

# ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

Official Organ of the Little Rock and North Arkansas Conferences, Methodist Episcopal Church, South

VOL. XLI.

LITTLE ROCK, ARKANSAS, THURSDAY, APRIL 27, 1922.

No. 17

O THAT MY WAYS WERE DIRECTED TO KEEP THY STATUTES! THEN SHALL I NOT BE ASHAMED, WHEN I HAVE RESPECT UNTO ALL THY COMMANDMENTS. I WILL PRAISE THEE WITH UPRIGHTNESS OF HEART, WHEN I SHALL HAVE LEARNED THY RIGHT-EOUS JUDGMENTS. I WILL KEEP THY STATUTES. O FORSAKE ME NOT UTTERLY.—Psalm 119: 5-8.

## BEWARE!

The enemies of prohibition are making the most desperate effort of their history. They use every means to discredit prohibition. Now they attack the Anti-Saloon League in the most vicious manner for its activity but would have us forget their own numerous and infamous organizations and the vast sums of money which they have spent and are spending in behalf of their nefarious cause. They are trying to elect members of Congress and Legislatures in order to secure modification of the laws, and sheriffs and other officers to nullify enforcement. Let every good citizen be alert. Find out how candidates stand on prohibition, race-track gambling, and law enforcement. You will probably find several good men running and one dangerous candidate. The good men will divide the good vote, and the bad man will win unless good men concentrate their influence. Beware!

## DANGER AHEAD.

Our readers may remember that we have for two years predicted an alliance between Germany and Russia, and possibly Japan, and have indicated the strength and danger of such an alliance. The bungling of the other nations has resulted in bringing Germany and Russia together. If England, France and the United States had not concluded a treaty with Japan, the latter would have been in the mood to join Germany and Russia. Turkey is recovering and will soon join. The folly and incapacity of the victors are giving the vanquished advantages that may again upset the peace of the world. Instead of the pomp and pageantry and delay at Versailles, a simple treaty should have been negotiated in sixty days after the Armistice. Now the creditor nations should discount their claims on Germany, take payment in goods, and quit quarreling with Germany every pay-day. Some day Germany will flatly refuse to pay, and then the Allies must use violence or relinquish the claims. As long as the German reparations debt is unpaid there is danger of a new outbreak. It is time for statesmen to think clearly.

## A BRAVE BUT ENDLESS FIGHT.

Our neighbors along the Mississippi River are making a brave fight to hold the great flood within bounds. People who have never seen the immense levees and the tremendous volume of rushing water have no conception of the task. The water is 58 feet deep at Arkansas City, and that means that it is almost 30 feet higher than its natural banks. To build these dirt walls and keep them from breaking when the water rises a foot or two feet above the permanent embankment is a work of Hercules. There is nothing equal to it in the world. In profound admiration, but breathless for fear, we watch the almost superhuman struggle. So far our matchless men have won. But they cannot continue to do it.

This flood is higher than the last and a few years hence another flood will outreach this one. There is a limit, and it has almost been reached. The more complete the levee system the higher the rise, because the waters are not relieved by backing into lakes and bayous and tributaries, as or-

iginally. The expense of building much higher is prohibitive. The danger of breaks grows with each increasing flood, and when at last the break comes it will cause unexampled disaster.

The system must be modified. It will become necessary to top the levees with concrete and to retard the flood by empounding and relieve it by detours. If great water gates were provided at strategic points and part of the water emptied into lakes and bottoms that would not at that time be injured, the flood could be kept below the danger point and the lands partially inundated would be enriched by the alluvial deposits. The Federal Government and the States concerned should immediately attack the problem and solve it before another flood brings widespread ruin.

## SUNDRY SUGGESTIONS.

In order to complete the democracy of our Methodism we must bridge the gap between the church conference and the quarterly conference. At present the quarterly conference is made up of two classes, namely, those who are members because of their official position, and others, such as stewards and Sunday school superintendents, who are nominated by the pastor and confirmed by the quarterly conference itself. It is thus in a large measure a self-perpetuating body. As the stewards virtually control the finances and are not responsible to the church nor to the church conference, their relation to the local membership is that of authority imposed upon the church.

\* \* \* \* \*

\* Reader, have you renewed? If not do it now. Get your remittance to us by Monday and help us beat the Baptists. Remember, if we are defeated and you have neglected to remit, the failure is yours.

\* \* \* \* \*

There is a strong, persistent, and growing demand for a change that will democratize the quarterly conference and make it more representative in its character. Without any revolution this may be effected by providing that stewards, Sunday school superintendents, and trustees shall be elected by the church conference on nomination of the pastor. If this were done, then the church conference as distinguished from the church itself should be constituted of those members who are eighteen years old and have been members six months. If we could have stewards elected by the church conference on nomination of the pastor, and presiding elders elected by the Annual Conference on nomination of the bishop two of the chief grounds for complaint and criticism would be removed, and ours would become through and through a genuinely representative democracy.

These two things may be brought about by law through action of the General Conference, or by the bishops and pastors voluntarily submitting their selections for confirmation. The latter is by far the better way. It is the English way of changing their constitution. There is no such thing mentioned in English law as the Cabinet, and yet it is one of the outstanding features of the British government.

If the General Conference should seek to amend the Discipline by putting into it a paragraph requiring a bishop to submit his choice of presiding elders to the Annual Conference for ratification, it is probable that the bishops would pronounce it a constitutional question, and it would then have to be repassed by two-thirds of the General Conference and ratified by three-fourths of the members of the Annual Conferences. However, the

same practical result could be obtained in a simpler and easier way if the General Conference would by resolution request the bishops to submit nominations of presiding elders for approval of the Conferences. This would not be changing the law, but it would be an expression of opinion which bishops would undoubtedly respect, just as they have this quadrennium respected the request of the last General Conference for the assignment of each to the same District for the quadrennium. This is really the better way to reach the result, because it keeps the statutes from becoming burdensome and gets results by mutual understandings. The same kind of request could also be made to the pastors. As we are living in an age when men undertake to correct all ills by passing new and minutely directive laws which they straightway forget or ignore, it is vastly better to secure changes in administration by the expression of public opinion calling for changes which the administrators themselves can make.

As the Commission on Constitution has indicated only a very small part of our Discipline to be the Constitution, and yet there are other portions which have been adopted by the constitutional process, a Commission should be appointed and directed to separate all of the portions which have gone the Constitutional round so that there may be no ambiguity nor doubt as to what parts of the Discipline are Constitutional and what are merely statutes. Our Federal and State Constitutions with all amendments are kept apart from the statutes so that they may be easily recognized. In a digest they may be blended, but the distinction is maintained even there by footnotes.

It is highly desirable that a directory of Connectional officers and many resolutions of General Conference be inserted in an Appendix to our Discipline. The action under which our Centenary and Education Movements were launched should have been in an Appendix. Thus our members would become familiar with the authority for our many activities. By using thinner paper and smaller print these additions could be made without enlarging the size of the book. Our present Book of Discipline is larger and heavier than that of the Methodist Episcopal Church and yet the latter has two hundred more pages and twice the amount of matter. Considerably more than half of our Book is blank paper. Let us have more matter and less white paper, and give our people the information which they need.

There is a demand for better business methods and more accurate statistics. Our present method of getting statistics for Annual Conference is a failure. The Discipline requires the presiding elder "to procure full statistics from every charge, to be reported at the Annual Conference, in case the preacher in charge fails to make his report;" but, as most of the fourth quarterly conferences are held before the work of the year closes, it is customary to leave the blanks to be filled, and the presiding elder does not have any way to discover the facts except through the pastor. We have by carelessness cultivated the habit of procrastination in settlements and cannot get accurate statistics in case the preacher in charge fails to report.

We need a change. Let us provide by law that a certain day, say Thursday before the meeting of Annual Conference, shall be settlement day, and require every pastor to call his quarterly conference on that day as a statistical conference. Let all reports be made and recorded at that time and triplicate copies be made and signed by the secretary of the conference. One should be kept by the pastor, one mailed to the presiding elder, and

(Continued on Page 3, Column 3.)

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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 Harrihsburg, April 26-28. General Conference, Hot Springs, May 3. State S. S. Convention, Hot Springs, May 8-11. Texarkana Dist. Conf. at Lockesburg, May 29-31. Fayetteville Dist. Conf. at Centerton, May 30-31. Booneville Dist. Conf. at Hartford, May 30-June 2. Pine Bluff Dist. Conf. at Dewitt, June 7-8. 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.

On Easter Sunday Rev. J. R. Dickerson received 30 members into Fairview Church, Texarkana.

Sin is the imperialism of self. Have we exiled the ego by letting it be crucified with Christ?—Sunday School Times.

The Biblical Review for April is a fine number. It is published at 36 Beaver St., Albany, N. Y., at fifty cents a copy or \$2 a year.

Bishop W. F. McDowell of the Methodist Episcopal Church was the special preacher at the University of Chicago April 9 and 16.

Rev. J. B. Evans of Clarksville writes from Los Angeles, Cal., where he is resting, that he is feeling stronger and is enjoying his vacation.

The marriage of Miss Ella Mathes and John Story took place at the Methodist parsonage at Griffithville Wednesday evening, April 19, Rev. Hoy M. Lewis officiating.

Rev. R. E. Glasscock, a faithful local preacher on Cato Circuit, was in last week. His daughter is in one of our hospitals for an operation for appendicitis. She is doing well.

On Easter Sunday Rev. T. O. Owen of Mena received 44 new members. This makes 84 since January 1. He hopes to have more than 100 by the time his campaign ends.

The Oklahoma Methodist announces the death of Rev. P. T. McWhorter, April 14, at Verden, Okla. He was once a member of Arkansas Conference and is remembered by many friends.

If those in Arkansas who wish to see Yellowstone Park or Alaska this summer, will notify the editor, he will take pleasure in helping them to make the best possible arrangement.

Little Rock Conference pastors should note that the address of Rev. W. C. Hilliard, Conference evangelist, is 1010 Rice St., Little Rock, so that they may be able to reach him when he is needed.

A commission representing the African Methodist the Colored Methodist, and the African Methodist Zion churches, has been authorized to prepare a joint hymnal for those three colored churches.

Rev. Frank Barrett, formerly editor of this paper, now missionary secretary of West Oklahoma Conference, will preach the closing sermon of the Jonesboro State Agricultural School, May 4.

On Easter Sunday the mother of Rev. O. M. Campbell died at the age of 63 years. He is the pastor of Kibler Circuit, near Van Buren, and has the sympathy of his brethren in his bereavement.

The Colored Methodist Episcopal Church made a gain of 95,235 in 1921. This is a tremendous gain, as the total membership is only 366,313. The Methodist Protestants lost 6,151 and now have only 180,722.

A man who wishes to serve the cause of religion ought to hesitate long before he stakes the truth of religion on the event of a controversy respecting facts in the physical world.—Macaulay.

As a result of two revivals on Van Buren Circuit Rev. M. R. Lark has received into the church at East Van Buren 66 members and at City Heights 20 members. There were about 125 conversions and reclamations.

Rev. J. F. Jernigan, who is in a meeting at Charleston with Bros. Moore and Bumpers, writes that it is a fine meeting and Bro. Bumpers is a good preacher, and Bro. Moore is on the best of terms with his people.

In a private letter Dr. Cadesman Pope, who lives with his daughter at St. Petersburg, Fla., writes of the ideal weather at that wonderful resort. He hopes to be strong enough to attend the session of North Arkansas Conference next fall.

Rev. W. B. Ricks, missionary secretary for Tennessee, Conference, returning from some special work in Oklahoma, called Monday. As a former member of White River Conference he is well known in Arkansas and is always welcome.

Rev. B. L. Wilford, presiding elder of Booneville District, writes that conditions necessitate a change in date of his district conference. It will be at Hartford May 30-June 2. The opening sermon will be Tuesday night. He expects a good conference.

Among the pithy remarks of the late Bishop McCabe was the observation that if the apostle Paul were on the earth today he would be publishing the largest church paper in the world and would turn out of the church every official member who did not take it!—Zion's Herald.

While in our city last week Dr. Henry Hanesworth of Cabot called. He reports many cases of influenza among his people. His wife, who has suffered much for weeks, is able to be out again. The good doctor is perturbed over the orthodoxy of some folks whom we know.

Rev. R. M. Holland of Magnolia writes: "We are moving along splendidly. Our Sunday School has had 50 per cent increase since conference. Everything moves like clock work, and every one seems to be on his job and eternally at it. Our congregations are fine and our people are working finely."

The Southern Methodist Church should have three bishops in the Orient. One of them should live in Japan and have charge of the work in that empire. The second should reside in Korea. The third should live in Shanghai and have charge of the work in China and Manchuria.—China Christian Advocate.

We have never been able to understand why some people, who believe so implicitly in the Bible, even to the dotting of every i and the crossing of every t, show so much alarm for the safety of the Word of God. If it is God's word, and He wrote it, can this truth be destroyed? Why this unseeing alarm? Will some one answer?—N. C. Chr. Adv.

The 1921 Report of the Barnes Hospital, our great institution in St. Louis, has been received.

It is doing a great work, and although its assets are \$2,209,477, more funds are needed. If you wish information address the chaplain, Dr. A. F. Smith, who represents the three Missouri Conferences and whose salary is met by their assessments.

Dr. H. T. Carley, the brilliant and brotherly editor of the New Orleans Christian Advocate, has been appointed fraternal delegate from our own Church to the General Conference of the Colored Methodist Episcopal Church, which is to meet in St. Louis next week. We would like to be present to hear Dr. Carley put on the "rousement."

Rev. J. C. Glenn, pastor at Foreman, announces arrangements for a Daily Vacation Bible School to be held in Foreman May 15-June 20. It will be under the joint direction of the Presbyterian and Methodist Churches. Dr. F. M. Wylie, former pastor of the Presbyterian church at Hot Springs, assisted by two others, will direct. There will be no charge and all are invited.

Mr. W. H. Laney, who has just been elected secretary of the Arkansas Farm Bureau Federation, is an old Hendrix College student and was originally from Union county. He has been a school teacher, member of the Legislature, farm demonstrator, and marketing specialist of the University of Arkansas Agricultural Extension Division. He will begin his new duties May 1.

"The Home and Moving Pictures," is a valuable brochure by Miss Minnie E. Kennedy of our own Sunday School Staff. She has made a careful study of 404 films and finds that many are wholly improper for young people to see. It is to be hoped that this revelation will stir good people to action. If you wish to understand order this leaflet of the Abingdon Press, New York, price 20 cents.

\* \* \* \* \* 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. \* \* \* \* \*

At the annual meeting of the Board of Missions of our Church, in session at Nashville, April 18-21, one of the most important actions taken was the adoption of a report memorializing the General Conference to reorganize the present Board of Missions, creating a general board of Foreign Missions, a general board of Home Missions and Church Extension, and recommending the continuance of the Woman's Missionary Council.

Every man in public life who does anything is sure to have two sets of detractors yelping at him. One will say, "That is not the way to do it;" the other, "You are not the man to do it." Let him cultivate a thick cuticle. Wisdom is justified of all her children. But it will not be amiss, meantime, for his friends to come in with a kind word occasionally. Honest commendation is not flattery, and it hurts nobody.—St. Louis Chr. Advocate.

Mr. G. M. Mathews, chairman of the official board of 28th Street Church, reports: "Through the earnest efforts and Christian zeal of our beloved pastor, Rev. W. R. Harrison, and the co-operation of our able and devout presiding elder, Dr. James Thomas, we are moving along nicely in all departments. In the immortal words of the sainted John Wesley, "The best of all is, God is with us." When he is with us we cannot and will not fail. We will go over the top, as we have never failed."

The National Convention of the Young Women's Christian Association has been in session at Hot Springs for a week. It is one of the great religious forces of our nation. Among the distinguished speakers were: Dr. M. Ashby Jones, Atlanta; Miss A. Maude Royden, London, England; Mrs. Robert E. Speer, of New York; Miss Mabel Cratty, general secretary; Mrs. Luke Johnson, of Atlanta; the Countess Helene Goblet d' Alvielle, Brussels, Belgium; Judge Florence E. Allen, of Cleveland; and Miss Charlotte Niven, World Secretary, London, England.

The laymen of the New England Conference of the Methodist Episcopal Church recently adopted a resolution condemning their bishops who are unwilling to live and labor in the fields assigned them. It seems to have been provoked by the

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

conduct of the bishop of Southern India. Zion's Herald says: "It is exceedingly painful to have to call attention to what appears to be a grave mistake in judgment on the part of one of our bishops, but Methodism is a democracy, and there is no room for special privilege anywhere, from the circuit rider to the general superintendent."

The Bible Conference to be held at Siloam Springs, Ark., July 2-9, offers many attractive features. Among the great preachers on the program are Dr. F. W. Russell, pastor of St. John's Presbyterian Church, Berkeley, Calif.; Dr. G. Campbell Morgan, of London, England; Dr. H. C. Morrison, president of Asbury College, Wilmore, Ky. Mr. Homer Hammontree, celebrated evangelistic singer, will conduct the service of song. The cost of entertainment is very reasonable and Siloam Springs is a delightful place. For information address Rev. John B. Andrews, vice-president.

As Rev. W. C. Davidson of Asbury Church had been overworking, he was unable to meet his engagement to preach a closing sermon for Heber Springs High School last Sunday. Rev. W. T. Wilkinson of Highland was pressed into service, and the editor preached at Highland in the morning and at Asbury at night, while Rev. Clem Baker, Little Rock Conference Sunday School Secretary, preached at Asbury in the morning and at Highland at night. There were good congregations at both churches, and the editor enjoyed preaching to many old friends. Both of these fine pastors are popular and their churches are prospering.

Rev. Lawrence L. Cowen, our pastor at First Church, Helena, Ark., reports a great service on Easter. He received 33 new members, and baptized 33 infants, or in all 48 souls on Easter morning. To date he has received 369 new members into the church since his pastorate began a little over two years ago, baptized 92 infants, and built up the Sunday school attendance from a little over 230 to an average attendance of 400. The present membership of the Church is 900 and the church is contemplating building a Sunday School annex of like design of the main church building. Easter there were 587 present at Sunday School.

Argentina, the most progressive country of South America, where farmers and ranchers were extremely prosperous during the war, is now suffering from terrible financial depression. The price of cattle has fallen one-half within the past year, and wool brings far less than the cost of production. As in this country, efforts are being made to secure government loans to aid agricultural interests. Almost the only really prosperous country in the world is Denmark, where none are very rich and practically none are paupers, and, instead of depending on the government for help, farmers and working-men have co-operative organizations for buying and selling. Self-reliance and individual initiative are better than government loans and gratuities.

