

ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

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

VOL. XLI.

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No. 18

I HAVE GIVEN THEM THY WORD; AND THE WORLD HATH HATED THEM, BECAUSE THEY ARE NOT OF THE WORLD, EVEN AS I AM NOT OF THE WORLD. I PRAY NOT THAT THOU SHOULDEST TAKE THEM OUT OF THE WORLD, BUT THAT THOU SHOULDEST KEEP THEM FROM THE EVIL. THEY ARE NOT OF THE WORLD, EVEN AS I AM NOT OF THE WORLD. SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH. AS THOU HAST SENT ME INTO THE WORLD, EVEN SO HAVE I SENT THEM INTO THE WORLD. AND FOR THEIR SAKES I SANCTIFY MYSELF THAT THEY ALSO MIGHT BE SANCTIFIED THROUGH THE TRUTH.—John 17: 14-19.

WELCOME TO GENERAL CONFERENCE

Dear Fathers and Brethren, you are welcome to Arkansas. We recognize you as the chief legal representatives of the Methodist Episcopal Church, South, assembled in our City of Vapors to review the work of four fruitful years, to take counsel for the future, to make and amend our rules and regulations, to select and send forth leaders, and to adopt plans for the enlargement and strengthening of our Master's Kingdom.

The one-hundred and twenty-thousand loyal Arkansas Methodists welcome you as a body of holy men convened for a holy purpose. We open our doors and bid you a hearty welcome to all that we have that is good. We believe that your presence is a benediction and that your deliberations will bring blessing. Our hearts are yours. Our prayers are that you may be divinely guided. We ask no favors, but trust that the favor of God may be yours. In the name of our Lord we bid you welcome.

THE MENACE OF MATERIALISM

Just as it is desirable that a workman should have good models for guidance and good tools with which to work, so it is desirable that as a Church we should have reasonable plans and practical ecclesiastical machinery. Nevertheless, as models and tools do not make a first class workman, neither do plans and machinery make an efficient and successful Church. Indeed, it is so much easier to pass laws than to enforce them, so much more pleasant to project plans than to execute them, that humanity has ever beguiled itself by passing laws and adopting resolutions and then has failed for lack of will or courage to go forward. It has ever been true that leaders with ideals and with devotion to a cause, who could incarnate the cause, have been able to transform sluggish multitudes into enthusiastic devotees.

Today, especially in our own country, there are multiplied millions of genuinely good people, members of the various Churches, who love Christ and who, if confronted with the alternatives, would die rather than deny Him, and yet unconsciously to themselves they are every day refusing to bear his Cross and are following afar off. They are clean in life; they deal justly with their neighbor; they go to church; they help to support the Church in a moderate way; during a revival they become feverishly excited over the conversion of their friends and neighbors; they constitute a body of thoroughly respectable folks that any pastor feels honored and delighted to serve; and yet—and yet, if Christ had to depend on them, the consummation of his purposes would be indefinitely postponed.

What is the trouble? They have not caught the spirit of the Master's fundamental command "Seek ye first the kingdom of God and his righteousness." They like good eating, fashionable raiment, houses that minister to pride and ease, social entertainment, success in business or profession. They for-

get that the Master said, "After all these do the Gentiles (worldlings) seek." The subtle, secret, subconscious sin of our people is that they are materializing the spiritual instead of spiritualizing the material.

Christianity, even though superficial, so clarifies the mind, so restrains evil deeds, and so stimulates honesty and industry, that the so-called Christian nations are better able than others to understand nature's secrets and control the physical resources of the earth. When all things are considered it pays a people in dollars and creature comforts to be righteous, and with the progress of Christianity men have had more and more of this world's goods at their command. Even wicked men practice some of the virtues and seem to be as good as Christians. In our country it is so easy to get subsistence, a bare living, that practically all men go far beyond, and seek luxury. The poorest paid laborer among us enjoys material things that even the rich in other ages and in less favored lands could not obtain. We have reached a point where practically every one considers a full table and fine raiment and easy surroundings his right. If books and schooling and churches are added, they are accepted as good measure. If the family income will not provide all, the books and schools and churches must be curtailed. We boast that we believe in education, and deplore the fact that school revenues are insufficient, but the hypocrisy of our lamentations is revealed when we discover that our people spend vastly more for confections and chewing gum and tobacco and perfumes and face powders than for schools. We could have any kind of schools desired if we were only willing to deny ourselves these nonessentials. The only reason why any American community can not have as good a school as the children need, is that its people prefer to spend their money on material things rather than things intellectual.

What is true of our attitude toward our schools is true of our relation to the Kingdom of God. If we were more interested in building churches and hospitals and orphanages and Christian colleges and in sending missionaries than we are in eating much rich food, wearing fashionable raiment, living in fine houses, riding in automobiles, seeing baseball and moving pictures, then the Kingdom would get the money which we freely spend on nonessentials and its progress would amaze the Gentiles and startle Satan himself.

Seeking first the Kingdom of God means not merely joining the Church and attending its services and contributing with no sacrifice to its support; it means all these and tremendously more. It means that all life's plans must be made and executed with the interests of the Kingdom in view. The Christian who really bears the Cross must choose an occupation that honors God; he must prepare himself to do his best and conduct all his business honestly; he must eat and dress and recreate with the needs of the Kingdom in mind. He must be as a good soldier in war time, who subordinates all things to the interests of his imperiled country. He must be as the citizen in time of war who, although too old to be a soldier, uses his time and his possessions to help his bleeding country. Can we as Christians honestly and conscientiously say that we are as loyal to the Kingdom as we were a few years ago to our country? When we assert that we can do no more for the Centenary and for Christian Education, do we ever suspect that Ananias and Sapphira may have unconscious followers?

Is it possible that we can convince ourselves that we are living as Christ intended when we are anxious about having more and more luxuries and debilitating pleasures tomorrow? Is it reasonable

to think that God is pleased when He sees his children troubled about material things and neglecting the spiritual use of these things? Certainly God wants us to have enough food to keep our bodies strong and capable of useful activities, and clothing to protect our bodies from the elements and keep us decent, and houses that are real sanctuaries for the family, and recreations that rightly relax and uplift; but did He make us to devote our energies to accumulating resources to be spent as the Gentiles spend, wantonly and selfishly?

We have confused ideas. We identify Christianity with civilization, forgetting that Babylon and Persia, Greece and Rome, India and China have had their civilizations, as well as nations nominally Christian. Our civilization is peculiarly a civilization of abundance of material things. Possibly, because the Christian nations were so madly seeking material goods for selfish uses, God permitted a war which destroyed much of the accumulation. It was terrible for men to die in battle, but better to die for their country than to die as gluttons and dandies. Patriotism is more spiritual than indulgence in luxury and vanity. But we of the United States, going into the war with the most unselfish motives, came out enjoying such prosperity that we became mad in our profiteering and extravagance. Even now we refuse to humble ourselves and learn God's plans and purposes. We pray for return of prosperity, but for what? That we may promote the Kingdom of God with our earnings? No; but that we may have more to eat and more to drink and more to wear and enjoy more silly and enervating amusements. Have we a right to expect God to bless? Has He not tried us and we have disappointed Him? Why should He open the windows of heaven and pour out blessings when we have been tried and found wanting?

Does God want America to raise more corn and more cattle and more cotton to be used as we have used them? How sordid is the life of the farmer, the manufacturer, the merchant, the banker, if they are working merely for fuller bellies and finer backs! How glorious is the making of these material things if it is done to promote the Kingdom of God and his righteousness! Let us ask ourselves whether we are really bearing the Cross and denying ourselves as Christ intended?

During the past quadrennium we have as a Church raised more money than ever before in our history and it is being used for the enlargement of the Kingdom. But what we have given is a poor, pittance in comparison with what the best of us have spent on nonessentials, and we should blush as we boast of our liberality. Then worse than our penurious giving has been the spirit of those who have resented the movements and declare that we must have no more. Perhaps we should have no more. Perhaps we should have no more "drives," because the implication is that our people have been driven, and that is not becoming in any Christian movement.

We do not criticize the Centenary and Education Movement because they were carried on in the manner that was learned in the war period. These campaigns mark progress, but they reveal fatal weakness. They show how little our people really care for the welfare of the Kingdom and how they are under the dominance of material ideals. Unless these ideals can be changed so that the world may see that Christians are genuinely seeking first the Kingdom of God, there is little hope for spiritual progress. Satan with his characteristic cunning is stirring up strife over questions of opinion when he knows that the Master is primarily concerned about life.

This General Conference has a great opportunity. (Continued on Page 3, Col. 3.)

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A. C. MILLAR

Editor

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

METHODIST CALENDAR.

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.
 Ft. Smith Dist. Conf. at Lamar June 6.
 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.

It is estimated that it costs \$10,000,000 a day to pay the expenses of the United States government.

Rev. J. W. Rogers received eighteen new members into his church at Lake Village on Easter Sunday.

As a result of the pre-Easter campaign Rev. Byron Harwell of Lamar received on Easter Sunday twelve new members.

Rev. F. N. Brewer, the popular pastor at Benton, has been invited to preach the closing sermon of the High School of that city May 14.

Rev. G. G. Davidson, presiding elder of Ft. Smith District, announces that his District Conference date has been changed. It will meet at Lamar June 6.

A card has been received from Rev. and Mrs. E. M. Peters of New Edinburg, announcing the arrival of little Elizabeth Ernestine at the parsonage on April 19.

Rev. Porter Weaver of Salado writes that his wife went to the sanatorium at Batesville on April 14 and submitted to an operation for appendicitis. She has passed the critical stage and is improving steadily.

Rev. W. T. Wilkinson of Highland Church preached the closing sermon for Heber Springs High School on Sunday, April 23 and at night delivered the literary address. He reports a pleasant occasion.

Rev. I. B. Manly, formerly of White River Conference, now pastor of a church at Houston, Texas, will be at Hot Springs during the first week of General Conference and would be glad to meet Arkansas friends.

As the editor will be at the General Conference for the next two weeks and the proceedings of the Conference will be the most interesting news,

most of the space will be given to General Conference matters.

Although the increase in attendance since 1917, in 25 leading colleges in the United States, was 113 per cent, there has not been a corresponding increase in appropriations, equipment, endowment, and teaching staff.—Ex.

Rev. M. K. Irvin, our pastor at Monticello, last Sunday preached the closing sermon for the State Agricultural School at Magnolia where he was formerly pastor. Hon. Farrar Newberry delivered the address to the graduates on Wednesday.

Because of the financial condition of many railroads the Canadian government has been forced to own and run them. It now has 22,113 miles representing a capital of \$1,582,500,000. The net loss for operating last year was \$72,346,233.

The Cole lectures were delivered at Vanderbilt University, April 23-27, by Dr. Harry Emerson Fosdick, professor in Union Theological Seminary and pastor of First Presbyterian Church, New York City. His subject was "Christianity and Progress."

Fifty per cent more money was spent by the people of the United States for perfumes, face-powder, and cosmetics in 1920, than the total endowment of all the private colleges and universities in the country, according to Treasury Department statistics.—Ex.

The last General Conference of the Methodist Episcopal Church removed the time limit on district superintendents (presiding elders) and now the Philadelphia Conference has started a constitutional amendment providing for their election by the Annual Conference.

This is encouraging. In Leipzig, Germany, the young people, disgusted with the failure of their elders to protest, have organized against impure books and moving pictures and offensive theaters and other questionable places. There are said to be 5,000 such groups.

Rivers and harbors bills and private pension bills were for years the chief reliance of Congressmen eager to sugar their constituents with "pap." It is unfortunate that the lull in such appropriations should be broken by the wholesale manufacture of judgeships.—Dearborn Independent.

On April 27, the one-hundredth anniversary of the birthday of General U. S. Grant, patriotic exercises were held at the Little Rock High School. Hon. Wallace Townsend, a Hendrix College graduate and former principal of the school delivered the address. Mr. Cos. Altenberg, a civil war veteran and member of our First Church, spoke at the U. M. Rose school.

Roger W. Babson, the great statistician, says, very impressively, that \$1 spent for lunch lasts five hours; \$1 spent for a necktie lasts five weeks; \$1 spent for a cap lasts five months; \$1 spent for an automobile lasts for five years; \$1 spent for water-power or railroad grade lasts five generations; \$1 spent in the service of God lasts for eternity.—Herald and Presbyter.

Stenographers in the service of the United States Government lose \$6,000,000 worth of the government's time each year rougeing their cheeks and lips, according to efficiency experts of the Treasury Department. This is figured on a basis of 40,000 girls on the government payroll as stenographers and typists receiving \$1200 a year and upward.—Dearborn Independent.

Fairport, an Ohio city of 9,000 population, was becoming infamous on account of lawlessness. The good people organized and elected as mayor Dr. Kaukonen, a woman physician of only 22 years of age, and she has shown that the law can be enforced. She did not want the office and she is no visionary, but she uses common sense and courage and is succeeding.

Rev. S. T. Baugh of England writes: "My men organized a Business Men's Bible Class Sunday morning with nearly 70 on roll and with 51 present. They elected Mr. H. M. Ewart president, Dr. J. C. Tankersley secretary, Mr. R. L. Ashcraft treasurer, and Dr. N. B. Beakley teacher. There were so many of them that no room could be found at the Church and they went to the Masonic Hall, temporarily."

Last Friday Dr. F. S. H. Johnston and Rev. Byron Harwell called as they were returning from visiting the Paragould, Jonesboro, and Helena District Conferences where they had represented the Centenary and Epworth League causes, and inci-

dentally Dr. Johnston spoke for this editor. They report interesting and profitable sessions, although rain and flood interfered with attendance at Harrisburg.

Rev. E. W. Faulkner of Springdale, writes: "Young folks and children came forward confessing the Lord. Many of these will unite with the church later. Took fifty-one into the church Easter morning amid the power and presence of the Lord. Our choir gave a great Easter musical service that evening. Our hearts are refreshed. We move forward with new hope and courage."

At its meeting last week our General Board of Education passed a resolution asking the General Conference to grant permission to move its headquarters from Nashville to Memphis or Little Rock or Dallas. We trust that this permission will be granted as we believe it is good policy to distribute the headquarters of the boards and not concentrate at Nashville. Arkansas should put forth every effort to secure the location at Little Rock.

Last week the State Convention of the Y. M. C. A. was in session in our city. Sunday morning at our First Church an informing and helpful address was delivered by Dr. A. C. Harte of Jerusalem who has been engaged for years in religious work in the Orient. Mr. W. W. Taylor, president of the Convention, and Mr. J. L. Hunter, State Secretary, were on the platform with Dr. P. C. Fletcher, the pastor. A great congregation was present.

In The Dearborn Independent of April 29, Dr. Arvid Reuterdaahl, dean of the Department of Engineering and Architecture in the College of St. Thomas, who recently exposed some of the pretensions of Einstein, has written an illuminating article on "The Creation of Matter." He says: "We have arrived at a Theistic view of the cosmos. Every page of the great book of Nature is marked indelibly with the imprint and seal of intelligence and Rational Will. Nowhere in the entire cosmos do we find an independent materialistic principle capable of accounting for the most elementary type of action."

Leadership is a very sorry business sometimes. It is all right so long as the followers are good. But the day they turn bad, woe betide the man at the head. Such a one, on the day this happens, will suddenly find that the vox populi is anything but the vox Dei. And leaders are tested by such reversals in sentiment and behavior. It is comparatively easy to be a leader when the followers are angels in human form. But when those supposed individuals all at once become demons then comes the rub. At such a moment a leader generally finds out—and others do—what he is and especially what he is not.—H. W. Frost in Sunday School Times.

The Methodist Quarterly Review for April is one of the best ever published. It will be criticized by the ultra orthodox, but the editor, Dr. Gilbert T. Rowe, is to be commended for giving the Church at this time articles and editorials which clarify the issues. There are able articles on both sides. Bishop Candler writes on "The Ministerial Orders of Episcopal Methodism" and Dr. C. O. Jones writes of "Methodist Episcopacy." Our own clear-sighted Dr. J. E. Godbey ably discusses the important question, "Are We Losing the Sense of Sin?" and shows that we are not. You should have this number. Price 50 cents a copy or \$2 a year. Order of Smith and Lamar, Nashville or Dallas.

In the circulation contest between the Biblical Recorder (Baptist) and the North Carolina Christian Advocate the latter won by a majority of 4,700. The Methodist paper secured 4,416 new subscribers and 7,140 renewals, total 11,556. This is fine. We congratulate Dr. Plyler and his associate on this splendid victory. The editor says: "The campaign directors in the several Districts worked like Trojans and contributed largely to the success of the campaign. In this, as in all other work of the church, the pastor was the key man. Seldom does anything go ahead of the pastor who at all times is looked to as the leader in his charge. It was beautiful to see how the pastors threw themselves into this contest and led their churches in the work."

Farmers are good spenders, when they have money, because most of them are without any of the comforts of life in the home and all of the luxuries. They have many unfulfilled desires. They have been planning for years to make certain improvements or to purchase certain articles for their homes only to be disappointed each harvest time. They want and need many things to raise their standard of living, and would buy if they could. If

"The Arkansas Methodist In Every Methodist Home In Arkansas"

our political and industrial leaders are in real earnest to improve the economic conditions of the country, they should seek means of placing the agricultural and livestock industries on a profitable basis, after which all other desires will be fulfilled. Make 13,000,000 farmers prosperous and the wheels of industry will revolve.—Farm and Ranch.

We are persuaded that the customary criticism of a General Conference as superabounding in politics is exaggerated, especially when there is the intimation that it is a shady type of politics. The delegates are not supposed to be dummies. They have their convictions as to the best men for certain positions and they would be false to their trust if they did not proceed in a justifiable way to endeavor to place them in these positions. The delegates with different ideas concerning matters of polity will, of course, endeavor in legitimate ways to enact their own ideas into legislation. We are very prone when we stand for a position to call it piety, but the position of the other fellow who differs from us is politics. What we do and strive for is pious politics to offset the evil politics of the other man. Let us strive to rid ourselves of cant.—Wesleyan Christian Advocate.

Japan, although surpassed in civilization and industry by China during the long period while Chinese wood was available in quantity, has never exhausted her forests and now has wood in abundance. There is every reason to believe that if Japan had followed China's example and had devastated and exhausted her forests and made no provision for regrowth, we would hear little of Japan today as a world power. Greece, once powerful and prosperous, fell from her high estate many years ago. She swept the forests from her hills and mountains in attaining her power and in building her civilization. She neglected regrowth and lost her place in the sun. She is still without adequate wood for her essential needs. Switzerland, a small nation of mountains and hills, though poor in soil and most other resources upon which the strength of a nation depends, has retained her forests. She still has wood, a basic resource. As a matter of course she is prosperous and forward moving.—Prof. J. W. Tourney in Science.

BOOK REVIEW

Romain Rolland: The Man and His Work; by Stefan Zweig, translated from the original manuscript by Eden and Cedar Paul; published by Thomas Seltzer, New York; price \$4.

