# ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

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

VOL. XLI. LITTLE ROCK, ARKANSAS, THURSDAY, MAY 11, 1922. No. 19


NAY, IN ALL THESE THINGS WE ARE MORE THAN CONQUERORS THROUGH HIM THAT LOVED US. FOR I AM PERSUADED, THAT NEITHER DEATH, NOR LIFE, NOR ANGELS, NOR PRINCIPALITIES, NOR POWERS, NOR THINGS PRESENT, NOR THINGS TO COME, NOR HEIGHT, NOR DEPTH, NOR ANY OTHER CREATURE, SHALL BE ABLE TO SEPARATE US FROM THE LOVE OF GOD, WHICH IS IN CHRIST OUR LORD.—Romans 8: 37-39.

## THE EPISCOPAL ADDRESS

Dear Brethren: By the grace of our Lord we are assembled in circumstances which call for the deepest gratitude to Almighty God for the mercies which have distinguished his dealings with us through the closing quadrennium. The Lord of the harvest has, it seems to us, set the seal of approval upon our apostleship and upon our doctrine and our polity in a more marked degree than in any former period of our history, although from the first we have not been without unmistakable signs of the divine blessing upon the work of our hands.

We have prayed, and now pray again, that all our councils shall be under the blessed guidance of the Holy Spirit; that the love of God and of one another may dominate all our sentiments and motives; that in all our dealings we may seek not our own wills but the will of him who called us to these high responsibilities; that even in the midst of the arduous toils which the occasion implies we may grow in grace and in the knowledge of the truth as it is in Jesus. Even a General Conference should not forget that there is a Methodist doctrine known as backsliding and so be on guard against a further verification of a doctrine which we all know to be true.

While we give devout thanks to Almighty God for sparing our lives and yours, for giving us health and strength for our work, and for crowning all his gifts with spiritual mercies, we are saddened by the fact that within the quadrennium death has invaded our ranks and taken from our working force and fellowship five of our most beloved and honored colleagues. We call over their names reverently and with loving appreciation of the distinguished service which they have rendered the Church.

Elijah Embree Hoss,
James Henry McCoy,
Joseph Staunton Key,
Walter Russell Lambuth,
Henry Clay Morrison.

Bishop Hoss, worn out with years of unremitting toil and of valuable service in many spheres, fell on sleep in his home in Muskogee, Okla., April 23, 1919; Bishop Key died at a ripe old age April 6, 1920, after a very happy, devoted, and useful life; Bishops McCoy (March 22, 1919) and Lambuth (September 26, 1921) were taken in the very prime of their strength and usefulness; Bishop Morrison, after twenty years in the active service and four years of retirement, passed peacefully away in his home at Leesburg, Fla., December 21, 1921.

We recommend that a memorial service be ordered at which suitable memoirs of our deceased brethren shall be read.

### A Glance At The Times

It would show a lack of deference to our times if we should fail to recognize the fact that we are called upon to live in the most extraordinary period in the annals of the race. The years immediately preceding this period were terrible but fruitful years. Problems that were age-long and world-wide were crowding to the altar of their solution, and they found their solution in paroxysms of violence and revolution. The whole earth was filled with the noise of crashing kingdoms and empires, and the chief noises of our day are but the echoes of those thunders through which Providence spoke to the nations. On one day we have seen kings and potentates claiming all power and deifying physical might, and on the next day we have seen them running hither and thither for coverture from the storms which they had brewed in their councils of war. Surely the prophecy given by the writer of Hebrews has been fulfilled wherein it is said: "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

Thomas Carlyle, when he surveyed the terrific confusion of English life in the Cromwellian period, saw it as an abysm in which the clashing currents of all human interests seemed to presage the destruction of the Saxon civilization. But when he looked on the after results, the centuries of peaceful development and the growth of all the elements of a Christian civilization, he exclaimed with a startling eloquence: "Surely the thunders and splendors are born of the abysses." Herein lies a great hope. We have heard the thunders which issued from the world's abyss of war and famine, and the splendors await only the call of a Christianized leadership such as America is the best fitted of all to furnish. If the thunders which came forth from the abysmal depths of the most terrible war the world has ever known shall be followed by the splendors of a universal and enduring peace, blessed shall be the memory of those millions who died that the world might live.

The period of reconstruction within which we live, and are to live, was ushered in by a most wonderful providence. Scarcely had the armistice silenced the guns on the front when the world's foremost statesmen met and through conflict and conference sought to give to the world a new charter of national and international life which should make an end of wars. Fifty-two nations have entered into this compact, which greatly diminishes the liability of having the peace of the world again broken by any war of world-wide sweep such as was the last. While our own nation has not seen fit to enter this compact, it has been working on the same general lines. It has called, and taken a leading part in, a great disarmament conference and has entered into peace treaties and other settlements with several of the leading nations, all of which will go toward releasing the world from the liability of war. We hail with gladness whatever is being done in the world of politics and diplomacy to bring in an era of peace, but we should not forget that it is we, and not the diplomats, on whom the final responsibility rests: A permanent peace based on justice cannot come till the sword is taken out of the heart of mankind. Then only will it fall from their hands. Diplomats and statesmen if divinely moved may do much in the way of leadership, but the real task belongs to the followers of the meek and lowly Son of Man, who, being reviled, reviled not again. The League of Nations, peace treaties, and disarmament conferences have done much, and shall yet do much, toward preparing the thought of the world for this larger day, but the working out of the real revolution that shall turn men from the despotic to the democratic and from the pagan conception of life to the truly Christian is still left to the Church of Christ. The situation which confronts us is both appalling and appealing. The world lies heartbroken at the feet of God. Its appeal to him is not to the "God of battles," as in the olden times, but to the Father of all, whose property is always to have mercy. God knows, and has taught us to know, that the only hope of the race ruined now by sin as at the beginning is in the crucified and risen Christ; and to his Church he has committed such a ministry of healing and redemption as was never before known. He has suffered the world to be melted in the fires of war and famine and pestilence, and it waits to be recast in molds which the gospel furnishes, provided Christianity is wise enough to see its day and courageous enough to throw itself without reserve into the mighty but glorious task.

### About Ourselves And Others

While within the College of Bishops there is a realm of the most absolute candor, and while bishops are much given to having opinions of their own, we are glad to say that we have had a quadrennium of great harmony among ourselves. We can truly say, in the language of the ritual, that we "are in love and charity with our neighbors."

We are glad to be able again to state that we have everywhere met with the heartiest co-operation and the finest courtesy possible on the part of the preachers and people. We have been much refreshed by their affectionate regard for ourselves as their coworkers in the Lord's vineyard. Their consideration and loyalty have lightened our burdens, and they have made our hearts glad by their brotherly kindness. They have made us better workmen than we could have been without their help in council and in other ways.

First of all, we desire to report that the recommendation of the General Conference that each bishop should, in as far as practicable, remain in charge of a given district for a period of four years has been carefully regarded. The variations from this order have been only such as were demanded by conditions which we could not control. The death of two active bishops and the partial disablement of two others made several changes necessary. But the will of the General Conference has been carried out.

While the rule of a four years' presidency has some features to commend it, there are some objections to it which are worthy of regard when the rule is to be applied to a general superintendency such as is ours. We have no doubt that the sole object of that recommendation was to make more effective the administration of the bishops; but as the bishops were made a sort of second party to the recommendation, we deem it our duty to report to the General Conference our estimate of its working.

In the first place, the tendency of this order is toward a diocesan episcopacy in so far as the territorial and time elements are concerned without involving other limitations. If it be replied that the bishops are left with discretion to make changes when deemed necessary, a full use of this discretion would be a return to the former rule of appointments without limitation, and would lay the bishops liable to the imputation of disregarding the expressed wish of the General Conference. Nothing, we are sure, is farther from the disposition of the College as at present constituted.

Our general superintendency grows out of our general itinerancy and the very genius of it calls for an administration that is wholly impartial and therefore, to a large extent, impersonal The feature is, so long as human nature remains the same, constantly liable to be negatived by this order. It is easy to believe that a bishop may know too little; it is barely possible that he may know too much. Furthermore, the average active administration of a bishop is only twelve years. It will follow, therefore, that under this rule a bishop will at the end of that period have had knowledge of only twelve Conferences out of a total of more than two score. This prevents his being a general superintendent in the fullest sense and is liable to result in such a limitation of his knowlege of the Church

(Continued on Page 3, Col. 2.)

# THE ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY.

A. C. MILLAR Editor

**Owned, maintained, and published by the Methodist Episcopal Church, South, in Arkansas.**

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One Year, Cash in Advance.....$1.50
When Payment is Deferred..... 2.00
To preachers ..... 1.00

Office of Publication: 221 East Capitol Avenue, Little Rock, Ark.
Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized September 12, 1918.
Make all money orders or drafts payable to Arkansas Methodist.
1. All subscribers are counted as permanent unless notice is given to the contrary.
2. It is the rule with us, as with all papers, to expect payment of back dues before dropping names.
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**CENTENARY CONSERVATION SLOGAN:**
**"NO SHRINKAGE, 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.

Are you a wage-earner, or only a wage-wanter? Forbes Magazine.

Are you sure that you are giving the world a square deal?—Forbes Magazine.

Rev. W. W. Nelson preached the closing sermon for Gurdon High School last Sunday.

Amherst College has raised its $3,000,000, with 89 per cent of the alumi contributing.—Ex.

The best investment for a young man is investing in his own education.—Forbes Magazine.

That business that does not serve a useful purpose dooms those involved in it.—Forbes Magazine.

Dr. Cadesman Pope, who has been at St. Petersburg, Florida, for some time, is now at Zebulon, Georgia.

Every man should keep a fair sized cemetery in which to bury the faults of his friends.—Henry Ward Beecher.