The Methodist Recorder of London relates an interesting story concerning the late Hugh Price Hughes, the great Wesleyan preacher. "Mr. Bradlaugh once challenged him to a debate on Christianity," says the Recorder. "Mr. Hughes replied with alacrity, 'Most certainly. Nothing would give me greater pleasure. But as conventional debates usually lead to nothing, let us have one on new lines. I will undertake to bring a hundred men and women of various sorts on to the platform of St. James Hall, and they shall witness to the saving work of Christ in their lives. You can cross-examine them as much as you like. But you, on your part, are to bring a hundred men and women who have been redeemed from a sinful life by means of your atheistic teaching.' Needless to say, that debate was never held."

A Russian paper of recent date reports that, while millions are starving in certain sections, in other areas there is a surplus of grain which is being converted into intoxicants and the people are indulging in bacchanalian revelries. It says: "Pea-

sant villages are being drowned in home distilled vodka. In the district of Bezhetska whole country-sides are engaged in brewing beer and distilling spirits. Cabin stoves are used to make home brew instead of cabbage soup. Vodka is even being shipped to the cities, and hotels. Young people are becoming drunkards and there has been a revival of fighting and murdering. Along the Volga people have become brutes and are eating the bodies of their dead children, while in the central provinces enormous quantities of grain, priceless in these days, are being used for this disgusting debauchery."

### BOOK REVIEW.

**The Next Step in Religion: An Essay Toward the Coming Renaissance;** by Roy Wood Sellars, Ph. D., Author of "Critical Realism," "The Next Step in Democracy," etc.; published by The Macmillan Co., New York; price \$1.50.

This is a book that never ought to have been written. The author accepts all of the guesses of scientists as if proved and with these guesses discounts revelation. He considers much of the Bible pure myth, refuses to accept the virgin birth of Christ, sees nothing but the cerebrations of an enthusiast in the writings of St. Paul. His religion is godless and is merely an ethical system based on the teachings of Christ. As he is a teacher of Philosophy in the University of Michigan, it is probable that he is teaching as philosophy much of the nonsense that he has injected into this book. Such teaching in a secular institution emphasizes the importance of our Christian colleges where the proved results of scientific investigation, not merely the guessing of scientific romancers, are given and the harmony of true science with true religion is demonstrated. In his concluding paragraphs the author questions whether he ought to use the word religion for the philosophy that he is teaching, but justifies himself on the ground that religion as now conceived is very different from what it was formerly. He might change his mind if he were to attend some of the great evangelical churches where the Gospel in its fulness is preached.

### 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 24, is given below.

District	Renewals		Total	
	This Week	Renewals	This Week	Total
Arkadelphia	3	17	20	2
Camden	6	52	58	11
Little Rock	17	28	45	
Monticello	1	21	22	5
Pine Bluff	1	43	44	7
Prescott	1	26	27	2
Texarkana	40	65	105	1
Total L. R. Conf.	69	252	321	28
Batesville	3	35	38	
Booneville	6	35	41	13
Conway	4	16	20	5
Fayetteville	10	22	32	3
Ft. Smith	5	67	72	1
Helena	3	4	7	1
Jonesboro		13	13	3
Paragould	2	16	18	6
Searcy	1	43	44	9
Total N. Ark. Conf.	34	251	285	41
Other Conferences	2	4	6	
Totals	103	507	610	69

### WHAT THE PASTORS ARE DOING.

Since our last report, compiled April 17, the following pastors have reported: B. F. Scott, Sparkman, 1 renewal; F. G. Roebuck, Bearden, 1 renewal; J. J. Colson, Leola, 1 renewal; C. C. Bone, Knobel, 5 new; J. A. Biggs, Stamps, 24 renewals; E. Forrest, Gardner Memorial, 1 new; A. N. Story, DeView, 1 renewal, 1 new; J. O. Gold, Prescott Ct., 1 renewal; R. J. Raiford, Magnolia, 4 renewals, 1 new; Chas. Franklin, Searcy, 1 new; F. R. Hamilton, Harrisburg, 1 renewal; F. R. Power, Parksdale, 1 renewal; W. A. Patty, Naylor, 1 renewal; J. L. Shelby, Vilonia, 1 renewal; J. A. Coleman, Emerson, 1 renewal; J. F. Taylor, Umpire, 4 renewals; T. H. Wright, Sulphur Rock, 1 renewal; H. C. Hoy, Bentonville, 1 renewal; J. C. Johnson, Bryant, 1 renewal; W. M. Shelton, Decatur, 4 renewals, 1 new; O. M. Campbell, Kibler Ct., 1 renewal; W. J. Faust, Ozark, 1 renewal; E. W. Faulkner, Springdale, 2 renewals; J. D. Rogers, Altheimer, 1 renewal; R. R. Moore, Lewisville, 7 renewals; W. R. Jordan, Mabelvale, 2 renewals.

### THE CONTEST.

From April 17 to 24 the Baptist Advance reported 26 new subscribers and 22 renewals, making the totals 261 new and 213 renewals. During this period we received 12 new subscribers and 105 renewals, making the totals 69 new and 507 renewals. These are very meager returns, but we feel sure that our pastors are doing some good work this week and will make fine reports. In order to count on this contest, which closes at 6 p. m., May 1, reports must reach this office before 6 p. m. Monday. If you mail your report Saturday it will reach us in time. If you defer mailing till Monday, it is almost certain to be too late, as our last mail is received at 3 p. m. Pastors and readers, will you help us to beat the Baptists? If every subscriber who is delinquent will immediately make remittance, we can beat the Baptists overwhelmingly. Let every one do his part.

### SUNDRY SUGGESTIONS.

(Continued from Page 1).

The third mailed to the statistical secretary at the seat of the Annual Conference. Allow no changes to be made in quarterly conference records after that date. It would work no hardship, as the date would always be known and it is as easy to close the records on that day as on any other day. The presiding elder would have opportunity to correct any errors before the final entry was made, and he would have his copy in hand at cabinet meetings and thus would be able to say exactly how much had been paid on salary, etc. He often guesses at these things now, and recommends appointments which would be different if he knew the facts. It would not be unfair to let the passage of a preacher's character wait on the making of his report. If the statistical reports were all in the first day, the secretary could be required to post duplicates of his sheets which would be subject to rectification before his final report should be made. Then there should be such definite printed instructions with each blank form that there would be uniformity in making all reports. We should either adopt a system which will get accurate and dependable results, or quit the farce of publishing statistics.

Another thing that is needed is a plan to secure honesty as between the charge and the pastor in settlement of salary. Most presiding elders get the official members to commit themselves in an unofficial way on the amount of salary for the ensuing year, and in making appointments this is taken into consideration. A new board of stewards confers with a new pastor and they fix a very different amount, and the pastor is hurt. Then at the end of the year there is a deficit, and, as the pastor has no claim after the expiration of the year, he is unfairly, in most cases, deprived of money justly due. Our present plan encourages dishonesty on the part of stewards and church. Why not try something like this? Near the last of the year let the presiding elder, after due notice, call together the old stewards and the new and agree on the salary for the next year and make it a matter of record, and then let the preacher have a claim for that amount until it is settled unless he voluntarily relinquishes his claim. This would require the repeal of the latter part of Paragraph 351, and it ought to be repealed. Under the suggested plan the question of salary would be settled by stewards and presiding elder at the close of the year when all parties know each other and the situation, and the pastor would not be embarrassed at the very beginning of his term. The presiding elder could recommend the appointments with full knowledge of financial conditions. If the new preacher could not receive anything until the former preacher had been paid, there would be few failures to pay up. It would occasionally work a hardship on the new preacher, but that would be no worse than the hardship now perpetrated on the outgoing preacher, and there would be the advantage of understanding the situation. We need something to make our people feel that it is dishonest to refuse to pay their pastor. Now, our rule actually promotes dishonesty and our members have less regard for church obligations than for any other. We are beginning to realize that church obligations are not even "scraps of paper." Shall we adopt a plan that may improve conditions? An agreement between pastor and charge should be worth 100 cents on the dollar. The finances of the kingdom of God ought to be in better condition than the finances of the state or of any commercial enterprise, not so much because the pastor needs his salary but because Christian people should learn to deal honestly with God.

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.

## CONTRIBUTIONS.

## THE CATHOLIC SPIRIT OF METHODISM.

By Bishop Edwin D. Mouzon

"I believe in the holy Catholic Church"—a Church bearing witness to a gospel that satisfies the spiritual needs of all men and which shuts out no one who comes to God through Christ.

I believe in the Methodist Church, among other reasons, because of its broad, Catholic spirit. It shuts out none; it welcomes all who come to God believing in our Lord and Savior Jesus Christ. It preaches a gospel which has been tested and which has been found to satisfy the soul—to meet all the needs of all men. Moreover, Methodism is tolerant of those who hold theological opinions at variance with Methodist doctrine, so long as those opinions do not strike at the foundations of Christian experience and life. For experience and life are of first importance in Methodism.

The tolerant spirit of Methodism grows out of the Methodist experience of religion. When one has found out in his own experience the things that are real and vital, one knows how to evaluate the things that are not of such great importance. When the fires of religious experience burn low, then faith begins to harden into creeds which must be accepted upon pain of eternal damnation.

So long as a man had the witness of the Spirit, proving itself in works of faith and labors of love, Wesley throughout all his life was comparatively indifferent as to whether or not the Church would consider him altogether orthodox. The following paragraphs, from Wesley's remarkable tract on "The Character of a Methodist," will make plain what we believe to be essential to being a Methodist:

The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or of another are all quite wide of the point. Whosoever, therefore, imagines that a Methodist is a man of such or such an opinion is grossly ignorant of the whole affair; he mistakes the truth totally. We believe, indeed, that "all Scripture is given by inspiration of God," and herein we are distinguished from Jews, Turks, and infidels. We believe the written Word of God to be the only and sufficient rule both of Christian faith and practice, and herein we are fundamentally distinguished from those of the Romish Church. We believe Christ to be the eternal, supreme God, and herein we are distinguished from the Socinians

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and Arians. But as to all opinions which do not strike at the root of Christianity we think and let think. So that whatsoever they are, whether right or wrong, they are no distinguishing marks of a Methodist.

"What, then, is the mark? Who is a Methodist according to your account?" I answer: A Methodist is one who has "the love of God shed abroad in his heart by the Holy Ghost given unto him," one who "loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength." God is the joy of his heart and the desire of his soul, which is constantly crying out: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee! My God and my all! Thou art the strength of my heart and my portion forever!"

In his sermon on "The Catholic Spirit" he says:

Every wise man will allow others the same liberty of thinking which he desires they should allow him and will no more insist on their embracing his opinions than he would have them insist on embracing theirs. He bears with those who differ with him and only asks him with whom he desires to unite in love that single question: "Is thy heart right as my heart is with thy heart?"

In a letter Wesley writes:

Is a man a believer in Jesus Christ, and is his life suitable to his profession? are not the main but the sole inquiries I make in order to his admission into our society.

Discussing the matter of beliefs before his Conference, he once said:

I have no more right to object to a man for holding a different opinion from mine than I have to differ with a man because he wears a wig and I wear my own hair; but if he takes his wig off and shakes the powder in my eyes, I shall consider it my duty to get quit of him as soon as possible.

Toward the very end of his life he reaffirms the same position in the most explicit language:

One circumstance is quite peculiar to the people called Methodists—that is, the terms upon which any person may be admitted to their society. They do not impose, in order to their admission, any opinion whatsoever. They think and let think. One condition, and one only, is required: a real desire to save their soul. Where this is, it is enough; they desire no more; they lay stress upon nothing else; they ask only, "Is thy heart herein as my heart? If it be, give me thy hand." Is there any other society in Great Britain or Ireland that is so remote from bigotry? That is so truly of a Catholic spirit? So ready to admit all serious persons without distinction? Where, then, is there such another society in Europe? In the habitable world? I know none. Let any man show it me that can.

To quote now from Professor Winchester's "The Life of John Wesley,"

He printed for Methodists a life of that good Unitarian, Thomas Firmin, a very pious man, he said. The arch-heretics of history—Montanus of the second century, Pelagius of the fifth century, Servetus of the sixteenth century—he declared that, in his opinion, they were all holy men, who at the last, with all the good men of the heathen world—Socrates and Plato and Trajan and Marcus Aurelius—would come from the east and the west to sit down in the kingdom of heaven. Religious history from the dawn of Christianity to the present day may be searched in vain to find another leader of equal prominence and equal positiveness of personal opinion who showed such genuine liberality as the great founder of Methodism (Page 212.)

It is to be observed that this broad

Catholic spirit of Wesley and of Methodism does not arise from any want of definite and assured theological convictions but from the ability to distinguish the things that differ. Liberality is one thing, and laxness is another and a different thing. The one grows out of appreciation of what is eternally real; the other is evidence of superficiality of thought and shallowness of life. The one springs out of a deep and satisfying Christian experience; the other indicates the absence of an experience which puts one in touch with the great realities of life. This is clearly set forth in the sermon on "The Catholic Spirit," quoted above. I give an additional quotation, which is necessary in order to set the whole matter in the proper light and to avoid the possibility of misunderstanding:

A man of a truly Catholic spirit has not now his religion to seek. He is fixed as the sun in his judgment concerning the main branches of Christian doctrine. He does not halt between two opinions nor vainly endeavor to blend them into one. Observe this: You know not what a spirit you are of; who call yourselves men of a Catholic spirit, only because you are of a muddy understanding; because your mind is all in a mist; because you have no settled, constant principles, but are for jumbling all opinion together. Be convinced that you have quite missed your way; you know not where you are. You think you are got into the very spirit of Christ, when, in truth, you are nearer the spirit of anti-Christ. Go first and learn the elements of the gospel of Christ, and then shall you learn to be a truly Catholic spirit.

It will be seen that what is here written is largely historical. I have sought to make plain what the attitude of Wesley, the founder of Methodism, was and to show the Catholic spirit of the first Methodists in England before the Methodist "Societies" were organized into a Church. It will be asked, however: What is the attitude of the Methodist Church in America to-day? It may be said that "societies" composed of communicants of the Church of England and of dissenters might very well afford to show Catholic a spirit and, indeed, that they would be under the necessity of doing so. But can a great Church be as tolerant as Wesley and his "societies" were? Must not a Church, if it is to be a "Church" and not a disorderly aggregation of well-intentioned people—must not a Church be more exacting in its requirements touching all the things which its members must believe? Must not the Methodist Church in America, if it is to hold together and to withstand the flood of error which is sweeping over the country—must not the Methodist Church, above all other Churches, indicate precisely what the articles of the faith are which was "once for all delivered unto the saints?" Can Methodism hope to stem the tide of modern doubt and infidelity unless she sets her house in order and indicates to all men exactly what the fundamentals are which are essential to the perpetuity of the Christian religion?

Ought not Methodism to deliver herself fully and finally touching the critical and scientific questions which are now creating so much doubt and anxiety in the minds of many? Ought she not to settle these questions once and for all and be done with the matter? Well, if our Church should ever attempt to do anything of this kind, then the angels would weep. For that would be to turn traitor to our glorious past. That would be to substitute the iron rule of external authority for the authority of the Spirit of

the living God. Then history would repeat itself, and the melancholy story of the gradual corruption of primitive Christianity until it passed little by little into Roman Catholicism would find itself told again in the final apostacy of Methodism.

Let us see, then, if Methodism is prepared to meet the needs of this twentieth century in such matters. What does Methodism to-day consider to be essential? What are the conditions which must be met if one is to be admitted into the Methodist Church and if he is to continue therein as an acceptable member?

Methodism rejoices to face the modern world, with all its critical doubts and scientific theories, breathing the same Catholic spirit which characterized her in the days of John Wesley. And Methodism will overcome the unbelief of the twentieth century only as she holds fast to the spirit of her founder. When Methodism comes down to the business of drawing out long definitions of the things which must be believed and insists that "this is the Catholic faith: which except a man believe faithfully and firmly he cannot be saved," then will Methodism disown her spiritual heritage and prove false to the trust which she has received from God and our fathers. "Not by might nor by power, but by my Spirit, saith the Lord." "The people that do know their God shall be strong and do exploits." "Ye shall receive power, after that the Holy Ghost has come upon you." These are the principles which have made us mighty under God. Here lies the secret of our power.

What, then, are the conditions which must be met in order to become a member of the Methodist Church?

Wesley wrote: "There is only one condition previously required—a desire to flee from the wrath to come and to be saved from their sins." And this one condition stands in the organic law of the Church to-day. This is the true Catholic spirit. It shuts out no man who believes the fundamental facts of the gospel. It adds no condition that Christ did not lay down.

But does not Methodism require assent to some creed? Yes. From the very beginning of American Methodism it has required assent to what is known as the "Apostles' Creed." Every adult candidate for baptism is asked if he believes this historic Creed—a Creed in its origin dating back to the earliest centuries and put into

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the mouth of the candidate as his baptismal confession of faith. But let it be noted that the Apostles' Creed is not in any sense a theological statement. It is rather the setting forth in briefest possible form of the historic facts upon which the Christian Church is founded. To make this clear, I give the Creed as it appears in our Methodist Discipline:

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he arose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting.

This is the one and only Creed that is required of those who seek membership in the Methodist Church. It is the ancient baptismal confession of the Christian Church. It is the Creed of Christendom. All Christians unite in giving assent to this symbol of the faith of the Church universal. Methodism, therefore, is no mere sect, but an integral part of the one holy Catholic Church.

If it be asked, if assent to the Apostles' Creed is a prerequisite to membership in the Methodist Church, what becomes of Wesley's "one condition previously required—a desire to flee from the wrath to come and to be saved from their sins?" The answer, as a matter of course, is that Wesley's "societies" presupposed the Christian religion, just as a "desire to flee from the wrath to come and to be saved from sins" presupposes "wrath to come" from which one should flee and belief in a Savior who alone can "save from sins." Methodism lays down no theological test for membership and allows large liberty of thinking. But faith in the great facts of Christianity is, of course, essential to the being of the Church of Jesus Christ.

Another question may be asked: What about the Twenty-Five Articles of Religion? Must not every applicant for membership give assent to the Articles of Religion? The answer is: Our Methodism has never made any such requirement. Such requirement would be out of harmony with the spirit and history of Methodism. It would be a long step in the direction of Roman Catholicism. The Articles of Religion are among the "Standards of doctrine" of our Church. They show our historic connection with the great Protestant Reformation. They set forth in theological language the mighty doctrines for the sake of which men were burned at the stake. In harmony with these Articles every preacher and teacher in Methodism is under solemn obligation to speak and teach. But they are not laid down in our Discipline

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as a creed to be assented to before one can become a member of our Church. For men are not first theologians and afterwards Christians. They are first Christians and then theologians. To require children coming into the Church to profess belief in theological and metaphysical statements of doctrine would be a manifest absurdity and an unchristian procedure. And to require busy men and women who have had no opportunity to study theology to affirm that they give full assent to statements of doctrine drawn up by professional theologians would be to retrace our steps and undo the work of the great Methodist revival. It would be to go back to the spirit of the scribes and Pharisees and to leave the simplicity of the gospel of Christ.

