine benefit. We cannot very well come to you, nor can you come to us, but there is no reason why we may not be of mutual blessing and helpfulness through letters and understandings. A word from you now and again would suggest ways through which we may serve more acceptably, and these we are on the constant search for. Will you not feel unhesitating, then, in your correspondence with your Bureau of Specials, and may we not send again our earnest appreciation of your missionary concern and faithful support?—Centenary Bureau of Specials.

#### "I'M TOO BUSY"

March 19, Hick's Community Epworth League carried out a good program and one of the best numbers on it was a talk by Prof. Jones' "I'm Too Busy Class."

Some six months ago Dr. Shull and Wainwright Martin sowed good seed by helping organize a League here and Miss Hettye Robinson has done as good (if not better) work tending the garden. A mission study class of ten members is one of the fruits. This is where Prof. Jones' workers' will shine. Watch for some of these young people at the assembly. Rural Arkansas is full of these bunches of fine boys and girls.

"Lift up your eyes, and look on the fields, for they are white already to harvest."

Sister McKay can get over her District in rapid fire order, but when did she eat? It took me most of Sunday and part of Monday to do justice to Bro. and Sister Bearden's loaded table. I thank these people for their hospitality. It is a true home for Methodist travellers.

Watch out. Report time is here.—Etta Hurd District Secretary.

### CHILDREN'S DEPARTMENT.

#### BUILDING IN BOYS

Who builds in Boys builds in Truth, And "vanished hands" are multiplied in power.

And sounds of living voices, hour by hour,  
Speak forth His message with the lips of Youth.

Here is the House of Hope, whose doors are Love,  
To shape young souls in images of right,

To train frail twigs straight upward toward the Light;  
Such work as this God measures from above!

And faring forth, triumphant, with the dawn,  
Each fresh young soul a missionary for weal,  
Forward they carry, as a shield, the seal

Of His example—so His work goes on.

Granite may crumble, wind and wave destroy;

Urn, shaft or word may perish or decay,

But this shall last forever and a day  
His living monument, a Boy!

—The Wisconsin Winner.

#### A TRUE STORY

By Mrs. Caruth S. Moore

The Ozark Mountains are a beautiful piece of God's handiwork. The winds mourn through the pine forests, and bring to the traveler the fragrance of the wild flowers that enwrap every grim boulder. The little rivers are sparkling, and tumble down the hillsides with rippling laughs, as if they were pleased with the pictures they are carrying to the sea. Indeed, it does not trouble them that they lose each reflected scene after a little while, for every new one is lovelier than the last.

Uncle Charlie, whose father had been one of the first settlers of that region, was fond of telling me stories of his pioneer childhood days. He said to me one day, as we sat on the "verandah" of the old-fashioned Southern home: "This country is different in these days from the Arkansas of my youth. A vast wilderness, then, sparsely settled, and filled with game of all kinds. There were bears, wolves, panthers, deer, all manner of wild fowl, catamounts, and hordes of smaller "fry," such as squirrel and rabbits."

"Our larder was easily filled, with the game and the plentiful supply of wild fruits and berries in the woods, to say nothing of nuts and "greens." My mother wove our clothing, bedspreads, and carpets on a wooden loom. The cobbler made our shoes. Our lives were simple, filled with hard work, and often with dangers."

"Speaking of mountain lions, I am

reminded of an experience Martin, my little brother, and I had one summer evening. We were ten and eight years old. It was our daily task to drive up the sheep in the late afternoon, so that they should be safely housed from their wild enemies. On this particular afternoon we penetrated deeper and deeper into the canebrakes, hoping to hear the bell of the leader."

"The sun sets quickly in a dense forest, and before we knew it, darkness had fallen. Hurriedly we retraced our footsteps, looking for all sorts of perils among the trees. Our fears soon materialized, as far behind us in the marsh sounded the cry of a mountain lion, or "painter," as we called them. This cry is like nothing else as much as a woman's scream of distress. It came again, curdling our blood."

"No small danger was dogging us. The panther is a great, tawny beast, often ten or twelve feet from nose to tip of tail. We stumbled, breathless, through the underbrush and rocks, almost ready to fall from exhaustion and fright. My little brother choked through his childhood prayer, and I believe that the little fellow's petition was heard and swiftly answered."

"We had two wolf hounds, huge beasts which were kept chained when not in use. In their kennels, two miles away, these dogs began to bristle and snarl. They had scented or heard us, and our mother, alarmed by our long absence, released them. They came bounding through the forest to us. It was in the nick of time, too, for we were all but exhausted. The big cat was very near now, screaming every few minutes."

"We had nearly given up, when out of the darkness came hurtling two dark forms. Ponto and Nigger advanced upon the panther, growling and snarling defiance. 'Here, Ponto! Here, Nigger!' we called, and they came to us, though unwilling to leave the foe. I took Ponto around the neck, and Martin took Nigger in the same way. It was all Martin could do, for Nigger was taller than he."