Rev. E. D. Hanna of Gillett is attending the Sunday School Convention and General Conference at Hot Springs.

Rev. and Mrs. F. P. Doak, Nashville, will spend two weeks at Hot Springs attending General Conference, beginning May 8.

Rev. R. E. Farr, pastor of Hunter Memorial, and Rev. W. R. Jordan of Mabelvale, are attending General Conference this week.

When a man earns a dollar he is a workingman. When he saves a dollar he is a capitalist.—Joseph Cannon, oldest Member of Congress.

The Washington Conference was one of the most notable contributions statesmanship has ever made to the sum of human peace and human happiness.—Prime Minister Lloyd George.

Any rural school district desiring the services of a young college man for the coming summer session can be put in touch with a young man of character and ability by communicating with this office.

It would save us time and correspondence and suscribers a loss of one or more copies of the paper, if when notifying us of change of address subscribers would give the old address as well as the new.

Announcement comes of the arrival, May 3, at the parsonage of Grace Church, Houston, Texas, of little Miss Mary Katherine, daughter of Rev. and Mrs. W. C. Martin. Bro. Martin is well known in Hendrix College circles.

Mr. and Mrs. E. M. King, Dustin, Okla., have announced the marriage of their daughter, Lena Leota, to Rev. Grover Sutherland, Friday, May 5. They will reside at Ozark, Bro. Sutherland having charge of the Ozark Circuit.

Rev. Lawrence L .Cowen of First Church, Helena, preached the baccalaureate sermon for the Fourth Agricultural College at Monticello on Sunday, April 23. He also delivered a like address to the High School at West Helena on Friday, May 5.

The early Christians said, "Let us have all things common by giving to others what is ours; but modern communists say, "Let us have all things common by taking from others what is theirs.—Bishop W. A. Candler.

You must prove yourself a profitable investment for your employer, or why should he keep you? Don't be at all afraid that you will make yourself too profitable. He or some other employer will be glad to share the profit with you.—Forbes Magazine.

The second Quarterly Conference which convened at Natural Steps April 22-23 had a larger attendance and better report than at any time in the past six years. The Sunday Schools of this, Maumelle Circuit, have already paid half their assessment.

Rev. Hoy M. Lewis, Griffithsville, writes that the Griffithsville Circuit is moving along well. Their Sunday School Institute was held at Newhope, Griffithsville Circuit, the fifth Sunday in April. The most successful Institute ever held in that circuit. ..

Jesus Christ and his Gospel are the center of Christianity. If those of us who stand on different ecclesiascital radii move away from the circumference, the nearer we get to the center the nearer we get to one another.—Shailer Mathews in The Constructive Quarterly.

A crow does not acquire title to a forest by building a nest in one of its trees; and because the Divine Proprietor permits us to make houses in his world we are not to suppose that thereby he has renounced his ownership of the earth in our favor.—Bishop W. A. Candler.

There must be a gracious dignity in a life whose philosophy makes one a partner with God. It is impossible for such a man to be satisfied with low ideals, or to waste his time in petty concern, or trifle it away in senseless frivolity. He must work nobly who works with God.—Methodist Protestant.

All that is needed to change a flapper into a sweet, wholesome American girl is to interest her in the outdoors and provide recreation and work that will give her the stimulus she now gets from jazz dances and movies. This is the opinion of the national executive of the Campfire Girls.—Ex.

Rev. O. H. Tucker, Fayetteville, one of our superannuates, gave this office a pleasant call Monday. Bro. Tucker was on his way to Hot Springs to spend a few days at General Conference. He seems to be enjoying good health and is scheduled for some three or four revival meetings this summer.

Rev. F. G. Roebuck of Bearden reports that as a result of a recent revival, he received 67 members into the church. Something like 33 of that number are heads of families. There are others yet to unite, both with our church and the other churches of Bearden. Truly, the Lord made manifest his power in a marvelous way.

Rev. J. H Prewitt of Lake Street Church, Blytheville, has just closed a very successful revival having had thirty conversions and twenty-six additions to the church. Rev. J. F. E. Bates did the preaching. The church is greatly revived and a splendid spirit of fellowship exists. Bro. Prewitt also reports a delightful pounding on last Friday evening.

One of the most notorious dens in the New York Bowery district is soon to be superseded by a $300,000 Church of All Nations to be erected under the auspices of the New York City Society of the Methodist Episcopal Church. The structure will be five stories in height and will contain a chapel, dining rooms, sleeping rooms, gymnasium, and libraries.—Zion's Herald.

Whenever scrupulous obedience to ceremonial regulations supplants the spirit of self-sacrifice in daily life, whenever ambition for acquisition supplants ambition for service, whenever fear of the crowd paralyzes the courage needed to control the crowds, there will be found a Caiaphas, a Judas, or a Pilate, or perhaps all three in unconscious operation.—The Outlook.

The General Conference has made a fine start. It has an immense amount of work before it, but is buckled down to earnest work. It will be impossible to give proceedings, but the most important papers wil be reproduced. This week we give the Episcopal Address in full. It is a great deliverance. It required about an hour and a half for Bishop Atkins to read it.

No man can serve fifty masters. Our railroads have been obliged to try to. The results are no more satisfactory than should have been expected. As I see it, the railroads are within sight of daylight. The role they play in the life of the nation is becoming more clearly understood by all classes-shippers, politicians, regulators, et al. Fairer treatment may thus be reasonably counted on in the future.—Forbes Magazine.

A national council of laymen, recruited from the ranks of business men throughout the country, has been organized by the Northern Baptist Convention to aid in raising $15,000,000 for work at home and foreign fields. The organization will consist of two laymen from each of the thirty-five states represented in the convention, fifteen members at large, and delegates from the General Board of Promotion and co-operating societies.—Zion's Herald.

Remember that unless you are worth more than you are paid your employer would have no reason for retaining you. He employes you with the idea of making a profit on your services. If you are not a profitable investment, why should he not discard you and look for someone who will prove a profitable investment? Those who have attained the greatest success have never been afraid to do their best lest their employers thereby make too much profit.—Forbes Magazine.

The chasm between man and the animal on the ethical side, as John Fiske showed long ago, is wider than any chasm between the vegetable and the animal ,and is no nearer being bridged today than it was when Darwin first published his Origin of Species. Here the man of science is forced to admit the introduction into the evolutionary process of something new and unprecedented which undoubtedly disturbs and interrupts the established order of nature.—Bishop W. A. Guerry in Constructive Quarterly.

The clevreest man in the world is the man who tells the truth, and tells it all the time, not occasionally. Sometimes you can profit by a lie, but it is like dodging bullets; you never know when you are going to get hurt. The fundamental laws of business are just as accurate and as well established as the principles of geometry. It is hard to see this, for our visual range is limited. Most of us can see the crooked dollar coming today, but not the ten straight dollars it is going to lose us tomorrow.—Frank Crane in The Rotarian.

Dean William E. Smyser, of Ohio Wesleyan University has announced that the University will limit student admissions to the more promising applicants. "The demand is now for especially qualified college men and a university would simply idle away its time unless it sought out and trained only students fitted for this special training," said Dean Smyser. "The old time plodding with such classics as Greek and Latin literatures is dead indeed, and pedagogy is now headed toward specialization upon the more modern subjects of economics, sociology, and business administration."

That was a noble statement made the other day by Nathan Strauss, the veteran Jewish philanthropist and founder of pasteurized milk stations. On his 74th birthday, Mr. Strauss denied that he is as wealthy as a recent compilation of "very rich men" represented him to be. Said Mr. Strauss, in part:

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

"Wealth creates an obligation upon the holder to use it for the benefit of mankind." He added that he had gone so far in this direction as to be unjust to himself and his family, and then he said: "I regret I am not a man of large wealth, only because large wealth would enable me to give more." —Forbes Magazine.

There is complaint of our Connectional men and Boards becoming too powerful. Now wouldn't it be fine to have a great church with a world program to carry out, and puppets and weakling Boards set to the task of carrying out the program. As we see the situation, a mighty force like Southern Methodism cannot go forward unless strong leaders shall constitute strong boards and fill the connectional offices. Destroy respect for our connectional leadership and you destroy the effectiveness of connectional Methodism and she will cease to be a factor in World Evangelism.—Layman in Okla. Methodist.

Professor Albert E. Bailey of the department of religious art and archaeology in Boston University School of Religious Education, has been appointed by the White Star Line, educational director of a summer cruise to the Mediterranean, touching at the Holy Land and adjacent countries. He will have charge of a series of lectures on the ancient and modern civilizations to be given by eminent authorities on the sites where the events took place. In this work he will be assisted by Professor Charles Foster Kent of Yale University, who will have special direction of the lectures and studies connected with Palestine.

We hold that the Atonement is a fact, whatever may be our philosophy or interpretstion of it. In much the same way the resurrection of Christ is an objective and historic fact. I can conceive of no limits to what a reverent and thoughtful scholarship may do in the way of giving us a more rational and truly spiritual interpretation and understanding of that supremely unique and important event. But I do distrust any school of theologians who begin by denying and undermining the historic foundations of Christianity, and then invent a theory to justify their iconoclasm.—Bishop W. A. Guerry in Constructive Quarterly.

Princeton University, which last year announced its determination to limit the undergraduate enrollment to 2,000, will choose from the candidates on a basis of scholarship and character. A new university officer, to be known as the director of admissions, will be appointed. He will be assisted by a committee of four other faculity members, and together they will have entire charge of admissions to the freshman class. Power to decide upon the number of men who will be accommodated in the upper classes has also been given to the committee. All students whose "record show unusual promise, seriousness of purpose or achievement under difficulty shall receive particular consideration."—Journal of Education.