Nothing that is said here is intended in any way to discount the value and importance of theology. The writer believes with all his soul in the necessity of theology. If Christianity is to continue a conquering force in the world, it must be able to give an account of its faith. It must be able to present to thoughtful and inquiring minds a reasoned and reasonable statement of the meaning and implications of the fundamental facts of the faith. Only superficial thinkers and men who have never thought at all decay and discount theology. What is said here has only one thing in view: to make it perfectly plain that Methodism lays down no theological tests which must be submitted to before one can become a member of the Church.

Many questions settle themselves when once a man has given himself to Christ. This is what Robert Browning had in mind when he wrote:

I say, the acknowledgement of God in Christ

Accepted by thy reason solves for thee

All questions in the earth and out of it

And hath so far advanced thee to be wise.

Does a man, then, come to Christ in the spirit of John Campbell Sharp?

I have a life in Christ to live;

But till I live it must I wait

Till learning can clear answer give

To this and that book's date?

I have a life in Christ to live,

I have a death in Christ to die;

But must I wait till science give

All doubts a full reply?

Nay! Rather while a sea of doubt

Is raging wildly round about,

Questioning of life and death and sin,

Let me but creep within

Thy fold, O Christ, and at thy feet

Take but the lowest seat

And hear thine awful voice repeat

In gentlest accent, heavenly sweet:

"Come unto me and rest;

Believe me and be blest."

Then Methodism requires nothing more. We welcome him into our fellowship. Such is the Catholic spirit of the Methodist Church. And may God save us from the modern creed makers who would have us turn traitor to the spirit and genius of our Methodism!

**DARWINISM VS. SCIENCE**

Mr. Bryan has spoken plainly, and doubtless conscientiously, concerning the teaching of Darwinism in some of our schools, especially with reference to our public schools.

Mr. Wallace, who discovered the Law of Natural Selection, inspired Darwin to bring out his book on "Natural Selection" or "The Origin of Species." This was followed by his "Descent of Man." In his "Origin of Species" we find much that is interesting, yet much that has never become science.

To accept his hypothesis as science

would be unscientific. Nothing is science until it is a proved fact. The scientific mind may set-up a theory, or proclaim an hypothesis, but all this is but mere supposition until scientifically demonstrated to be truth.

We may readily accept all the established truths of all the scientists without fear, for science is not opposed to Christianity. Men of science may not accept the Christian teachings, and they may even not accept Christ as the incarnate Son of God, but there is one thing, they may do, and that is much more easily prove that Christ was divine and Christianity a fact, than to prove that man descended from the lower animals.

It should be understood that Darwin did not claim to have proof of his evolution theory. He even said, "Of life, with its several powers, having been originally breathed by the Creator into a few forms, or into one. Here is admission that life is the product of the Creator.

Dr. James McCosh, writing of Darwin's hypothesis, said, "It is doubtful whether the law of Natural Selection, as unfolded by Darwin, can explain the modification of plants and animals." If we may doubt Darwin on plants and animals, how much more may we doubt him on his descent of man? We have found written in all history that the "Survival of the Fittest" does not apply to man. On this basis the German failed to survive, despite the claim that he was God's super-man. We see how this works in regard to the Armenian situation. Whatever progress Darwin may have made in linking man with lower animals, physically, he said: "In what manner the mental powers were first developed in the lowest organisms is as hopeless an inquiry as how life first originated. These are problems of the distant future, if they are ever to be solved by man." This is in line with the later writings of Darwin, in which he often uses the words "probably" and "it is possible."

The working basis for scientific research is not science at all, and can never become such until after it has been proved to be true. Evolution has never been proved when applied to the descent of man. Physically, the missing links are multiple, and in regard to the higher faculties of man, these links remove even the "probable" and the "possible" from the hypothesis.

The latest science can not link Intelligence, Conscience, and Moral Discernment, with the lower animals.

The lower animals have no sense of right and wrong, and no possible development of such a sense, even under the fullest training.

Mr. Wallace, the founder of the law of natural selection, said: "I do not consider that all nature can be explained on the principles of which I am so ardent an advocate." He confesses evidences of an unknown higher law, beyond, and independent of, all those laws with which we have knowledge. This is the law that differentiates man from the lower animals. No human skill has been able to turn protein into protoplasm. No scientist has been able to explain man's psychic nature by the Darwinian theory.

The difference in the cranial capacity of the monkey and the lowest types of man is too great to admit of the evolution theory. The gorilla, the largest species of monkey, and larger than the average man, has a brain capacity of but thirty-four cubic inches, while the lowest type of human has a capacity of seventy-seven.

Dr. McCosh said: "Of this I am sure, that the lower animals can not form those lofty ideals which constitute the peculiarities and characteris-

tics of man: the ideas of necessary truth, of moral good and infinity, culminating in the idea of God. These are ideas of which all men, and no brutes, are capable of forming."

If man was ever in the making by the process of evolution, why is he not still in the making? The working of this process through the ages of the past should present man in every stage of development now, and instead of "missing links," we should have living demonstrations of Darwinism. Why has this law ceased to function? If it has not, then we are still in the process of making, and as man has not yet been perfected he has not yet fallen. Is the fall of man a myth? Is redemption a fallacy? This seems to me to be the theory. The monkey-man, as we find him today, is not an evolution from the monkey, but a degeneration from the man. He belongs not to the ascending scale, but to the degenerating process.

Since it is so much easier to make a monkey out of a man, than to make a man out of a monkey, why not reverse the Darwinian theory of evolution? Why not set up this hypothesis, and call it science?

The farther a man is removed from Christ, the farther he is removed from God, and the nearer a monkey he becomes. He who would make a monkey of himself needs but to leave God out of the plan of his life, and he who leaves Christ out, leaves God out.

To study Darwinism need bring no harm to a mature mind, but to teach Darwinism as a science, is to teach falsely, and falsehood always hurts.

The one great objection to Darwinism being taught in our schools is that we can not be sure that those who teach will not "make monkeys" out of themselves.

All science is truth, and all truth is good, and can do no violence to Christianity. "Ye shall know the truth, and the truth shall make you free" was proclaimed by Him who created all things.—T. P. Clark, Hamburg, Ark.

**CONSERVATION AND THE NEXT QUADRENNIUM**

It is of very great importance that conservation plans for the quadrennium be thoroughly matured. The situation is quite complicated, made so by the presence in the Church of several important unfinished tasks.

It will be remembered that the General Conference of 1918 confronted a situation, in some respect, like that which confronts the Church now. Several forward movements were proposed. Questions arose as to the character of the several campaigns, the powers of the several agencies conducting them, and the relations of the different campaigns to each other. To settle these questions a "Committee on Conference" was appointed to consider the possibility of correlating the campaigns for missions, education, and superannuate endowment fund." That part of the committee's report which is of special interests in this connection is as follows: "Your

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Committee would, therefore, recommend that all the great campaigns, prepared and projected, be carried forward with a clear vision of their supreme importance and a whole-hearted zeal, born of faith in the ability and intelligence of the Church to meet its duty in this crucial hour of the world's history.

"Your Committee make this recommendation in the conviction that those to whom are committed the great interests we have in hand the Centenary Movement for Missions, the strengthening of the schools and colleges of the Church, the equipment and endowment of our two universities, and a general pension fund for our superannuates will wisely work and plan in helpful harmony, knowing that the complete success of each depends at last upon the success of all.

"Your Committee find that there is no inherent conflict in interest between these respective calls; that it is not practicable to place the campaign under the direction of one Board or Committee.

"Your Committee further make the following definite recommendations:

"That in the interest of efficiency and in order that there may be carried out but one popular campaign in the Church at the same time, and without prejudice to existing campaigns, the right of way be given to the Centenary Movement during the first two years and to the Educational Campaign during the second two years of the quadrennium, and that during these periods, as far as possible, the full power of the Church be delivered in these respective campaigns.

"That as the campaign for the two universities and for the superannuate endowment fund are not, in a sense, general campaigns, they may be carried on throughout the quadrennium without embarrassing other campaigns, or being embarrassed by them."

The salient fact in the situation

### SENSATION OF THE MEDICAL WORLD

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which confronts us now is that the campaigns launched by the last General Conference are all in an unfinished condition. I assume that it will be the purpose of the General Conference to complete these campaigns and thoroughly to conserve the results. This being the case, the same set of questions which arose four years ago confronts us now. What is to be the character of the conservation campaigns of the several causes? What agencies are to conduct the several conservation program? With what powers are these several agencies to be clothed? What is to be the relation between the several conservation agencies and programs? With these and like questions in mind, I offer for consideration several observations:

17. It seems to me that it would be very desirable to unify the several conservation programs. I do not know that this can be wisely and efficiently done. The tremendous values involved in conserving the interests under discussion should not be sacrificed to an impracticable plan of unity. Still if a wise and satisfactory plan can be found by which the various programs may be unified and placed in the hands of a single agency, it should be done. The Methodist Episcopal Church found itself in a situation somewhat similar to ours in 1920. They have undertaken to solve the problem by unifying their various conservation programs and placing the whole in the hands of a "Council of Boards of Benevolences" working through a "Committee of Conservation and Advance."

We have precedents in plenty for the appointment of General Conference Commissions. Sometimes their powers are limited. If the conservation program should be united and placed in the hands of a Commission, what should be the character of that Commission, how appointed, and what should be its powers? In answer to these questions I make two suggestions:

(1) Under the authorization of the General Conference the Commission might be appointed by the several Connectional Boards, and its operations carried forward under their direction and control. By this arrangement the Conservation Commission would be an organ of the several Boards for completing the forward movements now under way.

(2) The second suggestion is that the General Conference appoint a Conservation Commission outright and clothe it with whatever powers thought necessary. If this method of dealing with the matter is adopted, there are several considerations of importance to be considered.

Usually when a Commission is appointed with powers, it is to do some specific task for which no other agency is provided. In this instance, however such would not be the case. The task of the Commission, by its very nature, would be exceedingly complicated and closely and vitally related to the work of the several General Conference Boards. No matter how narrow or how broad the field of activities covered by the Commission in developing the united conservation program, the same field would also be covered by the activities and interests of one or more of the Connectional Boards. This arrangement would place two or more agencies in the field interested in and working at every part of the same task. Immediately the question arises—"Of the agencies at work in the same field which shall be the principal and which the subordinate?" If such a Commission is appointed, the General Conference should face squarely this question. The custom has been, in the appointment of Commissions,

to clothe them with such power that in their field of activities they have the right of way. In this case, however, other agencies are working in the same field. Therefore, the General Conference should define clearly the relation of such Commission to these other agencies and their activities.

It seems to me that it would be of doubtful wisdom to create a temporary Commission, clothe it with great power and even for a quadrennium subordinate the General Conference Boards to it. If the unified conservation program, therefore, is placed in the hands of a Commission, in my judgment, this Commission should be the creature of the several Boards and under their direction and control. This would insure unity of operation and of purpose in carrying forward the united conservation program.

2. Another possible plan is to place the different conservation programs in the hands of the several Boards interested. There are many reasons why this should be done: Where it is not possible for a Board to take over the conservation program in addition to its other duties, a Commission might be appointed. By this arrangement there would be several programs and several agencies in the field at the same time.

It seems to me to be of highest importance that in case it is found impracticable to unify the several conservation programs, that provisions should be made by the General Conference for very thoroughly correlating and harmonizing the activities of the several agencies in the field. No single agency during the quadrennium should have authority to assemble the leaders of the Church together in conference, to put on intensive organized collecting campaigns, to fix pay-up weeks to take possession of the regular organization of the Church, or to do anything which would absorb the interest of our people in one of the great causes to the exclusion of the rest. We have perhaps already gone, of course unconsciously, too far in the way of presenting a part as if it were the whole. Many of us easily fall into the habit of using language in representing one great interest of the Church which can truthfully be used only in representing all the interests of the Church.

If it be found necessary during the coming quadrennium to call together the leaders of the Church for the presentation of a program, and for conference, and for maturing plans no single conservation agency should have authority to call such conference. It ought not to be possible to hold such a meeting without previously making provision to represent all the great forward movements on such programs and in such conferences. Certainly meetings of leaders should be held. They are expensive, but they are valuable. I do not think that two or three days should be spent in such an assembly in the consideration of a single interest of the Church when other interests just as vital and just as sacred are left out of the mind and out of account. To hold a series of such conferences during the year, each in the interest of a single cause, is too expensive both in time and money.

It is also a matter of importance that the relative expense accounts of the several conservation agencies be taken into account and brought under some sort of regulation. I do not think that any single agency, or all of them combined for that matter, should be allowed an unlimited expense account, no matter how important its work.

If the plan adopted by the General Conference requires several conservation agencies in the field during the quadrennium, then certainly there

should be some arrangement made by which co-operation on the part of these agencies shall be insured and their activities harmonized and correlated. These and similar matters might be placed in the hands of a committee composed of representatives of the several Boards and conservation agencies.—Stonewall Anderson.

### POWER FROM ON HIGH

From Galilee the disciples found their way back to Jerusalem, where their Lord showed Himself to them once more to give them their final instructions and to bid them farewell. Jesus in his last conversation with his disciples spoke to them of their apostolic duties as witnesses unto himself as preachers of his gospel. He also spoke concerning the promise of the spirit, whose descent was to fit them for their work; also what they should do until the promise be fulfilled.

First was the apostolic commission to preach repentance and remission of sins in the name of Jesus among all nations, beginning at Jerusalem, with a virtual injunction to be faithful witnesses to what they had seen and heard, especially with reference to his resurrection from the dead. Then finally the direction to wait for the promise at Jerusalem until clothed with power from on high.

Power from on high—the expression itself has a mystical sound, and its sense seems difficult to define; yet the general meaning is surely plain enough, for the thing signified is not altogether a power to work miracles, but just what Jesus had spoken to them about in his farewell address before his death. It meant all that the apostles were to receive from the mission of the Comforter enlightenment of the mind, enlargement of the heart, transformation of their characters, sanctification of their faculties, whetting and polishing their swords for subduing the world unto the truth. These, or the effects of these, constituted the power for which Jesus commanded the eleven to wait. It was a spiritual, not a magical power, which was not to act as a blind fanatical force, but was to manifest itself as a spirit of love and of a sound mind. They were to be less like themselves, and more like their Master—no longer childish, weak and carnal, but initiated into the mysteries of the Kingdom under the guidance of the Spirit of grace and holiness.

Such power was evidently successful in that day, and is as successful to-day. Vain were the official titles at that time, and vain are they to-day. The world is to be evangelized, not by men invested with church dignity and with parti-colored garments, but by men who have experienced the

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baptism of the Holy Ghost, and who are visibly endowed with the divine power. They were directed to tarry until the power came, to be much in prayer, and concerned about this special baptism of power. They fully understood that it was needful and comprehended the fact that it would take such power to save the world, knowing that men and women were tied to sin and could not be freed unless such power came into their lives. Those facts were true then and they are true now. While we may to some extent resist such power, it is the only power that will free one from sin, and at the same time give the individual a sense of peace experience of righteousness, and joy in the Holy Ghost.

Satan hates it, the worldly side of life hates it, but it is the only way, and the one way, that the world is to be saved. I believe that the day is dawning, or rather has already dawned, when the ministers of Christ, who are true, and remain so, must be and will be endowed with power from on high.

The church is waiting for a great revival, not waiting for great numbers, not merely additions to the church, giving us a larger membership, but a real revival of the heart, breaking away from sin, a separation from the world. Tell me that one is a child of God and walks with the world? No, indeed!

My Christian brethren, God is calling you and me to go. Go where? "Preach my Gospel." Is that all? I will make you a power. A power for what? To turn men and women from sin to a life of righteousness in Christ.

May God bless our great Church and its great preachers.—C. B. Powell, Hutting, Ark.

**PROHIBITION VERSUS WINE AND BEER**

In an editorial article headed "Non-intoxicants Versus White Mule," the Chicago Daily News, a newspaper that is beyond all improper influence in the matter of prohibition, enlists with this pronouncement under the banner of Booze:

If the country must choose between the product of innumerable moonshine stills and nonintoxicating wine and beer, manufactured under government scrutiny, and subjected to relative taxation and license, common sense dictates that the choice should fall upon the latter.

If the United States government and the various state governments should throw up their hands and acknowledge that the bootlegger is bigger than the law and the courts, and should open the floodgates of beer and wine, the "innumerable moonshine stills" would continue to pour out their product. And as long as there was illicit liquor to drink there

would be plenty of people to drink it, even if the Chicago Daily News were able to find a beer saloon on every corner. The people who serve cocktails before dinner in Chicago would not serve "nonintoxicating wine and beer." They would go right on serving cocktails. Bad as the moonshine industry is, it is at least not maintaining tens of thousands of saloons, with doors swinging inward at all hours of the day and most of the hours of the night with invitation to all to come in and drink—and stay and drink some more. How would it be with the sale of wine and beer permitted? The Chicago Daily News would have "nonintoxicating wine and beer" manufactured "under government scrutiny." But if the Chicago paper has come to believe that the government cannot suppress moonshining how can it trust to the efficacy of government scrutiny of a tremendous wine and beer industry? Of course what would happen would be that tens of thousands of places would sell beer to those who wanted beer and whiskey and other hard liquors to those who wanted those liquors.

Pursuing its theorizing further, the Chicago Daily News demands "a day of wise restrictive law banishing intoxication with all its evils while permitting the manufacture and sale of beverages of low alcoholic content as the most effective preventive of illicit trade in deadly intoxicants." These beverages would either be of so low alcoholic content that they would not satisfy the desire for drink or they would be of sufficiently high alcoholic content to enable a man to get just as drunk as ever and to raise just as much hell. The Chicago Daily News writes itself down as a dreamer and shows its utter lack of practical grasp of this question when it uses the words "a day of wise restrictive law banishing intoxication with all its evils."

It is unfortunately true that moonshine liquor flows in a large stream and quantities of other liquors are brought into the United States from foreign countries. That is an inevitable phase of the transformation of this great country into a land largely free of intoxicating drink. That phase will pass. The fever for liquor and the desire to drink just because it is against the law to buy liquor will burn themselves out. The American conscience will not always tolerate the conditions of this hour. Public sentiment will refuse to see an illicit industry mock and humiliate the government of the United States and all the state governments. The propaganda machinery of today will be dismantled. The liquor industry will finally be absorbed in other activities. A generation of boys will grow up who have never seen a saloon and whose attitude toward liquor will be the normal attitude toward narcotic drugs. And in that time, which may not be further away than 10 or 15 years, the moral sense and the common sense of the Chicago Daily News will be shocked to emphatic protest at any suggestion that America abandon prohibition.—Arkansas Gazette.