This is a charming biography of a writer, who, slowly maturing, had just become famous at the outbreak of the world war, and who, because of his humanity, was misunderstood during the progress of the war. Now he is everywhere known and is regarded as a great philosopher. He was inspired and helped by Tolstoi, and seeks to perpetuate the spirit of the great Russian. Although a translation, this biography has much of the lightness of touch and freshness of the French original. It has been published simultaneously in five languages. It will be a good book for leisurely vacation reading.

THE CONTEST.

From April 24 to May 1, at 6 p. m., the Baptist Advance reported 240 new subscribers and 59 renewals, making the totals 501 new and 272 renewals, grand total 773. During this period we received 74 new and 214 renewals, making the totals 143 new and 721 renewals, grand total 864. Thus it is seen that the Baptists beat us on the number of new subscribers and we beat them on the number of renewals, and on the grand total. They put their paper into approximately every home in six churches; but we have no report in this context of the paper in every home. We congratulate our Baptist friends on their success in getting new subscribers, and thank our pastors for work done on renewals. We regret that more was not done. It was possible to have reported 10,000. We must continue to press for renewals, as the money is urgently needed.

WHAT THE PASTORS ARE DOING.

Since our last report, compiled April 24, the following pastors have reported: A. L. Platt, Rosebud, 2 renewals; C. E. Hollifield, Black Rock, 2 renewals; J. J. Mellard, Arkadelphia Ct., 2 renewals, 4 new; C. C. Bone, Knobel, 1 new; J. W. Black, W. Searcy, 1 new; C. L. Williams, Star City, 3 new; I. N. Cade, Percy, 1 renewal; T. H. Wright, Sulphur Rock, 1 new; H. W. Speights, Greenbrier, 1 renewal, 1 new; J. C. Evans, Kingsland, 1 renewal; E. Dyer, Holly Grove, 11 renewals, 1 new; E. W.

Faulkner, Springdale, 1 renewal; S. T. Baugh, England, 1 renewal; J. C. Johnson, Bryant, 1 renewal; J. C. Cofer, Prairie View, 1 renewal, 1 new; J. C. Williams, Amity, 1 renewal, 1 new; A. McKelvey, Cotter, 1 renewal; O. A. Martin, Hot Springs, 1 renewal; O. C. Loyd, Heber Springs, 2 renewals; W. T. Martin, Harrison, 1 renewal, 2 new; L. J. Ridling, Lockesburg, 2 renewals; Porter Weaver, Salado, 2 renewals, 1 new; A. N. Evans, 1st Church, Ft. Smith, 2 renewals; J. A. Womack, Fayetteville, 1 renewal; Gordon Finley, Bono, 1 renewal; C. F. Wilson, Huntington Avenue, Jonesboro, 1 renewal; C. N. Reves, Conway, 3 renewals; O. D. Langston, Mt. Home, 3 renewals, 1 new; Byron Harwell, Lamar, 1 renewal; W. J. Faust, Ozark, 1 renewal; J. C. Evans, Kingsland, 1 renewal; E. M. Peters, New Edinburg, 1 renewal; J. N. Wilford, 1 new; T. A. Bowen, Trumann, 4 new; V. Bruce, Calico Rock, 1 renewal; B. F. Scott, Sparkman, 1 renewal; J. F. Taylor, Umpire, 7 renewals; E. H. Hook, Dodson Avenue, Fort Smith, 1 renewal, 16 new; F. M. Tolleson, First Church, Batesville, 45 renewals; J. N. R. Score, Wynne, 2 renewals, 1 new; A. C. Rogers, Wilmot, 2 renewals; V. A. Higgs, Hickory Plains, 1 renewal, 1 new; H. K. Stewart, Wolf Bayou, 1 renewal, 1 new; J. H. Glass, Waldo, 1 renewal; T. P. Clark, Hamburg, 1 renewal; R. A. Teeter, Tyronza, 1 renewal; J. B. Pickering, Snyder, 1 renewal; O. S. Poe, Sedgewick, 1 new; R. J. Raiford, Magnolia, 3 renewals; J. D. Baker, Warren, 1 renewal, 1 new; S. B. Wiggins, Brinkley, 9 renewals, 4 new; W. R. Harrison, 28th St., Little Rock, 2 renewals, 1 new; W. T. Wilkinson, Highland, Little Rock, 3 renewals, 2 new; M. R. Lark, Van Buren Ct., 12 renewals, 25 new.

HOW THE DISTRICTS STAND.

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

	Renewals	Total New		Renewals	Total New
	Week	Week		Week	Week
Arkadelphia	7	24	4	6	
Camden	6	58	1	11	
Little Rock	12	40	4	4	
Monticello	12	33	1	6	
Pine Bluff	1	44	3	10	
Prescott	3	29	2	4	
Texarkana	12	77	1	1	
Total L. R. Conf	53	305	14	42	
Batesville	67	102	4	4	
Booneville	4	39	2	15	
Conway	14	30	2	7	
Fayetteville	4	26	1	1	
Ft. Smith	25	92	41	44	
Helena	22	26	6	7	
Jonesboro	8	21	3	6	
Paragould	7	23	1	7	
Searcy	6	49	1	10	
Total N. Ark. Conf.	157	408	60	101	
Other Conferences	4	8			
Totals		721		143	
Grand Total				864	

OUR GENERAL CONFERENCE

When this reaches our readers our General Conference will be in session in Hot Springs. It is the only law-making body in our Church. All other conferences are administrative.

The General Conference has as presiding officers the active bishops, and is composed of about four hundred delegates, clerical and lay in equal numbers, elected by the several Annual Conferences. After organizing by electing secretaries and adopting rules of procedure, the Episcopal Address is read. It is a message from the College of Bishops, reviewing the work of the quadrennium and offering suggestions for consideration. Reports of the various Boards and Commissions, and memorials and petitions from Conferences and other bodies, are received and referred to the Standing Committees composed of one clerical and one lay member from each Annual Conference. Special Committees are often raised for questions which do not properly come under the purview of the Standing Committees.

The Conference is usually in session all morning, the Committees meet in the afternoon, and at night anniversaries are held and special addresses are delivered. Practically all measures are carefully considered in the Committees, and usually the reports of the Committees are adopted. The first session is on Wednesday, May 3, and not until the following week do the important matters begin to come back from the Committees. At first, when there seems to be ample time, the debates

are often long, but toward the close the debating is limited, and many questions are settled without debate. As practically all important measures have been published in full in the Daily Advocate, it is possible to understand them without debate.

The Committee on Episcopacy, composed usually of the first clerical and lay delegates elected on each delegation, takes up the case of each bishop and decides who shall retire and who shall remain effective, and recommends the number of new bishops to be elected. This Committee also fixes the salaries of the bishops and makes recommendations concerning Episcopal Districts and other matters affecting the Bishops. After the report of this Committee is adopted the election of bishops begins. A vote is taken, and, while the tellers are counting the ballots, other business proceeds. After the bishops are elected, the connectional editors and secretaries are elected. These elections usually begin about the tenth day and require three or four days. After the elections business generally makes rapid progress.

Questions that will doubtless command the greatest attention are: Plans for collecting on the Centenary and Education pledges, the division of the Board of Missions and establishment of a new Board of Home Missions and Church Extension, increasing the number of bishops and providing for continuous episcopal supervision in foreign fields and the West and border Conferences, raising a fund for the Superannuates, a plan for establishing hospitals and other benevolent institutions, the consolidation of Connectional Organs, a plan for better support of Conference Organs, removing the time limit, co-ordinating the educational work of several Boards, better utilization of evangelists, Unification of Methodism, change of name of the Church, making the Church Conference more effective and giving it power to elect stewards and Sunday school superintendents, and closer supervision of our Church schools.

While some three-fourths of the delegates are new men, it is not thought that radicalism will prevail, but that there will be a spirit of hearty progress. It is confidently expected that strong constructive measures will be adopted, and the minds of the membership fixed upon evangelism and training so that we may be ready for large things for the Master.

The quadrennium which has just closed, has been, in the sweep of revivals and increase of members, and in the raising of money and extension of the kingdom, the greatest in our history. Having learned how to do team work and having a taste of achievement, we should be prepared for closer cooperation and larger undertakings. Our people are expecting much from this General Conference, and we predict that they will not be disappointed.

The delegates are all entertained in the great Eastman Hotel and the Conference convenes in a large auditorium only a block away, while most of the committees meet in the Eastman and the Boards have their exhibits there. These arrangements provide for comfort, convenience, and expedition. The expenses are paid by the Church, and the cost is about \$2,000 a day, not counting the traveling expenses. It is claimed that the housing of all delegates in one hotel with auditorium and committee rooms nearby will save many thousands of dollars and much time. Arkansas Methodism is hoping that conditions may prove to be eminently satisfactory, and that all members may have pleasant memories of their sojourn among us.

THE MENACE OF MATERIALISM.

(Continued from Page 1.)

It may declare Christ's teaching about the right use of property, and the snares of material things. We should incorporate the principle of tithing in our teaching, not as a formal law which requires the payment of a tenth regardless of the manner of life, but as that recognition of God in all the activities of life and in the material things which accepts Him as the controlling partner. We must teach our people that today, when material things bulk relatively large, we must spiritualize our secular tasks by using their revenue for the promotion of the Kingdom. Then, to inspire our people with confidence in our purposes and plans, we must elect as leaders men of heroic spirit, who care nothing for the honors or emoluments of office, but who by sacrificial life will lead the Church in the way of the Cross. If there be those who are place-seekers may confusion come upon them. If there be those who are meek and lowly in heart and capable of taking Christ's yoke for service, may the Holy Spirit discover them to us.

CONTRIBUTIONS.

IS MORALITY THE ROOT OF ALL RELIGIONS?

By Lawrence L. Cowen.

The "field of religion" is the most fertile soil of history. It holds within its consciousness the mysteries, the rhapsodies and the divinations of all races and of all ages. It visualizes the primitive struggle between "light and darkness" and man's blundering effort to apprehend that inscrutable power, whose spirit pervades the whole cosmos, and energizes and thrills with life the whole realm of human activities. Man has always felt the "pull of the infinite." He has always hungered after God: Says Jas Russell Lowell:

"This life were brutish did we not sometimes

Have intimations clear of a wider scope,

Hints of occasion Infinite, to keep The soul alert with discontent;

Fruitless, except we now and then divined,

A mystery of purpose gleaming through

The secular confusions of the world, Whose will we darkly accomplish doing ours."

Unlike the ordinary consciousness writes Herbert Spencer, "the religious consciousness is concerned with that which lies beyond the sphere of sense." Every man has felt that there is a power outside of himself. He can no more define it, than he can analyze a tear, but that he is conscious of this "larger self" is one of the most realistic and indisputable facts of life. To get in touch with that "infinite and invisible" source of power has been the inspiration of man's highest efforts and largest achievements.

The "religious consciousness" is the most sacred deposit of our humanity. It is embedded, says William James, in the eternal structure of the world. It "polarizes" all life through and through with the essence of divinity! That we have had crude, grotesque and vulgar exhibitions of this "divinity" in man struggling to express itself in some form of worship is revealed in all the non-Christian religions past and present. The fact that it is "inherent" illustrates that the same "root-instinct" has forever urged the races to search for the summum-bonum of life. Its real test has always been, says Shailer Matthews, "Its capacity to arouse in us repentance and consecration." A comparative study of the various religions of the world readily reveals the strength and weakness of each—and all that characterizes the racial ideals and moralities of the people. Too frequently "religion" is confused by some as springing from the "root morali-

ties" and instead of being the mother of all virtue is thought to be the child of morality."

Many insist that the foundation of character springs from the "moral roots" of our life and refer frequently to the peoples predating the advent of Christ. At the very outset let us understand with William James, that

Morality is not Religion.—Religion is something more than the "outer" display of virtue! Let us not forget that. It has inner realities that far excel any concrete exhibition of morality. One may be moral and at the same time be absolutely devoid of any religious emotion or conscious belief in the existence of a personal God. Among every race of agnostics, atheists, and pantheists, may be found many shining examples of this truth. The German infidel, Ernst Haeckel, mockingly affirms "that morality in man, like the tail of a monkey or the shell of a tortoise, is purely a physiological fact." Philosophers everywhere agree that morality is the system and practice of duty and may be observed without spiritual rectitude of heart. This is not saying that it does not spring out of the "religious consciousness" of the race, but simply infers that God is left out of their creed. Says a recent writer: "In those various churches without a God, which to-day are spreading through the world under the name of ethical societies, we have a worship of the moral law believed in as an ultimate object. Science in many minds is genuinely taking the place of a religion." However, says Dr. W. H. Fitchett, "at best morality is but a plucked flower. Good moralities resemble cut-flowers. They carry the bloom of the earth in which they grew, the perfume of the plant on which they blossomed, and the grace and excellency of their lives really borrow their energy from the faith they profess to have forsaken." Something of this fragrance of religion is in the very structure of the earth. We can no more evade its beneficence and healing power than we can escape from the voice of conscience. It envelops and enfolds us like a seamless garment of beauty.

Morality is not enough; It can never save a man or redeem the world. At best, it may forbid the stroke, but not the secret hate that prompts the blow; it may restrain our passions and leave unpurged the source from which they spring; it may glow with an outward beauty and lack within the creative basis of renewal; it may curb the flagrant display of sin, but leave uncured the inner roots of evil. The old moralities fully illustrate this. Whenever you divorce morality from religion you choose a rope of sand for the arm of God. This is everywhere attested in the monuments and literary remains of the older races of history. God and not man is the measure of His world. A moral code may do to live by when the moralist is surrounded by a religious atmosphere and receives constant renewal out of the very air he breathes, but at last the man who has clung to its oracles dies the death of a Stoic and multitudes stand appalled at his suicide. Visibly then the "root moralities" spring from religion—the religion of Jesus Christ! Only where we find it incarnated in the laws, institutions, manners, language, literature and modes of thought and feelings of a people do we find any moralists worthy of our respect. They are the offspring, the byproduct of Christianity—the religion of the Man of Galilee.

What Is The Meaning Of Religion?

Prof. William James, (Varieties of Religious Experience) in defining religion says, "It is generally understood to stand for an organized system of feeling, thought and institu-

tions of the Church, of which personal religion is but a fractional element." Originally "religious feelings" spring from the inner disposition of man and form the center of his interest, his conscience, his deserts, his helplessness and incompleteness. The universality of religious ideas, says an eminent authority, "unite in showing that their source must be deep-seated and not superficial." "No nation," says Thomas Carlyle, "that did not contemplate this wonderful universe with an awe-stricken and reverential feeling that there was a great unknown omnipotent and all-wise and all-virtuous Being, superintending all men in it and all interests in it—ever came to very much, not did any man either who forgot that. It is an old saying of Plato that "man is a religious animal," and that religious ideas have been prevalent in the racial life since the world began is easily verifiable in all human experience and in the historical data available for man's study. That religion, the soul's quest for God, has been the root-source of all types of morality among the most primitive and civilized races is overwhelmingly proved by Prof. Max Muller the famous ethnologist and philologist. In his epoch making book on the "Science of Religion" he says: "In exploring the ancient archives of language we find that the highest good received the same name in the ancient mythology of India, Greece, Italy, and Germany and retained that name whether worshiped on the Himalayan mountains, or among the oaks of Dodona, on the Capitol, or in the forests of Germany. His name is Dyaus in Sanskrit, Zeus in Greek, Jovis in Latin, and Tiu in German." Now these names are not meaningless or mere words of a language, they bring before us the ancestors of the whole Aryan race (thousands of years it maybe before Homer and the Veda), worshipping an "unseen Being" under the self-same name, the best, the most exalted name they could find in their vocabularies.

Moreover the super-man of all races and centuries have been religiously inspired men. Like the things of the Spirit we can never look directly at them, for they are bodiless, featureless and footless, but under God they have been called to be our heroes, our saints, our prophets, our sages and our priests—and have left the world a better place for having lived this life, fought their earth-battles and tried to point out to man the Author of all life and human happiness. The sublime sentences of Ralph Waldo Emerson burn with a living meaning to every really thoughtful creature: "If you love and serve men, you cannot by any hiding or stratagem escape the remuneration. Secret retributions are always restoring the level, when are disturbed, of the divine justice. It is impossible to tilt the beam. All the tyrants and proprietors and monopolists of the world in vain set their shoulders to heave the bar. Justice settles forever the ponderous equator to its line and every man and mote, and star and sun, must range to it, or be pulverized by the recoil." This it is that containeth and holdeth together all human society. This is the foundation, stay and prop of all. To use the words of another great thinker, let us learn that "religion is not a strange and added thing but the inspiration of the secular life the breathing of an eternal spirit through this temporal world." It is that which links us with the spiritual order. It outruns time and breathes the air of eternity. Moreover it infuses the whole realm of the inner-life with the moral qualities and excellencies of the divine nature, the goodness, the beauty, the truth, the mercy, the justice and the love of God. By its mystic, compel-

ling and renewal power all races and nations shall yet be made "new creatures in Christ Jesus." Behold to-day its recreating power! Witness the miracle of redemption how the

"Shy yearnings of the savage

Unfolding thought by thought, To holy lives are lifted

To visions fair are wrought;

The races rise and cluster,

The evils fade and fall,

Till chaos blooms to beauty,

God's purpose crowning all."

"From Jesse's root behold a branch arise, whose sacred flower with fragrance fills the skies; the ethereal spirit o'er its leaves shall move, and on its top descend the mystic dove."

CRITICISM OF COLLEGES

Colleges are being subjected to much criticism these days. Unfortunately almost any report that is detrimental is instantly believed and the friends of the institution immediately rush to its side, not to help it through its difficulties nor to cure its defects, but to cut its throat. We have a fair acquaintance with the colleges of this section. Frankly we do not know one that entirely measures up to what we think it ought to be. We can say the same about Churches and we have an idea that this is true of most of the homes. We can just as frankly say that the men responsible for our colleges are honestly and patiently trying to make them what they ought to be. This fact must not be overlooked—go from one end of Texas to another and you will find in practically every community graduates of our colleges who are earnest and intelligent Christians and honored citizens. Take these men and women out of the communities here and there and Texas will slip away down in our civilization.—Texas Chr. Adv.

AN APPEAL TO THE FRIENDS OF PROHIBITION ENFORCEMENT

The Legislative Committee of the Anti-Saloon League of America, issued the following statement concerning Congressional Primaries:

To the friends of prohibition enforcement:

The situation which confronts the people in the primaries which take place between now and October to nominate 435 Congressmen and 35 United States Senators is a challenge to the friends of law and order.

The retention of the Eighteenth Amendment in the Constitution does not of itself insure prohibition. While two-thirds of Congress would be required to resubmit the Eighteenth Amendment for repeal nevertheless a bare majority can weaken or repeal the law to enforce it.

34 avowed National organizations are now at work to discredit the prohibition amendment to the Constitution of the United States, to nullify its purposes and to defeat its enforcement by the nomination and election of wet Congressmen and United States Senators.