That the material and moral interests of the whole country are involved in the question of negro education is the substance of an interview given out by Dr. John J. Tigert, United States Commissioner of Education, on his return from a recent conference in Nashville with the heads of the twenty-eight State and Federal Land Grant Colleges for negroes. The fact that Dr. Tigert is a native of Tennessee and has always lived in the South adds significance to his statement, which follows in full: "The neglect of negro education has resulted in an immeasurable loss to the country. It has affected not only the material prosperity, especially of the South, where the negro population is greatest, but has likewise affected the standard of living and the character of citizenship, and has injured the morale of our people. If we had long ago made provision for the technical education of our negro population, the increase in the value of our products both agricultural and manufacturing, would have been incalculably great. The intangible and immaterial benefits which would have accrued can scarcely be estimated, nor can we form any estimate of what would have been the effect upon the negro himself by way of encouragement, arousing his ambition and increasing his value as a citizen."

## BOOK REVIEW

**Historic English;** by James C.Fernald, L. H. D., author of "Expressive English," etc.; published by Funk and Wagnalls Co., New York.

This is the last work of one of the great editors of The Standard Dictionary. It is not merely a study of the history of languages, but is a very stimulating account of the progress of the English speaking people. It is shown that our language is a growth which reflects the life of those who use it. There is not a dull paragraph in the book. It is scholarly, but not technical. The unlearned may read it with profit, and the learned will be edified. Let us read such books and learn to appreciate our wonderful language, and also to understand the essential unity of the English and American people. The author says: "Language is the expression of a people's life, brimming with achievements of all its past, and reaching on with shaping and molding power to the generations yet to be. Language molds the thought of those who speak it, exalting or degrading: This molding power of our language is a mighty force in shaping the mingled peoples into one on American soil."

**Sermons for Specal Days;** by Frederick D. Kershner, M. A., LL. D., professor of Christian Doctrine in Drake University; published by Geo. H. Doran, New York; price $1.50.

Here are sermons for "New Years Day," "Washington's Birthday," "Passion Week," "Easter,' "Mother's Day,' 'and other special occasions. They are scholarly and yet practical, and worth reading as suggesting how one may preach on special themes. The author admits that he has preached one of these sermons over three hundred times. **Laymen as well as** preachers will enjoy reading these discourses.

## THE EPISCOPAL ADDRESS.

(Continued from Page One.)

as a whole as may militate against his efficiency even in his own field. Moreover, there is a legitimate, even a most honorable, curiosity on the part of our people which is worthy of regard. They desire to see, hear, and otherwise measure the men under whose supervision the Church is placed. But under a strict observance of this rule the vast majority of our leaders among both preachers and laymen could never know the majority of our bishops.

Bishop Asbury has truly said: "Local men have local views."

It has happened more than once that questions of law have arisen in the Book Committee and boards, and your College of Bishops has been asked to pass officially on these questions. By the law of our Church your bishops have not been authorized to decide questions of this nature, nor has any other body in the Church been clothed with this authority. Embarrassment and even damage to our work may result unless the General Conference commits questions of this kind to some body of the Church with authority to act. We commend the matter to your consideration.

### Additional Bishops

We recommend the election of three additional bishops.

### The Continued Pastorate

We assume that the General Conference would like to have a report concerning an item of legislation passed at the session of 1918 which affects in some measure our administration—namely, the act which authorizes the bishops under certain conditions to continue a preacher in a pastoral charge for a period longer than four years We have given this provision a fair trial, and feel constrained to report that in the main it works embarrassment to congregations, pastors, presiding elders, and bishops.

### Christian Education

The proper education of the race has been from the beginning the race's chief problem and must be to the end of time. The views of men on this important theme are marked by fundamental differences of opinion as to what constitutes proper education. Without pausing to discuss or even to mention what we believe to be false theories on this subject, we wish to state what the position of our Church is and to offer some suggestions as to a better use to be made of this supreme means of building a kingdom of God among men.

Christian education is forutnate in having won to its view several of the leading psychologists of our day, who are now teaching that the chief end in education is not knowledge but character; that the vital question at the end of each period is not, What has the pupil learned? but, What has he become? and that no man is to be regarded as an educated man whose religious nature is undeveloped. Those views harmonize fully with the theory of the Church—namely, that the chief objective in education is the production of a well-rounded Christian character. This does not overlook or discount scholarship of even the largest kind or disregard the modern passion for industrial preparedness, but it crowns both with a purpose which is needed in order to the greatest efficiency in the service of men.

Proper education, being thus a process of character-building, finds its first and chief sphere in the Christian home. This is the divine order. God gave the law to one generation of adults, and in it bound the parents to teach it to their children. The thunders of Sinai were succeeded by the quieter and more effective influences of the family school of religion. Christian education is thus bound to the home by the scheme of nature and by the command of God. It is scarcely needful to say that most that has been accomplished in the Christianizing of the race has been done by the use of this divine provision. But we are pained to believe that the Christian homes of our day are falling lamentably short of using this holy recourse to its full capacity for the salvation of our young people. The religious atmospheres of our homes are not what they should be and are capable of being made in the production of Christian character. Our homes are characterized by too much of ragtime and too little of psalm. The spirit of worldliness is allowed to outgrow, if not to supplant, the spirit of reverence and consecration. In short, the chief need of the hour is a larger and better use of the home as a school of religion. Herein alone will be found the solution of problems which are destroying the peace of households and retarding the growth of the kingdom. Fundamental to this order is the family altar where prayer is daily offered and the Word of God is read and competently taught. All our pastors and laymen are therefore affectionately urged to see to it that this supreme privilege is more widely and adequately used in all our homes.

### The Sunday School

Next to the home in a scheme of religious education stands the Sunday school. This great institution, which as a religious movement was first adopted and used by the Methodists, was never intended to take the place of home training, but rather to enlarge the scope of Biblical instruction and to train the children of the Church in the duties of the Christian life as they emerge from the home relations into the border relations of the Church and of society. It has now come to be used as the training camp for all the work which the Church proposes to do and is, therefore, an interest of supreme importance which it is the height of unwisdom to overlook or neglect in any community.

Delpite the limitations by which we have been in a measure bound, we are glad to note an unparalleled prosperity in this department of our work. Much of this progress we can see in the statistics which are given below; but much of it, and perhaps the best part of it cannot thus be articulated. The intellectual and spiritual appreciation of this arm of power on the part of the Church and of the general public, the enlarged grasp of our pastors, superintendents, officers, and teachers of the wonderful work committed to their hands, the enlarged conception our pupils have of the value of the Word of God and their devotion to the study of it, the growing influence upon the public thought and upon related institutions, the truly wonderful advance made by tens of thousands of our teachers in preparation for their work, are of such a nature that they cannot be tabulated, but are causes of gratitude to God and to the giving of thanks to our laymen who without material compensation have worked with apostolic zeal and success in this sphere of holy and abiding influence.

While speaking of the young life of the Church it seems meet for us to say again that in this realm lies the hope of a truly great Church for the future. There are many encouraging signs that our communion has grasped this idea and that it is directing its policies accordingly.

There can be no question that many menaces lie along the pathway of young people in this day. They live socially in the "region of the variable winds' and are beaten upon by blasts of every kind from every quarter. This is true not only in the lower realm of worldly amusements but in the higher sphere of literary contacts. Rationalism, antichristian socialism, and other dangerous isms are making their attacks upon religion and civilization itself through books, mag-

azines and newspapers in an effort to capture the thought of the young people and thus intrench themselves for all the future. We are pleased to believe that the Church is becoming more aroused to these dangers and is adopting better plans to meet them. Hitherto we have been too well content to practice the mere prohibition of the things which make against the spiritual life of the young. We have sought the destruction of these things without anything sufficiently constructive to fill the place. The only dependable plan is that of elimination by substitution. The finest study of the home and the Church now is how so to use the provisions which have been made for youthful activities within the Church as will preoccupy the thought and energies of our young people against the seductive influences of the world about them. There is no antidote for bad reading that is as effective as good reading and no cure for the sins which are born of youthful idleness which is so sure and effective as the preoccupation of the faculties with the things which are truly worth while.

### Teacher-Training

The realm in which the most notable progress has been made in the Sunday school is probably that of the training of teachers. No one will question the supreme importance of this phase of our Sunday school work. The Church calls constantly into this service about one hundred and fifty thousand persons who give their time and labor free, and who do more in conducting the generation into a knowledge of the Word of God than all other agencies combined It is therefore the height of economic wisdom on the part of the Church to offer to these persons every possible means of preparing themselves for this incomparable task. It will be recalled in this connection that the Methodist Episcopal Church, South, was the first of all the denominations to establish a Teacher-Training Department as a permanent institution of the Church. The interest in this department and the use made of it by our teachers was from the start most gratifying; but the progress made in the last quadrennium is especially encouraging, the total number of teachers taking this course through the quadrennium being 38,166.

### Sunday School Statistics

Number of Sunday schools in 1918, 16,701; 1921, 16,641; loss, 60.

Number of officers and teachers in 1918, 145,065; in 1921, 155,176; gain, 10,111.

Number of pupils enrolled in 1918, 1,683,775; in 1921, 1,998,535; gain, 314,760. This despite the fact that in the first two years there was a loss because of the war of 143,860. But for this decrease, and accounting neither loss nor gain, the increase would have been 458,620.

Number of pupils joining the Church in 1918, 57,833; in 1921, 100,628. Total number coming into the Church through the Sunday school, 304,252.

Amount of money raised in Sunday schools for missions in 1918, $252,089; in 1921, $473,769—a gain of $221,680. Total for missions for four years, $1,609,519. This includes Centenary contributions for only three years of $863,206.09. Amounts raised in Sunday schools for all purposes, $8,360,968. Amount raised in the last year of the quadrennium over amount raised in first year, $1,320,974.