**WHEN LIQUOR WAS SOLD**

To the Editor of the Gazette:  
Your editorial in Sunday's Gazette headed, "Prohibition Versus Wine and Beer" is one of the most convincing statements on that subject that I have read. You say that should the flood gates of wine and beer be opened the moonshine still and the bootlegger would continue. That is true beyond a doubt. It was true when the sale of liquor was licensed. As proof of your assertion, I will say that in the Arkansas Methodist of August 15, 1912, these facts were given:

"The mayor of Philadelphia says,

"that there are as many speakeasies as saloons in that city.

"The Saloon keepers of Pittsburgh say that there are 2,000 blind pigs in that city.

"Farley, excise commissioner of New York, gives license figures which show that there are 6,935 speakeasies in that metropolis.

"New Jersey has less dry territory than any other state (only 5 per cent.) yet the internal revenue report shows that it has nearly 3,000 blind tigers.

"In Massachusetts in the wet territory there is a blind tiger for each 1,497 of the population, while in the dry territory there is but one for each 3,587 of the population, or two and a half times as many blind tigers per capita in the wet as in the dry territory.

"The retail liquor dealers of Minneapolis, Minn., met one afternoon four years ago, and among other business, they passed resolutions calling upon the officers of that city to enforce the law and protect the men who paid license for the privilege of selling liquors. They said that to their personal knowledge there were 1,000 blind tigers in that city."

And in the same paper of September 5, 1912, I glean from the records the following:

"To prove that license does not prohibit I will say that the United States revenue records show that there are 134 persons who have United States license in Little Rock, not counting Argenta. Now there are only 58 saloons; deducting the 58 saloons from the 134 persons having license, we have 76 with United States license in addition to the 58 saloons. To be perfectly fair, I add to the 58 saloons five wholesale whiskey dealers, and clubs, making 87. Those, and those only, can be accounted for as having state license, as well as United States license. But that leaves 63 without state license, or as the liquor people would call all them if they were in prohibition territory, blind tigers. In the face of these remarkable facts, the liquorites continue to proclaim that prohibition don't prohibit, and yet in Little Rock, a license city, 63 or about half of the persons who have United States licenses, have no license from the county or state. Some say we had better have saloons than blind tigers, but I say that it is better to have a few blind tigers than to have 58 saloons and 63 blind tigers."

I hope every paper, favorable to prohibition, in Arkansas will copy your editorial, for it is an unanswerable argument against the return of wine and beer.—George Thornburgh, President Arkansas Anti-Saloon League, in Arkansas Gazette.

**A TRIBUTE TO REV. E. M. KELSEY**

For some time it has been my purpose to write a tribute of respect and love to my friend and fellow laborer Brother E. M. Kelsey, but some how it has seemed to me that when I would write the best I could write was unworthy of what he was, still I feel myself false to my best impulses not to say a word. Men who are loved like the people loved him on his charge already have the greatest compliment possible to be paid to a preacher, words, no matter how expressive, fall like ashes from the lips, when compared to the keen appreciation that characterized his ministry in his last year's charge.

It was my happy privilege to be closely associated with Brother Kelsey for several days on last year, and to spend some time with him on his work. It is enough to say that we would talk over our problems until far into the night. In these pleasant hours of fellowship he seemed to uncover his

whole soul, and he had a white soul.

He spoke of his struggles in the ministry without a single note of bitterness. He seemed to pity rather than censure any of his brethren; and it won my heart for this type of Christianity and Methodism. Once he said to me: "My life has not been what I had hoped for it to be, but I have settled it all and I have reasons for knowing that I shall come out all right." I asked him why, and he replied: "Not long ago, some two or three months ago, I was praying alone and looking up at the stars, and something said to me as clear as I am talking to you, 'Go on, you'll come out alright,' and then he said in a very positive convincing tone: "Cole, I believe God has answered my prayer."

I do not know how other people may think of such incidents as these, but to me it is one of the richest finds of my life; for to me that experience had the breath of eternity blown upon it. He had met his problem face to face and God in his goodness had given him the evidence of a victor before hand.

I can but think of him as one of those real heroes of the cross, that type of men in whose hands the Ark of the covenant of Methodism rests.

In the first assembly of the preachers of the Helena District held at Forrest City at the beginning of the year he was present and full of hope

On our return from the meeting we rode together from Forrest City to Helena and then to Poplar Grove where he left me. Before getting up to put on his overcoat he said to me: "I will need your prayers on this work, and shall want you to be with me some this year." I followed him to the coach door, shook hands with him and said "Good bye," and good bye it is for awhile for I am sure he went to the place from whence that still small

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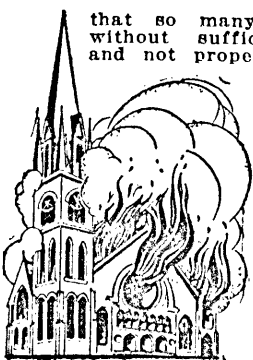
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voice came, beyond the stars—  
 We feel a sense of something lost when that mystery we call death invades the realm of our friendship, but when we think of God's revelation that tells us they are "blessed," then we begin to understand that "Earth has no sorrows that Heaven cannot heal." Heaven will mean more to us in proportion to the number of our acquaintances that go there.—O. L. Cole.

**ANNUAL MEETING OF GENERAL BOARD OF MISSIONS.**

By John S. Chadwick.

The meeting of the Board of Missions of our church was held April 18-21, in Nashville, Mr. J. R. Pepper of Memphis, presiding. There was practically a full attendance of the membership of the Board, and the session was one of the most interesting and profitable of all the annual meetings of this Board.

The report of Dr. W. W. Pinson, General Secretary, was a review of achievements worthy of a great church. And, as he said, the story of this advance of a quadrennium "is largely the story of the Missionary Centenary." The total income of the Board for the quadrennium was \$13,649,009; for the two Centenary years the average per year was \$4,987,054, as against \$1,702,803 for 1918. And this does not include all of the Centenary payments—the share of the Church Extension Board, the amounts returned to the Annual Conference Boards of Missions, and some other items. Centenary collections to March 31 were approximately \$13,500,000, and it is probable that the reports to May 1, will show a total of nearly \$14,500,000. This is far short of the amount due January 1 (\$22,000,000), but it is a record so far in advance of any made previous to 1919, that it is almost unbelievable. Certainly, none would have believed it possible four years ago. We have not done all that we ought to have done, that we could have done, but let us keep in mind the big things that have been done,

**PAINS ACROSS SMALL OF BACK**

**Husband Helped in Housework.—  
 Lydia E. Pinkham's Vegetable Compound Made Her Strong**

Foster, Oregon.—"I used Lydia E. Pinkham's Vegetable Compound for pains across the small of my back. They bothered me so badly that I could do my work only with the help of my husband. One day he saw the 'ad.' in our paper telling what Lydia E. Pinkham's Vegetable Compound is doing for women, so I began to take it. It has helped me wonderfully. I am feeling fine, do all my housework and washing for seven in the family. I have been irregular too, and now am all right. I am telling my friends what it has done for me and am sure it will do good for others. You can use this letter as a testimonial. I will stand up for Lydia E. Pinkham's Vegetable Compound any time."—Mrs. WM. JUHNKE, Foster, Oregon.

Doing the housework for a family of seven is some task. If you, as a housewife, are troubled with backache, irregularities, are easily tired out and irritable, or have other disagreeable ailments caused by some weakness, give Lydia E. Pinkham's Vegetable Compound a trial. Let it help you.

and let us boost rather than knock.  
 Appropriations for 1923.—Appropriations made at the 1922 meeting were in amount practically the same as in 1921. And even more so than in 1921, was it evident that the provision of the Centenary program guaranteeing the regular incomes of the Boards was a wise provision. Regular collections for missions during 1921 fell short of the 1920, figures, but, the Centenary was there to save the situation. For instance, to hold the regular appropriations for China to the "Standard year" basis, Centenary funds supplied \$45,520.30 of the total of \$131,527.59; for Japan the Centenary furnished \$75,503.82 of the \$193,147.10; for Korea, \$76,213.51 of the \$153,176.95; for Brazil, \$38,521.25 of the \$102,158.93; for Cuba, \$26,577.76 of the \$81,871.76; for Mexico, \$56,161.69 of the \$116,005.19; for Africa, \$16,148.44 of the \$34,655. These deficits are due, in part, to the transfer of a number of regular specials to Centenary Specials, not altogether to shortage in payments on assessments.

The totals to the various foreign fields on regular appropriations appear in the foregoing statement. Centenary appropriations to the various fields for 1923, these figures including the "deficit" amounts already mentioned are: China, \$228,860.30; Japan, \$246,273.59; Korea, \$192,789.93; Brazil, \$323,389.56; Cuba, \$84,578.81; Mexico, \$103,723.87; Africa, \$27,363.73; Europe, \$505,365; Siberia and Manchuria, \$78,150. The grand total of regular and Centenary appropriations to the foreign fields, not including Woman's Work is \$2,630,188.

Womans's Work.—In the work of the women there was no "deficit" problem. This is a tribute to the loyalty and liberality of the women of Southern Methodism. To the foreign fields the appropriations were as follows, the first named figures in each case being regular, the second Centenary appropriations: Africa, \$2,900 and \$14,120; Brazil, \$34,527 and \$153,100; China, \$91,534 and \$96,513; Cuba, \$12,606 and \$36,759; Japan, \$20,066 and \$66,598; Korea, \$63,193 and \$91,839; Mexico, \$52,938 and \$86,374. The totals, including Scarritt Bible and Training School administrative, contingent fund, and other miscellaneous items, are: Regular, \$355,434; Centenary, \$559,424. The grand total is \$914,858 for foreign work.

The Home Field.—Regular appropriations to the home field, on assessments, total \$165,136. Out of Centenary funds the home field receives \$608,855, grand total, \$783,991.00, and this does not include the ten per cent of all Centenary payments that are returned to Annual Conference Boards of Missions, a reasonable estimate on this is \$400,000. Nor does it include payments on regular assessments by Annual Conferences, to Conference missions. Including all of these items the total is at least \$1,500,000 and more than \$1,000,000 of this is from the Centenary. The appropriations for Woman's Work in the home field are: Regular, \$259,252.39; Centenary, \$197,149.42; total \$456,401.81. If we add to these the amount of Centenary funds to the Church Extension Board, the grand total for home work goes well beyond \$2,000,000. Because of the Centenary, we are carrying through a bigger program for the home field than ever before. And a larger percentage of our contributions for missions goes to home missions than under the plan of the "before-Centenary" days.

Of the action of the Board touching various matters of policy and suggested legislation, this communication does not report. These will be given to the Church in the more extended reports to be made at a later day.

**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.

**THE BIBLE.**

"A child of God finds the Bible interesting because he knows and loves the author. It is his Father's message, and he knows it is addressed to him."—Howard W. Pope.

**THANKS TO NORTH CAROLINA.**

A "marked copy" of "Our Missionary News," a creditable four-page paper published monthly by the N. C. Conf. W. M. Society, was opened with an inquiring mind. In its columns were found the letters of the President and Cor. Sec. of L. R. Conf. W. M. S. about the called meeting of the Council in Memphis copied in full from Arkansas Methodist. This kindly compliment is the more appreciated because Mrs. Elza and I are not acquainted with the Editor who thus gave us opportunity to speak to our fellow-workers in N. C.

**JOINT ASSEMBLY EPWORTH LEAGUE AND YOUNG PEOPLE'S MISSIONARY SOC. OF N. ARK. CONF., GALLOWAY COLLEGE, SEARCY, ARK., JUNE 26-30, 1922.**

Last year the young people of North Ark. Conf. met in Arkadelphia with the young people of Little Rock Conf. This year, in response to an invitation from the Epworth League of our own North Ark. Conf., we cooperate with them. Young men and women, boys and girls, all will be there. Will your church be represented in this great joint move? Can you afford to miss this opportunity of upbuilding the church of tomorrow?

Men and women of the church, whether you have the young people of your church organized or not, send at least one representative to this cooperative meeting.

You of the rural churches, do not fail to send some of your young people. It will amply repay you in added interest from the young people of your church.

Of course, we expect the organized Y. P. M. S. to be there in large numbers.

Watch the columns of the Methodist for further information.—Mrs. J. H. O'Bryant, Supt. Y. P. M. S.

**L. R. CONF. W. M. S.**

Last week the new stationery was mailed to our Conf. Officers, Supts. and District Secretaries. With words of appreciation one recipient has graciously acknowledged the package sent her.

If anybody failed to receive her share, the Conf. Cor. Sec. would be glad to know it at once.

**REPORT OF SUPT. OF YOUNG PEOPLE FOR QUARTER ENDING MARCH 31.**

Number of Auxiliaries reported last quarter.....	50
Auxiliaries added during quarter (1 reorganization) .....	8
Auxiliaries dropped during this quarter (1 amalgamated)....	7
Correct number of auxiliaries (2 Interdenominational) .....	51
Number of members .....	950
Members added during quarter....	188
Number of life members.....	1
Subscribers to Voice.....	40
Subscribers to Y. P. Chr. Worker..	5
Number of auxiliaries presenting stewardship .....	13

Number of volunteers .....	4
Number of Mission Study Classes .....	24
Members in Mission Study Classes .....	494
Bible Study Classes .....	9
Members Bible Study Classes....	186
Auxiliaries using the Bulletin....	21
Auxiliaries using secular press..	14
Boxes of supplies .....	2
Auxiliaries presenting Social Service topics .....	17
Value .....	\$10.00
Total amount sent to Conference Treasurer .....	\$331.04
Amount spent on local work..	\$326.00
Through Social Service Department 3 Negro clubs have been assisted. Our Summer Conference is to be	

\* 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. \*

held at Henderson-Brown, June 24-30.  
 A fine program is being made and girls are expected from every district in L. R. Conf. Several adult auxiliaries will send young women who could not come otherwise. We shall have a great meeting.—Mrs. J. G. Moore, 1402 7th St., DeQueen, Ark.

**L. R. CONF. W. M. SOCIETY TREASURER'S REPORT FOR FIRST QUARTER, 1922.**

Receipts.

From adult societies.....	\$5,704.26
From Young People .....	333.39
From Junior Division .....	270.61
From Baby Division .....	44.01
From sale of Mimeograph... ..	15.00
.....	\$6,367.27

Cash balance from last quarter .....

.....	1,148.97
Total cash .....	\$7,516.24

Disbursements.

To Council Treasurer:	
Dues .....	\$2,356.77
Pledge .....	2,651.47
Specials .....	482.00
Retirement and relief.....	100.22
Scarritt loan .....	44.50
Week of Prayer .....	44.32

Total to Council Treasurer..\$5,679.28  
 Conference fund expended.. 1,051.36

Cash balance on hand .....	\$ 785.60
Int. bearing cert. on hand... ..	1,000.00
Int. bearing cert. on hand....	470.00
Summary of Work for This Quarter.	
Cash Receipts.....	\$6,367.27
Value of supplies furnished..	660.59
Local work reported .....	9,431.38
Grand total .....	\$16,459.24

**PELLAGRA**

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

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



**Specials.**

First Church, L. R., Aux., Bible Women .....	\$180.00
Elizabeth Rimmel Bible Class, Bible Women .....	30.00
Holding Institute .....	12.00
First Church, Pine Bluff, Aux., Bible Women .....	240.00
Arkadelphia Junior, Korean Special .....	10.00
Hamburg Juniors, Memorial .....	10.00
<b>Total special to Council</b>	
Treasurer .....	\$482.00
—Mrs. S. W. C. Smith, L. R. Conference Treasurer.	

**NAME OF AUXILIARY, PLEASE?**

I have received a letter report from an auxiliary signed by Mrs. J. J. Young, but having no intimation of the town or district. The post-mark is badly blurred. If anyone will write me the name of the church sending the report I will be glad to give credit for it.—Mrs. E. R. Steele, 120 W. 6th Street, Pine Bluff, Ark.

**FORREST CITY AUXILIARY.**

Recently our Mission Study Class held an all day session to take up the last three chapters of the book, Medical Missions, and review the five chapters preceding.

We are all just grown-up children so we enjoyed being called to Mission School at 10 o'clock by the old-time bell and "Come to Books."

No use to worry about dinner because the announcement days before had read: "Bring along your lunch and leave fore supper time!" Each pupil had prepared basket, bucket and jar lunch and brought with her.

The study room had been decorated with lovely spring flowers by the devoted pupils. On the teacher's table was a framed picture of our beloved Bishop Lambuth. For the morning devotional the leader used the 16th chapter of Mark, which contains the Easter message and yet a missionary program given to us by Christ himself in the 15th verse—"Go ye unto all the world and preach the gospel to every creature." The morning hours were spent in the study of chapters 6 and 7—Woman's work for Woman and the Challenge. We rejoice to know what a part our noble women have played in swinging wide the door of hope to half the womanhood of the world, who are groping blindly for health and salvation. Chapter 7—"The Challenge," is to

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the youth of our land. Let us hope and pray they may accept it.

Ting-a-ling! Children, you may have dinner! Be sure to be back in school room at 1:30: Basket and bucket were opened, coffee made quickly (because the Pastor dropped in to return thanks?) and a hungrier bunch of school children never gathered around the tables. There were all kinds of sandwiches, pickles, salad cakes, pies and fruits.

A few pupils were tardy, of course, for afternoon session.

After prayer by the leader we began the study of chapter 8, which was led by Circle No. 1. The subject was "The Secret of Power," and these ladies gave us a splendid rendition of this beautiful chapter.

"Recess! You may go play!" Vocal solos, readings and Victrola selections were used between the chapters to vary the program.

The last hour of the afternoon session was devoted to a review of the five first chapters of "Medical Missions." Each chapter was presented by a teacher who called the classes to whom she had previously given some questions to answer. Fifty-seven ladies took part in this all-day session and we feel that we know and love Bishop Lambuth better for having spent a day in the study of his wonderful book.—A Friend.

**MISSION STUDY AT PINE BLUFF.**

A unique and entertaining review of the book, "From Survey to Service," was given by Mrs. N. J. Gantt, the Supt. of Study at First Church, Pine Bluff, on Monday afternoon. She, with the president, Mrs. J. R. Sanders, arranged a little one-act play in which Mrs. Gantt as hostess in a parlor scene received six of her friends each one coming in with a letter, a story or a discussion of the problems treated in the book just completed by the class. The Japanese question, the Cuban, the Alaskan, the Immigrant, the Migratory class and the inter-racial problem were all discussed, and "Cindy," the maid, attracted much attention as she served tea and wafers to the parlor group while the young men from the S. S. gave two mandolin numbers.—Mrs. E. R. Steel.

**A GOOD BEGINNING.**

(From report of Mrs. W. H. Pemberton, Cor. Sec.)