The written declaration of the Association against the Prohibition Amendment leading this fight is, first; To repeal the Volstead Act. Second; to leave to every state the enforcement of prohibition through state law alone and third; to legalize the sale of beer and wine. If this effort should succeed there would be no Federal law and no Federal officers to enforce the 18th Amendment. States having state prohibition codes could enforce such codes just as they did before national prohibition but wet states would remain wet and we would be exactly where we were before the 18th Amendment was adopted. These wet states would become centers for the distribution for intoxicants throughout the nation. The prohibition of the le-

Bad Blood
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First, the well-known cause.
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It is equally sure that if you purify your blood with Hood's Sarsaparilla, the standard blood purifier and tonic medicine, good health, appetite and strength will follow as night follows day.
Hood's Sarsaparilla gives relief in such troubles as blood humors, scrofula, eczema, boils, pimples, and other eruptions; acid blood which causes the pains and aches of rheumatism or lumbago; nervous twinges and catarrh; weak blood, that tired feeling, loss of appetite and run-down conditions.
Heed these warnings before you decline to the condition of chronic illness. Get Hood's today. Some one in your family needs it now. War tax removed, price reduced.
For a mild laxative, Hood's

gal machinery for enforcing the Constitution means nullification.

The immediate objective of the liquor interests openly declared it to legalize light wine and beer, which would make Federal Prohibition non-enforceable. This would mean the return of breweries and wineries with a complete system necessary for distribution. The beer traffic with its attendant political corruption represented the principal part of the outlawed liquor traffic. Its reinstatement, therefore, would bring back most of the evils which were prohibited by the 18th Amendment.

Congress adopted the definition of one-half of one per cent in the Volstead Act because the experience in the states that had adopted prohibition had clearly demonstrated that a higher percentage made efficient prohibition enforcement impossible. Thirty-four states have adopted a definition of one-half of one per cent or less; seven states have adopted the standard in the Volstead Act by reference.

The Courts have repeatedly declared that wine is intoxicating liquor. It, therefore, cannot be legalized under the 18th Amendment. To permit a 2.75 per cent beer under the Federal Law would not legalize it in the states that have prohibited such a beer by state law. We would have a variety of standards in other states which would encourage lawlessness and result in chaos.

While the Eighteenth Amendment is in the Constitution it should be honestly and uniformly enforced. Congress by overwhelming majorities has done its sworn duty in supporting the Constitution by enacting prohibition enforcement laws. The people are now facing the vital issue as to whether they will be as loyal to the Constitution as Congress has been and defeat candidates for Congress who will attempt to weaken or repeal the National Prohibition Act. Record your convictions at the primaries and at the election.

We strongly urge that this crisis shall be met by the churches and by all religious and civic organizations. The alarm should be sounded in every

village, hamlet, and city in the nation. Keep friends of Federal Constitutional Prohibition on guard in Congress. Indifference means defeat. United activity means victory.—James Cannon, Jr., Chairman, Wayne B. Wheeler, Secretary, Eanest H. Cherrington, A.J. Borton, Wm. H. Anderson, Purley A. Baker. Legislative Committee of Anti-Saloon League of America.

EMANCIPATION FROM MATERIALISM

Recently a person was found who thought that "materialism" meant having something to do with materials or matter. This person was fully convinced that "materialism" was to be utterly condemned; all the literature which he read upon the subject had his assent; all the people who joined in condemning "materialism" seemed such nice people. He developed a horror of smokestacks and of factories and business places in general; presently he developed horror of working people and business people in general. He affected to regard books and pictures and music and soft manners as the real products of life.

It is very likely that many people agree with the cry against "materialism" because they think it is a protest against smoke and grime and the general dustiness of labor. These interfere with their landscape. They think that the protest against "materialism" means that the workday world will some day be wiped off.

It is time that this impression was being corrected among our young people. If they are being encouraged to believe that by simply twiddling their fingers and indulging in the shop-talk of the library and the studio they are helping to lift the world to a higher plane, someone should step in and correct that state of affairs.

They need to be shown the difference between bondage to materials and the mastery of materials. Matter is at the very foundation of our life. Everything we can touch or use is at bottom dirt—plain dirt of the earth. White linen is dirt; luscious fruit is dirt; gold is a form of dirt; the canvas that holds the masterpiece is dirt; wood is dirt; the dainty flesh of the babe and the wrinkled body of old age are all creations out of the soil of the earth, and all shall crumble back to dust again.

So there is not the slightest reason for us to be uppish about a substance which is essential to our life on this planet. "Materialism" in an affair of mind, not of matter. The grossest "materialism" has existed side by side with the utmost poverty of materials.

Take the primitive races, for example: how little control they have over matter: a coarse fabric, clay vessel for domestic use, crude military and agricultural weapons—the utmost poverty of materials existing alongside the most sordid "materialism," that is, material-mindedness. The people who think most about the material are the people who have least of it. The solution of the problem of "materialism" is to make the conquest of matter so thorough and its benefits so widespread, that material supply will be as certain as the air or water supply is.

It is not the material that leads to "materialism," so much as it is the need of material.

Life is so organized that when you want to conquer one plane you must do so from the plane above it. That is, you cannot conquer the material plane from that level; you must go up one step into the plane of mind. The conquest is always from above.

Economic questions are never settled on the economic plane; you must go up one step. That explains one cause of the chaos of the world today—men have fallen victims to the false belief that political questions are

going to be settled on the political plane, and economic questions on the economic plane. Plain sense would tell us otherwise. Nothing ever happens for the better in politics except when the impulse comes from outside the region of politics. The economists are blind leaders of the blind; they know what is, they do not know what ought to be. They know how the present economic machinery works; they cannot give drawings for a better machine. The new economic impulse will come from forces outside the narrow circle of professional economics—quite outside of it.

Now, the time in which we live is marked by a mighty mixture of mind and matter, mind acting upon matter for the production of ten thousand material helps to a richer and more satisfactory life. The conquest of matter by mind—in the inventive, mechanical and industrial sense—has been attended, as all conquests are, by a mingling of the victor and the vanquished. If matter has been mixed with mentality, so to speak, so has mentality been touched by matter.

And if this mingling of the two elements continues without the admixture of a third, then it is quite likely that instead of matter remaining the conquest of mind, mind itself may be dragged down to that condition which is properly known as materialism—enslaved by the interest in and the demands of matter.

So, the corrective to be applied is simply to go up a step. Economic and political problems are all one form or another of materialism. To surmount them it is necessary to ascend one step. The next step above is the moral plane. The moral plane has to do with purpose and motive. Economic and political questions are all easily solved here; they are impossible of solution on their own level.

The physician who straightens the limbs of little children is a materialist, a mechanic, but his work is lifted out of sordidness by his purpose and ability to help. When all work in material is done to make the world a better place to live in and to help people live richer lives, all the problems of labor and capital, of the market and the money system, are going to fall into line. There will be more material and less materialism, because matter will have been fully conquered by something more than mind, which may be right or wrong, by good will which is always right. The only good thing in the world is good will, and where there is a good will there is always a right way.

It is quite easy to see, then, that the way out of "materialism" does not lead away from materials. We are not to drop our tools and quit preparing material and making useful things. We are not to dismantle our forges and put out our fires. We are not to strive to attain a lily-fingered incompetence in the world. No. We are to go forward to the greater conquest of material, so that everything needful shall be so common and so easily secured that there will be no worry whatever about it.

Our problem is a simple one of housekeeping. We have got to arrange the machinery of life so that it shall deliver the goods without breakdown or uncertainty. The people are ready to live an expansive life as soon as we settle the question of how to maintain an even flow of the necessities of life to all men. The first necessity of life is a chance to work: there is always work waiting to be done in the world, but there are not always jobs for the worker. Now, the work which is waiting ought to be constantly flowing in a sufficient number of jobs to take care of everybody. It is not a matter of revolution or sensational politics to do this; it is merely a matter of engineering.

The stumpspeaker must give place to the engineer. And engineering is never so noble—indeed there is no work superior to it—than when it is applied to constructing a dependable system of life for all people.

That is what real materialism is going to bring us—an emancipation from the evils of "Materialism." We shall get so much of the material that it will no longer be the alluring thing it is now: and then we shall go on to other things, secure that the material foundation is laid.—The Dearborn Independent (Henry Ford's Paper.)

THE ARKANSAS SPIRIT

(The following is copied from The Outlook)

Our readers will remember—certainly our Southwestern readers will remember—that some weeks ago we published an article in defense of the industrial and financial prosperity of the State of Arkansas, which had been severely criticized by the New York Times, one of the most influential of the New York dailies. We have recently received a letter from a wise and observant newspaper man of another Southern State in which he says:

"I have just made a trip through much of Arkansas, during which I met and talked with business men in both the large and small towns. I am writing to tell you that the reports by Mr. Rogers are not overdrawn and that they represent the real conditions that exist in the State. Arkansas, with one or two exceptions, is the most progressive State in the South. Nothing indicates the prosperity of a State so much as the number of banks in proportion to population. You can look at a directory and see that with its approximately 450 banks Arkansas is unusually well supplied. The business men of Arkansas are up to the minute, carry on their affairs in the most accepted ways, and are reliable and trustworthy. The State itself is a marvel in its possibilities and resources. Its agricultural facilities are extraordinary and its minerals so great in value and num-

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Hornell, N. Y. — "I was in bad health but there didn't seem to be any one thing the matter with me.



I was tired out all over and it was an effort for me to move. I was irritable and could not sleep nights and had trouble with my bowels and at my periods. It seemed that nearly everyone around me knew of your medicine and wanted me to try it, so at last I took

Lydia E. Pinkham's Vegetable Compound Tablets and Lydia E. Pinkham's Blood Medicine and improved every day. I do all my own work now except the washing and do it with ease. I can accomplish as much in a day now as it would have taken me a week to do last winter and I try to get every one I know to take your medicine to build them up. You are welcome to use this letter as a testimonial if you like."—Mrs. CHAS. BAKER, 21 Spencer Ave., Hornell, N. Y.

In almost every neighborhood there are women who know of the value of Lydia E. Pinkham's Vegetable Compound. They know because they have taken it and have been helped. Why don't you give it a trial?



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is what one mother writes of Mrs. Winslow's Syrup. Thousands of other mothers have found this safe, pleasant, effective remedy a boon when baby's little stomach is upset. For constipation, flatulency, colic and diarrhoea, there is nothing like

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Cures Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe.

ber that one has to be on the ground to get any real idea of their extent. Permit me to say that Mr. Roger's article is a true showing of the situation and a patriotic service to a commonwealth that is setting a splendid pace in that type of progress that lines up with the best in both business and civic thought. In my recent trip I went to Little Rock, Pine Bluff, Fort Smith, Searcy, Arkadelphia, Hot Springs, and Texarkana, in addition to many smaller places. I came in contact with all types of citizens and my opinions were derived from talking with men in every walk. I made it a point to talk with farmers, garage men, railroad men, and clerks, as well as bankers. No man can go into Arkansas and fail to be impressed with its people, its methods, and its loyal spirit. There is a distinct 'Arkansas Spirit' that is doing for the State what the 'Atlanta Spirit' does for Atlanta, Georgia. Arkansas is all right."

It is pleasant to receive and to quote such a letter. The daily newspapers of today with their overemphasized records of banditry, defalcation, lynching, misgovernment, graft, betrayals of trust, an dvice and crime in general, give a distorted idea of American life. Men who, like our correspondent, visit the small towns and the villages and farming districts of the country, come back with a different story. We do not mean to say that there are not plenty of evils in American life to combat. But it is well to remember that, on the whole, America is sound and is making progress.

ANNUAL MEETING OF THE GENERAL MISSION BOARD

Robert B. Eleazer.

Ten full sessions were required for the completion of the business before the Seventy-sixth Annual Meeting of the General Board of Missions which was held in Nashville April 18-21. To the usual long list of administrative matters there were added this year some legislative questions to be passed upon and submitted to the General Conference. Most important of these was that of the future organization of the Board—whether it should continue as one Board or be divided into two or more.

The movement to dissolve was led by Bishop Moore and was supported by Drs. Goddard and Russell, Secretaries of the Home Department, their contention being that in a unified Board the home work would always be so overshadowed by the foreign as to seriously retard its development. The women members were practically a unit for a single Board, completely unified through a larger representation and complete coordination with it of the woman's work. Vigorous speeches in support of their position were made by Miss Howell, Miss Case, Mrs. McCoy and Mrs. Luke Johnson. The General Secretary also stood for a unified Board, which was strongly supported as well by Judge W. E. Williams and Dr. W. A. Christian, on the ground that division would be a backward step, cumbering and complicating the administration of the work and adding to the burdens of the local church. Two whole sessions were consumed in the discussion, which was finally terminated by the adoption of

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

YOUR SCHOOL NEEDS.

The State School Song,
"MY OWN LOVED ARKANSAS"
25 cents a dozen; \$1.25 per hundred.
Arkansas Methodist, Little Rock, Ark.

a memorial asking for a Home Board and a Foreign Board and a Woman's Council related with the Home Board.

The Board voted a memorial also requesting that bishops sent to mission fields reside upon their respective fields, and as far as practical continue in a given field for a period of four years.

Appropriations aggregating \$4,775,438 were made, the amount for the several departments being as follows:

Foreign Department, general work, regular, \$720,919; Centenary, \$1,909,269. Foreign Department, Woman's work, regular, \$355,434; Centenary, \$559,424. Total, Foreign, \$3,545,046.

Home Department, general work, regular, \$165,136; Centenary, \$608,855. Home Department, Woman's work, regular, \$208,401; Centenary, \$248,000. Total, Home Department, \$1,230,392.

Grand total, \$4,775,438. Conditional appropriations of \$50,000 each were voted for the erection of university churches at Columbia, Missouri, and Norman, Oklahoma.

A loan of \$50,000 was authorized to the Southern Assembly, to be secured of the Assembly in double that amount.

There was full discussion of the relation of the Board to the Inter-Church World Movement and the decision was reached that the Board was under no legal or moral obligation to bear any of the expense of the Movement.

Educational standards for missionary candidates were adopted, requiring in most cases at least two years of college work and two of specialized missionary training.

The Board expressed its entire confidence in the orthodoxy of its missionaries, based upon the verdict of Bishop Lambuth and the investigation of the Secretaries.

At a special memorial session tributes were paid to the memories of Bishop Lambuth, Bishop Morrison, Rev. S. B. Harper of South Carolina. A magnificent portrait of Bishop Lambuth was presented to the Board and will be hung in the new Mission building.

Reports from every field indicated that the year 1921 was marked by the greatest missionary advance in the history of the Church. Korea reports 22,000 new believers, the Siberia-Manchuria Mission a membership of 3,200 and the Czecho-Slovak Mission 5,000. Rapid membership gains were reported also from other fields, as well as a large increase of native contributions.

For the home land Dr. O. E. Goddard reported for the Committee on Evangelism: "More people in the pew, more converted, more tithers, more family altars, more personal workers, more money contributed—we feel justified in saying that we are in the midst of the best revival Methodism has seen in our day."

THINGS VITALLY IMPORTANT TO PROHIBITION ENFORCEMENT.

Only those men who are in sympathy with the law will enforce it, therefore see that all Sheriffs, Prosecuting Attorneys, Judges and Congressmen who are nominated in the August primaries are BONE DRY. Every candidate for every office, should be required to declare himself as to his attitude toward the strict enforcement of the State and National Prohibition Laws. Further, they should state whether they are in favor of modifying the Volstead Act, or not.

If the advocates of wine and beer should succeed in electing enough wet Congressmen to modify the Volstead Act so as to permit the sale of wine and beer in certain states, the people in dry states would begin arguing that if prohibition was not good for the nation, it is not good for a State, and

we would have a difficult task to retain our state BONE DRY law.

Our good women should be certain to pay their Poll Tax, so that they can vote.

All who are interested in Law Enforcement must be on guard with reference to all candidates who offer for election in the August primaries. Since two of the thirty-four National Wet Organizations are now at work in Arkansas.—L. A. Cooper, State Supt., Arkansas Anti-Saloon League.

RESOLUTION ADOPTED BY THE BOARD OF DIRECTORS OF THE ANTI-SALOON LEAGUE OF NEW YORK.

In the interest of a clear understanding and accurate statement on a point respecting which there has been such a lack of both, the Board of Directors of the Anti-Saloon League of New York representing officially some 4,000 churches actually supporting the Anti-Saloon League in this State, and a large additional body of law-abiding citizenship, hereby sets out, requesting that the press of the State print the same, the following official statement respecting nullification and the matter of the repeal of the 18th Amendment and the National Prohibition Act, commonly known as the Volstead Act, to-wit:

Under our American form of government it is legitimate for any individual or newspaper opposed to prohibition to undertake to bring about the repeal of the 18th Amendment provided that pending such repeal nothing is said or done the purpose of which is or the inevitable effect of which must be disregard of or resistance to such amendment or otherwise tend to prevent it effective operation.

However, any attempt to defeat the operation of the 18th Amendment and make it of no effect while it is still in force, by means of repeal or amendment of the enforcement code called for by the Amendment and without which the Amendment will be inoperative, is nullification and is a de facto conspiracy against the integrity of the Constitution and the orderly administration of law.

This does not mean, as has been intimated, that the Volstead Act is more sacred than the 18th Amendment. It means merely that the only method of protecting the sanctity of the Amendment which merely enunciates a general principle and contains no enforcement machinery within its own terms, is through the preservation either of a substantial equivalent thereof, or of the Volstead Act which has been upheld by the Supreme Court of the United States as a valid exercise of the power of Congress in carrying out the policy of the Nation enunciated by the Prohibition Amendment.

We call attention to the fact that the one-half of one per cent standard contained in the Volstead Act has been in effect in this country for a generation, adopted with the approval of the liquor interests to protect themselves in the enjoyment of their monopoly, every person selling any beverage containing more than one-half of one per cent of alcohol having been compelled to pay the Federal Liquor Dealers Tax under the Internal Revenue law for many years before prohibition went into effect; and further, that this standard or a more drastic one was in force in a large majority of the States of the Union before it was incorporated in the Volstead Act; and specifically that New York for 25 years had a still more drastic standard in its Liquor Tax Law prohibiting any percentage of alcohol whatsoever which was only repealed by the State Enforcement Code enacted a year ago in harmony with the Volstead Act, against which stand-

ard the liquor interests of New York and their friends and defenders made no protest so long as the sale of liquor was legal for beverage purposes.—David James Burrell, State President; William H. Anderson, State Superintendent.

MEETING OF THE BOARD OF CHURCH EXTENSION.

Rev. W. E. Arnold, D. D.

The Board of Church Extension was organized just forty years ago. The General Conference of 1882 met in Nashville. A resolution calling for a "Committee on Church Extension" was offered by Dr. D. R. McAnally, editor of the St. Louis Christian Advocate. When the Committee was organized Dr. McAnally was its Chairman. A Constitution was adopted, Louisville was selected as headquarters of the new Board, and Dr. David Morton, of the Louisville Conference, was elected Secretary—a position he held for sixteen years.

Concerning the work of the new Board the Bishops, in their Address to the General Conference of 1886, tell us that "of necessity it required one or two years to get fairly at work, and to impress itself upon the attention and heart of the Church." The first year there was collected on assessments, \$2,302.61, and as much more in the way of specials. The amount raised from all sources during the quadrennium was \$145,248.28; nevertheless the Bishops inform us that the Board had been "instrumental in building some 551 churches, distributed all over the territory of Southern Methodism;" a marvelous achievement with a fund so small. During the forty years of the Board's existence, it has given aid to nearly 11,000 churches and over 3,000 parsonages. According to the report of 1922, the Board has given to Churches and parsonages during its forty years existence to the amount of \$8,542,686.32.