"We came home safe in this fashion. The panther did not dare attack the dogs, but followed at some distance, growling his disappointment. When we told our mother the story she snatched us to her in an embrace, and, then, the tears falling upon their shaggy coats, she hugged Ponto and Nigger, too. You may be sure that those dogs were kept until they literally died of old age. My mother could never pamper them enough."

#### OUR ORPHANAGE

Dear Children:

By special invitation of the new matron, Mrs. Davenport, I recently visited the Methodist Orphanage, and I want to tell you about it.

When I was in charge there a few years ago, there were thirty-five or forty children, eight of whom were girls from fifteen to eighteen years old. Now they are all gone! It wasn't like it used to be. I missed them so.

Bess, our pretty brunette is working down town as stenographer; Iva went to live with relatives; Ella, Addie and Elizabeth are married; Carrie is enjoying the life-time longing to be a trained nurse and is now working in a hospital; Johnnie is doing office work down town and Fannie is working at the Y. W. C. A. All are splendid girls and are a credit to the Home.

Ollie, who was just a "middler" when I was there, is now the senior girl in the Home; she and Pearl, her sister, are two of the nicest girls I know and the matron trusts them implicitly.

Katherine, Lillie, Virginia, Minnie and Rose were called little girls then,

### NEWS OF THE CHURCHES

#### EVANGELIST'S NOTICE

We have an open date May. 7-28. Would be glad to put in the time in Arkansas if needed.

Prof. Chas. H. McEwen is in charge of the music. Either church, union or tent meeting.

Write me Berryville, Arkansas, c-o Rev. J. B. Stewart.—W. Hardy Neal, Gen. Evangelist.

#### FAYETTEVILLE DISTRICT NOTICE

The Fayetteville District Sunday School Institute and District Conference has been postponed on account of the church building at Centerton being wrecked by a storm. We shall meet at Centerton, holding our meetings in the high school building. The Institute will begin with an inspirational address on Monday evening, May 29, and continue the next day. The published program sent out will be followed, except the date. The opening sermon of the District Conference will be by Rev. E. G. Downs

but now they are well in their teens. I once might have said, "they now wear long dresses," but nobody, not even grandmother wears that kind now.

Grace and Clyde, the sweet children I took away with me when I left the Home, and had to return them four months later when my good husband died, have been adopted by kind, good people, for which I thank God.

Poor, homely Henry, who always made great sport of that fact, still has freckles as big as your finger nails, but his hair is not quite so red and he has a sunny disposition and is going to make a fine man.

Dear little Alma left her frail body after long suffering and went home to God. Our baby Jack was gone—some one took him away and I missed him. I had rocked him to sleep so many times that I could almost feel the little white head against my shoulder again.

Five-year-old Otis was gone—he was our bad boy—gave us lots of trouble, but could sing like a bird. As I walked down the hall it seemed as if he should come running to me saying, "Munny, sing Jesus bids us shine."

Mrs. Davenport let us have an impromptu concert in the parlor that night and as the little ones sat on the rug it would have made your heart rejoice to hear them sing, say speeches and tell tales. Then we had a fancy march for the girls, had some special "stunts" for the boys and last but not least we repeated Bible verses, sang a song and prayed like we used to do every evening after supper.

The children kissed me good night, went up stairs and I went to my room with big tears in my eyes. Oh, I just couldn't keep from it. I was lonesome—actually lonesome in a house with forty children.

Next morning I went up in the attic and there lay all our orchestra instruments—unstrung—useless. I just wanted to stay right there and teach another orchestra—but I couldn't. As I left that day I longed to have a home so I could take dear, little "Kildee" with me. Oh, if I could only "strike oil" I'd have an orphanage of my own and take in every child who wanted to come.

I saw in a paper where a rich man adopted ninety children—I'd do it, too, if I had the money to feed them.

When you pray, dear children, don't forget the matron who needs your help, also the motherless little ones who are depending on us as a church to take care of them. Many of them cry themselves to sleep at night just because they are lonesome for love and mother.—Ruth Carr.

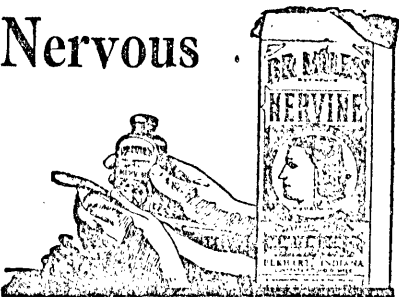
## When You're Nervous

Whatever the cause—overwork, worry, grief, loss of sleep, excitement, business troubles, stimulants, narcotics—there's one medicine that will help you.

### Dr. Miles' Nervine

has relieved thousands of cases of headache, dizziness, irritability, sleeplessness, hysteria, epilepsy. Buy a bottle of your druggist and start on the road to better health today.

You'll Find Dr. Miles' Medicines at your Drug Store.



#### Dr. Miles' Guaranteed Medicines.

Dr. Miles' Nervine  
Dr. Miles' Heart Treatment  
Dr. Miles' Tonic  
Dr. Miles' Blood Purifier  
Dr. Miles' Anti-Pain Pills  
Dr. Miles' Laxative Tablets  
Dr. Miles' Tonic

on Tuesday evening, May 30. The Conference will convene on Wednesday, May 31, at 8:30 a. m.—W. L. Oliver, P. E.