In L. R. Conf. W. M. Society the reports for the first quarter of 1922 are encouraging, doubly so because they give evidence of the renewed energy of our District Secretaries and of sympathetic response from our auxiliaries. In new organizations we have 3 adult, 4 young people, 4 junior and 1 baby division. There is some advance in almost every department of our work. Below I am giving some figures from the District Secretaries' reports which are interesting. It will be helpful to study them and to compare ourselves as groups of workers. In proportion to number of members, let us see which District leads in Mission Study and Bible Classes; in number of subscribers to Missionary Voice; in number of auxiliaries actually engaged in Social Service. Has any District met her financial obligations in full? How many Districts will be paid up for the half year on July first? It is possible, by earnest and united labor, for each District to attain that distinction. How many will do it?

Now for a look around the Conf. W. M. Society which is composed of loyal, faithful workers. See them in these little figures which mark progress and mean consecration and devotion in the upbuilding of God's Kingdom.

**Arkadelphia District.**

Mrs. W. D. Brouse, Dist. Sec., reports the organization of Young People's auxiliary with 33 members at Park Avenue, Hot Springs and Juniors at Malvern and Benton; \$7.70 paid on Scarritt fund; and \$248.96 on Conf. Pledge and \$476.68 for local work. 194 subscribers to Missionary Voice. 45 to Young Christian Worker.

**Camden District.**

Mrs. L. K. McKinney, Dist. Sec., reports organization of 1 Junior Society and Baby Division at Waldo. Amount raised for local work \$476.21. Subscribers to Missionary Voice 155 and 16 to Young Christian Worker.

**Prescott District.**

Mrs. Geo. Cress, Dist. Sec., reports value supplies \$144.50; paid on Pledge \$232.45; Conf. Expense \$45.18 and for local work \$804.61. 99 subscribers to Missionary Voice and 5 to Young Christian Worker.

**Pine Bluff District.**

Mrs. J. D. Rogers, Sec. Pine Bluff District, reports 3 new adult, 1 new Junior and 3 new Young People's organizations; \$8.80 to Scarritt Fund; supplies \$80.00; \$579.25 paid on Conference Pledge and for local work \$1504.13 has been raised. 194 subscribers to Missionary Voice, 19 to Young Christian Worker.

**Texarkana District.**

Mrs. Reynolds writes: "You'll notice the increase in the Baby Division. For Mission Study 10 adult auxiliaries reported, 7 Young People and 4 Juniors. For Social Service committees 10 adult, 5 Y. P. and 3 Junior societies. Two adult auxiliaries reported work among the negroes, several others are working for community welfare. Paid to Scarritt Fund \$5.90; paid on Conf. Pledge \$329.80, supplies \$21.50. 161 subscribers to Missionary Voice and 45 to Young Christian Worker."

**Monticello District.**

Mrs. W. S. Anderson, Sec., says: "My report is more satisfactory than that of the first quarter last year. Crossett, Monticello, Warren, Tillar, Dermott, Portland and Lake Village adults and Warren Young People have Mission Study Classes in which 174 members are enrolled. Each class is studying a new book. Crossett, Warren, Hamburg, Tillar, Dermott, Portland, Wilmar, Winchester and Snyder have organized Bible study classes. Ten auxiliaries use the Bulletin, but only three report sending items of interest to their county papers.

Crossett, Monticello, Warren, Hamburg, Tillar, Dermott, Wilmar, Lake Village and Portland used Social Service literature, also the Lake Village young people and Junior Divisions.

Crossett and Tillar are co-operating with the negroes in the communities. Lake Village Juniors aid by sending flowers to the sick in their community and adults of Lake Village support a scholarship in Korea.

Warren and Arkansas City each sent a box of supplies, the value of both amounting to \$74.00; paid on Pledge \$404.63; on Relief fund, \$14.00; to Scarritt \$8.86; expense \$114.40. We now have 598 adult members, 46 new ones. Subscribers to Missionary Voice, 153 and to Young Christian Worker 27. Grand total reported raised for connectional and local work \$1,521.17, which is a small but encouraging advance over the amount raised in the first quarter of 1921."

**Little Rock District.**

Mrs. Frohlich writes: "We went ahead, both in connectional and local work, of first quarter of 1921. We are proud of our six volunteers for life service, 4 of whom are members of our Y. P. M. S. Each auxiliary reports splendid work along Social Service lines. We have:

Mission Study Classes .....	15
Social Service Committees .....	18
Bible Classes .....	12
No. Using Bulletin .....	20
No. sending items to newspapers..	20
406 subscribers to Missionary Voice and 254 to Young Christian Worker; scholarship and Bible Woman in China supported by adults of L. R. First Church; \$9.45 paid on Scarritt fund and \$155.33 on Conf. Expense. Amount money raised during first quarter for expense fund and connectional work, \$1,272.80; paid on Conf. Pledge, \$574.51; supplies, \$1,251.57."	

**NOTES FROM MISSIONARY COUNCIL.**

Evangelism—the keynote of missions.  
Co-operation—the spirit of missions.  
Efficiency—the science of missions.  
A self-supporting and self-propagating Church—the goal of missions.  
Centenary slogan for the Korea Mission and Conference.

**BY-LAWS AMENDED.**

**Concerning Superintendent of Local Work.**

"The Superintendent of Local Work shall have charge of the social features of the auxiliary. She shall supervise whatever share the auxiliary may have in the care of the church and the parsonage, and in the charity work of the church. She shall give especial attention to the shut-in and the un-churched. The Assistant Treasurer shall be a member of the Committee on Local Work."

**Concerning Superintendent of Supplies.**

3. Page 317, By-Laws 15, amend by striking out the words, "Council Superintendent of Supplies" and inserting in their place the "Secretary of the Home Base" so that the By-Law shall read:

"The Superintendent of Supplies shall superintend the sending of boxes and needed supplies to ministers of the Methodist Episcopal Church, South, and to institutions in the home and foreign fields under the direction of the Council. She shall report quarterly to the Secretary of the Home Base."

**ADOPT RESOLUTION ON RACE PROBLEM.**

**Women In Conference Approve Plans For Improving Conditions of Negroes.**

Believing that the South has "a peculiar call to a high service" in the problem of race difficulties with which the country has often been faced, a group of women met in conference in Little Rock Thursday and Friday and adopted resolutions endorsing several measures for improving conditions surrounding the negro race in the south. The conference, held at the Hotel Marion, was a meeting of the women's division of the Arkansas Committee on Race Relations. It was called for the

**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 completely clear the 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.

purpose of conferring with Mrs. Luke Johnson of Atlanta, Ga., field secretary of the Race Relationship Committee of the South. There was a large attendance of representative women from over the state, leaders in church and civic organizations. After a two-day session, the resolutions given below were adopted. They were drafted by a committee consisting of Mrs. Ben M. Witt, Little Rock; Mrs. J. G. Jackson, state secretary of the Baptist Woman's Missionary Association, Little Rock; Mrs. David Terry, Little Rock, chairman of the Advisory Board of the negro Y. W. C. A.; Mrs. Fred Elza, Benton, president Little Rock M. E. S. Conference; Mrs. W. D. Reeves, Helena, chairman representing the state welfare association, and Mrs. Minnie U. Rutherford Fuller, Magazine, state president W. C. T. U.

The conference expressed its view on the race problem as follows:

"The constitution of the United States was born in a life and death struggle for life, liberty and the pursuit of happiness. Gladstone pronounced this constitution to be the greatest production in the mind of men. The protections guaranteed in this constitution were won by our forefathers after thousands of years of warfare and assassination. Unless the constitution be sacredly upheld by the duly constituted authorities, the personal and collective security of America will be swept away and she will live in terror and dread of violence at the hands of unknown and unauthorized forces. Thomas Jefferson gloried that he had a part in giving the citizens of this country laws that would protect every citizen and secure to him a fair trial before a jury, if accused of crime.

"We therefore declare our fidelity to the basic principles of American government, and to the flag which protects our lives, our homes and the sacredness of our persons and in all fairness we demand at the hands of public officials the same protection for the lowliest and most helpless, not only of our own race, but of this other race to which we are bound by cords which cannot be broken.

"We view with alarm the cheapness of human life and call for a re-establishment of faith in human rights and justice, in the handling of the vilest criminals of all races and colors.

**Racial Supremacy.**

"As members of a race which numbers but one-fourth of the world's population, we recognize that it is the race with the greatest earthly powers. Since the test of character in an individual or race is not to be found in the attitude or treatment of those on equal battleground, but of those who are helpless and whose term of opportunity has been shorter than ones own, we appeal to our race to demonstrate its claim of superior qualities in a bigness and breadth of soul which will reach out and give a man's chance and a square deal to those races who are our peculiar responsibility.

"Such a course will enable each race to reach its best achievement and will aid the South and the nation in bringing these two races to more confidence.

**Womanhood.**

"We recognize that the degradation of woman is the doom of any race and that among the numbers of underlying causes of the present racial situation in America is the lack of respect and protection for negro womanhood. Recognizing with sympathetic appreciation the high standards of virtue set by the best elements of negro women, we pledge ourselves to an effort to emphasize the single standard of morals for both men and women to the end that righteousness may pre-

# 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

**LITTLE ROCK DISTRICT CONFERENCE ENTHUSIASTICALLY ENDORSES METHODIST STATE SUNDAY SCHOOL CONVENTION**

The Methodist State Sunday School Convention to be held at Hot Springs during the second week of the General Conference, was given a strong endorsement in a resolution adopted by a rising vote at the Little Rock District Conference held at Primrose Chapel last week. The following was the complete resolution bearing on Sunday School work:

First, That we endorse the fine work being done in the Little Rock Standard Training school and recommend that this school be made District wide another year.

Second, That we endorse the plan of our Conference Sunday School Board in promoting the observance of Conference and recommend that such observance in an increasing number of schools be made a permanent feature of our Conference Sunday School Program.

Third, That we endorse the selection of Mr. R. E. Overman as our District Executive Secretary and Mrs. H. W. Mosley as our District Elementary superintendent and that we pledge to them, together with such other District Sunday School officers as may be hereafter selected, our loyal support of their plans for carrying on the work committed to them.

Fourth, That we heartily endorse the action of our Conference Sunday School Board in co-operating with the North Arkansas Conference Sunday School Board and The General Sunday School Board in the holding of a State-wide Methodist Sunday School Convention at Hot Springs, May 8-9-10-11, and that we pledge to secure delegates to this convention from every charge in the District.

Fifth, That we set the three following points as our District Goal for Sunday School Day Offerings this year: (1) An Offering from every church in the district, (2) Every Charge reaching its apportionment, (3) A Minimum offering from the District of \$1,000.

**DR. GEO. R. STUART TO SPEAK ON "THE EVANGELISTIC TASK OF "THE SUNDAY SCHOOL ARMY" AT METHODIST STATE SUNDAY SCHOOL CONVENTION**

Dr. George R. Stuart of Birmingham, Alabama, has been secured to speak on "The Evangelistic Task of the Sunday School Army" at the coming Sunday School convention. This will be good news to his many friends in Arkansas. Among other things Dr. Stuart is the South's greatest entertainer, the South's greatest Evangelist, and is at present pastor of the largest

vail and may be assured, not to one race but to both.

"Believing that silence and inaction in the face of undisputed evils paralyzes the soul, we, the women of this committee in annual session assembled, pledge ourselves to a calm and unimpassioned study of this whole question, and to active participation in all worthy efforts to make our country a better place in which even the weakest and most unprotected may live in peace and good will."

Sunday School in Southern Methodism. It will be worth the trip to Hot Springs to hear Dr. Stuart.

**BISHOP JOHN M. MOORE TO DELIVER OPENING ADDRESS.**

Bishop John M. Moore of our own Church has been secured to deliver the opening address at the Methodist State Sunday School Convention. This address will be on Monday night, May 8, and will be at the Auditorium Theater. This will be the occasion of the Quadrennial Anniversary of the Sunday School work of the entire Southern Methodist church.

**JOHN R. PEPPER SECURED AS CONVENTION SPEAKER**

Mr. John R. Pepper, of Memphis, Tenn., the Dean of Methodist Sunday School superintendents, has been secured for the Methodist State Sunday School Convention to speak out of experience of 45 years as superintendent of the same Sunday school.

**TWO ADDRESSES FROM BISHOP HUGHES AT THE CONVENTION.**

Bishop Edwin H. Hughes of Boston, Mass., has been secured for two addresses at the convention. On Tuesday night he will speak at the Auditorium Theater on "The Place of Religious Education in the Building of the Kingdom and the Preservation and Development of Civilization." On Wednesday afternoon he will speak at the Central Methodist Church on "The Bible in Practice."

**WATCH THE MAILS FOR THE PROGRAMS**

The Convention Programs will be mailed out late this week and should reach all pastors and superintendents about the time this Week's Methodist is received. Watch the mails for it and be sure to open and read every word of it as soon as received. Then pass it along to others.

**IF YOU CAN NOT COME IN A BODY, THEN SEND DELEGATES**

Every Methodist in the state of Arkansas is entitled to membership in the Methodist State Sunday School Convention. Wherever possible Churches are urged to get up automobile parties and send their Sunday School workers in a body to the convention. In places where this is impossible schools are urged to elect delegates and arrange to send them to the convention. In addition to the pastor and superintendent each school should be represented by at least one from the Elementary section of the school, one from the "Teen Age" section, and one from the Bible Class section.

**GOOD ROADS TO HOT SPRINGS AND PLENTY OF PARKING PLACES WHILE THERE**

Last Saturday the Field Secretary of the Little Rock Conference drove over to Hot Springs to test the roads and see about parking room for the big delegations that are coming to the convention. The roads from Little Rock to Hot Springs are in the best condition they have ever been. We made it in a Ford in less than three hours. Other roads from over the state to Hot Springs are getting dried out and will be in great shape for an

automobile trip to the convention. The grounds around the Eastman hotel can take care of 150 cars and other parking places are unlimited.

**THE SECOND WEEK OF THE GENERAL CONFERENCE TO BE THE MOST INTERESTING**

Every Methodist in Arkansas should attend the General Conference. This is the first time this great law-making body of our church has ever met in our state and it may be the last. The Methodist State Sunday School Convention meets during the second week of this Conference, and this will be the most interesting week of the Conference. During this week the Conference will begin hearing committee reports and debating the vital issues. You will want to see and hear all this. The Sunday School program has been arranged so that there will be no conflict with the General Conference sessions. So come and make it the biggest week in the life of any Arkansas Methodist Sunday School worker.

**THE PROGRAM OF WORK: IMPORTANT NOTICE**

Sunday School workers in Arkansas who are interested in the new Program of Work of "Standard of Efficiency," which has just been issued by the General Sunday School Board, will please note the following:

1. The Programs of Work in leaflet form are now ready and can be secured by writing the Field Secretary of your Conference, Rev. H. E. Wheeler, Conway, Ark., for the North Arkansas Conference, and Rev. Clem Baker, 406 Exchange Bank Building, for the Little Rock Conference.

2. The pamphlet of interpretation for both "B" and "C" types of these Programs of Work should be ready soon. We have ordered supplies of these sent to us as soon as they are off the press and we will enclose supplies of these when the Programs of Work are sent out.

3. The Programs of Work in beautiful Wall Chart form is promised to us by the first of May. As soon as received, we will send a supply to the Presiding Elders and District officers who will in turn deliver them in person to schools requesting them.

4. The Conference Secretaries are anxious for every Methodist School in the state to have one of these wall charts as soon as possible, but in order to safe-guard them from any misinterpretation and to protect our schools from the embarrassment of awarding a seal of honor when it is not due, it has been decided that no wall chart nor seal thereon will be placed in a local church save upon personal visitation of duly accredited Conference or District worker, or at District or Conference Institutes where these Charts will be thoroughly explained.

**TEXARKANA DISTRICT STILL LEADS IN PREPARATION FOR SUNDAY SCHOOL DAY, LITTLE ROCK, PRESCOTT, AND CAMDEN DISTRICT IN CLOSE RACE FOR SECOND**

During the week orders were received for Sunday School Day Programs from the following Little Rock Conference Schools: St. Paul, Chidister, Genoa, Ebenezer (Blevins Ct.), Sulphur Springs, Lonoke, Kingsland, Grace, and Camp Springs. The District Standing is as follows:  
Texarkana District .....38 Schools  
Little Rock District .....31 Schools  
Prescott District .....29 Schools

**666 quickly relieves Colds and LaGrippe, Constipation, Biliousness, Loss of Appetite and Headaches.**

Camden District .....28 Schools  
 Monticello District .....22 Schools  
 Arkadelphia District .....19 Schools  
 Pine Bluff District .....13 Schools  
 —C. E. Hayes, Chairman.

**ALTHEIMER SENDS IN SECOND SUNDAY SCHOOL DAY OFFERING AND GOES OVER THE TOP**

The Second Sunday School Day Offering for the year was received from the Altheimer Sunday school in the Pine Bluff District. Altheimer sent in her full quota of \$17.50 and thus goes over the top. Congratulations to Brother Rogers, his superintendent, Ralph Dickey, and all the Altheimer workers.—C. E. Hayes, Chairman.

**KEY WOMEN**

The key woman is appointed by her pastor as superintendent. She ought to be a person in service in the Elementary division of her Sunday School, or vitally interested in the work of that division. She is not a superior of all those departments. Each department, of course, will have its own superintendent. She may be one of them. It will be her duty to fill out report blanks promptly and return to District Elementary superintendent, if her District has one, otherwise to Conference Elementary superintendent, 406 Exchange Bank Bldg., Little Rock. The key woman is what her name suggests one who may correspond with the District or Conference elementary superintendent relative to work in the elementary division of her school. She will be sent literature to be distributed among workers in her division and will do all she can to encourage them to reach the required standard.—Mrs. F. T. Fowler.

**CHILDREN'S WEEK**

Work that is being accomplished by many of our Sunday schools during this week, is bound to result in much good, not only for the child, the home, or the church, but for an unlimited area. Bishop Candler's words are enough to stir any people in the interest of children: "If the church fail to save the children of today, I cannot hope for a bright and blessed tomorrow." We are expecting splendid reports from schools that are observing children's week.— Mrs. F. T. Fowler.

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

**MRS. WINSLOW'S SYRUP**

The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results. At All Druggists



**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.

**"CAN" YOUR "CAN'T"**

If any think they "can't" have an Anniversary Day Program envelope the idea in a "can" and they will have one, and very likely a splendid one. The law of the Church says that in a Church where no Epworth League has been organized a Young People's service shall be held looking forward to organizing a Chapter. A real live spiritual Anniversary Service will be a factor in organizing a Chapter.—S. T. Baugh.

**MR. FRED HOLLOWAY, Secretary Searcy District.**

At the League Assembly last August, among the scores of live Searcy Leaguers who worked diligently for the comfort and pleasure of the delegates, none was more untiring than Fred. Among so much fine timber for District leadership, it was almost bewildering to a newly elected, excited president, to decide whom to appoint for Searcy District Secretary. But despite the fact that Fred was rather young and unsettled, and had a reputation as the best singer on the campus, he was chosen.