The sole purpose for which the Board exists is to give aid in building churches and parsonages. Every Bishop and every member of the Board is thoroughly enlisted in this work and is keenly interested in helping every building enterprise that it is possible for the Board to assist. Instead of doling out the funds of the Board of Church Extensions in a hesitating and niggardly way, as some seem to think, they try to make the money in their hands go just as far as it will in helping every enterprise that they can help. Criticism of the Board at this point is unfair and unjust.

The funds at the disposal of the Board of Church Extension are wholly inadequate to the needs of the Church. We are in the midst of an unprecedented era of church building. New

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fields are opening; bigger and better churches are demanded; Sunday School and Epworth League work has grown to large proportions; the church occupies a much larger place in the religious, educational and social life of the community than it ever did before, and the calls for aid in meeting these unprecedented demands have far out-run our contributions to this cause. In the three years just passed, applications have been made for donations and loans reaching the stupendous sum of \$7,750,770. These years have put upon the Department of Church Extension the greatest strain to which it has ever been subjected.

While the demands for aid have been so large and so insistent, owing to the business depression from which the country has been suffering, there has been a distressing falling off in the payments made by the churches on their assessments, and collections on outstanding loans have been difficult or impossible. And there is a widespread misapprehension with regard to the Board of Church Extension and the Centenary. Only \$2,000,000 out of the Centenary funds were set apart for use by the Board of Church Extension, one-half to be used in donations and one-half to go to the loan funds of the Board. Of the amount to be used for making donations, forty per cent was to be used in the Foreign Fields, leaving sixty per cent to be used in the Home Field. This was to be appropriated only as it was paid in. Up to the present time the Board has received from the Centenary \$798,639.71. After one-half of this has been put to the Loan Fund, and forty per cent used in the Foreign Field, only \$239,000 has been available for the Home Field during three years.

This year the Board was confronted with 533 applications, calling for donations to the amount of \$1,079,950.15, and for loans to the amount of \$1,277,845. To meet these askings, the Board had on an estimate only \$44,338.89 net to give, and on estimated income only \$265,267.63 to lend. Of course, it was impossible to grant all the requests for aid. It was sad; sometimes it was exceedingly pathetic; but what could the Board do? Patiently, carefully, prayerfully they went over the applications and distributed their meager funds as best they could with the light they had.

The meeting this year was held April 26-27, at the Board Headquarters, Louisville, Ky. It was well attended. All the Bishops except Bishops Hendrix, Kilgo and Waterhouse, were there. These three Bishops are in feeble health. Mr. Dorman Thompson was absent on account of a broken hand, and Dr. W. W. Pinson was detained by illness. All the other members of the Board were present.

Of course, there was much routine work. Besides going carefully over the calendar and making the appropriations, several matters of importance received consideration.

1. The Board joined the Board of Missions in a memorial to the General Conference asking that a Board of Home Missions be created and that it be united with the Board of Church Extension. The memorial asks that the Woman's Council be continued as it is, unless by agreement some better way can be devised for the administration of the Woman's work.

2. One of the most pressing needs of the Church at the present time is the care of the students gathered in our university centers. How to do this has been a problem. The War Work Commission is closing up its affairs and will ask the General Conference for a discharge. They had an

unused balance of about \$1,500,000. The Board of Church Extension joins the Board of Missions in asking that this balance be used in this work for our uncared-for students in the great educational centers of the various States.

3. The Board also asked the General Conference to mature plans for raising, during the next quadrennium, an adequate sum for the care of our supernuaries, and that right of way be given the Commission on Finance for this purpose.

4. A paper was presented by the President, Bishop W. F. McMurry, asking the Board to take under consideration a plan by which applications may be considered and acted upon quarterly instead of annually as now. The paper was referred to a Committee of five, with instructions to study the whole subject and to report at a subsequent meeting what changes, if any, should be made in the Board's method of doing its work.

5. Fine oil paintings of Bishop Joshua Soule, Bishop H. B. Bascom, and Bishop H. H. Kavanaugh having been placed in the custody of the Board by the Trustees of Vanderbilt University, and hung in the office of the Board at Louisville, suitable resolutions were passed, acknowledging the courtesy and expressing appreciation of the same.

Several things found emphasis in this meeting. First, the absolute necessity of the Board's guarding the funds administered by it. The representatives of local building enterprises are not always careful as to titles, mortgages, indebtedness, etc. Often they come before the Board with schemes that are unwise, and that look to the building up of local interests rather than to serving the needs of the Church. Many times the Board is criticised for not making gifts or loans when to do so would be to lose the money of the Church and to betray the trust committed to them. The published rules of the Board must be observed. Again it would be well always to advise with the Secretary of the Board before putting in an application. Half the applications that come to the Board are sent in before the conditions upon which grants are made are complied with, and before the Trustees are ready to receive the fund appropriated. The counsel and advice of the Secretary would save much trouble and disappointment.

It goes without saying that the President of the Board, Bishop W. F. McMurry, knows the ins and outs of the Church Extension business. He has been at the work long and has learned his lesson well. He is rendering a most valuable service to the Church as President of the Board. The Secretary, Dr. S. H. C. Burgin, has made a splendid record during the two years he has been in his present position. Careful, conservative, accurate, a man of fine business ability, knowing both men and values, he has given the Church an administration which has been safe and sane and profitable to that part of the Church's work which has been committed to him. During the past year, notwithstanding the financial stringency, he has added over \$115,000 to the loan funds of the Board. The Church will make no mistake in continuing this faithful and efficient servant in this important position.

THE RAILWAYS

The American railway problem continues to be one of accurate controversy. Only the experienced railway man or the highly trained financier and economist can understand all the ramifications and compliments of railway finance. But there are some elementary principles which underlie the financing and operation of rail-

ways that every intelligent voter can understand and ought to understand before he expresses his opinion on railway legislation.

First, shall the railways be owned and operated by the Government at rates and on wages which do not pay the cost of operation, leaving the deficits to be made up out of general taxation? Or shall they be owned and operated as a business enterprise by individual citizens at rates and on wages which produce a reasonable profit for the industry, the entire operation to be under strict Government regulation? If we do not mistake the temper of the country, we think it today prefers private ownership and operation to Government ownership and operation with deficits paid by taxation.

Second, assuming that the country at large is in favor of private ownership and operation, who are the parties at interest in this controversy? They are the owners, the workers, the shippers. The owners' instinct is to raise wages without much regard as to whether this increases rates or reduces profit. The shippers' instinct is to reduce rates without much regard to wages and with no regard at all to profits.

We make the last statement because we think that there is a general notion among shippers—and shippers are really the entire public—that the railway owners in this country are a small group of rich men who have made vast sums of money out of the public and ought now to be compelled to disgorge their ill-gotten gains.

In our judgment, the controversy will never reach a reasonable settlement until the wage-workers and the shippers realize that they are themselves large potential owners of the railways and that they cannot draw cash out of the business in the shape of high wages and cheap rates without finally bringing the whole industry to collapse and bankruptcy.

The reader may think it an extravagant statement to say that the employees and the shippers have a very large ownership in the railways. But a moment's consideration will show that this is the fact.

The potential owners of American railways are the bondholders. The stockholders are the operators, but a stockholder cannot receive a penny of profit until the fixed rate of interest on the bonds is paid. When the payment of interest of payments on the principal of railway bonds is defaulted, the property goes into the hands of the bondholders.

Who are the bondholders? The hundreds of thousands of men and women who have money in the savings banks and the insurance companies of the United States. One of the great New York life insurance companies has just advertised that it has twenty-five million policy-holders. Every one of those policy-holders is a railway owner, because a large part of the money which he has paid into the company in the form of premiums, and which is invested and held by the company as trustee for his benefit, is invested in railway bonds. The same thing is true of the savings banks. If a great catastrophe could be conceived which should wipe the railways of the United States out of existence, every insurance company and savings bank in the country would immediately go to smash. Thus we have the curious phenomenon of the two great bodies of American citizens who are potential owners of the railways—the wage-workers and the shippers—fighting to make their property unprofitable.

In this brief article we are not urging that rates should be higher than they are now nor objecting to the reduction of rates wherever such reductions can be advantageously made.

We are simply calling upon every man or woman who has a deposit in a savings bank or a policy in a life insurance company to realize that he or she has a very real and personal interest in seeing that the railways shall be run as a self-sustaining industry.

This is what the National Association of Owners of Railroad Securities is endeavoring to do. With headquarters in Baltimore, this Association, organized largely by savings bank and life insurance officers to protect the bonds which they hold in trust for their depositors and policy-holders, is collecting the facts as to equipment, operation, wages, and rates, and putting them before the Inter-State Commerce Commission. It is even going into engineering questions and seeking to find means by which economy and efficiency in railway operation can be encouraged and promoted. The President of this Association, Mr. S. Davies Warfield, is unusually well equipped for the work which he is endeavoring to do as a matter of public service, for he is a practical railway man, a practical savings bank man, and a practical insurance man. If his Association can succeed in getting the shippers and employees to realize their very great financial interest in the prosperity of the steam railways, an important step will have been taken towards a reasonable settlement of a controversy which affects the welfare and prosperity of the whole country.—The Outlook.

MILITANT METHODISM IN JAPAN

By S. A. Stewart

The recent session of the West Japan Conference was one of more than ordinary importance. They showed their tendency to efficiency in the saving of a day over the usual length of time consumed for the Conference. This they did by having all the Presiding Elders' reports published and distributed among the members, thus saving the time reading. Then too, Bishop Usaki kept things moving on in good shape though he did not seem in undue haste.

Perhaps one of the strong impressions he got was that the Conference seemed to feel that it stood for something and that it had something to do. It had set itself a goal and was pushing on toward the accomplishment of that task. Of course, this goal is to double its members, which the whole Methodist Church of Japan is undertaking. Well worked-out charts showing the progress so far made and the ground still to be attained were presented, and every church was given a visible demonstration of its task.

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for the coming year.

There was no pessimism. They realize that it is going to be difficult to reach the goal in the allotted time, but they are highly encouraged over the progress of the last year. And well they may be. For their statistics showed the largest gains of any one year since the Methodist Church was set up to do housekeeping for itself in 1907. The total membership, including baptized infants, absentees, etc., is 10,906, as against 9,375 of a year ago. There were 1,537 baptisms this year, or a gain of 637 over the number baptized last year. The Sunday School work is alive, bringing up its enrollment from 15,012 last year to 17,185. Contributions for all purposes likewise showed a marked gain of 126,649.06 yen over last year, making the total for the present year the large figure of 83,607.46 yen. This certainly is a record of which they may well be proud. And though there is much yet to be accomplished, they can well gird up their loins, as they are doing, and with faith in the future go forward to larger conquests for the Master. If there are still any doubting Thomases on the upper side of the Mason and Dixon line who are not certain whether the establishment of the Native Church was wise or not, please pass on these accomplishments, and tell him to come over some March and look in on this aggressive, earnest-minded body of Methodist preachers and decide for himself if he doesn't read victory in their eyes and determination in their faces.

It is interesting to note in this connection that the whole Church, East and West Conference together, has expended on building enterprises since the inauguration of the Centenary three years ago, a very large sum, as follows: Collected and disbursed by local churches 311,739 yen; contributed from Mission sources, 246,223 yen; and from the Centenary Fund of the Japan Methodist Church, 287,775 yen. So it is evident that they are giving most liberally for the support of their work, and God is richly blessing them in it.

Bishop Usaki is a leader, not a driver. He is not only pleasing in manner, he is really democratic in spirit. If he keeps up at this rate he may find himself re-elected for another four-year term next year when the General Conference comes round again. On Sunday he preached a great sermon on "The Heart of the Pastor" from the Acts 20: 18-25, Paul's address to the Ephesian elders. It was an expository sermon. The preacher just let the Apostle tell of his own experience. And we were made to feel that we, too, would like to be such loyal ambassadors of Christ declaring the message publicly and from house to house, counting not our lives dear unto ourselves, that we might make full proof of our ministry.—Hiroshima, Japan.

VIM AND VIGOR

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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.

"Our Father forgive us for criticizing these who walk with Jesus Christ and look like Him, but do not speak our Shibboleth."—Dr. W. J. Young.

W. M. S. CALENDAR.

Joint Assembly N. Ark. Epworth League and Y. P. Missionary Society, Galloway College, Searcy, Ark., June 26-30.

Y. P. Summer Conference at Henderson-Brown College, Arkadelphia, June 24-30 for girls and young women of Little Rock Conference W. M. S.

MISSIONARY MILESTONES PAGEANT FOR GENERAL CONFERENCE

The Woman's Missionary Council will give the pageant, "Missionary Milestones," at the Auditorium Theater in Hot Springs the evening of May 13.

Mrs. Nancy Rice Anderson, a teacher of Expression of Nashville, Tenn., will train the group of 150 persons for this pageant. Mrs. Anderson is an experienced teacher and much pleasure is anticipated in the presentation of this beautiful exhibition of the achievement of our church in the past 100 years, culminating in the Centenary Movement.

The desire of the Council in presenting this pageant is to show the work of the church through the spirit of Christianity. Mrs. F. M. Williams, Historian, is lending a hand to the Council representatives in preparation for this event which will be a feature of unusual interest in General Conference to which all Methodist eyes will turn at least on the pages of our papers telling about it to readers.

DIRECTED INTERCESSION

On April 15 in the Ex. Bd. meeting of L. R. Conf. W. M. Society Mrs. Elza, our President, led the devotional service with a short season of directed intercessory prayer which was uplifting and helpful to us. As requested she sends for this Dept. a copy of her suggestions saying: "I should like to feel that our women throughout the auxiliaries are, praying to these ends." Pray: For this Little Rock Conference Woman's Missionary Society that God may guide us in the formulating of the plans, purposes and policies of this quadrennium, and that at the beginning of this great quadrennium of unfathomed possibilities God may write on our hearts a new conception of service and sacrifice: For our auxiliaries, the president, the officers, the members, that they may so realize the total dependence of the great organization of the woman's work on the power of impetus of the unit organization that new zeal and vigor may be manifested in every society:

For each district with its unique problems and its common problems, for each district secretary the key woman to a mighty reservoir of power. Pray that she may wisely and prayerfully project the program and policies of the year.

Pray:—For each department for the Superintendent of Young Peoples' work as she plans the program and develops the work of the coming summer conference: For the Superintendent of Children's work as she lays the early foundation for a great superstructure: For the Supt. of Study

and Publicity as she this year attempts even more intensely to break up the fallow ground in Little Rock Conference: For the Superintendent of Social Service as she follows up in our Conference the great impact of this inter-social meeting: For the new Superintendent of Supplies as she takes up a needed work in time of economic distress and need.

Pray:—For that school which we have placed on our hearts throughout Little Rock Conference as our Prayer Special for 1922, Scarritt School of Missions, as our leaders shall determine concerning broadening its policies, and shall consider advisability of a change of location. For the new enterprise of this Conference, the writing of its history and that she who interprets the story of the years may be guided by the Holy Spirit as her pen records the pioneering of this work.

Pray:—For General Conference in session in Hot Springs, for our great church, our missionary program, and very especially for the women members of the General Conference, and the Special Legislative Committee that shall attempt to solve at this time complicated problems touching the administration work of the Council.

Pray, that all plans, all policies, all auxiliaries, all districts, all departments, all legislation the will of the infinite God may be wrought out and the kingdom advanced in the hearts and lives of all people."

LETTER FROM EDITOR OF MISS. DEPT.

Dear Auxiliary Supts. and other friends who have kindly contributed to this Dept: Please accept my hearty thanks for assistance rendered me during the years I have served as your Editor. You have added much to the Missionary Dept. and I hope you will continue to send news about what your auxiliaries are doing for the on-going of God's Kingdom. In Methodist homes all over Arkansas, and in some other places, I hear the women look forward to our Conference Organ with news from our work and the workers.

But, friends, it is necessary for me to again remind you of a few simple rules which are of very great importance when you write anything for publication. (1) Write on only one side of your paper. (2) Use pen and ink. (3) Tell briefly what your auxiliary has done, is doing, and hopes to accomplish. (4) Write names of people and places distinctly. (5) Do not crowd your words. (6) Leave a margin at the top, at the bottom and on each edge of the sheet of paper and number your pages. (7) Write in good plain sensible pose.

Wont you memorize these seven simple suggestions, and then please teach them to any kind friend who looks like she might some day contribute items to this Dept?

Thanking you in advance, Sincerely your co-laborer.—Mrs. W. H. Pemberton. Editor Missionary Dept. April 28-1922.

NORTH ARK. CONFERENCE

Supt. of Study and Publicity Mrs. Jno W. Bell writes:—

Dear co-workers:—I must tell you of a splendid all day Missionary meeting I attended last week at Midland

Heights Church, Ft. Smith.

Mrs. J. A. Reynolds, Supt. of Study and Publicity of the Missionary Society at Midland Heights and Mrs. G. G. Davidson Supt. of Study and Publicity at Dodson Avenue Church combined their classes and presented the book "Women and Missions," giving the lessons alternately. Then having this all day meeting to receive the book, and in connection with a fine program besides, made the day's work interesting and profitable. Some seventy or more people were there, including Rev. G. G. Davidson P. E. of the Ft. Smith District. Rev. J. A. Reynolds pastor of Midland Heights church, Rev. H. Hook pastor of Dodson Ave. church, Rev. Fred A. Lark, and wife pastor of 1st church Van Buren. The meeting was called at eleven o'clock a social hour was enjoyed by all, we were then invited to the dining room where a delicious luncheon was served. Easter cards inscribed with our names assigned us our places and another hour was immensely enjoyed.

Then back to the beautiful little Auditorium of the community house where the following program was given:

Bible lesson, Rev. G. G. Davidson. Prayer, Rev. F. A. Lark. Lesson from the text-book: "Women and Missions." Africa, Mrs. J. A. Reynolds. Cuba and Brazil, Mrs. G. G. Davidson. Scarritt Bible and Training School, Mrs. Bennett. Home Fields, Mrs. Jno. W. Bell. Vocal duet, Mesdames Colbert and Price.

Impersonation—"Aunt Jane visits the Mission Society, Miss Winnie Campbell.

Pageant, The call of the Orient—Presented by the women of the Midland Heights Missionary Society.

Mrs. Davidson and Mrs. Reynolds, with their helpers, deserve much credit for the efficient work they are doing. The good spirit of the members pervaded the entire audience. May those Auxiliaries who are lagging in their study class be inspired by the methods of these ladies and take on new life with the Spring season.

BENTON EXPRESSES APPRECIATION

Mrs. Geo. Hughes, Supt. Pub. writes: "Benton auxiliary has been 'all swelled up' with pride, ever since the L. R. Woman's Missionary Conference elected our Mrs. Elza its president. We would not be human if we did not feel proud that one of our members had been so honored, and we have yet greater pride in the knowledge that she is in every way deserving. And for the second time another one of our members, Mrs. W. D. Brouse, was made secretary of Arkadelphia District. On April 21, earliest date convenient for those two busy women, our auxiliary tendered them a public reception, for Mrs. Elza and Mrs. Brouse have been among our most public spirited citizens in all our community life.