#### ARKADELPHIA DISTRICT CONFERENCE.

The Arkadelphia District Conference will convene Tuesday, April 25, at 7:30 p. m., at the Methodist church at Malvern. Rev. F. N. Brewer of Benton Station will preach the opening sermon which will be followed by the Sacrament of the Lords Supper. Organization will take place at 9 a. m., Wednesday. The following committees are appointed: Licensing Committee—J. L. Cannon, J. J. Mellard, J. A. Henderson, J. M. Workman, B. Murry and J. W. Lee; Examining Committee—M. S. Monk, B. F. Scott and J. J. Colson; Quarterly Conference Journals—T. D. Spruce, C. D. Cade and F. J. Disheroon.—L. E. N. Hundley, P. E.

#### MENA.

Our pre-Easter campaign came to a close today. The choir will close the day with an Easter Song Service at 7:45 p. m. A large class was received into the church today, 44 in number, the most of them on profession of faith, making 84 in all since Jan. 1. We started two months ago for not less than 100 by today, and will have more than that number when the Campaign and its results have been gathered in. We had 250 in S. S. today, with a fine class of S. S. boys and girls, members of the Easter class. I have never had better cooperation and results in a revival effort in all my experience. The church is very happy over the results because they did the work. The Arkansas Methodist goes into practically all the families of our church. Methodism is on the map in this section now and for the future. We have some very fine people.

Mena made a heroic effort to secure the Western Assembly, and we still believe that the Commissioners failed to see the opportunity of their lives to locate the Assembly in the finest summer climate at least in all this section, if not in all the whole land. However, all that is ancient history to us now, and we will follow the Methodist hosts to East Mountain, take in the Assembly, and hurry back to Mena to enjoy the finest mountain air and summer climate, together with the best and purest water to be found. Mena is getting ready to take care of the crowds that have learned these things and are coming here without any other attractions. When you have gone through with the warm days and hot nights elsewhere run by Mena and cool off and get a drink of water before going back to the level country.—T. O. Owen.

#### VALLEY SPRINGS TRAINING SCHOOL.

Prof. M. J. Russell, headmaster of the Hendrix College Academy, was elected principal of the Mountain School created by the North Arkansas Conference at its last session. This action was taken by the Commission at its meeting at Valley Springs, Thursday, April 13, some two months after the commission located the school at Valley Springs, in Boone county. At its meeting last Thursday the Commission decided to open the training school next September named it the Valley Springs Training School; bought 175 acres of land and arranged for local buildings for the use of the school next year.

Prof. Russell is peculiarly well fitted for the responsible post to which he is called. He was reared a few miles from Valley Springs, went to school and later taught in the old Valley Springs Academy and knows thoroughly the people of that section.

Moreover he is extremely popular with the people. His varied experience as a public school superintendent and as Headmaster of the Hendrix Academy gives him an equipment in experience that is invaluable.

Hendrix College reluctantly gives him up, for he has for 16 years made a great record as Headmaster. He will go to his new field with a rich experience and with the confidence of the people whom he serves.

The Commission hopes to be able to pay in full for the 175 acres of land when the deeds and abstracts are ready.—J. H. Reynolds.

#### A FURTHER WORD ABOUT CIRCUIT SONG BOOKS.

About the most sap-sucking influence that can assail a circuit-rider's Sunday morning sermon is to have the "singers gather around the organ" with about six or seven dilapidated Vaughan or Showalter song books and whang through two or three "pieces" or as many as you will let them sing.

A little plan of mine that I have tried in several country churches, which succeeded in putting a good song book in the hands of the congregation, thus revolutionizing the singing, may be of interest to others with like problems. A good board binding of "Worship in Song" was shown and explained to the congregation and the sanction of several leading people secured. Fifty or one hundred copies of the best binding were ordered at 50 cents apiece. A sticker was pasted on the inside of the front cover, reading "This book presented to Blank Methodist Church by.....". Then it is an easy matter to get practically every member of the congregation to pay for from one to five of these books on the first day of the revival, and write his own name in where it can't be torn out. It makes paying for the good bindings easy, but the best result of the plan is keeping the books at the church. For no one is going to take old Brother Bellweather's book, or little Susie Simkins' book home and put it on the organ, for there's the donor's name in his own handwriting on the inside of the front cover! Then, too, everybody will want a book when he comes into church, whether he sings or not, just to see if his name is on the inside.—Byron Harwell.

#### HOT SPRINGS PREACHERS' MEETING.

The Methodist preachers of Hot Springs met in regular session at Central Church Monday morning at 10 a. m. All the members were present, with Rev. L. E. N. Hundley, P. E., as a visitor.

The following reports were made:

Central—Monk reported that everything was in fine shape. Congregations good and Sunday school at high water mark. Received 13 members since last report. He stated that Bro. Steele's presence was a benediction to him and his congregation.