And nobody has had occasion to regret the choice of the Leader of Searcy District. He has long been planning and arranging with the Searcy Leaguers to make their contribution to the success of the 1922 Assembly larger and better in every way than it was last year. And that is saying a whole lot, for the Searcy Leaguers went their limit in helping President and Mrs. Williams entertain us last year.

If Fred and his bunch of loyal supporters surpass this year what they did last year in making us have a good and profitable time, ye president will be uneasy about his sceptre. As a mixer and all-round good-fellow, Fred does not shine. He sparkles. So if Searcy Leaguers were to take a notion that they would like to elect a president sometime, they wouldn't have to look far for a likely candidate. And Fred wouldn't make a bad President, at that!—Byron Harwell.

\* \* \* \* \*

**JOINT ASSEMBLY**  
**NORTH ARKANSAS CONFERENCE EPWORTH LEAGUE**  
**AND**  
**YOUNG PEOPLE'S MISSIONARY SOCIETY,**  
**GALLOWAY COLLEGE,**  
**SEARCY, ARKANSAS,**  
**JUNE 26-30.**

\* \* \* \* \*

**"PARAGRAPH 321"**

Our plans for the League Anniversary Day Offering are based on Paragraph 321 of the latest Discipline. However, we believe that this paragraph is meant as a means to an end rather than an end in itself; that it is meant to promote the work of the League rather than hedge it in or retard it. While this paragraph does

not mention any specific amount that the Leagues should be asked to raise, yet we believe that a goal equal to one half the amount each church was assessed for S. S. Day offering is a forward step, and one that the pastors and League workers will consider equitable. During the past year the income of the North Arkansas Conference League was about one tenth that of the Sunday School Board for this Conference. The Minutes show that the Leagues made every nickel of it count. The Conference made a gain of 52 new Leagues and 1484 new members. The League work in the Conference is sorely in need of stronger financial support. We are asking each pastor to set as his goal, an amount equal to one half of the amount each church was asked to raise for Sunday School Day offering.—Byron Harwell, Pres.

**ON TO JUNALUSKA**

You have been there? Then you are going again. You always wanted to go? Well, the program for this summer will especially interest you at the Epworth League Assembly, June 29-July 9.

The theme for this summer's assembly is "Leaders." Send leaders from Conference, District, and local chapters. You will thoroughly enjoy the opportunity for recreation and Christian fellowship, and above all the opportunity for study of methods and work that you may be better prepared for your work at home.

There will be not only the leading speakers of our own denomination, but there will be representatives from our mission fields.

Begin to plan now! Write Central Office for reservation or any particulars.—Garfield Evans, Nashville, Tennessee.

**IMPORTANT SUGGESTION**

The supplement to Anniversary Day Program makes this important suggestion for your young people's service: "Obtain Helping Hand Prints from Central League Office, 810 Broadway, Nashville, Tenn., and display them on the platform where the speakers can refer to them. Also order the big Maltese Cross with department outlines."

No doubt these charts prepared by Central Office will mean much to your program. Be governed accordingly.—Byron Harwell.

**N. ARK. LEAGUE NOTES**  
 By "Prexy"

Miss Ida M. White, Russellville, the Conference Secretary is offering to pay the last \$10 on the pro rata of any District Secretary raising \$100 or more on the \$1000 that is being raised for Conference work by the Leagues.

Mr. Lewis Mann, the Conference Vice President, reports that the new League at Marianna is bringing new life to the whole church. It will do it every time.

Have your Anniversary Day Programs been ordered yet? They are free. Ask your pastor if he has sent in that little blue order card that was sent him. If not, get it from him, fill in the number of copies of programs you need, and send it in now.

The following District secretaries are holding League efficiency meetings in connection with their District

Conferences this week: Mr. F. D. Russell, Paragould District, at Hoxie; Mr. A. O. Hudson, Jonesboro District, at Manila; Mr. J. L. Taylor, Helena District, at Harrisburg. Where the District Secretary and the Presiding Elder co-operate and plan together, success is sure.

Mr. Ralph Nollner will assist in the League efficiency meeting at the District Conferences being held this week.

Rev. Byron Harwell, Conference President, is "making" the District Conferences at Hoxie, Manila, and Harrisburg in the interest of the Galloway Assembly.

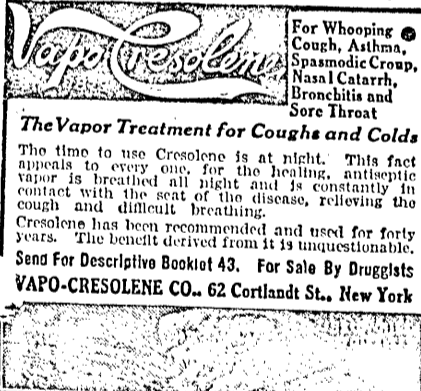
**ANNIVERSARY DAY PROGRAM**

A Fourth-of-Julyless America would be a different country; one, perhaps which we wouldn't love overly much. The Epworth League without Anniversary Day would be a different organization, one no doubt, which would not mean nearly so much. The Anniversary Day Program this year is one, so arranged that every League from the one-room mountain church to the great city church can have it. It is called the "Helping Hand Service," showing how the Church and the League can be mutually helpful. And what's more, they come to you free, by merely dropping a card to Smith & Lamar and telling them how many you need and that you live in North Arkansas.—Byron Harwell, Pres.

**THINGS TO THINK ABOUT**

The Galloway Assembly for young people, June 26-30 is to be in charge of both the Epworth League and the Young Peoples' Missionary Society. It should draw 500 young people together for this great meeting of inspiration and study.

A beautiful bronze League Shield is being made by a Shreveport Copersmith to be given to the District having the largest number in attendance and traveling the largest total of miles to the Assembly; it in turn is to go to the League winning the largest number of these points for that district. It costs \$25, and will be known as the Officers' Prize.—Byron Harwell.



**Vapo-Cresolene**

For Whooping Cough, Asthma, Spasmodic Croup, Nasal Catarrh, Bronchitis and Sore Throat

**The Vapor Treatment for Coughs and Colds**

The time to use Cresolene is at night. This fact appeals to every one, for the healing, antiseptic vapor is breathed all night and is constantly in contact with the seat of the disease, relieving the cough and difficult breathing.

Cresolene has been recommended and used for forty years. The benefit derived from it is unquestionable.

Send For Descriptive Booklet 43. For Sale By Druggists

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**Vitamines and Your Blood**

An abundance of vitamins, so necessary for the proper nutrition of the body, results from taking Hood's Sarsaparilla either just before or after eating.

This medicine aids digestion, promotes assimilation, converts

**ALL THE GOOD IN YOUR FOOD**

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

**Ro-VITA-lizes the Blood**

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

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**YOUR SCHOOL NEEDS**

## CHILDREN'S DEPARTMENT.

## TODAY I'VE BEEN THE BESTEST BOY!

Today I've been the bestest boy,  
And working was a truly joy!  
I ran five errands to the store,  
And felt like running many more.  
And gave the chickens water. Shucks!  
That's nothing for a boy to do—  
I weeded in the garden, too!  
I hunted in the barn and hay,  
And gathered every egg today.  
I minded baby for a spell,  
For mamma wasn't feeling well.  
I fetched in heaps and heaps of wood.  
I wonder why I was so good?  
For most the time I want to play,  
And not do any work all day.

—By Eliot Kays Stone in Ex.

## GETTING EVEN.

"I'll get even with him. You see if I don't."

Uncle John looked up from the article he was writing. "Who is it that you are going to get even with?" He smiled into Fred's frowning face.

"It's Frank Lane. He's always playing some low-down trick on us because we won't let him play on our nine. We were playing with my ball today—it was a dollar ball, too—and Harry batted it clear over the fence. Frank got it and threw it out into the lake." Fred's eyes were flashing.

"And you want to get even with such a low-down trick as you rightly called it," Uncle John said slowly.

"I will too. I know what I can do."

Uncle John's pencil had been moving swiftly over the paper as they talked. Now he motioned Fred to step nearer. A few lines had marked out a high road and near it a low, marshy ground. "If a fellow does a low-down trick, he lowers himself. He must be down here," Uncle John explained, making a mark for a figure down on the marshy ground. "Now, if you are up here, what will you have to do to get even with him?"

Fred's face grew thoughtful as he studied the sketch. "I suppose I'd have to get down as low as he is," he said slowly.

"Exactly. Now tell me, wasn't that just what you intended to do—to do something just as mean to him as he had done to you; in other words, to lower yourself to his level?"

"Yes, it was," Fred admitted.

Uncle John said no more. He had a way of leaving a fellow to think things out for himself.

Two days later Fred came in, his eyes dancing. "Well, Uncle John, I got even with Frank," he announced.

Uncle John looked surprised. He turned sharp eyes on the laughing face.

"It was just this way, you see: I got to thinking how I'd feel if the boys wouldn't let me play on the nine, and I made up my mind I'd feel just as Frank did. And, likely as not, I'd throw their old ball away too. So day before yesterday I told Frank he could play in my place. He wasn't going to do it at first; he seemed to think it was some kind of a trick. Then he went into it, and, say, but he can play ball! He made more home runs than anybody else. Frank came and brought me a new ball tonight. He went out to Mr. Nelson's field and pulled mustard in the hot sun to get the money to pay for it with. So, it seems to me, he is up on the level again, and we're even up there. And I tell you, it feels better than getting even the other way."—Selected.

## A GOOD TURN ELECTED HIM.

James Davis, for years Congressman from Missouri, told at a Washington Scout celebration the story of how a typical Scout good turn had elected him.

"One morning," he said, "when I was about twenty I was riding my horse into town when I met a boy who had been riding a mule loaded with a sack of corn. The sack had fallen off, and the boy was not able to put it back on single handed.

"I dismounted, took off my coat, and put the boy and the corn back on the mule. Then I went on and forgot all about it.

"Nearly twenty years later I was a candidate for Congress in the primaries. I didn't have much chance in the 'enemy's country,' but learned that some one there was very busy getting votes for me. I had no idea who he could be. In the end I was nominated by forty-seven votes.

"At the county mass meeting which followed to celebrate the victory a big, sturdy young man elbowed his way through the crowd to the speakers' stand and held out his hand. 'I don't suppose you know me,' he said. And I admitted that I did not.

"Well," he continued, "you may remember a boy and a mule and a sack of corn in the road twenty years ago. Three men passed him before you came along, but you, the fourth, stopped to help the boy and the corn get back on that mule. I'm the boy, and I made up my mind that day that if I ever had a chance to pay you back for the good turn you did for me I would. My chance came, and I've made good on it. We gave you a majority of sixty-eight votes in our township."

"That one little good turn," said Congressman Davis, "elected me."—Ex.

## TIMIDITY IN DOGS.

Often dogs are thought to be dull when they are only timid. It has been my experience that the rather timid dog possesses exceptional intelligence, which soon responds to the proper treatment.

Many dogs that fear nothing else are frightened out of their wits by a thunder storm. We all know persons similarly susceptible, but we do not call them dense or cowardly. When raging elements have the power so deeply to impress man with his insignificance, his utter impotence to combat them, why expect perfect equanimity in a dog?

Often dogs are abused for their fear of fireworks. To me, this is an evidence of good sense in the dog; his head is much nearer the ground than a man's and his eyes in more danger from a sizzling cracker. Further, his hearing is keener and the detonation more of a nerve shock to him. I once saw a Boston terrier actually attack a big fire-cracker when it was about to explode, but I rather have my dogs reasonably afraid of such things. Their instincts are given them for self-protection. To tease a sensitive puppy with fireworks, in the hope of habituating him to them, is generally useless—and always cruel. It will usually make him still more fearful, and end by his associating you with the object of his annoyance.

"Gun-shy" dogs are pronounced worthless by sportsmen. One hunter tried in vain for months to accustom his setter to the gun's report. The dog would run away every time, and subsequent discoveries showed that he had once been shot. Is it any wonder he feared a gun? Many times this is the case—that some former experience makes the dog afraid of certain objects.

Another point: We surely should accord the dog the good sense to know his own weakness. As a boy, I owned a bulldog that could hardly walk a log across a stream to save his life. His sense of balance was

## NEWS OF THE CHURCHES

## EVANGELIST'S NOTICE

I have been in meetings during March and April.

I am ready to make a date for May. Will be glad to hear from some pastor at once, who can use me during May.

The Lord graciously blessed us in the meetings just held.—W. C. Hilliard Conference Evangelist, 1010 Rice St., Little Rock.

## NOTICE TO NORTH ARKANSAS PASTORS

Even though you do not see the way clear to have the League Anniversary Day Program, send to Smith & Lamar for a free sample of the excellent program and order of worship that has been prepared for this occasion. When you look over it you will want to use a part of it anyway. If circumstances make it impossible to have the program at some church on your charge, the two principal talks outlined in the supplement would make the two divisions of a splendid young people's sermon.—B. Harwell, Pres.

## LAKE VILLAGE

Easter Sunday was a great day for the Methodist church of this city. A

sub-normal and he knew it. Unless the log was particularly large he preferred to swim the stream. It must have been the fall he dreaded, because the worst that could have happened was a tumble into the water—to which he took by choice.

One more instance of the good canine sense too often called cowardice: A friend and I were the joint owners of a canoe, and he had a valuable foxhound. At the beginning my partner knew nothing of paddling, and was particularly clumsy in learning. On the other hand, I had been used to canoes, and handled the little craft with some skill and confidence. The dog seemed to understand conditions, for he absolutely refused to get into the boat with his master; but would go with me any time. On land, he was a "one man dog" and would do anything his master ordered. Either observation or some peculiar instinct warned him that his master was no boatman and might give them a spill.—L. E. Eubanks in Our Dumb Animals.

## ONE FAILURE AFTER ANOTHER, THEN—!

When Abraham Lincoln was a young man he ran for the legislature in Illinois and was badly swamped. He next entered business, failed, and spent seventeen years of his life paying up the debts of a worthless partner. He was in love with a beautiful young woman to whom he became engaged—then she died. Later he married a woman who was a constant burden to him. Entering politics again he ran for Congress, and again was badly defeated. He then tried to get an appointment to the United States land office, but failed. He became a candidate for the United States Senate, and was badly defeated. In 1856 he became a candidate for the vice-presidency and was once more defeated. In 1858 he was defeated by Douglass. One failure after another—bad failures—great setbacks. In the face of all this he eventually became one of the greatest men of America, whose memory is honored and loved throughout the world. When you contemplate this, doesn't it make you feel kind of small to become discouraged; just because you think you are having a hard time in life?—Practorian Guard.

special Easter program was given at the morning hour by the Sunday school, consisting of vocal and instrumental music, and readings. The church was crowded to its capacity and the program was a delightful one, and well executed by the little folks.

Sunday night the pastor, Rev. J. W. Rogers delivered an eloquent sermon, after which eighteen new members were received into the church. This service was also attended by a congregation that packed all available space of the church.

The church has taken on new activity in every branch of its work. The Sunday school has enrolled 149 members, and the membership has increased 25 per cent since Rev. Rogers took charge.—Chicot (Lake Village) Spectator.

## EVENING SHADE

Our work is moving on very well. We held our second Quarterly meeting at Bear Creek Church, Saturday and Sunday, 8-9 of April, with our dear presiding elder, Brother H. Lynn Wade.

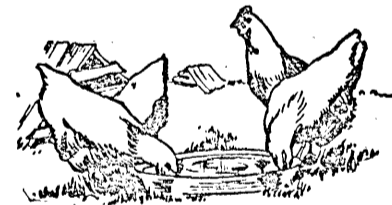
Everything moved on nicely. Had good attendance for time of year, all farmers being very busy. We also enjoyed having Brother Wade's wife, and three children with us, master Clifford, Miss Louise, and little Miss Hope Wade.

All enjoyed a fine dinner on the ground on Saturday. Sunday School at each of our four appointments are doing good work and increasing both

MINERALIZED WATER  
ROOTS 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 other, 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 they 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. 944, 1109 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.

in number and interest. We are praying for a great ingathering of souls this year.—J. B. Finley, P. C.

**KIBLER CIRCUIT**

We had a nice Easter program at Kibler Sunday, April 16, but I was called away on account of the death of my mother. She died Sunday April 16, at 2:30. She was 63 years old, and had lived a Christian from childhood. A good mother is gone, but we know where to meet her.

We will have our Sunday School program at Mt. View the 23, of April. Mt. View is in the mountains, but it is a real Sunday School. We are using "Good Literature" in all departments, and it is a success. We have organized classes and a Teacher Training class. It is an "A" grade Sunday School.—O. M. Campbell, P. C.

**GARDNER MEMORIAL**

We are not going by leaps and bounds, but are steadily going forward with all our church work. Have received twenty members into the church to date. Our Sunday School, with Bro. Priest as superintendent, is moving finely with increased interest. We are in need of more room for the increased attendance and we are planning to arrange for this in the near future. The Senior League has been doing fine work under the leadership of Mrs. R. J. Goss, as president, and is planning to do greater things under the newly elected President, Miss Della Jones. Our Junior League is very active with Mrs. Oscar Goss as Superintendent. The W. M. S. is much alive, looking well after

the needs of the parsonage, having recently papered and varnished the same. Our board of stewards is wide awake with Rev. I. W. Garrett as chairman. They are systematic in their work looking after the finances of the church. They have been doing some improvement on our church and parsonage.

The Levy Church is also making progress. They are meeting the monthly payments that are due on the new church building and will soon be out of debt. Bro. Mitchner is doing fine work out there as junior pastor. He and I are in the midst of a revival at this place, and are working and praying that much good may be done. Brethren pray for us.—Yours in the work of the Master.—Edward Forrest, P. C.

**UMPIRE**

Rev. E. A. Alkire, formerly of W. Texas Conference, but now a local elder in our Church and residing near Glenwood, Ark., has helped in a meeting within my pastoral charge since the Annual Conference. The meeting was one of good seed sowing to be reaped in time to come and with the present result of two reclamations and one accession to the Church by vows.

I commend the earnest ministry of Bro. Alkire, as he is yet a stranger to the ministry of the two Conferences of our State. He has a passion for lost souls and is tactful in his methods of reaching them. His appeals are hard to resist. Pastors may be assured that wherever he labors in meetings he will leave a blessing among the people.—J. F. Taylor.