The reception, held at the home of Mr. and Mrs. R. M. Slack, was one of the most delightful of the year's social events. The spacious rooms were beautifully decorated with roses and ferns in lavish profusion. The receiving line was composed of the honor guests and the officers of our society, with Mrs. J. K. Bell, mother of Mrs. Elza. Many friends, representing all the churches called during the evening. An informal program was rendered by some of our best talent. Mesdames K. E. Gilbert, S. E. Cotton and Miss Susan Bell were the pianists, and Mesdames Bess Pryor, Grady Smith E. H. Bell (Little Rock) and

C. D. Hyten, soloists. Mrs. John L. Hughes, reader was followed by the High School orchestra. Punch was served throughout the evening by Misses Lucile Ray and Agnes McClintock. Assisting the hostess were Mesdames Phillips, Hockersmith Henley and Miss Slack. Dainty ices and delicious cakes were served in the dining-room presided over by Mesdames Simmons and W. A. Utley, assisted by Misses Holleman, Scott, Praytor and Cockmon."

COLLEGE HILL, TEXARKANA

Mrs. B. F. Roebuck writes:

"We've been silent a couple of years, but have not been idle. Last year we raised \$780.00 but a good portion of the amount was spent in relief for the storm sufferers near our district.

We have pledged \$1000.00 towards our new church to be paid in five years but we are hoping to raise it in less time.

Our auxiliary meets every Tuesday with business, Mission Study, Social Service and other sessions in regular rotation. We have finished reading "Women and Missions," a very interesting book and one of historical value which we commend highly to other auxiliaries.

A few members were added to our auxiliary last year and we desire for this year larger growth in good works and in spirituality. Our women who attended the Annual meeting in Texarkana were made stronger. We appreciate the faithful service of our former President, Mrs. Williams, and are ready to hold up the hands of our new President, Mrs. Elza. We have just organized a Junior W. M. S. which we pray will be a blessing to our girls and boys."

FOREMAN

The Woman's Missionary Society, under the efficient leadership of our president Mrs. H. L. Bernard is indeed making progress. We have meetings on Tuesday of every week, the first is our business meeting, the sec-

and our Mission Study class, the third is Voice program, and the fourth our Bible study. All the meetings are well attended and it is gratifying how each member responds when given assignments.

Beside the connectional, we are doing some local work. Our mission class is studying "Women and Missions" and we do not see how any society can afford not to use this subject. Every department of our society is organized, and doing some work. We are planning an open meeting for the Fifth Tuesday in May, at which time we expect to entertain all the ladies of the Methodist Church.

I want to add to this article a few remarks with reference to our new pastor, Rev. J. C. Glenn. He is loved and honored not only by the Methodist constituency of the community but by the entire citizenship. His work in the organization of the Junior Church proves the vision he has for the oncoming generation and is an inspiration.

He and Sister Glenn are giving us new goals to reach in every line of church work, and their help and assistance in the Sunday School and League is highly appreciated by all who are connected with the church.

We are not reaping apparent results just at this time, but we trust that we are sowing, for the reapers to come:— If we are able to give as is "Our reasonable service" to His cause, there is no doubt that this missionary society will make history for Foreman Methodism, and God will bless our efforts.— Mrs. S. T. Covington, Supt. Study and Publicity.

MAMMOTH SPRING AUXILIARY.

We had excellent literary programs during the past few months. With Mrs. W. C. Gregg as leader, the program on Social Service in Chihuahua was well rendered. Readings by some of our young people and several enjoyable musical numbers were also given.

Our meeting April 19 was also very interesting, Mrs. T. W. Rowden being both hostess and leader. "The School of Missions" from Missionary Voice was used, the classes in botany and arithmetic being conducted by the leaders, from the members present. The class in Botany, with the Missionary Plant as a subject, was especially interesting.

The program was as follows:

Hymn 839.

Bible Lesson, Mark II, 1; III, 6, Mrs. E. N. Brinkley.

Prayer by Mrs. G. M. Archer.

Hymn.

Botany Class.

Arithmetic Class.

Geography class (In connection with map of Mexico): "Monterey, an Industrial Center," Mrs. J. H. Caldwell.

Under the topic, "Seeing a Complete Gospel for Monterey," short talks were made on Ingles Espanol by Mrs. Horace Paull; Laurens Institute, Mrs. C. H. Culver; Monterey Hospital, Mrs. C. T. Jones and Centro Cristiano, Mrs. Bernard Harwell.

"The Story of Eliza's Conversion," was read by Mrs. D. W. Mitchell.

The delicious ice course served by our hostess, and a period of social intercourse put the finishing touch to a most pleasant and profitable meeting.

Mrs. Rowden is soon to move from Mammoth Spring to Little Rock to join her husband, who is state prohibition director. Mammoth Spring auxiliary will lose its corresponding secretary and a most faithful member whose place in the hearts of her

L. R. DISTRICT CONFERENCE.

(Mrs. W. H. Pemberton.)

As a delegate to the District Conference and through the kindness of Mr. and Mrs. J. H. Hamiter, I enjoyed a breezy bracing day with the good people of Primrose Chapel and their neighbors. The beautiful new church which reflects credit on their taste and liberality was comfortably filled, at all services with congregations who eagerly heard the messages of Divine Grace from the pulpit.

As usual, Dr. Thomas, P. E., L. R. district, dispatched business with promptness and painstaking care, wedging in much that was conducal to the enjoyment of the day and to the success of the work in days to come.

Reports from the pastor were encouraging despite the stress of economic conditions. All hearts were stirred when two sons of the Rev. and Mrs. Wilkes of Lonoke offered themselves, and with Brother Lassiter, were licensed to preach the Gospel of Christ.

Dr. McKay made a plea for the re-instatement of Christian homes in which godly parents will teach their boys and girls to live righteously with reverence for God and faith in Christ. He said the day has come when pastors must do some plain talking in the interest of our boys and girls; that Christian Schools and Colleges must supplement religious training begun in the home; and the Christian Education Movement in our Church must be carried forward with courage, love and faith.

Dr. J. M. Workman represented Henderson-Brown, and told of many young men and women who were turned away because the college was already crowded with students. The same news, most encouraging and yet distressing, came from Hendrix and Galloway Colleges. Our sons and daughters clamor for a chance to be educated in Christian institutions. Shall Arkansas fail to do her best to help them?

Dr. Thomas kindly gave me the opportunity to tell the Conference something about our woman's work in the Missionary Council, and I responded the best I could after that fine dinner topped off with rich milk and delicious home-baked cakes. However, I believe my statement from Mrs. F. H. E. Ross, Council Treasurer, that we women had averaged raising a million dollars a year for the quadrennium had some good effect. Because when Mr. Pardee spoke for the laymen he hoped the General Conference would compel the men to go to work in earnest. We all know that the men are the contributors of the large amounts which carry on the church, but it is refreshing to hear that they wish to take up the tasks of loving, patient ministry for God's needy children. Possibly the General Conference may find a way to put every man and woman within its fold to work in this hand-to-hand and heart-to-heart ministry. God grant that it may!

NOTES FROM MISSIONARY COUNCIL.

Funds to be reported in Pledge to Council:

1. All money from auxiliaries through the regular channels.

2. Scholarships in the Scarritt Bible and Training School for candidates accepted by the Candidates Committee.

3. Scholarships for foreign students who have been recommended by the mission and approved by the Candidates Committee of the Council.

4. Scholarships for advanced tech-

nical training for accepted mission aries.

WEEK OF PRAYER OFFERINGS.

For adult auxiliaries the Week of Prayer offerings for 1922 will be apportioned for the French Mission School at Houma, La., and for Colegia Buenavista, Havana, Cuba, which needs a building for the normal department.

GOALS FOR THE QUADRENNIUM.

Recommended by the Home Base Committee:

(a) 2,000 new organizations, of which 800 shall be adult, 500 young people, and 700 juniors.

(b) 100,000 new members, of which 55,000 shall be adult, 15,000 young people, and 30,000 juniors.

(c) 800 baby divisions and 15,000 babies.

(d) A regular 10 per cent increase in finances each year.

2. We further recommend, that each Conference shall assume its proportionate share of these goals, and that district and auxiliary plans be laid for reaching them.

Adopted by the Council.



Wallcup Iceless Refrigerator Co. Factory to Family Plan

We sell you direct the latest improved LARGE SIZE Wallcup for \$5.00, the lowest price ever known. No middleman's profit here. The way to defate is to defate and we have cut the price in half.

Wallcup is the original Iceless Refrigerator, and for 20 years has been the standard in its line. 50,000 users sing its praises; one says she has used hers 16 years; another that it DOUBLES THE BUTTER YIELD.

Much better than any kind of an ice box for keeping milk, butter, eggs, leftovers, etc., fresh and wholesome. SAVES ITS COST IN ONE SEASON. Will lower temperature as much as 30 degrees. COSTS NOTHING TO OPERATE as only water is used.

Made from heavy galvanized iron with removable shelves. LOWER SHELF TAKES 3 GALLON CHURN. 22 by 32 inch base. No top or nuts to rust and discolor cloth. POSITIVELY GUARANTEED. Better built than any other iceless refrigerator.

Write direct or send for more particulars Wallcup Iceless Refrigerator Co., Waco, Texas

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

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Sold by all druggists. Write for sample to W. F. Gray & Co., 700 Gray Bldg., Nashville, Tenn.

IF MY SONG BOOK

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

CHARLIE D. TILLMAN, Atlanta, Ga.

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 night and 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.



Do Your Children Like Castor Oil?

then why make them take it? Why cling to the old idea that a medicine must be unpleasant in order to be good?

Dr. Miles' Laxative Tablets TASTE LIKE CANDY ACT LIKE MAGIC

The best authorities say that their main ingredient "accelerates the peristalsis in the same way as castor oil."

Good for children and adults. Get a box at your drug store.

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

EVERY THING READY FOR THE SUNDAY SCHOOL CONVENTION

Every thing is ready for the Big Methodist State Sunday School Convention which convenes in Hot Springs next week. Every speaker on the program has promised to be there and fill his place on the program. Mr. Dietrich, assisted by Mr. Brabham, Miss Kennedy, and our Mr. Fowler, are in Hot Springs this week arranging the exhibit and looking after other arrangements for the convenience of the delegates. The opening address is to be delivered Monday night at the Auditorium Theater when Bishop Moore speaks on the place of the Sunday School in the Church. The convention proper will convene at Central church Tuesday afternoon with Mr. C. E. Hayes in the chair.

'ON TO HOT SPRINGS'

From letters and personal communications from all over the State the slogan of Arkansas Methodists for next week seems to be "On to Hot Springs" for the Sunday School Convention and the General Conference. Paul Quillian is working up a good delegation from Pine Bluff, Paul Rorie writes that fifty are coming from El Dorado. Byron Harwell is planning to bring several car loads of workers from up around Lamar and Hartford. Dr. Davidson is coming down with a big delegation from the Fort Smith District. Little Rock is sending over an enthusiastic group. And so the good news comes in. This is going to be the biggest and best Sunday School convention ever held in Arkansas and the Methodist who fails to get there will always regret it.

INSTRUCTIONS TO CONVENTION DELEGATES

If any information is wanted as to programs, hours of meeting, location of hotels, rates, etc. please report to the Bureau of General Conference in formation at the Eastman Hotel immediately upon arrival in Hot Springs.

ABOUT THE REDUCED RAILROAD RATES

The final arrangement with the Railroads is that a fare of one and one-half for the round trip will be granted to all Methodists in the state going to Hot Springs for the purpose of visiting the General Conference or attending the Sunday School Convention. This fare will be granted only upon presentation of the official identification certificate to the ticket agent. These certificates are being sent to every Methodist pastor in the state this week and those who want them will get them from their pastor. These certificates will be good for purchase of tickets to Hot Springs from now till May 10th.

CHARLEY GOODLETT GETS INTO ACTION

A good letter received from our old reliable District Secretary, Charley Goodlett, of the Prescott District, says that he has been laid up with the "Flu" for over a month hence his District is a little behind in the race for Sunday School Day honors just now. But Charley is getting well and has sent letters out calling his forces forth to battle. Watch things begin to pick up down that way. Charley never has been beaten.

CAMDEN DISTRICT GAINS SECOND PLACE IN PREPARATION FOR SUNDAY SCHOOL DAY. TEXARKANA DISTRICT STILL LEADS.

During the week orders for Sunday School Day programs were received from the following schools: Quinn, Hawkins Chapel, Bolding, Thornton, Macedonia, Percy, Bethlehem, Leola, Waverley, Rock Springs, Lake Village, Boydell, Zion, Mt. Tabor, Blackland, Spring Hill.

The District Standing is as follows: Texarkana District 39 schools. Camden District..... 32 schools. Little Rock District..... 32 schools. Prescott District..... 30 schools. Monticello District..... 25 schools. Arkadelphia District..... 24 schools. Pine Bluff District..... 13 schools.

—C. E. Hayes, Chairman.

A LETTER THAT TOUCHES THE HEART

"Dear Brother Baker:

I am enclosing our check for \$60.00 which is our full apportionment for Sunday School Day. We can not observe the day with the program till later in the month, but our pastor, Rev. F. F. Harrell, tells us that you need early collections to meet current expenses so I am sending this check in advance."

The above letter was received from Mr. J. J. Tibbetts, our superintendent at Camden, and shows the kind of loyal superintendents and pastors that make our work go in the Little Rock Conference. Brother Tibbetts is Superintendent of Schools in Ouachita county and was elected District Superintendent of Teacher Training at the recent session of the Camden District Conference.

FOUKE AND STRONG SEND IN EARLY OFFERINGS

A ten-dollar check from Fouke Sunday school and a five-dollar offering from Strong were received last week. Not only do we appreciate these splendid offerings but most of all we are helped by the fine spirit that prompted these pastors and superintendents to come to our rescue with prompt remittances.

THANKS TO ALL WHO HAVE RESPONDED

We are writing these notes early Monday morning before the mails have had time to bring us returns from the schools that observed Sunday School Day last Sunday. However we have been advised of a number of Schools that observed the day early in response to our recent appeal. To all these we wish to extend our heart-felt thanks. We sincerely trust that every church in the Conference will have a part in this great work before the summer is over. We are still sending out the free programs to all who order them. Get your order in now.—C. E. Hayes, Chairman.

TWO DISTRICT CONFERENCES AND A CIRCUIT INSTITUTE

The Field Secretary visited the Camden District Conference at Emerson. The Arkadelphia District Conference at Malvern, and closed out last week with a Saturday and Sunday Institute for the Blevins Circuit at Blevins. These were all good meetings and the Secretary is under obligations for the many courtesies shown

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.

WE'RE GOING.

Southern Epworth League Assembly, Lake Junaluska, North Carolina, June 29-July 9.

MR. HENDRIX LACKEY Secretary Batesville District

At the close of the 1921 Assembly, the new president was confronted with the responsibility of selecting and appointing nine District Secretaries.



In the case of the Batesville District, there was no one in attendance at the Assembly from this District that seemed to fill the requirements, so at the suggestion of one of the younger Leaguers from Batesville, and up

on the sanction of the Presiding Elder, Brother Wade, we "took a shot" at Mr. Lackey.

The selection seemed to be providential, for he is making one of the most dependable secretaries on the staff. He has been connected with the League work of the district for some time, and at the time of the appointment was the president of the District organization. His duties in connection with a large general merchandise store at Mountain View where he lives, are exacting, but he believes in taking time off for the work of the League.

And he would not doubt testify that it has paid him, too, for it is reliably rumored that he has just recently taken in a life partner from among the fair members of the League. So it is

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

hoped that he will make up for not attending Assembly last year, and "bring one."

And here is a suggestion that is not confined to Hendrix only, but is thrown out Conference-wide, and down about the middle of the Little Rock Conference to a certain member of the N. A. C. E. L. Cabinet, "Come to Galloway on your honeymoon."—Byron Harwell, Pres.

A NEW LEAGUE VENTURE

At the suggestion of—nobody, ye president of the N. A. C. E. L. sallied forth last week to "make" the three District Conferences in the eastern part of the state, in the interest of our Conference program.

At the Paragould District Conference

him by presiding elders and pastors. Space forbids our giving a full account of the forward Sunday School steps taken at each of these places.

at Hoxie, the League forces had sway Monday night and part of Tuesday. An institute under the direction of the Secretary, Mr. Fay Russell, was conducted during the first and second day. Monday night the president made an address. And on Tuesday night the League program closed with a great address by Dr. Bagbey, representing the Central office.

At the Jonesboro Conference the League was the liveliest thing on the grounds. Tuesday evening was given over to the League work under direction of District League Secretary, Mr. A. O. Hudson. After an address by the Conference president, a consecration sermon was preached by Dr. W. C. Watson, at the close of which 20 young people, five young men and fifteen young women, came forward and dedicated themselves as Life Service volunteers. The music by the young people of Manila was a most helpful and appreciated feature.

The Helena Conference was interfered with by rain and high waters, and somehow the District Secretary did not reach Harrisburg, the seat of the conference, as was true of many of the preachers. Rev. Don C. Holman preached the consecration sermon.

The assistance and co-operation of the Presiding Elders in these League meetings was greatly appreciated, and it seems the meetings advanced the interests of the League.—B. H.

CAUGHT UP AND THOUGHT UP By Prexy

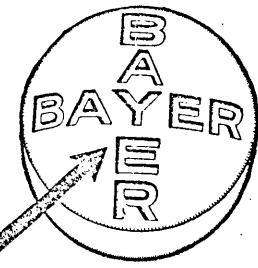
The article headed "Paragraph 321" in last week's Methoist should have been entitled "Paragraph 384."

An enthusiastic young people's worker from Jonesboro says that she thinks there will be a delegation of at least twenty-five young people from First Church.

The Hoxie Leaguers are planning

ASPIRIN

Name "Bayer" on Genuine



Beware! Unless you see the name "Bayer" on package or on tablets you are not getting genuine Aspirin prescribed by physicians for twenty-one years and proved safe by millions. Take Aspirin only as told in the Bayer package for Colds, Headache, Neuralgia, Rheumatism, Earache, Toothache, Lumbago, and for Pain. Handy tin boxes of twelve Bayer Tablets of Aspirin cost few cents. Druggists also sell larger packages. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

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

to attend the Assembly in a body, it seems from the present interest there. It is about the liveliest lot seen lately.

Look here, Leaguers, now that we have invited these Y. P. M. S. people to meet with us at Galloway, wouldn't it be a shame and a disgrace if they were to have more representatives than we? That's what they're up to. Get busy.

League night at the Jonesboro District Conference was a regular pentecost.

WE'RE GOING.
Southern Epworth League Assembly, Lake Junaluska, North Carolina, June 29-July 9.

costal service. Twenty Leaguers offered themselves for Life Service. The oldest preachers there said it was the greatest service they had ever attended at District Conference.

Turn to your Discipline and read paragraph 384. Show it to your pastor.