### The Epworth League

The work of the Epworth League, coming as it does between the regular work of the Sunday school and the ordinary work of the congregation, has accomplished such results as have vindicated its claim to the heartiest support of the Church

Four years ago the General Secretary reported to the Geneal Conference that "experience of the quadrennium (1914-18) has still further validated the ground for belief that the Epworth League is emerging into a place of usefulness better defined and more largely recognized than ever before." This prophecy has been fulfilled in a larger way than was ever hoped by the most ardent supporters of the young peoples movement in our Church.

The figures setting forth the state of the League are as follows:

| | |
|---|---|
| Epworth League Chapters, 1918 | 3,795 |
| Epworth League Chapters, 1922 | 5,534 |
| Gain in Chapters ..... | 1,739 |
| Epworth League members, 1918 | 131,416 |
| Epworth League members, 1922 | 190,953 |
| Gain in membership ..... | 59,537 |
| Charters issued, 1914-18 .... | 1,628 |
| Charters issued, 1918-22 .... | 3,125 |
| Increase ..... | 1,497 |

It is gratfying to note that in the last year of the quadrennium the Epworth Era was self-sustaining, despite the fact that the salaries of the General Secretary and his assistant were paid from its incomes.

### Other Educational Institutions

Next after the home, the Sunday school, and the League in our scheme of Christian education come our colleges and universities.

Methodism was from the start diligent in seeing after the liberal education of its youth. Even the Asburyan period of our history was characterized by great activity in this field of interest. During that period and amidst our sparse populations eight schools of the higher grade of that day were established. It is a noteworthy fact that seven of these schools were located in the South and only one in the North. It was not long, however, until the predominance in this regard shifted to the North. This was due to very interesting causes. The rapid growth of population, manufactures, and wealth soon caused the South to be outstripped in these regards. As the schools of that day were largely due to individual and community endeavor, we fell behind in the race. Our history in educational work has been to this better day one of struggle. No sublimer passage is to be found in all our history than that of the self-sacrificing devotion of many of our men and women who through a long period of public indifference filled the breach and breathed their very lives into the youth of the South who but for them would have languished in ignorance and died without preparation for leadership. But a very great blessing came to us out of these limitations—namely, that we were compelled to have small colleges because we could not have the larger ones. It will scarcely be questioned that the small college is the greatest of man-making institutions In the second Ecumenical Conference of Methodism a celebrated English educator was appointed to prepare a paper on the ideal school for boys. When he had searched the records of European and American schools and had measured the output of these schools in the production of men, the learned writer reached the conclusion that the ideal school as to numbers was the college of about one hundred boys. There were some of us at that time engaged in just such schools; and if the erudite author of that paper had told us how to sustain a college on the low tuitions of one hundred boys, we should have been greatly obliged and greatly relieved. That is just the question which the Church has at last undertaken to answer. It has answered that the burdens of education shall not be borne by long-suffering individuals as in the past or by local communities, but by the whole constituency of the Church.

While turning to consider the larger educational day in which we live let no one say that our work in the past, however desultory and lacking in general support, has been in any sense a failure. It has been far otherwise. (It has throughout produced for us leaders who for high devotion and Church state-manship have not been surpassed by the leaders of any other Church. It has brought liberal education to hundreds of thousands in private life who have, in turn, imparted to the generations under them a right conception of educational values and withal a thirst for learning. It has, in short, created a conviction and a conscience in our people which has prepared them for doing their duty in meeting the new demands of this new day.

The Educational Movement of this quadrennium was the first organized effort—that is, an effort of the Church as such—to provide adequate funds for the support of all our institutions of learning. The General Conference of 1918 judged that for this purpose twenty-three millions of dollars were needed, and the Commission on Education was authorized and directed to raise this amount. The General Conference fixed the time of this call at approximately the beginning of the third year of the quadrennium. By the time of that call, two conditions had accrued which stood in the way of complete success, but which the Conference could not possibly foresee. One of these was that the Centenary subscription had gone beyond all expectation, totaling thirty-seven millions, the payments on which were only in their second year. The other difficulty was that the call came at a time when the whole nation was enduring a season of financial depression such as it had scarcely ever known before But notwithstanding these most serious handicaps, the Church subscribed about eighteen millions of dollars for our schools. This, under the conditions, was a most encouraging outcome. One feature of it was especially hopeful—namely, that while in the Centenary subscriptions of thirty-seven millions there was not a single notable gift, the Educational Movement records several gifts of one hundered thousand each, showing that our men of wealth are becoming deeply concerned for a better order in our educational affairs. It is hoped that large additions will still be made to this fund by individuals and communities desiring to advance the interests of certain institutions which lie within the range of their especial favor.

We are glad to believe that the sense of religious obligation is stronger and more active in our institutions of higher learning than it was even a few years ago They seem to hold, and we think correctly so, that, after the formation of Christian character, the chief objective in the conduct of Church colleges and universities is the preparation of leaders, both preachers and laymen, for the direction of the larger work which the Chuch has to do in this and succeeding generations.

### Educational Statistics.

There had been officially reported from the Annual Conference subscriptins to the united campaign for Education totaling $17,847,652 up to March 1, 1922. There had been paid on these subscriptions $1,337,716.54 up to March 1, 1922.

In addition to the subscriptions made in the United Campaign there has been secured during this quadrennium in pledges and cash which could not be counted as subscriptions to the Campaign approximately $5,830,000 for our educational institutions.

### Our Universities

#### Southern Methodist University

Southern Methodist University is now nearing the close of its seventh session. The growth of the institution from the beginning has been remarkable It was authorized in 1910 by the Annual Conference of Texas Methodism. The doors of the institution were opened for students in September 1915. The total net enrollment for the present session is 1,661. The General Conference of 1914, meeting at Oklahoma City, authorized the taking over of the Southern Methodist University, and it is now the property of the entire Church and is under the control of the General Conference.

The campus consists of one hundred and thirty-three acres, beautifully situated north of Dallas and in close connection with the city. Three beautiful and commodious buildings adorn the campus, and three others are in constant use. The buildings and grounds are conservatively valued at $1,337,661.58.

Just prior to the Christian Education Movement, under the leadership of the President, an endowment fund of one million dollars was pledged, the General Education Board of New York City pledging one-third of the total sum, on which it is now paying five per cent annual interest. Of the $666,666.67 pledged by the friends of the University in Texas, $310,000 has already been collected. The present productive endowment is $483,282.32. It is confidently expected that the conditions of the pledge made by the General Education Board will soon be fulfilled and the entire sum of one million dollars for endowment collected.

All the regularly constituted religious organizations of the Church for young people are in successful operation. This year and last, under the leadership of the President, a most gracious revival of religion has been enjoyed and practically the entire student body brought into a saving knowledge of the Son of God. In this great institution of learning the purpose of the Church is being realized.

The School of Theology is doing a splendid work, preparing our young preachers for more efficient service in the ministry and the mission field. Total number of ministerial students enrolled: 1918, 43; 1919, 65; 1920, 111; 1921, 163.

#### Emory University

Emory University has enjoyed a similar prosperity, as revealed in the following facts and figures.

During the past quadrennium the university has made rapid progress along all lines. The physical plant has been enlarged and improved There are now nine permanent fireproof buildings of solid concrete and marble, besides two temporary wooden structures. In addition to these,

the new Wesley Memorial Hospital is nearing completion. This hospital is located adjacent to the laboratories of anatomy and physiology on the campus and will be used as a research hospital by the Medical School of the University. It has been said by men of national reputation that Wesley Memorial Hospital will be one of the finest hospitals in the country when it is completed

Due to the generosity of Mr. Asa G. Candler, Mr. T. T. Fishburne, and others, the endowment of the University has been increased to $2,164,465.

The growth of the student body also has been very gratifying. In 1918 the enrollment was 534; for the present year it is 1, 159.

The constant increase in the number of ministerial students attending the institution has been marked. For the year 1921-22 the enrollment in the School of Theology is 125, and in the School of Liberal Arts there are 52 students preparing for the ministry, or a total enrollment of 177 who are preparing for this holy service.

The School of Business Administration was organized in 1919 for the purpose of giving young men a broad, liberal education, with enough professional training to fit them for the various phases of business life. Already it has an enrollment of 84.

The University Summer School was organized in the summer of 1919 for the purpose of giving the regular students an opportunity to carry on their work during the summer season and also to give the teachers of our public schools an opportunity to get special training for their particular work. The summer session has met a hearty response from both students and teachers and is becoming more popular each year. It seems destined to be one of the strongest summer schools in the South.

In all departments the spiritual life and Christian character of the institution are most pronounced. No young man can attend any school at Emory without feeling the powerful influence of the strong Christian men in the faculty and student body.

### About The Church Itself

First of all, we desire to express our deep gratification at the harmony that prevails among the various denominations in doing the major things called for by the Church of our generation. One of the good results which came from the Great War was the unifying of the denominations of Protestant Christianity in their service to stricken mankind. Despite their differences of doctrine and policy, they were as one in their response to the call of human suffering. Not only our own government but nearly all, if not all, the nations were led to realize that the chief hope of men, whether for the mitigation of suffering or the higher ministries to the spiritual life, was in the Church of God. The denominations lined up as a solid phalanx in the battle against want and suffering and death. Now, in the higher purposes to be accomplished by our gospel in times of peace, they are exhibiting a corresponding unity. This cannot fail to bring gladness to all those who labor truly for the triumph of the kingdom of Christ. It indicates that kind of unity among believers which Jesus taught and for which he so devoutly prayed. This is a unity which does not seek to ease itself by resting in mere uniformity or proving its existence by forms of unification, but one which, while holding to sacred differences, is ready for every form of cooperation which looks to the one true end of enthroning Christ. Denominationalism is at last but the regimenting of the hosts of God for the better doing of the work of each; and fealty to the Commander in Chief, even the Prince of Peace, is the bond which makes us all one in him. We wave a glad salute to our sister denominations and wish them godspeed in all their noble endeavors.