**ANNIVERSARY DAY ON A CIRCUIT**  
How I Would Do It

Begin on the first Sunday in May and have a service, or perhaps two, each Sunday till each church is given this young people's service. Have the programs taken up at the close of each service and use them at the next "point." Discover some intelligent, capable young person to lead who is rather new in the work. It will lend a tinge of spice and expectation to the service, and will inspire other inexperienced young people to try out. Only as a last resort, use one of the "old reliables." Have an Intermediate Leaguer memorize and make the talk on the "Maltese Cross" found in the Handbook and Program supplement. One of the "Helping Hand Talks" should be made by the pastor. Write to League Central Office, 810 Broadway, Nashville, Tenn., for "Helping Hand" prints and display them on platform to be referred to in talks. Order also the suggested songs, "The Church's One Foundation," "I Love Thy Kingdom," "True Hearted, Whole Hearted," and "Blest Be the Tie." The service is more suitable for morning hour, and if held then will likely reach and interest the leaders of the church. Have young ladies dressed in white act as ushers and take collection. In taking collections, Jet pastor make talk in behalf of the Conference League work; present to the congregation a goal of one-half as much for the League work as the church was asked to give for Sunday School Day Offering; do not merely pass the hat, but begin by saying, "How many will give a dollar to this work of the young people?" and so on down the line, then take a silver offering. Send offering to Mr. Howard Johnston, Treas., Conway, Ark.—Byron Harwell, Pres.

**MAYNARD**

My second Quarterly Conference has come and gone. Dr. James A. Anderson, P. E., was on the ground with the goods. A faithful soldier of the cross. The P. C. reported two good live Sunday Schools two Prayer meetings, two conversions, nine additions to the church, two old appointments taken up, Union and Salem, making four appointments in all, 75 pastoral visits to date. We are planning to repair two churches and build one new church this year. This work paid \$150 last year. Has promised to pay \$450 this year. So we have the devil beat on the money question. There are many things to try a man's loyalty to God and the church, as we are away from home, wife and children this year. I have thought of John Bunyon stopping his ears so he could not hear his children crying after him, and what Bishop W. R. Lambuth said when dying away from home, wife and daughter, but, like John Wesley, the best of all God was with him. May God help all the brethren to be faithful and true and remember me in your prayers.—F. E. Hall.

**EAST SIDE PARAGOULD CIRCUIT**

I came to the work in December and the work had been changed and the first task was to relocate the parsonage at the first quarterly Conference the question was raised, and the new parsonage was located at Bard. A committee was appointed and the work begun now. I have moved to the new home. We have a good house to live in. The people in this good charge believe in taking care of their preacher. I am well pleased with the work it is a large Circuit, but the larger your work is the more good people you have. Our services have been good and our congregation have been growing and our Sunday Schools are growing. Some of

the schools have to order extra literature. I see that there is a Spirit growing in these services that, if continued, will result in a great revival and that is what I am working and praying for. I request the prayers of all the brethren.—T. A. Malone, P. C.

**EASTER AT FAIRVIEW CHURCH.**

Much pleasure was expressed after the meeting yesterday at the Fairview Methodist church over the Sunday school session in which the largest attendance in the history of the church was recorded. A real Easter program was greatly enjoyed by all present. The program during the Sunday school hour was conducted by the class of Miss Eilene Rogers. Miss Juliet House gave an interesting story of the occasion of the crucifixion and resurrection of Christ.

At the morning church service Rev. J. R. Dickerson delivered an interesting and inspiring sermon on "Paul's Evidences of the Resurrection." Four babies were baptized and thirty others received into the church.—Texarkanian.

**REVIVAL ON VAN BUREN CIRCUIT**

Successful revival meetings have recently been held on the Van Buren Circuit. The meeting at East Van Buren began Thursday night, February 23. Rev. F. A. Lark, Rev. G. G. Davidson, and Rev. Mr. Cox preached at night services during the remainder of that week, and Rev. A. H. DuLaney, of Searcy arrived in time for Sunday services and took charge of the meeting. Mr. A. M. Hutton, of Van Buren, who was in our meeting last year, led the singing.

Interest was good from the first. Much of the result of our good meeting of last spring is still apparent, and we were in position to press forward. There were over 100 conversions and reclamations, and 66 members received into the church.

We greatly appreciate the qualities and services of both Bro. DuLaney and Bro. Hutton. Bro. DuLaney's sermons are forceful, spiritual, and convincing. He gives himself absolutely to trying to save people and his quiet morning talks bring us close to the throne of grace. We feel that his life is consistent with his preaching, and know he spends much time in prayer. Bro. Hutton brings us not only a good voice, but a genuine interest in our people—perhaps especially our young people. He sings his songs as messages, and they are backed by a sincere and earnest life.

This meeting closed after having run 25 days. The following Thursday night, Bro. DuLaney and the pastor began a revival meeting at City Heights, which continued more than two weeks. Rainy weather interfered with attendance at this place, but much interest was shown, and 25 conversions and reclamations were claimed. A class of 10 was received into church membership.—M. R. Lark, P. C.

**SPECIAL SERVICE AT FEW MEMORIAL CHURCH.**

One of the best services that has been enjoyed in a long time at the Few Memorial church was enjoyed by a big congregation yesterday afternoon when a special Easter program was given. Special music was rendered by the choir, the congregation joining in the Easter hymns with especial enjoyment, and Rev. J. R. Dickerson delivered an inspiring special Easter sermon.

At the close of the church service the kiddies were given an Easter egg hunt that was productive of a highly enjoyable time as the youngsters scrambled about the place looking for the hidden eggs. The grownups also took as much pleasure in the hunt as did the children.—Texarkanian.



**"HERE ARE THOSE ANTI-PAIN PILLS"**

"I don't need them very often, but when I do, I need them quick. One or two and the pain is gone."

Dr. Miles' Anti-Pain Pills will relieve you quickly and safely—no unpleasant after effects—no danger of forming a drug habit.

Next time you pass a drug store stop in and get a box.

Dr. Miles' Anti-Pain Pills contain no habit forming drugs.

**Your Druggist Has Them!**

**SCHOOL FOR COUNTRY AND CITY PASTORS.**

When—June 9th-20th.

Where—Hendrix College, Conway, Arkansas.

Hendrix College, North Arkansas and Little Rock Conferences cooperating.

A wide range of Practical Courses on the Problems of the pastors of every type of church from those in the Open Country to those in the largest cities will be given.

The best equipped men in America have been secured as teachers.

No Pastor can afford to miss this School.

No expense except your railroad fare and entertainment.

Write Dr. J. H. Reynolds, Dean, Hendrix College, Conway, Arkansas, for reservations and enrollment.

**WHEELER ANSWERS TINKHAM**

"Mr. Tinkham's attack on the Anti-Saloon League in the Appropriations Committee and from the floor of the House is simply part of the wet propaganda for a beer and wine amendment," said Wayne B. Wheeler, general counsel of the Anti-Saloon League.

"Mr. Trinkman's unauthorized questions to me before the Committee were answered because I knew the wets would make use of it if I refused to reply. We have nothing to cover up, because the National Anti-Saloon League is the only non-partisan organization that has filed a report under the law relating to the expenditures for the election of Congressmen.

"It does not seem to worry Mr. Tinkham and other 100 per cent alcoholic advocates that 30 national wet organizations have been in existence or have been organized since the Federal Corrupt Practice Act was enacted and that these wet organizations have filed no reports of any kind. Some of them have spent fabulous sums of money to defeat dry Congressmen and Senators. The testimony taken under Senate Resolution 307 discloses the vicious political system which the brewers and liquor interests used to control Congressional elections. Millions were spent illegally. Much of this money was stolen from the government by false tax returns and then used in political campaigns for liquor candidates.

"In the light of that testimony a wet attack on the only organization that has ever attempted to comply with the law is nothing but buncombe. Most of the state anti-Saloon Leagues have not filed these reports because the law does not require state organ-

izations which are interested in the election of Congressmen in only one state, to file reports.

"If wet Congressmen want to help secure honest elections we challenge them to help enact a law that is definite in its provisions and that will cover specifically all the activities to be reported in connection with the election of Congressmen. We further suggest that the place to begin this fight for honest elections is to require these national wet organizations, which are trying to defeat Congressmen who voted for legislation to enforce the Eighteenth Amendment, to file their reports. The friends of prohibition and its enforcement are not afraid of honest election laws. We challenge our opponents to fight in the open and turn the light of publicity on every Congressional election and Senatorial contest in the United States."

**"FUTURES" ARE NOT NECESSARY**

(Copy of a letter written to Harvie Jordan by J. T. Beal, president of the Beal-Burrow Dry Goods Company.)

April 13, 1922.

Mr. Harvie Jordan,  
St. Matthews, S. C.

Dear Sir: I am in receipt of the "Cotton News," published at Lexington, S. C., on April 1. I notice an editorial, "The Cotton Profiteers," and I am in full accord with everything that you say in this article, except the following: "We are making no fight against the Cotton Exchange and realize that under the present system employed in marketing spot cotton, an institution for hedging by cotton buyers, spinners and others connected with the raw cotton industry is necessary in the safe conduct of the business."

I take issue, strenuously, with that statement. There is no good that ever did come to the South from buying and selling cotton futures. It is the greatest curse with which the South has been afflicted. I note that in this statement you claim that it cost the South 600,000 bales of cotton to pay commissions for selling and buying futures last year. Now I submit that this 600,000 bales is an absolute loss to the farmers, as the farmers paid it in the end.

It is not necessary to sell or buy futures in order to handle the cotton-crop. I am a member of the Beal-Burrow Dry Goods Company of Little Rock, Ark., and we at times have as much as \$2,000,000 worth of goods bought, at the mills and in the house, and we don't have any way in the world to hedge it and we don't want any way in the world to hedge it. It is perfectly legitimate to buy anything that you want to buy, and then sell that particular thing on a market higher, if the market goes higher, and lower if the market goes lower, at the time of the sale. The law of average will take care of the loss and gain when the market is not influenced by futures. There would be less risk to us in buying dry goods if there was no future market for cotton. The future market, with its radical changes of \$5 and \$10 per bale in a day, up or down is pernicious and it is disastrous to the cotton country.

I have watched this thing for a long time and the merchants and farmers lose more than they gain by the operation of the future market. I think everybody will admit that.

I believe the South, since the Civil war, has lost many times more money, on account of the manipulation of the cotton market through the instrumentality of futures, than the price the negroes were worth when they were set free. Dealing in cotton futures is gambling of the worst type. Very few people who are in the cotton business and continue in it, can do so without becoming speculators. If we

had no future market, cotton would go up or down gradually, as do all other commodities that are not gambled in, through the instrumentality of futures. Then you would have large cotton merchants instead of a lot of cotton buyers. Did it ever occur to you, that you never heard of a man being called a cotton merchant? Now why is that? They are supposed to do nothing except buy and sell cotton. They are called cotton buyers. They should not be any more cotton buyers than a wholesale dry goods man is a cotton goods buyer. The fact is, the name itself indicates that people who buy cotton, are not cotton merchants, but cotton speculators.

There is absolutely no excuse why this thing should be permitted in a civilized country like this. Every good man opposed strenuously the Louisiana lottery and it was wiped out because of the objections they had to it. I submit that the Louisiana lottery was not one, two, three in the game with cotton futures, when it comes to gambling. Of course, bigger people gamble with cotton futures, but the small ones are not exempt.

Some of the men connected with the American Cotton Exchange of New York have recently been indicted. This exchange brought it down so a man could buy 10 bales if he wanted to. The New York and New Orleans Cotton Exchanges are active in the prosecution of the American Cotton Exchange. There may be some difference in their operation, but the general trend is about the same. What they do is take the money away from the man that operates in cotton futures, if he is not closely affiliated with the exchange. I have been an observer of people who deal in cotton and cotton futures, for 40 years. I know of but two men who dealt in futures that did not lose most, if not all, of their futures before they died.

I am in favor of putting the American Cotton Exchange out of business, and I am in favor of putting the New York and New Orleans Cotton Exchanges out of business also, and if you people who are interested in the prosperity of the Southern people will put your minds on that and follow it up, you can put these exchanges out of business.

It will be easy now to make an arrangement with what is known as the Agricultural Bloc in the United States Congress, and the South and the West can wipe out these exchanges and not only save this 600,000 bales of cotton, which amounts to something like \$50,000,000 per year, paid out as brokerage on the Cotton Exchange, but save about the same amount on wheat, oats, corn, etc., to say nothing of the amount of money that is lost by people who are in one way or another, tempted to gamble in futures.

Before me, as I write, is hanging a card acknowledging the Beal-Burrow Dry Goods Company as honorary members of the Arkansas Cotton Growers' Co-Operative Association, and Arkansas Farm Bureau Federation. Now we are always willing to contribute anything we can that will tend in the direction of establishing the cotton market, and I know you are interested in this organization, but I want to say right here and now, that I do not believe any kind of an association you can get up can stand the strain of the tremendous wealth and power of the Cotton Exchanges in this country.

When they find you have a few bales of cotton more than you are going to need they can put the price down and your organization will be helpless. But, if you will wipe out the cotton futures market, then this association will be effective and you can carry the excess. But as sure as you live, when there is an excess of cotton and the Cotton Exchanges are open

**OBITUARIES.**

**FIELD.**—Bowed with sorrow and with grief stricken hearts, we, the members of the Board of Stewards, yield reverently to Him who has seen fit to call from his earthly labors our friend, our companion, our beloved fellow member, W. P. Field, Sr. Brother Field was born at Danville, Arkansas, July 6, 1854, and departed this life at Memphis, Tennessee, at the home of his daughter, Mrs. Katherine Field Tobey, May 8, 1921, at the age of sixty-six years. Brother Field served as District Clerk, with distinction attained by few, of the Federal Court of the Eastern District of Arkansas. He was very popular with both bench and bar and litigants on account of his courteous manner and splendid ability and qualification and efficiency in that official capacity. Brother Field was successful in business, by fair and upright dealings with his fellow man. He was a director in the Union & Mercantile Trust Company, and at one time, a Vice-President of that bank. He was one of nature's noblemen. His life, both private and public, was clean and exemplary, and was a tower of strength for all that was good and noble. Kind and genial, courteous and modest, honest and zealous, with a void of offense toward God and man, he was loved by all who knew him for his gentleness and affection, esteemed by all for his noble and many qualities, and respected by all for his intelligence and broad views. He measured up to the highest standard of integrity, honesty and morality. For many years he lived a Christian life, and for many years was a member of this Church. He contributed liberally at all times to the Church, and on account of his splendid Christian character, he will be missed from this Church and Board. One of the supreme ambitions of his life, and of the future, was looking towards the Kingdom, and to that end he has been richly rewarded, for he is now living in a more beautiful world than this one, living there together near the throne of God, close beside his beloved, saintly wife, who preceded him only a few months. We commend his many, faithful, fearless, Christian life to his children who survive; and we would point to his spotless life and diligent and unremitting labors all who seek the crown of earthly fame which he has justly won.—J. H. Hamiter, Carl Voss, Cos Altenburg, Committee of Board of Stewards of First Methodist Church, Little Rock.

as they are now, and they undertake to bear the market, there is no power in the country that can hold the market against their onslaught.

I am aware that the Cotton Growers' Co-Operative Association is planned in accordance with the California Fruit Growers' Association is a great benefit to the fruit growers, and the Cotton Growers' Co-Operative Association will be of great benefit to the cotton growers, provided they do away with cotton futures.

I feel a great interest in this matter and I know that the time will come when these exchanges will be wiped out. Nothing that is absolutely wrong can exist in this country when the people begin to think about it. All we need is a man like Harvie Jordan to take the lead and he can put this thing over, and if you will do that, it will make you one of the biggest men in the United States and you will always have the gratitude of the American farmers and the business men of the South. No good comes from it except to the ring of profiteering gamblers on the Cotton Exchange, and you will save the South not only the \$50,000,000 paid out as commission on cotton futures, but a great deal more in losses sustained by the "Sheared Lambs" of the South.—Arkansas Gazette.

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**ROBERTS.**—It would be inhuman for us not to bow our heads in sorrow, when one passes away who possessed such high ideals of life, and in life discharged such fine, noble, Christ-like disposition, as did the much beloved and honored Captain N. T. Roberts of Pine Bluff, who was spared long to be a blessing to the world as a soldier, a citizen, a true husband, a kind and loving father, a friend to be depended on in adversity, or prosperity, in joy or in sorrow. His noble heart beat with as true sympathy as the needle of the pole. His useful life went far beyond, in point of years, the common expectancy of life, yet he never lost interest in the many things which were of real worth to the world, and those with whom he was most intimately associated. When such a man lives no more on earth, he is sadly missed as a citizen of noble mold, a husband whose love for his devoted wife never flagged, as the years sped by, as she cheered him in his joys and sorrows. A father, whose life was as it should have been, a benediction to his children, and as a friend and brother only those who knew him well can fully appreciate the true worth of his friendship. As a Christian and churchman, words fail fully to depict his real character as a man of God; for to my mind, but few attain unto the heights of Christian experience as did our departed friend and brother. Amid all his noble traits of character, he stood as a beacon light which was continually shedding its million rays of love along the pathway of children dear, and young people to whom of himself he gave so fully and unstintedly in words of counsel and cheer in helping to mold in their minds and hearts the real meaning of Christian character, which has meant more, doubtless, to many young lives than all other things combined, to influence them to accept his God as their God; his Savior as their Savior, for they knew instinctively that no hypocrisy or guile lingered in his breast, so he became their ideal and they became his devoted friends, and thus they were easily led by his kind hand and loving heart in the ways of right and righteousness. I know personally that my two daughters, Johnnie and Hazel, thought him one of the grandest and best men who ever lived, for as he stood with them at the grave of their dead mother, with his loving arms resting gently over their shoulders, and leaning trustingly upon him, when their young hearts were almost breaking in sorrow, and he as it were, mingling his tears with their tears, as he spoke words of comfort, for he could speak from experience, as he had tested God's promise to the uttermost and had never found them wanting. Many will rise up in judgment and call his name blest for evermore.—J. C. McElhenney.

**HOLLOWAY.**—John W. Holloway, son of W. S. and E. J. Holloway, was born at Ellisville, St. Louis Co., Mo., Sept. 21, 1848, and died at Prague, Okla., Mar. 19, 1922. In 1885 he was married to Miss Rebecca E. Jelks, of Ark. to this union were born five children, two sons and three daughters. The mother and four children preceded him to the spirit world. In June, 1900, he was married to Mrs. Ida Jelks of Ark., and soon after moved to Oklahoma and located at Quay where for some years he was engaged in the mercantile business. In 1910 he moved to Prague where he remained most of the time till his death. During these last years he was in poor health, and from the effects of a fall, he suffered a great deal. Nearly two years ago it was thought he could not live but he recovered sufficiently to be up and around. My brother lived strictly an honest and worthy life, never seeking to defraud or take the advantage of another. He was a peaceful, law-abiding citizen, an accommodating neighbor, a kind husband and father. Unpretentious in his even life he was averse to anything like display. When a young man John united with the M. E. Church, South, at Augusta, Ark. He was not demonstrative in his religious life, but was firm in his convictions of what was right, and was always ready to help the needy. I was unable to be with him in his last sickness, but he said he was prepared to go. Surviving him are his wife, his daughter Annie, and myself. Funeral services were conducted by Rev. R. R. Ellis, of the M. E. Church. By the side of daughter Edwina, his remains lie in the cemetery at Prague, awaiting the morning of the resurrection.—R. A. Holloway, Austin, Tex.