"PARAGRAPH 384"

"An offering for young people's work shall be made on Epworth League Anniversary Day, the second Sunday in May."

We think that your congregation will be glad to do half as much for the League as they did for Sunday School Day, and we are asking that you please present this to each congregation of your charge as their goal. Two bits to a dollar from each of the givers of the congregation will do this.—Byron Harwell.

NOT TOO LATE

A program and supplement for Young People's Service has reached every pastor this week. Even though you did not begin at the right time, it is not too late. Get that program and look it over and you will become enthusiastic about its suggestions. Use the songs suggested, and use the two main talks as the divisions of a young people's service, if that is the best you can do. You can surely find one young person who will memorize and give the talk on the "Maltese Cross." This suggestion is as a last resort, and comes from a circuit rider who knows the difficulties a fellow has to "buck" in the field.

We can do it and we will. Come to the League's rescue.—Byron Harwell.

HELP THE OTHER FELLOW

If a Chapter wishes to do some good work, get in touch with the pastor of some Church where there is no League and hold a real strong Anniversary Day Service for him and help stimulate the people to organize.

Sometimes the pastor is unable to organize and maintain a League without some such assistance, and he will appreciate your help, and the young people will also appreciate the help.

Order your programs from your District Secretary and do so early.—S. T. Baugh.

Bibles And Testaments

In all Languages for Sale at the Cost of Manufacture

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Little Rock, Arkansas
YOUR SCHOOL NEEDS

IS THIS A TRUE PICTURE OF YOUR LEAGUE?

We talked the matter over
Of the many things we need,
Then we all just got together
And organized a League.

This League is just our training school
To prepare young folks for life,
By making this preparation
You'll avoid much trouble and strife.

We study foreign missions,
We're helping all we can,
To send the Gospel message
To every foreign land.

We have our social service work,
And we do it with a smile;
We'll visit our sick neighbor,
If we have to walk a mile.

We will stay and give him medicine,
Through the darkness of the night,
We'll do him all the good we can,
Because we know it's right.

We are working for the Master,
And we just think it's grand
To do the very best we can
To meet the great demand.

We visit the sick and helpless,
We help the ones in need;
We'll prove to this vain-sick world
That we are not after greed.

We're a happy crowd of youngsters,
A merry little band;
We're trying to help the Master
To save the sinful man.

If you live within our country,
And your age is just fifteen,
Then you should come and join us,
For you come within our scheme.

If Christ should meet you face to face
No doubt he would say,
"Go join the Epworth League, my friend,
That you may learn to pray."

Don't put this matter off, young man,
Until your age is thirty,
For then you might not get to join,
Because your life was dirty.

So come and join our happy band,
And lean on Jesus' arm;
We'll do you all the good we can
And just as little harm.

If you can't sing or lead in prayer,
Then you may just sit still;
Your presence here will help a lot,
If you just only will.

For the Lord will always help us,
If we to Him are true,
But the League would be still better
If we only just had you.

We'll meet you at the church house,
Unless we are awful sick,
So be on time and meet us there
At fifteen after six.

We have our social meetings,
Once every thirty days,
Where we entertain the leaguers,
In many different ways.

You will always find us working,
Close by our pastor's side,
And trusting our Redeemer
For an ever-present guide.

If you should find a stranger,
Or a neighbor that's in need
Just telephone the pastor,
Or a member of the league.

We will hasten out to help him,
With the best that we can do,
Although he is a stranger,
It makes no difference who.

We only have one life to live,
And it is short indeed,

Then why not hasten, my young friend,
And join the Epworth League?
—Written by a Sheridan Leaguer.

ANNOUNCEMENT

Any pastor or League president desiring one or more copies of the above which I have printed on nice cardboard to be used among your young people, write to Jno. H. Stuckey, Box 106, Sheridan, Ark. and I will be glad to send them.

THIRTEEN POINTS FOR ASSEMBLY BOOSTING

It is not too early to begin to plan in the local chapter for the summer assembly. Hence these suggestions:

1. The success of the assembly as well as next year's program in your League and your church will depend upon how you do your work now.

2. Plan to have your representatives at the assembly selected folks.

3. Plan to have every member of your cabinet at the assembly. When that is not possible, have each department represented by someone who will take the task seriously.

4. Let your chapter representatives lose their chapter identity while at the assembly—let them scatter for the class work so that they may bring back a whole view of the whole assembly.

5. Do not overlook the young man or woman who would make an ideal representative, but is not planning to go because of financial conditions. Plan to make it possible for him to go.

6. Look your League and church over for possible preacher, missionary, or Christian worker and endeavor to make it possible for that one to go. You may be starting a boy toward the ministry or a girl around the world on the Master's business.

7. Get in touch with the manager of your assembly and be sure you know the exact railroad fare, the registration fee and the cost of the board so that you can give estimate of the total cost to anybody who wants to go.

8. Invite your pastor and his wife to come to the assembly.

9. Have a meeting to discover the weak places in your chapter and instruct your delegates to be on the outlook for every point that will help strengthen that place.

10. Impress upon your representatives that they are to be the center for study classes and the leaders of your chapter into a better day.

11. Instruct your delegates to bring back some Epworth League book and literature to stock your chapter library.

12. Do not fail to pray for the assembly, the dean and the members of the faculty, and the students. Great issues hang upon these summer days. You can help move them in the right direction by intercessory prayer.

13. Instruct your delegates to prepare for the assembly Echo Meeting, let them know that it is their task to bring back the inspiration, information and method to the local chapter.

EPWORTH LEAGUE AT LAGRANGE

You have heard little from the Epworth League at LaGrange through the League Page, but I want to mention that our faithfulness ranks high. With the assistance of a few faithful members of our Church, four years ago, our League has grown to fifty members, old and young which is a good membership for a small community. Most of the active members now are the young people, whom we are delighted to see taking part in League work.

Our Easter program was very interesting, we had good talks and readings, and the entire program carried out the sentiment of the Resurrection. We had 66 present at this meeting.

CHILDREN'S DEPARTMENT.

GOIN' BAREFOOT

It's more fun goin' barefoot than anythin' I know.
There ain't a single nother thing that helps yer feelin's so.
Some days I stay in muvver's room, agettin' in her way;
An' when I've bothered her so much, she sez, "Oh, run an' play!"
I say: "Kin I go barefoot?" En she says: "If y' choose"—
'Nen I alwuz wanten holler when I'm pullin' off my shoes.

It's fun a-goin' barefoot when yer playin' any game—
'Cause robbers would be noisy an, Indians awful tame
Unless they had their shoes off when they crep' up in the night,
An' folks can't know they're comin' till they get right close in sight!
An' I'm surely goin' barefoot every day when I get old,
An' haven't got a nurse to say I'll catch my death o' cold!

An' if ye goin' barefoot, yer want t' get outdoors.
Y' can't stretch out an' dig yer heels in stupid hardwood floors
Like you kin dig 'em in the dirt. An' where th' long grass grows,
Th' blades feel kinder tickley and cool between yer toes.
So when I'm pullin' off my shoes I'm mighty 'fraid I'll cough—
'Cause then I know ma'd stop me 'fore I got my stockings' off!

If y' often go 'round barefoot there's lots o' things to know—
Of how t' curl yer feet on stones, so they won't hurt y' so—
An' when th' grass is sticky an' pricks y' at a touch,
Jes' plank yer feet down solid, an' it don't hurt half so much,
I lose my hat mos' every day. I wish I did my shose—
Er else I wisht I was so poor I hadn't none to lose!

—Harper's Magazine.

AN ALABAMA PANTHER STORY

I have often heard my father tell how he was saved from death by the thoughtfulness of his mother.

It was late in October of 1831, all the family had been on a visit to Mr. Jesse Barganier's house-raising. The women quilted, while the children played all day. Quilting, log-rollings and house-raising were gala occasions in those early days.

All had worked hard. Time to go was at hand. Grandfather lived over in Lowndes near Beaver creek not far from where William Butler was killed by the Indians. Good-byes were said and all were off for home.

Arriving a little late they found their faithful dog, Rover, keeping the house.

Nightly chores were to be done. Placing the baby, my Uncle Will, in the cradle in the hall, grandmother took my father with her down to the spring

We are now planning to observe League Anniversary Day. We find "it is easier to keep up than to catch up," so we try to make our programs attractive, socially and spiritually, for the young people as well as the older ones, for the boys and girls of today are the men and women of tomorrow. "Lift up your eyes, and look on the fields, for they are white already to harvest."

We would like to hear from the District Secretary, also from other Leagues.

With best wishes for the 1922 Assembly.—Mrs. S. C. Russmann, President.

for a fresh bucket of water. While dipping the water with an old fashioned gourd, my father heard a thump! thump! thump! in the bushes nearby. "What is that, mama?" he said.

She had heard, too, and was planning what to do. To show sign of fright would have meant suicide.

She looked toward the noise. There he was, not more than thirty feet away, with the thump! thump! thump! of his tail upon the ground.

She seized an old barrel stave on which she was standing in her right hand caught her boys' blouse in the back with her left hand and told him to head slowly up the path while she backed home facing the panther.

The nearer they came to the house, the nearer the panther came to them with his thump! thump!

They eased in through the gate and closed it. While going up the steps, the panther leaped upon the gatepost. This attracted the attention of the dog guarding the baby.

Rushing toward him, they both met in the middle of the yard.

Grandmother screamed for help and snatched baby and father on the inside of the room.

Grandfather, hearing the noise, came up from the back of the house, seized his trusty rifle, opened the door and saw the last convulsive effort of the dog. With strangling cries, he lay in a pool of blood with his throat cut.

The maddened panther leaped upon the fence and began to walk backward and forward, growling at every step.

At the crack of the rifle he leaped forward and fell dead with a bullet through his heart.

When they knew he was dead, all but the little baby came to see.

My father, a four-year-old, began to scream because his dog Rover was dead.

Grandmother seized him in her arms, weeping for joy because her boy was yet alive.—T. E. Garret in Montgomery Advertiser.

IN JUNIOR HIGH

By Ruth Carr

There was a vast amount of whispering and note-passing on a certain morning soon after the April Fool frolic and once the teacher almost caught up with it, but dear Mrs. Fielding was so good and kind that every girl in the room loved and respected her, for when she got a hint that some sort of innocent mischief was on foot she pretended not to see lots of things as she looked the other way. She often allowed the "big girls" to do as they pleased, provided they brought up good lessons, but long ago they had learned that the goodness of the teacher did not extend as far as imperfect recitations.

But this morning a note was flipped across the aisle from Martha to Julie. Polly, one of the "little trash," grabbed it as it slid across her desk, and immediately the precious message was crammed deep into her pocket. Fearing no punishment, Martha grabbed the child in her arms while a hand slipped into the guilty pocket and saved the wonderful message intended for Julie only.

Martha was called to the teacher's desk where a whispered explanation took place. Polly was called to sit on the front seat and study her spelling and Julie spread the note in her history and proceeded to read it.

"Tell the gang to bring their dinner to the place as soon as the bell taps. I've got to run to the store with a message for daddy and may be late. The spade is in the hollow log. Don't let Belle get wind of a thing, and be sure to slip off from her," said the not.

Julie knew the place, she knew the log, and all directions were understood by her. Note flipping and finger spel-

ling were the order of the next few minutes and all arrangements were made before the bell tapped for noon. Down in the woods back of the old cemetery the girls went scurrying with their baskets, but there was more stealth than usual lest Belle might see them and try to follow.

A beautiful, clear stream with a white sandy bottom ran between the hills, and, although it was not so deep as the Town Creek where the girls had gone on April day, still it had the advantage of being nearer the school-house and could be easily reached in five minutes. Many noon-time splashes had been enjoyed and the girls had learned that they could get back by "books" if they put on their shoes and stockings as soon as the first bell rang. Today there was business of special importance to be discussed before anybody could play. Heads were put together, plans quickly laid and it was easy to be seen that everything tended to the promised "getting even" with Belle.

"Now everybody get off your shoes, roll up your dresses and get busy," ordered Julie, the chosen captain of the clan.

"There's only one spade, but the rest of you can dig with sticks and Caroline and Sudie can dip out the sand with tin cans," commanded Nonie boss of the workers.

"Won't it be fun to see old Belle come skipping along where she thinks the water is shallow, and all at once she'll step in this hole and down she'll go. Then we'll be even with her for her smartness."

"I want to lead her into it," said Mary the youngest in the crowd.

"No, you're too little, Mary, I want to do it—can't I, Julie?" asked Martha who thought herself to be the strongest girl in the class.

"Yes, you're the one, Martha, I appoint you to lead her and be sure you cough long and loud before you start with her so we will all be looking and see the fun."

Martha felt her importance on account of this appointment and taunted Nonie with her clumsiness as a reason for not getting the place.

"O, you're such a lummo, Nonie, you'd fall down on level ground. Member the dozen times I tripped you in the sand?"

"Mr. Page said 'Pride goeth before a fall,' and you might get a dump yourself, even if you are such a cat you always light on your feet."

"Here's the way I'm going to do Belle tomorrow," taking Rene by the hand. "I'm going to say, 'Come on, Belle, and let's hold hands and run up the branch and see whose feet can splash out the most water, and here we'll go till she steps in the hole, then look out for fun.'"

"Mind out that you don't fall too," suggested Florrie.

"Who, me? What do you think I am? Ever see me fall down?"

"Well you might, stranger things than that have happened."

Finally the deep hole was finished, sand and trash were dipped out and the water was running as smooth as if there was no hint of danger beneath the surface.

"I can hardly wait till tomorrow," declared Sudie washing her hands and picking up her stockings.

Keeping the secret was one of the hardest things the girls ever had to do and once Martha almost let it slip when she asked Julie, "Do you think the sand will fill up the hole any?"

"What hole?" asked Belle, walking up behind them unobserved.

"If you had been with us that April day, Belle you would have seen that nice deep hole Sudie found. It was up to our knees and was big enough to sit down in."

That saved the day and Belle was

NEWS OF THE CHURCHES

THE SAILOR EVANGELIST

Rev. Herbet E. Frost, the "Sailor evangelist," has spent the winter here at Iuka, in rest and recreation, among our beautiful Ozark hills. He is now ready for immediate work in revivals. Bro. Frost holds membership in our Trinity Church, Waco Texas. No pastor will make a mistake in securing the services of Bro. Frost, as he is an able evangelist and is highly recommended. He is a great Gospel singer and delights in training his own choir. He desires to begin his first revival in early May. He has held revivals in many of our large towns and cities with great success. Write me if you need him in your church.—Verner Bruce, Iuka, Ark.

STAR CITY

Last Sunday morning was the second time the Ledger man had the pleasure of hearing Rev. C. L. Williams, pastor of the Methodist church expound the scriptures and in our humble judgment both sermons were of a high order, marking him a close student of the Bible. His text last Sunday was the two builders, one on the sand and the other on a rock, taken from Matthew seventh chapter and his exposition of the text was profound in its logic and most entertaining because of its vivid picture. It was impressive and delivered in a manner that held the close attention of all who heard it. Bro. Williams is winning admirers, not only among Methodists, but also among other denominations.—Lincoln Ledger.

CAMDEN DISTRICT CONFERENCE

The 56th session of the Camden Conference met Tuesday morning

satisfied at the answer. Next day the girls could hardly wait for the noon bell to tap and with all speed they gathered their dinner baskets and went romping over the hill. Never did shoes and stockings come off quite so fast, and never did Belle feel herself quite so popular, for every body had something to say to her and everybody seemed to think her replies were unusually funny judging by the continued laughing of the crowd.

Suddenly Martha took a violent fit of coughing, it didn't sound just natural, but everybody was interested in it.

"Let's hold hands, Belle, and run up stream and see who can splash the most water."

Hand in hand they started, holding their skirts well above the knees while every eye was intently watching the race. Suddenly a slip, a scream, a splash. Then a chorus of voices joined in the fun as Belle fell full length in the water and still holding to the hand of Martha pulled the latter down across the wet body of the struggling girl. Over and over the two rolled, each trying to get up first. Such puffing, spitting and blowing of noses, while the girls on the bank were almost besides themselves with fun.

"A pair of ducks," screamed Caroline.

"No, geese," corrected Martha when she could speak.

The first bell sounded just as the two wet girls scrambled to their feet pulling their wet garments away from their sticky limbs.

Two members of the class were absent from recitations that afternoon, and not much study was done by the others who could not look at each other without and outburst of subdued laughter as they thought of a pair of wet geese wending their sorrowful way toward their homes.

April 25, at 10 a. m., in the Methodist church at Emerson, Ark. Rev. R. H. Cannon, Presiding Elder, opened the conference in due form and discussed some practical yet very vital matters suggested in 11 Corinthians 4:5. The most vital issues of the ministry were clearly set forth by the elder in his devotional talk. After the devotional exercises he went immediately into the work of the Conference and not a minute of time was wasted from the beginning to the close Wednesday afternoon at 4 o'clock.

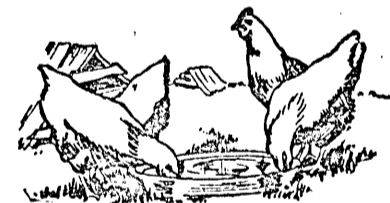
Your secretary preached the opening sermon Monday night, and Dr. R. W. McKay preached at 11 a. m. Tuesday, Dr. W. R. Richardson Tuesday night, and Rev. F. G. Roebuck Wednesday at 11 a. m.

Just as soon as all the committees were appointed, they went immediately into their work. Everything moved like clock work and every discussion was to the point and only vital and important issues were discussed. Dr. R. W. McKay's sermon Tuesday morning went directly into the heart of the matter of Christian Education. It was not only a strong sermon on Christian Education but it was evangelistic in every part of it. Our faithful and truly loyal Centenary Secretary, Brother E. D. Irvine, put the ball over the plate every shot in his Centenary address. Rev. Clem Baker, the ever-at-it-and-always-on his-job, set the woods afire in his talk on the great Sunday School work of the church. He was not long con-

MINERALIZED WATER ROUTS CHICKEN LICE

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

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



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

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

Any reader of this paper may try them without risk. The laboratories producing Paratabs are so confident of good results that to introduce them to every poultry raiser they offer two big \$1 packages for only \$1. Send no money, just your name and address—a card will do—to the Paratab Laboratories, Dept. 944, 1100 Coca Cola Bldg., Kansas City Mo., and the two \$1 packages, enough for 100 gallons of water, will be mailed. Pay the postman \$1 and postage on delivery, and if you are not delighted with results in 10 days—if your chickens are not healthier, laying more eggs and entirely free from lice and mites—your money will be promptly refunded. Don't hesitate to accept this trial offer as you are fully protected by this guarantee.

vincing us that his was the greatest and most important work of all.

MAGNOLIA, ARKANSAS

Dr. J. H. Reynolds, who never minces words, and whose equal in the educational forces of the South can not be found, presented the work, needs, and outlook of Hendrix College. Incidentally he referred to the great need of better equipped leadership in Arkansas to day. He gave some exceedingly interesting facts about Hendrix College, and made us feel even prouder of our great Methodist College in this state.

Brother F. T. Fowler, our rural Sunday School man went into his subject like a man mauling rails, and when he had finished, we had no come-back in which some timely recommendations were made.