Hot Springs Circuit—Rogers reported a good day Sunday. All services were good. He is getting his teacher-training classes lined up for work. Leagues and Sunday schools are in fine shape. Rogers is a "wheel horse" he makes things hum. We know that to be true for no other man except a hustler could afford to invite a bunch of hungry town preachers and their wives to take dinner with them. We are going out in a few days to get a square meal.

Park Avenue.—Bro. Steel reported a good day Sunday. Congregations were fine. He has been holding some evangelistic services of late with fine results. He has already received three members and is preparing to receive more Easter. He recently received two soldier boys in the church.

Oaklawn—Rorie reported nothing

unusual, but congregations good and growing. He preached four times Sunday. He is planning to hold a meeting at Tigert Memorial the last week in May.

Third Street—Thomas reported splendid services at both hours Sunday. Bro. Hundley preached a fine sermon at the evening hour and held our second quarterly conference. The financial report was good. Received one member since last report. In the month of March the members of our Sunday school read about 15,000 chapters in the Bible.

Brother Hundley made a report of the work on his District, stating that there was a hopeful outlook.—J. W. Thomas, Sec.

#### ARKADELPHIA DISTRICT.

Under the wise leadership of a splendid group of pastors this district is moving in a steady course definitely forward and upward.

Arkadelphia Station is enjoying splendid growth and religious prosperity in every department of church work. Great congregations, immense throngs attend Sunday school, Epworth League, W. M. S. and prayer meeting, while the popular pastor, Rev. J. L. Cannon, guides with a master hand. Theirs is a goodly heritage. Arkadelphia Circuit is fast getting things together for the finish of a fine years work with Bro. J. J. Mellard as pastor. The type of preaching and pastoral work they are getting comes from the heart of a consecrated pastor who loves God's cause. Camp-meeting fires are beginning to burn.

Benton Station is filled with the spirit of push on every side. Marvelous things have been done there since Conference. Rev. Francis N. Brewer is God's chosen man for Benton and everyone seems to appreciate that fact. Wonderful congregations greet the pastor each Sunday while back of him stands a great Sunday school vibrant with zeal for the Master and His work.

Carthage Circuit is enjoying one of its best years under the fine direction of Rev. M. K. Rogers. Every section of the charge is feeling his leadership, and life and progress follow in his wake. A splendid type of membership hears his good sermons gladly and out of deep appreciation respond to his guidance.

Cedar Glades Circuit is feeling the touch of power through the work of Rev. R. W. Groves who has dedicated his life to mountain work. He is eminently fitted to the task before him. Good people greet him and the unsaved follow him into the house of God and are made better by the choice work he does. God was in that appointment especially.

Dalark Circuit moves off with a steady advance while the young pastor, Bro. C. D. Cade, rejoices that evidences of God's presence are to be seen in advances made along every line of work. The look is an upward one and the trend of the charge is decidedly advantageous.

Friendship Circuit, feels the enthusiasm and pull of Bro. R. C. Walsh's good life. He is not a stranger among them. They love him and follow his suggestions and success is not uncommon.

Holly Springs rejoices under the leadership of Rev. C. S. Messer who is serving his first year there. It is a fine combination which will result in general development schemes and inevitable success.

Central Avenue (Hot Springs) is our "world church" manned by a splendid group of fellows who follow with gladness the plans and directing of Rev. Marion S. Monk. Literally the world gathers there and the great congregations give evidence to the wisdom of the appointment.

Oak Lawn is profiting by the good

counsel and consecration of Rev. T. O. Rorie, who is giving himself to the task of assembling scattered groups of Methodists in the city. Both people and pastor are happy.

Park Avenue vibrates with new zeal and moves with a new power as the ship enters the spring-time seas of progress with Rev. W. A. Steel at the helm. Throngs of young and old hear him preach and accept his leadership as providential.

Third Street keeps pace with the best in its march to the front rank of power as a soul-saving and training institution. Rev. J. W. Thomas commands the love and respect of his membership and guides with peculiar wisdom the destiny of this good charge. Hot Springs Circuit is setting the world an example of what can be done in the rural section when pastor and people "get together" on the real needs of the people. Rev. L. T. Rogers fits into every requirement made for such a work and the "combination" is a success.

Leola has learned to love their pastor and to follow his good counsel. Bro. Colson drives straight ahead with no uncertain purpose in his plans of constructive work and his years of experience fit him for the work needed here and God is rewarding his efforts. Lono is full of potential life; young life. Rev. C. J. Segers is aware of his opportunities and is adapting himself to the situation in a way which assures success.

Malvern Station feels the urge to something better and follows Rev. J. A. Henderson in his constructive program with faith and confidence. Both he and his people seem happy and hopeful of great things through the year. It is a fortunate combination and success will follow.

Malvern Circuit has the distinction of having two pastors. Rev. G. T. Cagle and Rev. M. C. Scott have divided the work and each is leading his section with enthusiasm. These young men work with precision and the people respond graciously. The work grows as it goes.

Okolona is enjoying a signal growth in every line. The atmosphere is full of sounds of construction and the rumble of advance. Rev. T. D. Spruce just will not let the thing rest. It must go. Pastor and people rejoice alike as they see results.