**MCALISTER.**—Lennie B. McAlister was born August, 1902. She joined the M. E. Church at an early age, was an active Sunday School worker for a number of years, was secretary of Providence Sunday School at the time of her death, and was helping to train the Children for Sunday School Day. She spoke to some friends and relatives concerning her departure, and expressed herself as being ready to go. May the Blessings of our heavenly father be upon those she left to mourn.—Her Pastor, C. F. Messer.

**STEELE.**—Mary E. Steele, daughter of Benjamin and Mrs. Harriett Johnson, was born in Bedford County, Tenn., May 17, 1838, and died March 20, 1922. Sister Steele came to Washington County, Ark., when she was about six years old, and has lived here with the exception of a short period that she lived in Van Buren, Ark. She was united in marriage to B. J. Deaver,

March 29, 1859, to this union was born one child a boy, B. J. Deaver, Jr. Mr. Deaver died Dec. 5, 1859. Mrs. Deaver lived a widow for about two years when she married Rev. M. D. Steele, M. D. Nov. 12, 1861. To this union were born nine children. Four of these having preceded her to the grave. Rev. M. D. Steele died March 24, 1898. Sister Steele is survived by one sister Mrs. Nancy Lovelace of Bonham, Texas, four sons, B. J. Deaver, Jr. and D. A. Steele, of Elm Springs, Mr. Thomas Steele of Monette, Mo., two daughters, Mrs. Mary Ova Lane of Springdale and Mrs. Sallie Jones of Little Rock, Ark., thirty-five grand children and twenty-seven great grand children with a host of relatives and friends, to mourn her going. Sister Steele was converted when only ten years old and united with the M. E. Church, South. She has been a most useful worker in the Church and community. She leaves the testimonials behind her that the Lord was always good to her, and all during the long life that she spent was never known to be in want for the things of this world. She had in her possession at the time of her death, a Bible presented to her when a child of fourteen years for her good attendance in Sunday School by the sainted Rev. A. B. Winfield. The church and community has lost one of its oldest and best members and citizens.—J. G. Ditterline, Pastor.

**COPELAND.**—F. M. Copeland was born near Mountain View, Stone county, March 29, 1856, and died at his home, near Mountain View, March 9, 1922. The deceased moved to Izard County with his father when he was a boy, where he lived for a number of years. He married Aley Schurfield. To this union were born eleven children. Five children and his faithful companion survive him. The deceased was a farmer by vocation, but he was licensed to preach in 1902, and was ordained a Local Deacon in the Southern Methodist Church in November, 1914 at Batesville. While he was only a local preacher, he served part of one year as pastor in Mountain View, and two years in Cleburne and Independence Counties. A number of people were converted under his ministry and united with the church. He had some excellent qualities. Brother Copeland was interested in his church and delighted in its progress.—His Pastor, Henry A. Stroup.

**FINLEY.**—After a few days of severe illness and suffering, Robbie V. Finley, the only son of Brother and Sister Wm. Finley, took his departure for his heavenly home. Robbie was an exceptional young man. He was converted when but 13 years old, and at once united with the Methodist Church, at Cross Roads. He was a good christian young man. His friends were many. He was so kind. He loved and obeyed his parents, and they loved him dearly. All that medical skill and kind friends could do, was done; but the Master had called and he obeyed. He told his mother and others, that he was prepared and ready for his departure. Robbie was born Dec. 13, 1900, and fell asleep on March 3, 1922. I never saw so many friends about his bedside, every one anxious to help. One of the longest funeral processions I ever saw, followed his remains to the cemetery. The writer tried to speak a few words of comfort, but was almost over come with emotions, it not being long since he gave his grown son. The Lord has highly honored those fond parents, in permitting them to make so great a contribution to the heavenly home.—His pastor, J. C. Evans.

**ELAM.**—On the morning of Jan. 11, 1922, while her companion lay unconscious, and at the very point of death, as she was ministering to his needs, Sister Mary Francis Elam passed away without a struggle. A few days passed before Bro. Elam was sufficiently conscious to have the sad news broken to him. When he was told, in answer to his inquiry, it seemed that his poor heart would break. His sons, the attending physician, and the writer were present to try to comfort and explain to him. She united with the Methodist Church when young, and lived a sweet Christian life. She was the mother of six children, three dead, Buloh, J. N., and Alex Dykes, these by a former husband, and three living E. F. and K. A. Elam of Kingsland, Ark., and Harry Elam, of Mexia, Texas. These with their father are left to mourn their loss. The "Rebekas" had charge of the burial services, in connection with the writer. A beautiful service it was. The church was beautifully decorated, and was completely filled with loving friends, bespeaking the high esteem which they had for her. She was born Nov. 10, 1852. We laid her body to rest in the Kingsland cemetery. Her children and husband loved her. She is gone, but not forgotten. Some sweet day, we shall see her again, nevermore to part.—Her Pastor, J. C. Evans.

**DOWELL.**—I. N. Dowell was born March 10, 1849, near Belleville Ark. Died Feb. 14, 1922. Bro. Dowell never lived more than half a dozen miles from Belleville during all the years of his earthly life. He was one of Yell County's most prominent citizens. He was married to Miss Sarah E. Davidson, Dec. 1, 1870. To this union were born four children. Three survive father and mother and brother.—Mrs. Steve Mangum, Morris, Okla.; Mrs. B. T. Brown, Belleville, Ark.; and Dr. J. N. Dowell, of Dardanelle, Ark. Sister Dowell went away to Heaven Aug.

9, 1916. The Dowell home was truly a Christian home, and the home fires were kept burning, as all who knew these good people would testify. Brother Dowell was married again on July 4, 1917, to Mrs. Christina Schaffer of Danville, Ark. She too is a fine Christian character, and contributed much to her husband's happiness. No happier home could be found anywhere. Brother Dowell was genuinely converted and joined the Methodist Episcopal Church, South, in 1871, and lived a consistent Christian life through all these years. The end came peacefully. Full preparation had been made. The funeral was held in the Methodist Church by the pastor, assisted by Rev. N. E. Fair. The remains were followed to the last resting place by a host of friends, who viewed the lifeless form of one of the most loved and trusted citizens of the county in which many years of unselfish service had been given. At the grave the Masonic Fraternity conducted a beautiful service, and the tired body was laid to rest. The grave was covered with beautiful flowers, symbols of the life of the departed one. We sincerely condole with the bereaved wife and children in this sore ordeal.—W. M. Adcock.

**FRANCISCO.**—On March 14, the death angel claimed Mrs. Clara Francisco after a lingering illness of several months. Uncounted hearts mourn her, uncounted friends grieve with a bereaved husband and family. An earthly loss irreparable, and still we know in the mansions over yonder she rests, her suffering forever ended, smiling again in that gentle indefinable way; speaking again with soft musical tones, that even on earth caused friends to feel the touch of gossamer and hear the whisper of angels as she passed. Ever a faithful Christian she bowed obediently when God in his infinite wisdom called her home. Deceased was born, Feb. 1884, daughter of Mr. and Mrs. L. E. Wilcox. At an early age she was converted and joined the Methodist Church at Magnet Cove. Since that time she has been an earnest church worker and devout Christian. Moving to Malvern, she became a member and worker at the Keith Memorial Church. She was a charter member of the Home Mission Society and a Sunday School teacher beloved by her class. Here her saintly soul expanded, like the petals of a rose in blossoming spring-time. Every one loved her. No church work was complete without the touch of her gentle hands. No cry of suffering rose that her soft voice did not speak a word of cheer. At last wreaths that lay upon the casket, pay silent tribute to her beautiful memory. She was a Christian wife and mother.

A nobler heart never beat. Who knows? While the minister's voice read the Nineteenth Psalm to grieving relatives and friends gathered in the church she loved, perhaps she smilingly watched from the white-sanded shores—"Across the swelling tide."—Ladies Home Mission, Keith Memorial Church.

**PERRY.**—George Washington Perry was born in St. Clair Co., Ala., Mar. 19, 1845; died at Athens, Ark., March 26, 1922. He was married to Miss Azilee Sullivan in Tenn., Dec. 11, 1877. To this union were born four children, Eugene Moss, Walter Glem, Annie Elizabeth, and Etta Maud. All of the children and the mother are living except Walter Glem, who died in 1907 at age of 27 years. Brother Perry professed Christianity about 30 years ago. He had lived at Athens a little more than 18 years, and was much loved and respected. His suffering was great the last weeks of his life, until God said it was enough, come up higher. The high esteem in which Bro. Perry was held was attested by the large gathering of people that attended the family in their bereavement and at the funeral. His body was laid to rest Mar. 28, in the Athens cemetery to await its awakening at the coming of our Lord.—Jno. F. Taylor.

**DIXON.**—The death angel came to the home of Bro. Earnest Dixon and called from the midst of their happy home Janet, the infant daughter, born Oct. 1921, died March 6, 1922, at Ola. We extend our sympathy to the bereaved family.—Carl Shelton, Pastor.

**GOODSON.**—Rev. James D. Goodson was born in Alabama, March 13, 1846. When a boy he moved with his parents to Arkansas. At an early age he was converted and joined the Methodist Church of which he was a loyal, consistent member until the time of his death. Several years ago he was licensed to preach and later ordained deacon. As a local preacher he was always ready and willing to do what he could to assist his pastor in the matter of filling appointments and in other possible ways. He could be depended upon to take the right stand when questions of religion were concerned. He lived on a farm a few miles from Texarkana, until a few years ago when he became too feeble to do the work of the farm. Then he sold his farm and bought a little suburban home in Texarkana. But his attachment for his home church led him to retain his membership there and at his death he was still a member of Silverina Church some twelve miles from Texarkana. On July 21, 1867 he was married to a Miss Whittengill. To this marriage were born

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a son, Wesley, and a daughter, Sarah, both of whom passed over the river before him. Mrs. Goodson lived only a few years. On Feb. 18, 1871, he was married to Mrs. Margaret Maxey. For nearly fifty years they lived happily together. To this marriage three daughters were born, Mrs. C. M. Brock, Mrs. Fannie Jeter, and Mrs. J. L. Aaron, all of whom survive him. He spent his last days at the home of his youngest daughter, Mrs. Aaron, who with her sisters and his brothers did what they could to relieve his sufferings. Here, surrounded by friends and loved ones, he passed over the river to be reunited with the wife who had preceded him only about a year. The funeral was conducted by his pastor, Rev. P. N. Brewer, assisted by Rev. B. F. Roebuck. His remains were laid to rest in the Old Cedar Grove cemetery to await the final day when he shall be awakened to hear the plaudit "Well done" and the invitation to "come up higher."—His friend B. O. Womble.

BELL.—Mrs. R. C. Bell was born in Claiborn Parish, La., in 1838, and died at the home of her daughter, Mrs. M. E. Perdue, near Eldorado, Ark., on February 26, 1922. She was married to I. J. Bell in 1858, and they became the parents of ten children, of whom only two survive, Mrs. M. E. Perdue and her youngest son, J. H. Bell. In early life Mrs. Bell united with the Baptist Church and continued an active and faithful member until her death. For sixteen months before her death she suffered much pain, but bore it with Christian patience. She lived an exemplary Christian life and we know where to find her. Burial was in Fellowship cemetery in Louisiana beside her husband and relatives.—R. P. James.

TYSON.—James J. Tyson, a victim of a gas explosion at Eldorado, was born March 18, 1890. At the age of eighteen he was converted in one of Bro. Moore's meetings and joined the Methodist Church at Buena Vista in 1908 and remained a member until 1917 when he moved his membership to Wilson's Chapel. He was always loyal to his church, was a friend to everyone in need, and always had a cheerful word for everyone. He was a loving and kind son, always thinking of his dear mother, never failed to write her at least once a week while away from home. It was very often seen in his letters to others, "Now I must write a letter to my mother, the dearest friend I have." He was loyal to his country, having joined the army at the outbreak of the World War served therein until the summer of 1918. That fall he went into business with his brother in Chidester and remained

there until about the middle of May, 1921. He then went to the oil fields of Eldorado to work out there met his death January 18, 1922. Jim's life was all one that was loved and honored by all who knew him and he will be greatly missed. He is survived by his mother, Mrs. Ella Tyson, four sisters, Mrs. Criner of Little Rock, Mrs. A. G. Elliott, Mrs. Wiley Rogers, and Mrs. J. A. Barnes, all of Camden, and four brothers, N. C. Tyson of Vicksburg, Miss., H. J. Tyson of Fayetteville, R. C. Tyson of Chidester and H. R. Tyson of Camden.—A friend.

TRIBBLE.—On our return home Monday from one of our appointments we were informed of the death of Sister Sallie Tribble of Howard County, Ark., near Pump Springs camping ground. She was buried in the Ozan cemetery near Bingen. It was the privilege of this writer to be the pastor of Sister Tribble for three years. She was not able in body to attend church services but very little, but we oftentimes were thrown in company with her at the home of some of her children or friends. It was always inspiring to be with her and listen to her talk. She had an unwavering faith in God and was very familiar with a number of passages of Scripture and especially the precious promises of God. She lived to the ripe old age of 92 years. Surely one of God's Saints has quit the works of this life and gone to dwell with God and the Holy Angels in that Celestial City of God. There was a time in her active life when her presence at the Old Pump Springs Camp Meeting ground was an inspiration to the meeting and a power of influence for the glory of God. Truly can it be said that God knows when His immortal grapes are ripe. Oh, blessed thought it is that Christian people do not die but only move out of this old earthly house into a mansion prepared of our blessed Lord there to live and rejoice forever more.—J. C. Williams, Amity, Ark.

SORRELS.—Mary Jane Sorrels, daughter of Henry and Ann Barlow, was born March 10, 1835, in Tusculum Co., Ala., and came to Arkansas with her parents about the year 1849. She was married to James L. Jones in 1855, and he lived 20 years with her and died, leaving her with five children, two boys and three girls. After living a widow 16 years, she was married again to D. B. Sorrels, Sept. 1891, and he died April 1, 1913, leaving her a widow the second time. She spent her life in Dallas Co., Ark., and died at the home of her son-in-law, J. W. Richardson, April 7, 1922. Sister Sorrels professed faith in Christ in young womanhood, and joined the Methodist

Episcopal Church, South, and was a loyal and useful member of it till her death. She was truly a good woman in every sense. She lived a long and useful life. Her children and neighbors call to remembrance her many good qualities. The writer visited her often in the last year, and found her suffering patiently, and looking for the end to come, and the home beyond. She leaves a son who lives in La., and one daughter, Mrs. J. W. Richardson, Sparkman, Ark., and grand children and friends to sorrow. We buried her believing she is numbered with the true and faithful ones who love God.—Her pastor, B. F. Scott.

TURNER The death angel found Leo Turner ready to meet the summons. We who mourn his going feel a sweet satisfaction in the sublime Christian faith ever cherished and continually expressed by this departed member of our Sunday School, who on March 13, 1922, ceased from the labors of this earth and entered into the rest "that awaiteth the people of God." His life went out, not as the sinking of the evening sun behind the western horizon, but as the morning star which melts away into the light of Heaven. The memory of our departed young friend is worthy of a better eulogy than we can utter, but in our humble efforts to do justice to it, we are consoled by the reflection that during his daily walk in life he builded for himself, in the hearts of all who knew him, a monument richer and more enduring than words can build. His kind and sympathetic disposition, his loving and affectionate nature, and his comprehensive grasp of the great and noble purpose of life made him an ideal pupil, a loving son, and brother, and a friend to be cherished and ever remembered. We deplore the absence of our departed brother and grieve that he is away, and yet we remember that not only does death come to all, but that "Death is but a path that must be trod, if man would ever pass from earth to God." So our brother has but trod the path that stretches out before all mankind, and passed into the radiant presence of the everlasting God. The sudden removal of such a life from among us leaves a vacancy and a shadow that will be deeply realized by all the members of this Sunday School, and his friends, and will prove a serious loss to the community and the public. With deep sympathy with the bereaved family of the deceased we express our hope that even so great a loss to all of us may be overruled for good by Him who said, "I will not leave you comfortless."—E. E. Ladd, Flossie Wheeler, Neva Carter, Ola Moulder, Committee of Sunday School.

FAYETTEVILLE DISTRICT. (Third Round). Centerton, at Hebron, May 6-7. Bentonville, May 7-8. Cincinnati, May 20-21. Falling Springs, May 27-28. Gentry, May 28-29. Thornsberry, June 3-4. Rogers, June 4-5. Rocky Branch, June 10-11. Sonora, June 24-25. Fayetteville, June 25-26. Cain, July 1-2. Green Forest, July 2-3. Osage, July 3-4. Pea Ridge, July 8-9. Eureka Springs, July 9-10. Berryville, July 15-16. Pleasant Valley, July 16-17. Prairie Grove, July 22-23. Illinois Chapel, July 23-24. Morrow, July 29-30. Stonewall, July 30-31. Cass, August 1-2. Huntsville, August 5-6. Springdale, August 6-7. Siloam Springs, August 12-13. Springtown, August 13-14.

LITTLE ROCK DISTRICT. (Third Round). Winfield Memorial, Sunday, 11 a. m., May 14. Hunter Memorial, Sunday, 7:30 p. m., May 14. First Church, Sunday, 11 a. m., May 21. Asbury, Sunday, 7:30 p. m., May 21. Hazen and DeVall's Bluff, at DeVall's Bluff, Sun., 11 a. m., May 28. Des Arc, Sunday, 7:30 p. m., June 4. Henderson, Sunday, 7:30 p. m., June 4. Carlisle Circuit, at Rogers Chapel, Sat. and Sun., 11 a. m., June 10-11. Carlisle Station, Sunday, 7:30 p. m., June 11. Keo-Tomberlin Ct., at Keo, Sat. and Sun., 11 a. m., June 17-18. England, Sunday, 7:30 p. m., June 18. Austin Ct., at South Bend, Sat. and Sun., 11 a. m., June 24-25. Forest Park, Sunday, 7:30 p. m., June 25. Highland, Wednesday, 7:30 p. m., June 28. Pulaski Heights, Sunday, 7:30 p. m., July 2. Hickory Plains, at Hickory Plains, Sat. and Sun., 11 a. m., July 8-9. Lonoke, Sunday, 7:30 p. m., July 9. Bryant Ct., at Mt. Carmel, Sat., 11 a. m., Q. C. 2 p. m., July 15. Bauxite, Sunday, 11 a. m., July 16. Capitol View, Sunday, 7:30 p. m., July 16. Mabelvale Ct., at Mabelvale, Sunday, 11 a. m., July 23. 28th St., Sunday, 11 a. m., July 23. Mamelle Circuit, at Martindale, Sat., 11 a. m., July 29. Oak Hill Ct., Sunday, 11 a. m., July 30. —James Thomas, P. E.

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