These visiting brethren brought us something good, inspiring, and uplifting and we pledge them our hearty co-operation in all that they endeavor to do.

Wednesday afternoon with almost the rapidity of lightning all committees gave brief but interesting reports in which some timely recommendations were made.

Thornton was unanimously selected as the place for holding the next Conference. Delegates to Annual Conference are as follows:

C. W. Connor, R. H. McClendon, C. D. Gee, Mrs. Grover Cleveland, W. F. Tate, N. F. Sewell, Mrs. H. R. Nabors, and Roy Smith.

The reports of the pastors were encouraging and evidenced that all were hard at work, and faithful in the performance of their duties. The Presiding Elder at the close of the Conference made a splendid talk on some practical matters and urged more careful consideration of our statistical reports at the close of the year.

The conference adjourned in the spirit of hope, love, and good will among all. The sentiment of the Conference was that a great year was before every pastor and delegate present. Every man is solidly behind his Elder and awaits the command of his leader. —R. M. Holland, Sec.

REVIVAL AT HUGHES

Rev. S. M. Yancey, pastor of our Church at Forrest City, has just closed one of the most successful meetings ever held at this place.

The people feel that Bro. Yancey has put Hughes on the map spiritually. Every sermon was given the best attention, and people who had never been seen at church here were present.

Ten members were received and several will join the Baptist Church. We have a strong Missionary Society, and are doing excellent work in our Sunday School.

We praise the Lord for sending Bro. Yancey our way and feel that the fruits of this meeting will be bread cast upon the water to be gathered many days hence.—A Reader.

LITTLE ROCK DISTRICT CONFERENCE

The fifty-fourth session of the Little Rock District Conference was held at Primrose Chapel on the Mabelvale Circuit, April 16-20. The opening sermon was delivered on the evening of April 18 by Rev. W. C. Davidson of Asbury Church, Little Rock. Sermons were delivered also by Rev. Rex B. Wilkes, Rev. McKay and Rev. W. B. Hogg. The business session convened April 19. The sessions were characterized by promptness and dispatch, as Dr. Thomas announced that all speakers must come to the point, stick to the point and when through sit down.

One feature of every session was the devotional service conducted by the Presiding Elder. His addresses were

full of the Spirit and common sense. The feeling of brotherliness that pervaded the Conference was felt by every one who attended.

The highest percentage of lay delegates was present that had been at any meeting of the District Conference for fifteen years according to the Minutes of the Conference. G. W. Pardee reported for the Laymen's Movement. Robt. D. Lee was elected as District Lay Leader for the ensuing year. The following lay delegates were elected to the Annual Conference which meets at Texarkana: J. H. Hamiter, G. W. Pardee, C. E. Hayes, G. M. Mathews, S. B. Lassiter, E. D. Irvine, R. E. Long, R. H. Hammonds. Alternate delegates are, Mrs. W. H. Pemberton, W. W. Weidemeyer, J. T. Thompson, Henry Garner.

Three candidates were licensed to preach: S. B. Lassiter, Rex B. Wilkes Jr., and C. C. Wilkes. The first named has been a regular attendant of the Little Rock District Conferences for twenty years or more and his name appears on the records for that time almost without a break. The last two named are products of the parsonage being the sons of Rev. Rex B. Wilkes Sr., a recent transfer from Texas.

The pastors for the most part made encouraging reports of their work, especially was this true in regard to addition to the church and concerning the Sunday School work.

The presence of many inmates of the near by Confederate Home was deeply appreciated by the Conference. Many of them are members of Primrose Chapel. One of the most notable among them was Grandma Daniels, who has recently passed her 103rd birthday and who has been a Christian since girlhood.

The lavish hospitality and friendly spirit of the Primrose Chapel Community will long be remembered by all who were privileged to attend the Conference. All homes were thrown wide open and visitors were made to feel welcome. Dinner on the ground was only one of the many pleasant ways that the delegates and visitors were entertained. Brother Roy Jordan is to be congratulated on the hold he has secured on the affections of his people. He and his people are to be congratulated on the handsome new Church which has only recently been completed and dedicated.

It was voted to hold the next District Conference at Carlisle, which vote was largely influenced by the speech made by Rev. J. B. Barry, whose eloquence on the subject of Carlisle swept all before it. The surest way to land a District Conference seems to be to build a new church and from all accounts Bro. Barry will have a fine new one to dedicate soon.

During the Conference, Dr. Thomas who closes his quadrennium on the District was temporarily banished from the room, and the Conference, at the suggestion of Dr. P. C. Fletcher, moved to present the retiring Presiding Elder a token that would in some slight measure show the love of the constituency of the District for the unceasing loyalty and devotion of Dr. Thomas to the work. A beautiful traveling bag was accordingly presented next day with an apt and eloquent address by Rev. W. B. Hogg. A resolution of appreciation was also read and unanimously adopted. The resolution read as follows:

"Whereas, Dr. James Thomas, our able and beloved Presiding Elder, is completing his quadrennium in the Little Rock District, where he has evidenced his masterful leadership during the most important and strenuous years of Southern Methodism, and

Whereas, he has greatly endeared himself to the large membership and constituency of the District, by his devotion alike to the interests of the

Kingdom and those who compose it, therefore be it resolved

By the Little Rock District Conference now in session at Primrose Chapel, Mabelvale Circuit, April 20, 1922, that we hereby express to Dr. Thomas our regrets that under the law of the Church, he is to relinquish his leadership this fall, and that we re-express our love and sincere esteem for him, at the same time invoking upon his great and good life the benedictions of "our Father."—P. C. Fletcher, E. D. Irvine, W. B. Hogg.—Roy Fall, Secretary.

JONESBORO DISTRICT CONFERENCE

Every pastor in the Jonesboro District answered to the call of his name at the opening of the district conference at Manila on Tuesday of last week. From the twenty-five pastoral charges there were also forty-one delegates and lay members present, besides numerous visitors who were not enrolled.

There was a sermon on Monday night and Brother Bearden sounded the key note of the session Tuesday morning when he delivered a characteristic message on The Pentecostal Church. He recalled the high privileges of the Church to power and plead that the Church may claim that omnipotent power that is available through a deep-rooted faith in Jesus Christ, the bleeding, crucified, risen Lord, as contrasted with the flabby and soft gospel that leaves his atonement for sin out of the foreground. The message was clear and inspiring.

The reports of the pastors indicated a growing spirituality among the people, evidenced by the attendance on the preaching services and prayer meetings. The Sunday School interests were reported as being in the advance of almost any other interest of the Church. The women's work is thriving and the Epworth League interest is good. Finances appeared to be in better condition than ordinary, in spite of the depression, although it was indicated that Centenary and Educational pledges are being deferred.

An incident of uncommon interest came up in the report of Brother T. A. Bowen when he reported conditions at Truman. It stated that there were 577 homes in the town and of this number 401 had no church relationship in Truman, 348 of the homes had no connection whatever with any Sunday school in Truman. The local church was unable to take care of even the interests on a parsonage debt, due largely to the closing of one of the plants and removal of a number of families from the town, and the property was in danger of being lost. The presiding elder stated that he had appealed to the Centenary Board and the Board of Church Extension for aid, but found no help available. A committee was appointed to investigate the situation and this committee brought in a resolution which was adopted by the Conference, in which the Centenary Board and Board of Church Extension were urged to assist the local society of this typically mission territory. The Church Extension Board had offered a donation of \$250, but it was conditioned on the raising locally of a like amount, and this was found impossible. Therefore a collection was taken in the Conference and subscriptions by churches and individuals amounted to \$155.50. The committee also asked the Centenary board to employ a deaconess in Truman in an effort to assist the pastor and the Church to overcome the unhappy situation revealed in the report.

Mrs. Hatcher, Conference president of the Woman's Missionary Society, addressed the Conference on the wom-

an's work and the women of the district assumed responsibility for the deaconess set aside for rural work in the North Arkansas Conference. She will have headquarters at Blytheville.

Dr. F. S. H. Johnston, with his quiet, modest manner and his sound brotherly judgment, represented his work as Missionary Secretary and also spoke in the interest of the Arkansas Methodist. His presence was a blessing.

Rev. H. E. Wheeler was at the conference to assist in the Sunday School work. Rev. W. A. Lindsey, the district secretary, was in charge of a program at ten-thirty on Wednesday in which the plans for the work were outlined by himself, Prof. J. P. Womack and Dr. C. J. Chapin of Jonesboro.

E. D. Ferguson was re-elected District Lay Leader and the following were elected delegates to the Annual Conference: A. L. Malone, B. W. Cowan, C. J. Chapin, Joe A. Stephens, Mrs. H. E. Neblett, J. P. Womack, and John A. Gowen, Raymond Cooper. Mrs. A. B. Haltom, Will Pyles, Mrs. J. A. McClendon, and Mrs. Preston Hatcher were elected alternates.

Rev. E. B. Harwell, Conference Epworth League President, was in attendance throughout the conference and his enthusiasm and energy set the Conference on fire with League fervor. On Tuesday night a splendid League program was carried out under the direction of the district president, Arris Hudson. Dr. W. C. Watson preached and at the close of his sermon 19 young men and young women came forward and consecrated their lives to service wherever God should use them.

Blythe White, an earnest youth from the charge of Brother R. B. Craig at Nettleton was licensed to preach. The license of Rev. J. C. Sandusky, a local preacher of the Methodist Episcopal Church, was recognized by the conference for admission on trial into the traveling connection.

Rev. R. C. Moorehead, Conference Educational Secretary, visited the Conference and brought a heartening message touching the work of the Church in his department.

A memorial to the General Conference was adopted, asking that no change be made in the boundary lines of the Conferences of Arkansas.

The fine spirit of hospitality of Brother Sweet, the host, and his splendid church, planned the way to a conference session of unusual worth. Two meals were served each day in the basement, making it possible to stay at work as long as necessary, and the gathering of the town's people at the church afforded a fellowship that could not have been so general if more had been spent in the homes. The church at Manila displayed a wonderful spirit of co-operation and bountiful service. One preacher said it suggested "Southern hospitality administered with Yankee efficiency." The wise plans, deep, steadfast faith and the modest, affectionate administration of the President typed the session and made a really worth while council.—Secretary.

UMPIRE MISSION

We worshiped the first time, April 23, in our beautiful new church at Langley. The building is completed and has also three coats of paint. The pastor has the highest appreciation for John L. Jones and co-workers. Benjamin White, Thomas Nevitt and others in their faithfulness in prosecuting the work to the completion of the building.

God has His faithful ones who will care for His church and His cause. We thank all who have contributed to our good cause of Church building over here. Rev. James Coffman was present at the opening service in the

new Church and contributed to the spiritual value of the services. Our new Smyrna Church building will also be ready for holding protracted meeting this year. To John L. Watson and his faithful co-workers, W. S. Davis and others our gratitude extends. God's people who read this are requested to pray that these new churches together with Cannon Chapel, which has also been lately built within our Empire mission, will be great influences for God and Scriptural holiness.—J. F. Taylor, Pastor.

LEAFLETS FREE

A number of new missionary leaflets have just been published and may be had for distribution free of charge. They are brief, pointed and written in popular style, so as to be of as wide interest as possible.

"Did You Know?" puts into three pages the most salient facts about the remarkable progress made in our mission work in the last two years—new missions, new missionaries, new churches, schools, and hospitals, membership gains, increase in contributions, progress in the home field, evangelistic campaigns, increase of pastoral salaries, per cent of administration expense, et cetera. It is a veritable compendium of timely information.

"Japan In The Crucible" puts into three pages the story of Japan's phenomenal leap into the lime light, her strategic importance in the East, her peculiar need of the gospel at this time, the history of Methodism and the present status of the missionary movement. It will be found very interesting and effective.

"Pushing Toward The Pole" in the romantic story of the establishment, progress and present status of our Siberia-Manchuria Mission.

Samples of the above or limited supplies for free distribution will be sent on application.

The Quadrennial Report of the General Secretary of the Board of Missions, surveying the progress of the last four years, has also been put into pamphlet form and may be had on request.

Copy of the Annual Report for 1921 may still be had.

Address Board of Missions, Box 510, Nashville, Tennessee.

SCHOOLS FOR PASTORS AND LAY WORKERS.

John S. Chadwick.

The Missionary Centenary has made possible advances in every field in which our church has missionary enterprises. In our thinking, we perhaps relate the Centenary mainly to work in foreign fields, thus because the foreign work has had emphasis in all our missionary propaganda. It is true that a large part of the Centenary

fund is being used in foreign lands, and this is as it should be.

Whatever would be the situation in the foreign field today had the Centenary not come, it is true that without the help of this movement we would be today a church without a real home mission program. The Centenary has given us resources that, in some measure, make possible an aggressive program of work in the home field. First of all, ten per cent of our Centenary money goes back to the Annual Conferences to supplement the salaries of underpaid pastors. The Home Department of the Board of Missions, has had available, Centenary money for various enterprises—mission schools, work among foreigners, and other neglected peoples, city mission enterprises, rural work, and service to the people of cotton mill towns and other industrial communities.

The Home Department is doing no better piece of work than its emphasis on the rural church and the rural field. It is supporting a number of rural demonstration charges and giving help to many circuit pastors. The schools for town and country pastors, with the emphasis on the rural work, reached last year, some three hundred of our pastors and layworkers. During the summer of 1921 two such schools were held and the program for 1922 calls for six of these schools.

The places and dates are: Logan College, Russellville, Kentucky, May 29-June 8; Birmingham Southern College, Birmingham, Alabama, May 31-June 14; Hendrix College, Conway, Arkansas, June 9-20; Trinity College, Durham, North Carolina, June 7-16; Randolph-Macon College, Ashland, Virginia, June 15-23; Southern Methodist University, Dallas, Texas, July 4-14.

The members of the faculties of these schools include experts in country church work of other churches as well as of our own. Eighteen courses will be offered, giving special training in all the departments of country and town church work—Epworth League, Sunday School, Bible study, evangelism, social service, missions, community organization, etc.

There will be no expense attached to attendance on these schools except the railroad fare and board and lodging. Our pastors and lay workers, especially those from the circuits and small towns should take advantage of this opportunity offered by the Department of Home Missions of our Church. Presiding elders and leading laymen of our church should see to it that funds are provided for the men who are on small salaries. An investment such as this will bring large returns in the bettered equipment of the men who serve in the rural districts. Let our pastors and lay workers begin now to plan to attend one of these schools.

On application to the Department of Home Missions, Box 510, Nashville, Tennessee, announcements of these schools, and other literature, will be sent to any applicant.

THE COAL STRIKE

The American people view with a good deal of dismay, not unmingled with humiliation, the prospects of a serious industrial war between the coal miners and the owners of the mines. It does look as though, in this age of enlightenment, it ought to be possible to make adjustments between economic interests that conflict without resort to so primitive a measure as force. Force is an extremely dangerous agency. It is impossible, once a conflict is begun, to say whither it may lead. No better illustration of that could be wished than the recent world war. There is, besides, some-

thing essentially barbaric and primitive about it. It gives the lie to our boasted civilization.

The coal dispute is no exception to the general rule that both sides are to blame. The willingness of the miners to enter upon a consultation for the purpose of renewing the agreement which expired March 31 gives them an undoubted moral advantage over the operators, who have refused such a conference. For the rest it is difficult, as between conflicting, often contradictory, statements made by the opposing sides to get at the real facts, and thus be able to assess the blame. The operators insist that the men are drawing very high pay already, and refuse to have it reduced in order that coal may be sold at lower prices. The miners retort that even admitting that the wages are high—they do not think they are too high—so much of their time is idle that the total amount of their pay for a year is inadequate for supporting a family. In this contention the figures clearly bear them out.

In matters like coal, which is a public commodity, and the railroads, which are both highways and common carriers, our old Anglo Saxon standards of private ownership are about to break down. Had coal in the beginning been proclaimed an asset of the nation, and the development of a mine been on the basis of a permit, the government would have found itself, in a crisis like the present, amply prepared to protect the interests of the public. But to change so enormous an asset from private to public ownership originates problems that are so formidable that he would be a bold man who would advocate it. Mexico has shaken the very foundations of her national government in the effort to make that kind of a transfer of petroleum, and that after national ownership of gold, silver and other precious metals had been long and thoroughly established.

The coal operators, in addition to their refusal to confer with the miners, have rather alienated public sentiment by one or two other steps. One has been a refusal to make any fair exhibit of their business. The public is in ignorance of many things. It is impossible to learn just how profitable or unprofitable their business is, how their mines are capitalized, whether or not they get a fair income on a fair valuation, etc. This, it seems to us, is a very great moral weakness. Sooner or later the public will insist that secrecy shall cease.

Another is the way in which affairs are handled in the non-union areas of West Virginia, and the rather open intention shown by the operators to make an end of unionism among the miners, if such a thing is possible. It is perfectly clear that the coal operators are a unit. If they can thus form a "union," why should not the miners? And the picture presented by the West Virginia fields, where hired men of the coal operators take the place of public officers of the law, and women and little children are turned out of their homes, where in a sort of civil war murder and assassination have run riot, does not make us enamored of a non-union handling of the coal business.

Yet it is the miners who have struck and the unthinking public, and, it is to be feared, the government, too, will throw upon them the chief blame of any inconvenience that the strike may cause, and of any violence that may result from it. The operators have ample funds for propaganda, and their side of the controversy will continue to be put before the public in the press, with skill and persistence. The miners are less adroit in making a showing for themselves, and within a short time will have to employ all their funds in keeping the

wolf from the door. But even a cursory examination of the case will disclose the fact that they have very real grievances. They are risking their lives and the lives and comfort of their families. Men do not do that unless they have, or at least think they have, a very weighty cause.—St. Louis Chr. Adv.

FROM THE FIELD.

Whatever may be the opinion of Methodists at home, every missionary in the foreign field believes in the Centenary. They see that without the Centenary, the work could not have gone forward. Only a few months ago, Miss Pearl Way of Nashville, reached our field in China. Miss Way is the daughter of Mr. J. M. Way of Nashville, prominently connected with the work of the Missionary Centenary, and of the Laymen's Missionary Movement. She went from the work of the Centenary at Nashville to China. In a letter of recent date, she says:

"The Centenary is certainly a great power out here. I counted it a privilege to see the Centenary in action at home, the movement toward the Centenary, the actual campaign, and the steadfastness of the people in carrying through in the matter of collections, etc., but it is a revelation to see what it has done out here. The work is doubling, and while there is more money now than ever before, the need is no less. Above it all, however, there is still the cry for workers. I don't believe you could send too many missionaries. Teachers, evangelists—all are needed."

GIRLS! LEMONS

BLEACH SKIN WHITE

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MRS. ARCHELAUS TURRENTINE

Mrs. Archelaus Turrentine, whose maiden name was Shannon, was born Aug. 5, 1858. She was married to Rev. Archelaus Turrentine, Jan. 20, 1876. Two years later he was admitted on trial in the Little Rock Annual Conference, of which he is still an honored and beloved member. For nearly forty-four years this devoted couple shared the common experiences of the Methodist itinerancy. Like nearly all the preachers of their time they moved often, lived on meager salaries, and endured much privation and real hardship. But in common with the great body of those with whom they were associated in the work of the ministry they "endured hardness as good soldiers of Jesus Christ," they accepted those things as a matter of course and went forward courageously and cheerfully in the work to which they had gladly devoted their lives. They did not complain about hardships or consume their energies in planning for better appointments. They were happy in the work to which they believed God had called them. Their home was full of sunshine, love and faith.