We are particularly glad to be able to report in behalf of our own communion that peace and harmony have prevailed throughout our borders. There has been no serious disturbance of the peace of the Church anywhere and very few cases of discipline of any kind. There have been, on the other hand, many and marked signs of unity and of improvement in the spiritual state of the Church. Among these are: a very great improvement in the support of our preachers and of all the causes which call for material help, the unusually large number of conversions and the consequent increase in membership, the activity and liberality of our people in building churches, the unprecedented attendance of the people upon public religious services, the better use of pastoral and general evangelism in the conduct of great revivals, and the wonderful development of our laymen in the more spiritual aspects of their work.

It is a fact altogether worthy of note that we are still an itinerant Church. The basis of the itineracy is, of course, the surrender on the part of the traveling preacher of his right to choose a field of labor and on the part of the congregation of its right to choose a pastor. Our preachers and people are alike loyal to this original conception of Methodist polity. There is still a great deal of human nature in the Church and some of it among preachers, and there are many conditions which tend to call for self-consideration; but notwithstanding this, there are but few place-seeking preachers among us and but few congregations which desire to use any undue influence against or with the appointing powers of the Church. We say this not only to commend both our preachers and our laymen for their fidelity to our system but to encourage them in holding fast to this good way, for we find that in all the history of the Church no system has been as effective as ours in giving the gospel to the masses of men. It is still the legitimate boast of itinerant Methodism that it has no preacher without a place and no place without a preacher. It is true that not every preacher has the best place nor every place the best preacher, but every preacher has some place and every place some preacher. This is not the case with other denominations which work by a different system. It is the conviction of many outside of our own field that the Methodist itinerancy is a completely organized obedience to the great commission: "Go ye into all the world, and preach the gospel to every creature."

There is in these perturbed and restless times much talk about making the Church more democratic. We are constrained to believe that this talk does not come primarily from our own people, but that it is of alien origin. It nevertheless leads to public suggestions touching certain modifications in our system which we believe tend to make the impression that we ourselves are not wholly pleased with our organization. There is abundant proof to the contrary that this in the persistent refusal of the General Conference as our only law-making body to heed such suggestions and proposals as tend to any serious interference with our system. We dare to believe that our people are overwhelmingly satisfied with a system which has from the start given us primacy among modern denominations in the spread of the gospel and in the establishment of permanent institutions of service.

The truth is that Methodism is thoroughly democratic in the broadest and best sense of that term. It is democratic and popular. It is, in other words, an organized democracy. In the first place, its terms of discipleship are the broadest possible to be consistent with the conditions laid down by our Lord. We have, furthermore, no shibboleths of dogma or sacrament or fellowship by which to exclude any class of believers or such as desire to have fellowship with us in spiritual things. We were among the first of all the Churches to give equal rights to laymen in the lawmaking body of the Church, and now our laymen's organization extends its gracious and helpful influence into every department of the Church, where the members have all the liberty of action necessary to the largest efficiency. Instead of repressing individual initiative, our genius for freedom of speech is such that with the approach of each General Conference the Church press is fairly burdened with suggestions and even proposals which, if heeded, would bring about a decided revolution in our system. Indeed, this is sometimes carried to such a point as to incline one to say of O'Kelly what Herod said of John the Baptist—namely, "he is risen from the dead, and therefore mighty works do show forth themselves in him." We are in no sense either a hierarchy or an autocracy. It will be found on careful scrutiny that the autocratic methods of Mr. Wesley, our founder, were a necessity to begin with, and that they looked directly to the enlargement of liberty and to a fuller and easier participation of all believers in the ongoing of the kingdom. His successors at an early date discarded the forms which smacked of the autocratic, and by progressive legislation have created an ecclesiastical democracy which for its freedom of spirit and compactness of organization has not been elsewhere equalled in the history of the Church. It will be well to say, in conclusion, that if the United States Government is a democracy then Methodism is a democracy, only be it said with this notation: that, while the two organizations are somewhat similar in their features of representation, Methodism is at other points vastly more democratic than is our national government.

### Our Missionary Work

Every Church which is alive to the demands of the great commission holds its missionary interest as of supreme importance. We believe that no communion is more awake to this great cause than is ours. The closing quadrennium has witnessed the largest achievements in all our history within this field. The most notable of these achievements was the Centenary Campaign. This Movement originated with the Board of Missions on the suggestion that we should in some appropriate way celebrate the one hundreth anniversary of the establishment of a foreign mission policy by American Methodism. Early in the Movement our Board of Missions proposed to the Board of the Methodist Episcopal Church that we should make this a joint celebration by the two great Methodisms of the nation. This was agreed to, and a Joint Centenary Commission was formed under the dircetion of which all interchurch matters should be conducted. We need not pursue this branch of the subject further than to say that the two Churches worked together in beautiful harmony, and that the outcome on the financial side was the raising of about one hundred and thirty millions of dollars for a five year's missionary programme.

The Centenary Commission, after perfecting organization for carrying on the work, made a survey of the needs of all our mission fields, both at home and abroad. Then a body of men known as the Committee of One Hundred, many of whom were leading laymen, was called to meet in the city of Memphis. The one great question submitted to this Committee by the Commission was: "In view of the revelation of this survey and of our resources, how much should the Methodist Church, South, raise for a five years' programme for these causes?" Their answer was, "$35,000,000, including the regular annual contributions."

It is easy to see that this movement furnished to the Church the best possible opportunity for the instruction of our people and for spiritual propaganda far exceeding in importance any amount of money, however large. An effort was made through literature and public speech to reach the last man in Methodism with the messages of intercession and of stewardship, including the ultimate stewardship of life service. This purpose was well-nigh accomplished. At one time as many as one hundred thousand of our laymen were engaged in making vital and convincing speeches to our congregations. This, in addition to the loyal and able leadership of more than six thousand pastors and presiding elders, set the Church aflame with missionary zeal. This instruction, with the accompanying inspiration, was by far the larger and more enduring result of the Centenary Campaign. The financial outcome was the subscription of $37,000,000, millions of which have been collected and paid in to the Centenary Commission and distributed to the various boards at interest in accord with the askings and with agreements made by the said boards. It is also to be hoped that, as our communion led the way in this great Movement and thrilled the world with its exhibition of generosity, it will now give a demonstration of its honesty in paying this amount to the last dollar.

The three great tasks which still lie before Protestant Christianity are the conversion of the heathen world, the subjugation of the Mohammedan world by the holier methods of conquest, and the regeneration of the Romish world. That our part in these world-wide movements will tax to the uttermost both our spiritual and material resources, there can be no question. But this is true: that as a Church we have never been in so hopeful a situation for meeting these demands of the kingdom of God. The Centenary Movement has in a

large measure made our Church anew. It has changed our standards of thinking in regard to our part in world redemption. It has made such a revelation of our material resources and, beyond that, of our generosity in the dedication of this material wealth to the spiritual end for which we exist that we cannot again accept the old standards of giving and of serving. It has brought to our lists of expectant workers throughout our territory and of all our purposes as a Church thousands of our most gifted and consecrated young men and young women, and above all it has given the Church a new grasp of faith and consciousness of power to do the will of its Lord on a scale not hitherto undertaken.

But even this happy situation brings forward a porblem the solution of which must devolve upon you. You will at the outset not be unmindful that the successes of the past may become the menaces of the future. You will recall that the Centenary programme for which thirty-seven millions of dollars were subscribed is a five years' programme. Much of the money thus raised went into permanent institutions for educational and other purposes of the Church, and to that extent these needs will not recur. But even this progress will call for still further material enlargement, while the preparation, equipment, and support of the enlarged personal force required for doing our work may bring the cost of the next five years, and many succeeding years, up to the cost of the current pogamme. Any recession from the stand which the Church has taken would, it seems to us, be fraught with great danger. Whether the uplifted mood of the Church would respond to a budget assignment equal to the demands for the years following the five-year period, or whether it will be better to raise this additional amount for missions by some extraordinary means, must be left to you.

At the last General Conference we had seven missions. New missions have been opened in Belgium, Poland, Czecho-Slovakia, and Siberia-Manchuria. The new missions in Europe are revealing remarkable possibilities and a deplorable need. It has been discovered that under the stress and disruption of war the people have been made more ready for the gospel than was expected. Also the fields we have chosen are proving strategic and central to the future life of Continental Europe. We shall have cause to be grateful for the good providence that gave to us our European task. At the end of the first year of the Manchuria-Siberia mission our missionaries report twevle hundred members. We are getting workers to the field more rapidly than at any time in our history or than we have dreamed prior to the Centenary. Already during the Centenary period we have sent out into various foreign fields, including Europe, one hundred and fifty workers. It looks now as if we shall at least double the personnel of our foreign missionary force in the five years of the Centenary.

In the year before the last General Conference we appropriated for foreign missions $570,000; in the year 1922 we have appropriated $2,759,373, including the Centenary gifts.

We are in a new era of church-building in our foreign fields.

The Church abroad has caught the spirit of progress in a wonderful way. Centenary giving has outstripped that in the home land. The strides toward self-support during the quadrennium have been beyond anything we have ever known.

The spiritual results are still more cheering. There is scarcely a foreign field in which there is not now unusual tokens of a revival. In some it is so unusual as to be almost a new Pentecost.