Pearcey, in the heart of the mountains bristles with wonderful possibilities. Good people follow Rev. I. N. Cade in his march to better conditions. They have faith in him. His experience in evangelistic work will give the Master's work new life this summer.

Sparkman and Sardis are replete with enthusiasm and push. Rev. B. F. Scott suits them and they suit him. The union is fortunate for both. This section has great possibilities. Good organizations with modern conveniences for church work assist the pastor in carrying out progressive plans to successful termination.

Traskwood enjoys a very splendid type

#### ARKANSAS SONG LEAFLET.

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

#### The Townsend Hotel

One of the Best in the City  
Centrally Located—European  
Extends a cordial invitation to ministers and people attending the Methodist General Conference during the month of May, 1922.  
Rates: Rooms, \$1.00 to \$1.50 per day.  
Single.  
Rates: Rooms, \$1.50 to \$2.50 per day.  
Double.

Special Weekly Rates  
Hot Springs, Arkansas  
J. A. Townsend, Prop.



of young life supplemented by many ambitious adult members who rejoice with their pastor, Rev. Percy Vaughan, in the evidences of progress being made through cooperative effort. Henderson-Brown College, under the direction of Dr. J. M. Workman, is in the best condition in the history of the institution. The student body is exceptional and the spirit decidedly fine.

Pray that a great revival may sweep this district this summer.—L. E. N. Hundley.

#### BENTON STATION.

Easter Sunday as observed by us yesterday was an epochal day in the history of Methodism in this city. We began the day with a sunrise sacramental service, which was largely attended and marked the beginning of a great day. The regular Sunday school was held with more than 300 in attendance, said to have been the largest in the history of this great Church. The eleven o'clock service marked the close of our pre-Easter Revival Campaign, the most satisfactory of my entire ministry. A class of 160 was received into the Church. Of this number, 120 were received on profession of faith, 80 of these by baptism at the altar of the church. Among them many of the leading men and women of the city, besides scores of choice young people. Inspiring addresses were made to the class by the Hon. J. S. Utley, in behalf of the men of the church, and Mrs. Fred Elza, in behalf of the women. The following other services were held, at 1:30 o'clock at the county jail; 2:30 o'clock, Roland School House; 4 o'clock, the state girls detention home, closing with a gracious evening service at the church. This is a great church and I am happy as the pastor of this dear people.—Francis N. Brewer.

#### ENGLAND.

For one week we have had two services each day at the church, and Easter morning we closed the services by baptizing five babies and receiving fifteen into the Church, with eight others coming in by certificate, but who were kept away for different reasons. Twenty-three members is the result, and the membership revived and the Church strengthened. Our choir furnished the music and the singing and the pastor did the preaching.

Since our last note the ladies of our four Circles of the Missionary Society have had the parsonage repaired, floors stippled, woodwork revarnished, two rooms repapered and new curtains and new shades and new sets of furniture for the living room and dining room, and new rugs for these rooms. They have spent around four hundred dollars to beautify and make more comfortable the preachers home.

Our church is well organized and doing good work. Our Sunday school is growing in numbers and interest, and the Epworth League is doing good work. We have a splendid Woman's Missionary Society, and the Board of Stewards is composed of men and women who love the church. Our finances are up to date. We are using the duplex envelope system.

The greatest need we face here is a building adequate to care for our Sunday school. Our people are awake to the need and as soon as financial conditions will permit the building will be erected.

The people have made our stay here pleasant, and their thoughtfulness and attention have made us feel at home and we are happy in our work.—S. T. Baugh.

#### EASTER SERVICES AT FORREST CITY.

The largest Sunday school we have ever had greeted the superintendent and teachers, 359 enrolled students, 88 of whom were in the Men's Bible class and 44 in Ladies' class.

The opening services and reports were held in the auditorium of the church and the Sunday School Day program given under direction of the department superintendents, after which the classes dispersed to their respective rooms for the lesson.

The Epworth League has held daily evening prayer services for the past week and a sunrise prayer service on Easter morning at which there were a large number present. At the morning and evening services were large congregations and at the morning service two infants were baptized and 22 additions to the church, four of whom were baptized, 20 on profession and 2 by letter.

Splendid musical programs were rendered by the choir at both morning and evening services. The evening service being taken up by the musical program and Sacrament of the Lord's Supper.

The church was beautifully decorated with Easter lillies and other blossoms. The pastor, Rev. S. M. Yancey, preached at the morning hour to a very appreciative audience upon the text, "If a man die shall he live again?" and handled the theme with his accustomed vigor and eloquence.

He said, in part, that immortality had never been fully understood, but it had been the belief of man from his earliest existence and it has been that hope and belief that causes men and women to belong to, to go to and to preserve an organization as a church. The fact that no physical matter can be or ever has been destroyed convinces man that God is and always will be, and that he will preserve and care for his own.—Reporter.

#### TEXT BOOKS SUGGESTED FOR USE OF PREACHERS WHO ATTEND THE SUMMER SCHOOL FOR MINISTERS NEXT JUNE

Course: Rural Evangelism.