During these busy, active years, which were punctuated by long and frequent moves from one charge to another, sixteen children were born into the family, nine of whom grew to manhood and womanhood and still live to bless the memory of their honored father. How the parents managed to care for all these children, provide for their temporal wants, put them through school and college, and send them out to places of usefulness and honor in the world is known to the One who knows and understands all things. It is needless to say that such a result would not have been possible if only an ordinary woman had filled the place of wife and mother in that paragon home. By every token Mrs. Turrentine was a superior woman. She was richly endowed by nature. A noble physique; a clear, strong, active mind, and a great soul combined to produce in her a woman of unusual strength and beauty of character. Above all she was deeply and consistently religious. She was soundly and happily converted when a child and joined the Methodist Church in which she was ever a bright and shining light. She knew Christ as her personal Savior. She lived the life of prayer and faith and love. No one could be long associated with her without feeling the influence of her beautiful and unselfish life. The people among whom she and her husband lived and labored loved and honored her, and her memory is still fragrant in the hearts of a mighty host of those with whom she was associated in the various places where she lived and served.

About three years ago Bro. Turrentine's health became so seriously impaired that he was compelled to surrender his charge and accept the superannuate relation. When this occurred they moved to their own home in Arkadelphia—the home which the wise management, and heroic economy of the wife and mother had done

so much to provide—where they continued to live until the morning of Feb. 1, 1922, when after several weeks of lingering illness Sister Turrentine fell on sleep and her redeemed spirit passed to that home which our Lord has prepared for all those who love and serve Him.

Her death was peaceful and triumphant. Her husband and all of the living children were about her bedside at the time. Doubtless the spirits of the children who had gone before her to the heavenly home were lingering near to greet her as she entered the blessed realm of the departed dead, and took her place among the blood-washed throngs of the redeemed in heaven.

The funeral services were conducted in the Methodist Church at Arkadelphia by the Rev. J. M. Workman, assisted by the writer of this tribute to her memory. A marvelous array of beautiful floral tributes were massed about the chancel and later covered her grave. A great company of sorrowing friends who were present bore mute but eloquent witness to the love and esteem which were cherished for her by the people among whom she lived during the closing years of her life on earth. Well may we say of her, "Servant of God well done."

The battle fought, the victory won, Enter thy Master's joy.—J. A. Sage.

OBITUARIES.

JONES.—J. K. Jones was born September, 1870, and died at his home north of Quitman, April 16, 1922. He was a member of Central Methodist Church. He was married twice. His first marriage was to Miss Cora Manley. Six children were born to this union, three of whom survive him. His second marriage was to Miss Belle Trawick. Five children were born to this union. His wife and four of these children survive him. He was buried in the cemetery at Central Methodist Church on the afternoon of April 16. A large congregation attended his funeral.—Lester B. Davis, Pastor.

SADLER.—Mrs. Olivia Carmi Sadler was born in Tenn., Sept. 1, 1855, and died at her home in Mansfield, Arkansas, April 2, 1922, after a brief illness from pneumonia. In early childhood she was converted and joined the Presbyterian Church. Later she moved with her parents from Tennessee to Texas, and from thence to Arkansas where she was married to H. C. Sadler. To this union there were born seven children, three of whom survive her. Mrs. G. A. Cagle of Mansfield; L. C. Sadler of Electro, and L. P. Sadler of Welsco, Texas. Some time after her marriage Mrs. Sadler joined the Methodist Church, of which her husband was a faithful and honored member until his death in 1896. In the passing of this good woman our church realizes a distinct loss. Sister Sadler was for a long time a member of our Official Board, and a faithful teacher in the Sunday School. Always ready to be spent for the Master, she put God first, and let material things come second. When the final summons came she was ready to meet her Lord. May God's richest blessings rest upon the bereaved ones, for we mourn with you in this great loss. The All-Wise Father has called her up higher, and it is our great privilege to go to her.—R. T. Cribb, Pastor.

CONINE.—William James Conine was born in Alabama, Jan. 26, 1844. Departed this life April 20, 1922. In 1868 he was married to Miss May Thompson. To this union seven children were born of which four are living and three dead. Mother Conine, his companion, passed away 12 years ago. Brother Conine professed faith in Christ and joined the Methodist Episcopal Church, South, in 1874. He spent 48 years an active Christian in the Church serving the most of this long period on the Official Board of Thompson's Chapel. Truly a good man has gone from us. He loved his Church and loved his pastor, and most of his active life his name, when called at the quarterly conference was marked present. Several times he was elected as a delegate to the District Conference and always made it a point to attend. He was one of the very best citizens of Clark County, a peace-maker, a safe counselor. We preached his funeral in the Thompson Chapel to a large crowd using these words, recorded in the 91st Ps., 16 Verse: "With long life will I satisfy him, and show him my salvation." After which the Masonic Lodge of Amity, of which he was a member, conducted the Masonic service and placed his remains in the grave. This part Masonically was well conducted.—J. C. Williams, Pastor.

PRICE.—William Joseph Price was born in Mississippi, December 28, 1868;

professed faith in Christ in 1893 and joined the Cumberland Presbyterian Church at Antioch near Beebe, Arkansas, in which he lived a loyal and faithful member for sixteen years. Then he joined the Methodist Episcopal Church, South, at the Sixteenth Section, in which he lived a true and faithful member and steward until death called him. Brother Price was married to Miss Jessie Thompson January 23, 1890. There were born to this union eight children, seven of whom still live and were at the bedside of their father when he passed away. His death occurred in his home on December 30, 1921. Brother Price was very much devoted to his family and was ready when the end came. It was my privilege to be with Brother Price and pray with him near the end of his life and I found him ready for the going. The funeral was conducted in the Antioch Church by Rev. J. M. Talkington, assisted by the writer, in the presence of a large congregation with the sorrowing loved ones and friends, after which his body was laid to rest in the Antioch cemetery.—His pastor, J. M. Huges.

LETBETTER.—Bro. W. S. Letbetter died at his home at Knobel, Ark., Feb. 10, 1922. I have known Bro. Letbetter intimately for more than thirty years, and have worked with him in the church, in the community, in the lodge all these years, and I know whereof I speak. He gave the very best that was in him to the Masonic fraternity and in addition to serving his home lodges in many activities, he served his district as District deputy Grand master for two terms. He was profound in the Masonic law and usages and exceptionally proficient in the many lectures and charges of the order and he acquitted himself with great honors and favors with the craft and his Brethren. Language is inadequate to express the many good qualities and traits of character of this good man. In his community he was a great benefactor and because of his high moral character stood out as a beacon light beckoning the world to higher planes of living and righteousness. Brother Letbetter was man of very strong character and convictions, and when he was convinced that he was right (and he scarcely ever erred in his convictions), he was almost unmovable, but was always conservative and ready to listen to reason. In his home life he was a model companion and father, ruling with a hand of love and tender affection, reprehending with justice and devotion, and his precept and example will follow him. Brother Letbetter had lived at old Gainesville and at Knobel, where he died, the greater part of his life and had been a very consistent member of the M. E. Church South, and the Masonic order for more than a half a century and was one of the strong pillars of each. In addition to his immediate family he had friends without number at the time of his death. He had just returned from visiting an invalid, Sister Mrs. C. A. Lytton, at Holloday, and apparently in his usual good health ate supper and retired for the night and at about two o'clock was stricken with heart failure and died in his chair at 3 o'clock a. m. He has a widowed sister, Mrs. Emma Linesay living at Marmaduke, besides many other relatives and friends in Green County. He leaves to mourn his irreparable loss an invalid and devoted companion, two sons and two daughters, Chas. W. Letbetter, engineer with the M. O. P. R. Co., North Little Rock; Wm. M. Letbetter, business man of Corning, Ark.; Miss Gertrude Letbetter trained nurse of Little Rock; Mrs. W. A. Jennings Knobel; and thirteen grand children and three great grand children, all living. Bro. Letbetter was born in Raleigh, North Carolina, May 18, 1845. A devoted friend and Brother, C. G. Johnston.

CLARK.—On the morning of Feb. 18, 1922, Mrs. Helen Brantley Clark, wife of W. Powell Clark, passed away at the home of her parents, Mr. and Mrs. Charles Brantley, at Wilmar, Ark. After an illness of about one week, during which she fought bravely for life, she passed to her reward without a struggle with sweet peace on her features, and there was no doubt that she was fully prepared to meet her Lord. She was born at Green Hill, near

Wilmar, Sept. 5, 1898, and spent her life at Green Hill and at Wilmar. On Oct. 5, 1919, she was married to W. Powell Clark with whom she lived happily till she was called home. The funeral took place at Green Hill the home of her childhood and where she was early converted, the sermon was preached by Rev. Mr. McCain, her former teacher at Wilmar and pastor of the Presbyterian church. His tribute to her character and life was most fitting and beautiful. After the simple and beautiful service, she was laid to rest at Green Hill, mourned by husband, parents brother and sisters and a host of devoted friends. The writer had but a brief acquaintance with Mrs. Clark, but she made a lasting impression by the sweet simplicity of her Christian life and manner. Her smile was a benediction and the cheery voice brought sunshine to every heart she touched. One and all feel that one of earth's choicest spirits has been taken to a fairer clime where there will be no more sorrow or tears. May the fragrance of her sweet life ever linger as an ever gentle reminder of our destiny and an ever present help to inspire us to fight the good fight that we too may merit His "Well done" and receive our fadeless crown.—Geo. E. Williams, Pastor.

BARNETT.—On Jan. 24, 1922; at the end of a beautiful life, Sister Mary Laura Barnett left us for her home on high. She was born in Greene County, Ga., and came with her parents to Dallas County, Arkansas 1860. She professed religion at the age of 14, and united with the Methodist Church, in which she lived a consistent Christian till death. She was married to J. W. Barnett in 1871. There were born to this union four children—two boys, Warren and Walter, and two girls, Emma Hamilton, and Mrs. Ada Seymore. Them, with a fond and loving husband, and many friends, she leaves to await their coming. 'Tis glorious to know that she passed away in full triumph of a living God.—Her pastor, J. C. Evans.

LASLEY.—Rev. Lucius Irven Lasley departed this life Jan. 19, 1922, at his home near Welling, Okla. The funeral was held at the home Jan. 20. His remains were interred in the Maine's grave yard. He was the son of John Henry and Isabella Lasley of West Tenn. He was born in Dyer Co. moved with his parents to Gibson Co. when a boy. Near Yorkville, Tenn. was licensed to preach in the fall of 1872. Traveled the LaGrange Circuit in the Tenn. Conference in 1873, that fall he transferred to the Arkansas Conference which was held at old Lewisburg. There he was appointed to the Perryville Circuit. He had 100 conversion that year. The fall of 1875 he was sent to the Waldron Circuit. He had 18 appointments that year. It was the hard year after the drouth of 1874. He rode horseback over those mountains. His circuit was about 40 miles long. When he got tired he would get off his horse, take the saddle off, make a pillow of his saddle let the horse graze a while. He would lie there and read. Then he would take his pocket knife, cut enough mountain grass to feed his horse night and morning get on and go on. The years 1876 and 1877 I don't know just what works he was on. The year 1878 he traveled the Mountainburg Circuit. He was married to Miss Nettie A. Brannon of Heath, Ark., July 14, 1878. To that union was born 13 children, 6 boys and seven girls, of whom 9 are still living: John, Frank, Allie, William, Lloyd, Annie, Ira, Lizzie and Audie. He was born in 1848. He was a faithful servant of God. Was always at his post. He located in 1879, but has supplied several works. He never was satisfied unless he was preaching. He traveled the Parkhill work in Oklahoma last year. He leaves a wife and 9 children and 4 brothers to mourn their loss, but their loss is his gain. We weep not as one that has no hope.—His wife.

DEAN.—Jesse D. Dean was born in Conecuh County, Alabama, Dec. 27, 1847, and departed this life April 4, 1922. He moved with his parents, Jeremiah and Nancy Dean, in 1853 to Arkansas and settled in Ashley County. His boyhood days he spent with his father on

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the farm, and at the age of seventeen enlisted in the Confederate Army as a member of Co. F., 2nd Arkansas Cavalry, and served to the end of the war. After his return from the war he spent some time on the old homestead and in 1866 went to Hamburg and began his business career as a clerk in the firm of S. L. Moore and Co. and later went into business for himself as the head of a firm known as the Dean and Cone Co. Later when the Iron Mountain Railroad built through southeast Arkansas he moved to Portland where he opened a mercantile business known as Dean & Co., which business he continued until his death. In addition to his successful business career he engaged in farming with success. On May 23, 1873 he was married to Miss Maggie Kitterell. To this union were born a son and three daughters, Willie E. D., and Mrs. J. W. Pugh of Portland, Mrs. E. B. Shicker of Helena, who is now with her mother in Portland, and Jessie who preceded him to the glory land in 1890 at the age of three years. Besides his companion and children are two sons-in-law, a daughter-in-law and seven grandchildren who are left to mourn this parting. As a young man brother Dean professed faith in Christ and united with the Missionary Baptist Church, later he became a member of the Methodist Episcopal Church, South, and remained faithful and true to its principles unto the end. In his declining health for the past several months it was the writer's pleasure to visit him several times and read the Word of God and pray with him, and I am sure I have never known anyone who appreciated the services in the home and the association of the pastor more than did he. He was a devoted husband, affectionate father and a friend to all. He loved the Church and was so much interested in a new house of worship in Portland that he gave a lot upon which to build a church only a few days before his death. Funeral services were conducted by the writer and Brother Wise (Baptist minister) in the home on the morning of April 6, in the presence of a host of friends and relatives. The body was carried to Hamburg where the services were concluded, Rev. T. P. Clark assisting. The body was then laid to rest beneath a most beautiful floral mound.—F. R. Power, Pastor.

CRAWFORD.—P. A. Crawford was born in Upson Co., Ga., July 13, 1843; died at Magnolia Ark., March 22, 1922. He was married to Sophie Cross, March, 1869. To them were born three sons and four daughters. One son had just on in early life when he had just reached manhood. The others lived to bless his declining years. W. F. Crawford lives at Magnolia, Ark.; R. D. Crawford, Mrs. A. D. Sims, and Mrs. S. Kendrick live at Waldo, Ark.; Mrs. T. J. Crawford at Gilmer, Texas; and J. W. Miller at Bonham, Texas. He tenderly loved his children and his twelve grand-children were a source of much pride and happiness to him. He volunteered when barely grown and served his country faithfully for four years in the civil war. He engaged in most of the bravely contested battles of the war and endured the hardships of the long siege of Port Hudson. When the war was over, he returned to his home and faced life and the troubled days of reconstruction with the same valor that marked his career as a soldier. His father, William Crawford, was a Methodist preacher, a very devout and religious man. He walked in the ways of his sainted father and when very young gave his heart to God, and all through his life he was on the Lord's side and very active in his service. He lived through the prayer life. We knew the path under the woods that led to the places under the trees where he knelt and gained the victory over sin which rich experience made his spirit master of matter and sense. The message that sought and Father brought back strength and healing until the very center of his soul was calm and peaceful, because he waited upon God in humility of spirit and rejoiced in the wideness of his mercy. In his home life this same atmosphere which saturated his being, enveloped his children and they too shared his simple faith in God. He was never rich in this world's goods yet he had a treasure far greater than all of the combined wealth of the world. To him were given visions of the eternal city that enabled him to bear without fret or murmur long weeks of suffering upon a bed of affliction, and though tired and worn, his soul did not grow old but remained young, fresh, happy and sweet to the end of the way. Though the outward man perish, the inner man was renewed day by day. He went to sleep one night and entered into rest.—A Friend.

QUARTERLY CONFERENCES

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.
Thornberry, June 3-4.
Rogers, June 4-5.
Rocky Branch, June 10-11.
Sonora, June 24-25.
Fayetteville, June 25-26.
Coin, July 1-2.
Green Forest, July 2-3.
Osage, July 3-4.
Pea Ridge, July 8-9.
Berea 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.

HELENA DISTRICT.

(Third Round).
Forrest City, May 21.
Colt Ct., at Wesley Chapel, May 27-28.
Widener-Madison, at Widener, 8 p. m., May 28.
Hunter Ct., at Tilton, June 3-4.
Wynne First Church, 8 p. m., June 4.
Parkin, June 10-11.
Wheatley-Palestine, at Palestine, June 17-18.
Brinkley, 8 p. m., June 18.
Crawfordsville, June 25.
Hughes-Hulbert, at Hulbert, 8 p. m., June 25.
Marianna, July 2.
West Helena, 8 p. m., July 2.
Holly Grove-Marvell, at Shiloh, July 8-9.
Clarendon, 8 p. m., July 9.

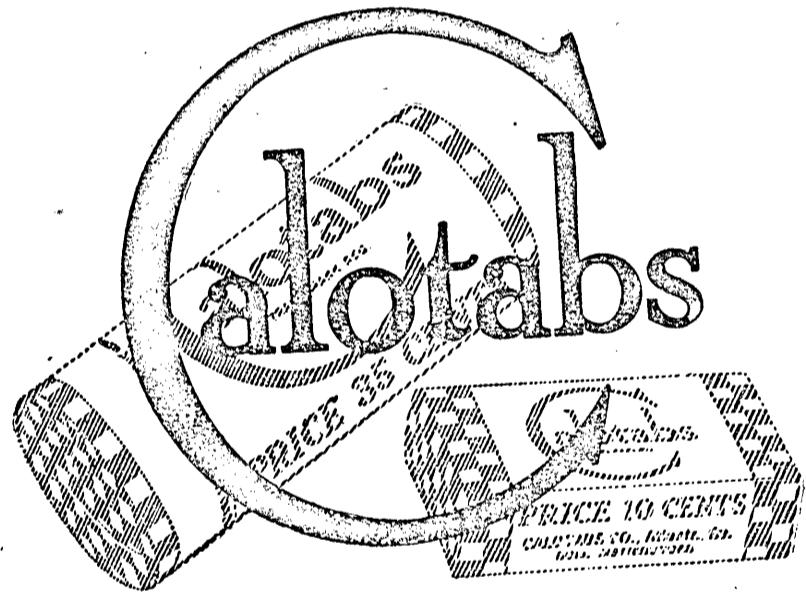
Vanndale Ct., at Pleasant Hill, July 15-16.
Earle, 8 p. m., July 16.
Aubrey Ct., at Moro, July 22-23.
Haynes-Lexa, at LaGrange, 8 p. m., July 23.
Harrisburg Ct., at Bay Village, July 29-30.
Harrisburg First Church, July 30-31.
Elaine Ct., Aug. 5-6.
Helena First Church, Aug. 13.
Poplar Grove Ct., at Turner, 3 p. m., July 13.
—William Sherman, P. E.

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., May 28.
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.
Maumelle 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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