In woman's work of the Board of Missions the constituency at the Home Base now consists of 9,914 missionary societies among adults, young people, and children, with a membership of 252,704. During the quadrennium there has been an increase of 1,414 societies and 58, 015 members.

There are 135 foreign missionaries and 572 native teachers and evangelistic helpers supported by the woman's work, foreign department. Forty-one missionaries have been accepted during the quadrennium for work in China, Korea, Japan, Brazil, Mexico, Cuba, and Congo Belge. Their work is represented by 91 schools, with 7,660 students, work in four hospitals and in 13 social evangelistic centers. The total receipts for the quadrennium to December, 1921, have been $1,960,566.15.. This amount does not include Centenary funds for woman's work, amounting to $1,282,726.-26. Property amounting in value to $2,069,850 is held by the Board of Missions in trust for woman's work in its foreign department.

In the reorganization of the Board of Missions twelve years ago the Department of Home Missions was organized on the same basis as the Department of Foreign Missions. This, the third quadrennium, has been the most successful and satisfactory in the development of the department, the improvement of methods, and the results achieved. At present the department is operating under four heads—City and Industrial Work, Rural and Frontier Work, Racial and Foreign Group Work, and the Department of Evangelism and Spiritual Resources.

The growth of home mission work for the quadrennium has been nothing less than marvelous. Where we had been spending about $130,000 annually in the general work of our Home Department, we are now spending annually about $750,000. The department has either built or aided in building fifty-five churches at a total expenditure of $500,000. Five hundred and fifty home missionaries are now employed by the Home Department. In the Northwest there are more members than ever before. The Pacific Conference has had a net increase of about two thousand during the quadrennium. In the vast and inviting fields of Arizona, California, and New Mexico a wonderful progress has been made and a new outlook created. Property values in these frontier Conferences have advanced $1,500,000.

New policies for city and industrial work, including all lines of service and of our Church forces, are more comprehensive and promise far greater efficiency than ever before. In rural work schools or rural missions have characterized the development of this department and added hope and courage to those engaged in the rural work. For the first time, surveys of our cities and of rural and industrial communities have been undertaken. In this way the Church is put into the way of knowing the task and consequently in the way of completing it.

### Of Lay Activities.

It is plainly true that no quadrennium in our history has witnessed such deep and intelligent devotion to the interests of the Church on the part of our laymen as has marked the last four years.

This has been revealed not only in the extraordinary movements in behalf of the Centenary and Educational work, but also in the common task of the Church upon which its welfare chiefly depends at last. It is true that our laymen did valiant work in the Centenary and Educational Movements, without which both would have fallen far short of the great results achieved. Their prayers, their addresses, their gifts are the forces which gave success to these mighty movements. But their constant work and devotion within the quieter realms of religious work such as is done in the Sunday school, the Epworth League, in the practice of intelligent stewardship, and in the better support of all the institutions of the Church are at last the strongest marks of their loyalty to the Church of their choice. Church loyalty is but the patriotism of the kingdom of God. And this loyalty to the Church we believe has never before flourished as it does now.

During the quadrennium our laymen have held a large number of meetings through which a genuine inspiration to larger and better work has been imparted to the masses of our membership. It is largely through these influences that a better support has come to all the institutions of the Church.

It is a noteworthy fact that when the Centenary Campaign came on it was at this point that we exceeded other denominations. It was found that we already had a system of lay organization through which it became possible to carry the great message to the "last man in Methodism." How well this organization worked is seen in the fact that through it we actually reached well-nigh every member of our scattered communion with messages of intercession and stewardship which led them to lay so vast a sum on the altar of missions. When the Education Movement came on the same organization was used with results which, all conditions considered, were as sublime and encouraging as those of the Centenary Campaign itself. In all our history there has been no better illustration of the value of our connectionalism than our laymen have given in these movements. Our connectionalism is not only our genius but our glory as a Church, and the right estimate of it and the right use of it by our laymen brings to us the deepest gratification.

But commendable as have been the activities and efficiency of our laymen in the past we cannot but consider them a mere earnest, not even a tithe, of the resources which reside in our membership. The laymen have discovered that to pay the bills is not the only or even the largest part which a layman can take in the ongoing of the kingdom. The spiritual resources which belong to our membership are incalculable, and the release of these forces is coming to pass in a way which is full of hope for the future of the Church.

Anything which the General Conference can do to still further mobilize the laymen of our communion for doing fully the work which has been so fairly begun is worthy of your most sincere and prayerful thought.

A Home Mission Board.

The last General Conference, upon the recommendation of the Committees on Church Extension and Missions, provided for the appointment of a commission to consider the advisability of uniting the work of the Home Missions with that of Church Extension and thereby creating a great board to handle all home missionary interests, including Church Extension; and creating a Board of Foreign Missions, to give its entire attention to the foreign field. The report of that Commission will be before this General Conference. We may be permitted to say, however, that in our opinion the time has come when the interests of our enlarged foreign fields and activities really require all the attention of a great board. The sessions of the Board of Missions demand for the transaction of the large business of foreign missions all the time which its members can usually give without interference with other personal, private, or public duties. The board has not been able, therefore, to give to the consideration of Home Missions, at any session for some years, the attention which its importance really demands. The conditions in this country, and in every part where our Church is operating, warrant the formation and execution of a far-reaching, comprehensive, and effective home mission

policy, such as we have not been hitherto able to create and carry out, largely because our Board of Missions has been compelled by the extensiveness and urgency of its foreign interests to give less attention to Home Missions than the execution of a great policy actually required. In view of these facts, we believe that the time has come when our Board of Missions should be divided and a Board of Home Missions established, separate from a Board of Foreign Missions. Whether Home Missions should now be joined with Church Extension, and thus follow out a natural affinity, or this union be delayed until the policies of the Home Missions are clearly defined and established by the experience of one or more quadrenniums, we leave entirely to the judgment of the General Conference, without any suggestion from us. But we are convinced that the interests of both Foreign Missions and Home Missions would be greatly advanced by the provision of separate boards for their promotion and administration. Of course it is contemplated that the organization of the missionary work of the women of the Church wil lbe preserved and properly related to the other missionary agencies.

### Interracial Relations.

It has come about by a providential order that we have no very large number of foreign-born people within our territory, such as is the case in other sections of the United States. Among those who have come to our shores we have work in several centers which is meeting with good encouragement and is full of hope. But our chief concern is with the home-born African race. These live among us by many millions and have the strongest of claims upon our consideration. It is but common knowledge to say the progress made by the negro since he emerged from slavery has been truly wonderful. Less than two generations ago he was thrust into citizenship, not only an unlettered but an absolutely illiterate man. He did not start with the aspirations or solid ambitions of a man in whose veins the blood of free men had flowered for centuries; but he had, instead, the traditions and spirit of the slave. He was thus easily made the victim of false notions by one section and of false dealing by another. Since he was freed the South has spent large sums through the States and through other channels for the education of the negro; and, be it said to his credit, he has shown commendable zeal in the use of his opportunities. In spite of the numerous drawbacks which have encumbered his progress, he has come to a point in development where he promises to become a very influential and, if rightly directed and helped, a very valuable citizen. Not only so but, on the other hand, such are the necessary relations between the two races in the South that one cannot suffer without causing the other to suffer likewise. We therefore urge our people everywhere do all they can for the uplifting of the negroes into preparation for a safe and helpful citizenship. This implies that they shall have complete justice where their lawful rights are concerned. We especially urge that everything possible be done to prevent lynchings, which are no less a disgrace to those who engage in them than they are an outrage upon the helpless victim. This crime of crimes, which is not only a complete subversion of law but a stroke at the very life of the law itself, has discredited our nation in the eyes of other civilized nations and brought undying obloquy upon many of the States of the Union. It is hoped that the States will continue to legislate against this shameful crime and that the public conscience will be speedily so aroused that it will be utterly abolished.

### The Colored Methodist Church

We desire to call attention to the character and claims of the Colored Methodist Church in America. We are bound to this Church by ties which are quite peculiar. Its original membership was the product of our work for the colored people before the war. Its first bishops were ordained by two of our bishops, Paine and McTyeire. This Church has had a good degree of prosperity from the start, which continues to this day. Its schools have been well conducted and very fruitful in producing a good citizenship, while its pulpits have been true to the gospel which we taught them.

Substantial assistance has been rendered the Colored Methodist Episcopal Church by the General Boards of our Church during the quadrennium. Our Board of Church Extension has aided by donations forty-three Churches in the amount of $15,915.21 and has contributed to the Loan Fund capital of their Church Extension Department $50,000; the Board of Education has expended $65,405.01; the Board of Missions, through its Home Department, has contributed $192,856.75; the Sunday School Board, $1,436.00; and the Woman's Missionary Council, $54,-690.49—making a total contribution from the General Boards of our Church to the work of the Colored Methodist Episcopal Church during the quadrennium of $380,303.46.

In view of these things and the need of our colored brethren for continued and enlarged help we bespeak for them the largest aid the Conference may feel able to bestow.

### Of Temperance And Social Service

The Methodists have always been a temperance people, both in doctrine and in practice. They in the beginning fought the battle very hard alone. When the period of temperance societies came on the Methodists did good work, both by proclaiming the gospel of temperance and by fostering all organizations looking to the same end. Later, when local option was the order, they were everywhere forward in ridding local sections of the saloon, and when state-wide prohibition became possible they were found to be a great and dependable host in its behalf. We have reason, therefore, to rejoice that we have lived to see the day in which nation-wide prohibition of the manufacture and sale of ardent spirits has entered into the constitution of our nation, where it will doubtless abide through all time. The national prohibition law rests upon much surer foundations than its enemies are prone to think. The sentiment upon which it rests is no mere fad, no passing notion, but a deep and solemn conviction of the American people that the saloon must go—and stay. The law is the expression of the made-up mind of the nation that whisky, one of the supreme curses of the world thus far, shall cease its career of ruin in so far as our people are concerned. It is cause of deep gratitude that the greatest of all the nations has led the way in this mighty and matchless reform.