Text: Wagner's "Rural Evangelism." "Burns' Revivals, their Laws and Leaders."

Course: The Social Message of the Rural Church—its Background and Content.

Text: Boyle's Rural Problems in the U. S. Wilson's "Evolution of a Country Community."

Course: Women's Work in the Rural Church.

Text: Diffendorfer's "The Church and the Community." World Survey—Interchurch World Movement, American Ed.

Course: Rural Church Serving the Community.

Text: Eary's "Rural Church Serving in the Community."

Course: Rural Life and the Bible.

Text: Butterfield's "The Country Church and the Rural Problem."

Course: Recreation and the Epworth League in the Rural Church.

Text: Harbin's "Phunology." Epworth League Handbook. "Rural and Small Community Recreation"—pamphlet. Pub. by Community Service.

Course: Rural Church and Economic Welfare.

Text: Vogt's "Introduction to Rural Sociology." Coulter's "Co-operation and Agriculture."

Course: Organization and Administration of the Rural S. S.

Text: Ferguson's "How to Run a Little Sunday School." North & Cunningham "Organization and Administration of the Rural Sunday School."

Course: Rural Church Methods and

Programs.

Text: Fisher's "The Way to Win." Felton's "Serving the Neighborhood." No texts have been selected for the remaining courses.—J. H. Reynolds.

#### FOR A UNIFORM DECORATION DAY

There is a movement on foot to have decoration of graves to occur at all cemeteries in this section on a uniform date, May 30th, each year. It has been the practice heretofore for each community to set some day for this ceremony, without regard to the time selected by other communities, and the tendency has been to make it a picnic or gala day instead of the respectful and loving decoration of the graves of our departed friends and loved ones. The wish back of the movement is to make a uniform day, and that the one designated by the State and National Government, in order that each community will attend its own services as a decoration of the graves of loyal soldiers who wore both the blue and the gray, and of our boys who gave up their lives in battle against the greatest military aggression the world has ever seen, as well as to give loving regard to the countless ones who "wrapped the draperies of their couch about them and lay down to pleasant dreams." We think the proposal a very meritorious one and hope to see it arranged.—Dardanelle Post-Dispatch.

#### QUARTERLY CONFERENCES

##### BATESVILLE DISTRICT.

(Second Round).  
Newport, 3 p. m., April 23.  
Unsted Memorial, 8 p. m., April 23.  
Salado and Oil Trough Ct., at Adyottie Chapel, 8 p. m., April 24.  
Central Ave., 8 p. m., April 27.  
Batesville, First Church, 7 p. m., April 28.  
Bethesda Ct., at Cushman, 3 p. m., April 30.  
The District Conference will convene at Swifton July 4, at 7 p. m., continuing through the 5th and 6th. Let the delegates be elected at Second Quarterly Conference.—H. LYNN WADE, P. E.

##### BOONEVILLE DISTRICT.

(Second Round).  
Belleville and Havana, at Cedar Creek, April 22-23.  
Magazine, at Sugar Grove, April 23-24.  
Booneville Sta., April 26.  
Mansfield and Abbott, at Mansfield, April 29-30.  
Huntington, April 30-May 1.  
Hartford, May 2.  
Booneville Ct., May 3-4.  
Gravelly, May 6-7.  
Rover, May 7-8.  
—B. L. WILFORD, P. E.

##### CAMDEN DISTRICT.

(Second Round).  
Wesson, at Fredonia, April 22-23.  
District Conference at Emerson April 25-26.  
Waldo and Buckner at Waldo, April 29-30.  
Bearden, May 7, 2:00 p. m.  
Eagle Mills, at Harmony, May 7, 8:00 p. m.  
Hampton, at Harrell, May 20-21.  
Kingsland, May 27-28.  
Emerson, June 3-4.  
El Dorado, June 7, 8:00 p. m.  
Chidester, June 10-11.  
Stephens and McNeil, at Mt. Prospect, June 17-18.  
—R. H. CANNON, P. E.

##### CONWAY DISTRICT.

(Second Round).  
Springfield, April 22-23.

## YOUNG GIRLS NEED CARE

### Mothers, watch your Daughters' Health

#### Health Is Happiness

From the time a girl reaches the age of twelve until womanhood is established, she needs all the care a thoughtful mother can give.

The condition that the girl is then passing through is so critical, and may have such far-reaching effects upon her future happiness and health, that it is almost criminal for a mother or guardian to withhold counsel or advice.

Many a woman has suffered years of prolonged pain and misery through having been the victim of thoughtlessness or ignorance on the part of those who should have guided her through the dangers and difficulties that beset this period.

Mothers should teach their girls what danger comes from standing around with cold or wet feet, from lifting heavy articles, and from overworking. Do not let them over-study. If they complain of headache, pains in the back and lower limbs, they need a mother's thoughtful care and sympathy.