The good results of this law are already beginning to be felt in the greater sobriety of the American people, the lessening of crime, the increased comfort and safety of helpless women and children (who have been the chief, though innocent, victims of this death-dealing trade), in the enlarged prosperity of the laboring class, and in the security of the younger generation against the wiles of the whisky dealer. It will also tend to the purification of politics by the removal of the deadly influence of the saloon.

There are, of course, many violations of the law of prohibition, but the same is true of all other laws against crime. But as the certain execution of the law against any order of crime greatly diminishes that crime, so will it be with the violation of the laws of prohibition. It is incumbent, therefore, upon every good citizen to work for the placing in power of men who are sincere friends to the law, and to assist in every proper way in the enforcement of the law. The cry that prohibition does not prohibit is false, and the friends of temperance should not be discouraged by giving heed to it. It is never true that the saneness and justice of any law are to be judged by the violations of it.

We cannot but return sincere thanks to every member of the United States Congress who has befriended this measure for general relief and it is prayed that their watchfulness may continue in order that no subsidiary legislation shall again open the floodgates of this incomparable evil.

### The Church And The Industrial Question

The relation of the Church to the industrial order of our day is by common consent one of the greatest problems which Christianity has to face. Furthermore, there is no doubt that it is preeminently a problem of Christianity. If it could be worked out on the purely Christian doctrine of relationship, as it must be ultimately, it woud be comparatively easy. Christanity requires that the money and other power of the capitalist on the one hand, and the brains and muscle of the laborer on the other, shall be used unselfishly and even sacrificially. Lanier says in his "Symphony:"

"Vainly might Plato's head revolve it;
Plainly the heart of a child could solve it."

So simple as that is the theory of the Christian life in all its relationships. But when we come to the application of this law we have witnessed great awkwardness of both parties to the problem in their efforts at approach to each other. Members of the Churches, by an unchristian use and display of wealth, have given occasion for hostile criticism on the part of the laboring classes. These classes, on the other hand, have felt that because the Church did not use its pulpit and other agencies for the propagation of certain communistic and class interests it was essentially hostile to all the interests of that class. It is wholesome to admit error in both directions. Many in the Churches have often failed to reveal through the forms of their lives that the spirit of brotherhood lies at the heart of the Christian character. Many of the other class have declined to know the doctrine of Christianity and to give due credit for the real spirit and purpose which pervade most of the Church's activities.

We may safely say in reference to our own communion that, from the days of Mr. Wesley and the Kingswood colliers to the present, Methodism has been the friend of the laboring man. Indeed, our constituency has been to a considerable extent composed of this element. It is true we have never espoused the cause of that class, even in our own membership, as against the cause of any other class. This would indeed be to commit a breach of the truly Christian doctrine. Jesus himself, whose name is sometimes cheered in assemblies where the name of the Church is hissed, declined always to become the champion of any class of men. He was the Friend of men as men. This is the ideal which he has given to his Chuch, and in default of which we have suffered no little limitation in our work.

We are glad to record that there is a growing disposition on the part of individuals and companies to make such provision for the comfort, health, and financial well-being of their employees as bodies forth the truly Christian spirit in these relations. And we are equally glad to record that there has been a geneous response to this brotherly treatment on the part of employees, whereby strikes, riots, and other unseemly manifestations have been avoided. If this state of things could become universal, the problem would be mainly solved. But a comparative few of these instances of the benevolent use of power and opportunity are not enough. What the industrial classes are asking is not charity, not toleration, but the recognition of their right to a righteous compensation as the basis of a safe and intelligent family life and of themselves and their engagements as a necessary and honorable part of the great business life of our nation. We believe this claim to be just and worthy of respect on the part of all Christian Churches.

This subject is so complex and of such far-reaching import that it is commended to the General Conference for the most careful study and for such an utterance on the part of this body, representing, as it does, all Southern Methodism, as will leave no doubt of our sympathy with all the legitimate aspirations of laboring men.

We would in conclusion submit two suggestions on this subject which may be made of immediate avail:

1. That our preachers and laymen exert themselves in bringing to these classes the sympathetic and helpful gospel of Jesus that they may catch his spirit and rightly interpret ours.

2. That provision be made for the organization wherever practicable of an Unemployment Committee through which the congregation as a whole may see to it that in case of enforced idleness no one shall be without employment whereby an honorable support may be assured.

### The Superannuate Endowment

The Board of Finance created by the General Conference of 1918 for the purpose of taking over from the Board of Trustees and elsewhere all the interests of the Conference claimants and together with its auxiliary Boards of the Annual Conferences, charged with the responsibility of this sacred cause, has been incorporated under the statutes of the State of Missouri, with its headquarters in the city of St. Louis. This Board will present to you a full report of its work during the quadrennium, which shows a total endowment fund at the

close of the fiscal year, March 31, 1922, of $817,686.74, an increase of $371,606.49 for the three and one-half years the Board has been at work. The part of this fund subject to annuity is $131,615.65. In addition to this endowment fund held by the Board of Finance, the Annual Conferences have endowments of all kinds amounting to $1,084,611.

The last General Conference ordered that the first years of the quadrennium should be given to the Centenary Campaign and the last two to the Education Movement, indicating at the same time that the quadrennium upon which we are about to enter should be given wholly to the procurement of an adequate endowment for our superannuated preachers. Without assuming that the acts and resolutions of one General Conference are binding on another except in case of implied contracts, we sincerely hope that this General Conference will make arrangement for the raising of such a fund as will provide amply for our superannuated preachers, widows and the dependent orphan children of itinerant preachers. Numerous Annual Conferences have sent you memorials asking that a fund of ten millions of dollars be raised for this purpose. Others ask that the sum be made twenty millions. In any event the amount should be large enough to insure homes and comfort to the men who have worn themselves out in the service of the Church. We have paid these men long enough in empty honors and verbal gratitude. The time has come when the only way to wipe out this reproach and to act justly is to meet all the reasonable needs of these who have had so much to do in building the splendid ecclesiastical estate which we have inherited.

The Board of Finance will present to you in its quadrennial report the outline of a plan for securing the ten-million-dollar endowment so much needed, which has been thoroughly matured and unanimously adopted by said Board. This plan was presented to us at our fall meeting of 1921, and we published our appreciation and indorsement of it, "and cordially recommended that this cause be given, according to those plans, right of way before the whole Church." Since that time we have had no occasion to change our mind and strongly commend to you the plan presented by the Board of Finance as worthy of your careful consideration and recommend that this cause be given right of way during the next quadrennium.

### Divorce

No sadder, no more omnious condition confronts us than the increasing breakdown of home ife in our country. Divorce, very often for the most trivial reasons, is rapidly increasing. Marriage in many instances has become a mockery. There are those who should live together in the holy wedlock instituted by God himself, specifically sanctioned by our Lord and his inspired apostles, brazenly changing partners as if no immorality were involved. Many children are growing up who see their parents separated, yet living with other persons to whom nominally they are wedded. If such conditions be not checked they will run rapidly to greater ungodliness and immorality. Where they prevail they bring grave danger of lapsing into the looseness and sin of paganism. History shows that, unless such conditions are speedily cured, they bring disgust and secret loathing and make life as they made the hard Roman life—a hell. Let us unitedly cry to our Lord for help, and let us put forth all the power he may graciously give us to create a widespread Christian sentiment that shall condemn and arrest this evil. Let the New Testament teachings on divorce, and especially those of our Lord, be faithfully proclaimed from all our pulpits and our people publicly and privately exhorted to do all in their power to put down this terrible menace to our homes, to our country, and to our civilization.

More than thirty years ago our present Paragraph 162 was enacted, the paragraph prohibiting our ministers from solemnizing the rites of matrimony between divorced persons, except in the case of innocent persons who have been divorced for the one scriptural cause. This prohibition does not meet the present alarming condition. No penalty was then or has since been fixed for the breach of this law. How is it to be determined that a person is innocent? We suggest that this paragraph be amended by inserting some such words as, "Which fact of innocence shall be established by the court records" or other satisfactory evidence. We recommend that our law be amended so that a person divorced for any other cause than infidelity, which infidelity shall be established by the court records or other satisfactory evidence, and then marrying another, shall not become or remain a member of our Church; that any minister who shall solemnize the rite of matrimony where either person has been divorced for any other than the scriptural cause, and that fact determined by the court records satisfactory evidence, shall be dealt with as in case of immorality.

Brethren, dearly beloved, equally responsible with us for the purity of the Church, let us keep in mind that our Lord Jesus pronounced these divorced and remarried persons adulterers, and that the inspired apostle announced that adulterers could not inherit the kingdom of God. As a Church let us not waver in our proclamation of God's truth. Let us keep in mind the true declaration of John the Baptists to the guilty Herod and Herodias. Let us do all we can to check this terrible tide of evil, assured that if we prove true to God's truth we shall have his blessing.