**A Household Word in Mother's House** writes Mrs. Lynd, about Lydia E. Pinkham's Vegetable Compound.

"My mother gave me Lydia E. Pinkham's Vegetable Compound when I was 14 years old for troubles girls often have and for loss of weight. Then after I married I took the Vegetable Compound before each child was born and always when I felt the least run down. Both my

sister and sister-in-law take it and have only the highest praise for it. It has been a household word in my mother's house for years."—Mrs. KATHERYN LYND, 2431 Gladys Ave., Chicago, Ill.

#### A Little Book Helped Her to Decide

Milwaukee, Wis.—"My daughter took Lydia E. Pinkham's Vegetable Compound as she was so weak and did not feel like going to school. She was like that for a whole year before taking your Vegetable Compound. I found a little book of yours in our mail-box and decided to give her your medicine. She is now strong and well and attends school every day. We recommend your Vegetable Compound to all mothers with weak daughters. You may use this letter as a testimonial."—Mrs. E. KLUCZNY, 917 20th Ave., Milwaukee, Wis.

"I was always feeling tired and sleepy, was losing in weight and would faint at times. I had other troubles too, that made me feel badly. I read your little books and heard friends talk about the good Lydia E. Pinkham's Vegetable Compound had done them, so I have taken it too. The results are most satisfactory, for I have gained in weight and my bad symptoms are gone. I recommend your Vegetable Compound to all my friends and you may make whatever use you like of this letter."—GLORIA RAMIREZ, 1116 9th Ave., Tampa, Florida.

**Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.**

#### THE MAJESTIC HOTEL AND BATH HOUSE

A Modern Family Hotel

### HOT SPRINGS NATIONAL PARK

HOT SPRINGS, ARKANSAS

Write for Free Descriptive Booklet.

HARRY A. JONES, Manager

Greenbrier, April 23-24.  
 Conway Ct., April 30, a. m.  
 Conway, April 30, p. m.  
 —W. B. HAYS, P. E.

**FAYETTEVILLE DISTRICT.**  
 (Second Round.)  
 Springdale, April 22-23.  
 Hindsville, April 23-24.  
 Highfill, April 29-30.  
 Siloam Springs, April 30, May 1.  
 District Conference will convene at  
 Centerton, April 28.—W. L. OLIVER,  
 P. E.

**FT. SMITH DISTRICT.**  
 (Second Round.)  
 Ozark Ct., April 22-23.  
 Ozark Sta., April 23.  
 Lamar, April 29-30.  
 Clarksville Ct., April 30.  
 First Church, Ft. Smith, May 21.  
 Mulberry and Dyer, May 21.  
 Greenwood, May 28.  
 Hackett, May 28.  
 District Conference will convene at  
 Lamar, May 30.—G. G. DAVIDSON,  
 P. E.

**HELENA DISTRICT.**  
 (Second Round.)  
 Poplar Grove Ct., at Postelle, April  
 22-23.  
 West Helena, 7:30 P. M., April 23.  
 Elaine Ct., at Elaine, April 29-30.  
 Helena, 1st Church, 7:30 P. M., April  
 30.  
 —William Sherman, P. E.

**JONESBORO DISTRICT.**  
 (Second Round.)  
 Lepanto, April 23.  
 Brookland, at Pine Log, April 29-30.  
 Tyronza, at Gilmore, April 30-May 1.  
 Jonesboro, First Church, May 14.  
 Jonesboro, Huntington Ave., May 14.  
 Bay and Shiloh, May 20-21.  
 Marion, May 21.  
 Manila and St. Johns, April 27-28.  
 Leachville, May 28.  
 Jonesboro, Fischer Street, May 31.  
 Lake City, June 3-4.  
 Monette, June 3-4.  
 Fisher and Hickory Ridge, June 6-7.  
 R. E. L. BEARDEN, P. E.

**LITTLE ROCK DISTRICT.**  
 (Second Round.)  
 Maumelle Circuit, at Natural Steps,  
 Saturday and Sunday, 11 a. m., Ap-  
 ril 22-23.  
 Oak Hill Circuit, Saturday and Sunday,  
 11a. m., April 29-30.  
 District Conference opens Tuesday  
 night, April 18, at Primrose Chapel.  
 Mabelvale Circuit. Opening sermon  
 will be preached by Rev. W. C. Dav-  
 idson. Conference adjourns Thursday  
 noon.—JAMES THOMAS, P. E.

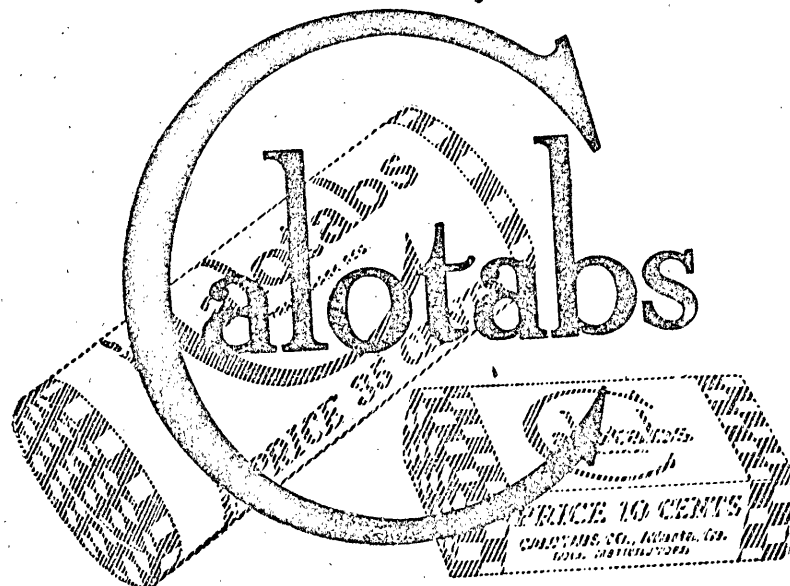
**MONTICELLO DISTRICT.**  
 (Second Round.)  
 Arkansas City, 11 a. m., April 23.  
 Hamburg Circuit, at Bethel, April  
 29-30.  
 Montrose, at Morrill, 11 a. m., May 7.  
 Parkdale, 7 p. m., May 7.  
 Ingalls, at Jersey, 11 a. m., May 14.  
 Fountain Hill, at Magnolia, May 27-28.  
 Snyder, at Mist, June 4.  
 —W. P. WHALEY, P. E.

**PARAGOULD DISTRICT.**  
 (Second Round.)  
 During this round the district con-  
 ference will meet. Hoxie is the place  
 and the night of the 24th of April will  
 be the time. Rev. Lester Weaver will  
 preach the opening sermon, followed  
 by the sacrament of the Lord's Sup-  
 per. Revs. J. H. O'Bryant, J. M. Har-  
 rison, and J. H. Barrentine will be the  
 committee to examine all candidates.  
 In the following round of quarterly  
 meetings a number of them fall on the  
 fifth Sunday in April, at which time  
 a number of the pastors will assist the  
 presiding elder, one going to each  
 place for the Saturday and Sunday—a  
 better arrangement than that the pre-  
 siding elder should go on a "week"  
 day. For this purpose Rev. J. F.  
 Glover will go to Salem; Rev. W. W.  
 Gibson will go to Ash Flat; Rev. S. G.  
 Watson will go to Sedgwick; Rev. C.  
 L. Castleberry will hold for Marma-  
 duke; and Rev. M. M. Smith hold for  
 Gainesville, while the presiding elder  
 goes to Mammoth Spring and Hardy  
 —all April 28-29. The others are as  
 follows:  
 Smithville, Saturday, April 22.  
 Black Rock, Sunday, a. m., April 23.  
 Imboden, Sunday, p. m., April 23.  
 Hoxie, during district conference.  
 Mammoth Spring, Hardy and others  
 named as above, April 28-29.—Jas.  
 A. Anderson, P. E.

**PINE BLUFF DISTRICT.**  
 (Second Round.)  
 Gillett, April 22-23.  
 Humphrey April 29-30, 11 a. m.  
 Lake Side, April 30, 7:30 p. m.  
 Star City, May 6-7, 11 a. m.  
 First Church, May 7, 7:30 p. m.  
 Redfield, at Marvin's Chapel, May 13-14.  
 District Conference will convene at  
 DeWitt, Wednesday morning at 8:30.  
 June 7, running through Thursday,  
 June 8th. Opening sermon Tuesday at  
 8 p. m. by Rev. L. A. Smith, followed  
 by the Lord's Supper.  
 Time will be given to representa-  
 tives of the League, Sunday Schools  
 and Missionary Society.  
 Let all local preachers be present or  
 have a written report.—J. W. HAR-  
 RELL, P. E.

**PRESCOTT DISTRICT.**  
 (Second Round.)  
 Glenwood and Womble, at Womble,  
 Apr. 22-23.

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packages bearing the copyrighted trade-mark,  
"Calotabs."

Family  
Package 35c

Vest Pk't. 10c  
Package

Mt. Ida and Oden, at Mt. Ida, Apr. 23,  
4 p. m.  
Murfreesboro, Apr. 30.  
Hope, May 7, 8 p. m.  
—J. H. CUMMINS, P. E.

**TEXARKANA DISTRICT.**  
 (Second Round.)  
 Lockesburg, at Kingress, April 23.  
 Preaching 11 a. m. Conference 2 p.  
 m.  
 Egger, at Waters, April 29-30. Preach-  
 ing, Saturday 11 a. m.  
 Mena, April 30, at night.  
 Foreman, May 3, at night.  
 Richmond, at Oak Hill, May 6-7.  
 Preaching, Saturday, 11 a. m. Con-  
 ference 2 p. m. Preaching, Sun-  
 day 11 a. m.  
 Fairview, May 7, at night.  
 DeQueen, May 14, 11 a. m.  
 Ashdown, May 14, at night.  
 First Church, May 21, 11 a. m.  
 College Hill, May 21, at night.  
 Umpire, May 28. (Place of Conference  
 to be announced later).  
 Delegates to the District Conference to  
 be elected on this round.—J. F.  
 SIMMONS, P. E.

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