### Uniformity In Our Records

There is a lack of uniformity in our records, and we believe that you will agree with us that this should be corrected. From the beginning of Methodist Conferences, questions referring to Conference relations have been asked and answered. For example, in 1773, Question 1 was: "Who are admitted this year?" Question 2: "Who are admitted on trial?" From that time through 1885 (Journal 1858, page 558, 6), there was a development into our present four questions: "Who are admitted on trial? Who remain on trial? Who are admitted into full connection? Who are the deacons of one year?" In 1816 (Journal, pages 151-161) the first law requiring courses of study was passed, this law being limited to "candidates for the ministry." In 1844 this legislation was extended to cover the four years' course (Journal 1844, pages 15, 17, 31, 33, 59, 61, 125). The lack of uniformity in our records has grown out of the effort to combine two facts referring to things that differ. For instance, under which question in our Annual Conference business shall the several classes be entered? It is possible and it has occured that three sets of preachers should have their names entered under our present question, "Who remain on trial?"—viz., preachers who have passed the course of study for the first year, those who have failed to pass that course, and those who have failed to pass the course for the second year. Complications arise also under the question, "Who are admitted into full connection?" and, "Who are the deacons of one year?" Some of the Conferences, particularly the older, and some secretaries, particularly those who have served longest in that office, enter all the preachers in the class of the first year under the question, "Who are admitted on trial?" the class of the second year under the question, "Who remain on trial?" the class of the third year under the question, "Who are admitted into full connection?" and the class of the fourth year under the question, "Who are the deacons of one year?" Now that we are accustomed to receive into membership traveling preachers from other Churches and to recognize their orders, it does seem to be incongruous to enter their names under these questions, though they are responsible for the courses of study. Uniformity, accuracy, and the ready dispatch of business can be attained if the General Conference will direct that as a subhead to the question, "Who are admitted on trial?" it shall be asked, "Who else is in the class of the first year?" under the question, "Who remain on trial?" the subhead, "Who else is in the class of the second year?" under the question, "Who are admitted into full connection?" the subhead, "Who else is in the class of the third year?" and under the question, "Who are the deacons of one year?" the subhead, "Who else is in the class of the fourth year?" We recommend that this, or such other method as may meet your approbation, be enacted.

### Relations With The Methodist Episcopal Church

As is generally known, during the past two quadrenniums negotitations have been pending looking toward the unification of Episcopal Methodism by reorganization. Our Commissioners appointed by the General Conference have conscientiously labored through many months to develop a plan in harmony with the instructions given them. Finally a plan was agreed upon by a majority of each Commission to be submitted to the General Conferences of the two Churches. The plan proposed did not meet with the approval of the General Conference of the Methodist Episcopal Church which met in Des Moines in May, 1920. A full report touching this whole matter will be submitted to you by the Commission itself. It will appear from this report that the General Conference of the Methodist Episcopal Church desires that these negotiations be not broken off, but that provision be made for their continuance. The Methodist Episcopal Church, South, has always been desirous of the most fraternal relations with all evangelical Churches, and especially with the Matodist Episcopal Church, to which we are bound by the close ties of doctrine and history. We express the fervent wish that in the years to come these ties may be strengthened and these relations may become more and more fraternal.

We therefore respectfully recommend that, in harmony with our entire history, this General Conference accede to the request of the Methodist Episcopal Church and make provision by the appointment of a Commission for the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by both Churches as feasible and desirable, or upon some other basis acceptable to the membership of both Churches.

The last General Conference instructed your bishops to appoint a Commission to negotiate with a like Commission from the Methodist Episcopal Church with reference to "the exchange of territory and such other adjustments as may be possible and practicable in order that all needless waste and competition may be eliminated and that American Methodism may under the most favorable conditions and to the best advantage occupy and cultivate the whole field." We report to you that in 1919 we appointed the Commission as requested. To our communication to the proper officials of the Methodist Episcopal Church no response was received by us till March 17, 1922, due to an inadvertence which has been explained.

We recommend that the Commission be continued for the purposes indicated.

### Church Extension

The Board of Church Extension, which is wielding so large and gracious an influence upon the welfare and extension of our Church throughout the connection, both at home and abroad, makes the following exhibit of its work for the quadrennium:

1. Assessment.—The Church was asked to give a total of $1,269,000 on the regular assessment for Church Extension during the quadrennium, as against $1,175,000 the preceding quadrennium, and gave $1,014,858.70 as against $854,910.35 the preceding quadrennium—an increase of $159,958.35.

2. Donations Refunded.—The amount received by the Board on Mortgage and Refunding Bonds for the quadrennium is $39,370.54 as against $40,128.04 the last quadrennium—a decrease of $757.50.

3. Specials.—The amount collected on specials during the quadrennium is $398,101.53 as against $257,622.40 the last quadrennium— an increase of $140,479.13.

4. Centenary Specials.—The amount received out of Centenary funds on appropriations made by the Joint Commission on War Work is $118,500.00.

5. Centenary Donations.—The amount received on the $1,000,000 allotment of the Centenary funds for donation purposes in the home and foreign fields is $399,319.87.

6.Loan Funds.—At the close of the last quadrennium the Loan Fund capital was $1,106, 326.44. This capital has been increased during the present quadrennium in the regular way by $455,577.46, which is $90,166.35 less than the amount received from the same source last quadrennium.

7. Centenary Loan Funds.—There has been received during the quadren-

nium from the $1,000,000 allotment of the Centenary to the Church Extension loan funds the amount of $389,039.84 The total increase in Loan Fund capital for the quadrennium is $844,617.30, making a Loan Fund capital of $1,950,943.74.

8. Total Recepits.—The total receipts for the quadrennium from all sources amount to $4,767,689.80, as aginst $2,335,144.10 for the preceding quadrennium.

9. Churches Aided.—A total of 1,777 churches have received aid during the quadrennium to the amount of $2,492,488.53 and a total of 647 parsonages have been aided to the amount of $269,340.85, making a grand total invested in churches and parsonages for the quadrennium of $2,761,829.38, an increase of $1,273,730.03 over the preceding quadrennium.

The total amount invested in churches and parsonages from the beginning of the organization in 1882 is $8,542,686.32.

### An Interboard Committee

There seems to be need for a committee of the General Conference, to be called by some such name as the Interboard Committee, which shall have advisory powers in assisting the various boards in working out such plans of operation as will prevent the duplication of work, the cost of work, and other losses of power.

### Hospitals.

There is still another field of need and of obligation to which we would respectifully call your attention. We refer to the need of hospitals. It is to our sore discredit that with more than two millions of members distributed over one of the most prosperous sections of the world we have but few hospitals worthy of the name in this day of advancement in the healing and surgical arts.

Memorials will be presented to you, and we recommend that careful attention be given to this important matter.

### Revivals And Evangelism

The revival power of Protestant Christianity is one of its greatest resources. It is due to this strangely divine power that the prophecy is being fufilled that a nation shall be born to God in a day. Every true revival of religion in its relation to the normal order is very much as that which an electric storm in nature sustains to the world of atmospheres and electricity. It is, indeed, the storm phasis of the moral world. The aspects, functions, and results are very similar to those of the natural storm. The real origins are hidden; the times cannot be foreseen; the noises and the silences are so related as to be alike impressive. The invisible energies are working toward healthy conditions by breaking up stagnancy and changing the atmospheres and by the concentrated shafts of fire which burn out the mephitic conditions and leave in their path a life-giving tonic which reaches the blood through the breath. Such occasions press all classes of men into a sort of oneness by the presence of a power superior to all, and movements become easy and appear natural which otherwise would appear as out of order or impossible. There are many men who become so morally indurated that they can be made to realize their true relations and real conditions only by the roar of the thunders and the tingle of the electric currents along their nerves. But it is also true that in such seasons others, not only the less hardened among transgressors, but even the truly Christian, are correspondingly touched and aroused.

Such results are not surprising when we regard the fact that the power which moves in every true revival is the power of the Holy Spirit, immanent, pervasive, and dynamic; that the instrument is the word of God made alive and imperative by the Spirit's touch; and that the channel or agency of this power is the Church of Christ, illuminated and surcharged for the performance of one of its most important ministries. We do not wonder therefore, at the many great and gracious results which spring from revivals of religion. Characters which have been wrecked by sin are renewed and recast; homes that have been desolated become houses of prayer and praise; enmities that have eaten into the life of the community are cured; institutions of temptation and crime are abolished; the moral aspect of life and its purposes are changed; the various elements of the social order are welded into a closer unity for the achievement of all good ends; the Church itself gains a higher and wider view of the ends for which it exists; its life is deepened, its sympathies broadened, and its faith rendered stronger by this visible triumph of its divine Head over the power of the adversary. By this agency millions who had missed the better way have been swept as by force into the kingdom of God, many of whom have been faithful and some of them great in the kingdom, who by the establishment of Christian households have done much to multiply the holy seed.

The evangelistic note in Methodism has been clear and strong from the very start. Wesley and Whitefield were the greatest evangelists of the eighteenth century, if not of all the centuries. With the doctrines of sin and redemption, of repentance, of faith, of regeneration, holiness, and the witness of the Spirit, the themes of all truly great preaching to this day, they stirred the religious consciousness of the world as it had not been stirred, perhaps, since the days of the apostles. They brought Jesus in his renewing power to the masses; they brought St. Paul and his work afresh to modern men; they rescued the work of Luther from inevitable decay, not in his own land to be sure, but in many other and greater lands; and they awoke English Christianity from the slumbers of spiritual death. It is the common conclusion of the historians of that period that the Wesleyan revival saved the British civilization from vortexes into which it was ready to plunge.

When Methodism had crossed the Atlantic the same dominant note called the people of the great wilderness to the altars of a new faith and a larger hope. The very existence of Methodism in America meant an organized evangelism such as would abide through the ages. From that time our ministry and membership have been faithful to these traditions, and our Church by the double plan of education and evangelism has enjoyed the greatest growth within a similar period known in the history of the Christian Church. We deem ourselves fortunate in the present arrangement for the continuance and enlargement of this great work. In addition to more than six thousand settled or pastoral evangelists, we now have in the field about two score of general evangelists who are devoting themselves exclusively to evangelistic meetings. These men are under the supervision of a committee of the General Conference which passes upon the suitability of men for this work and gives full attention to the doctrines, methods, and results of these meetings.

### Our Publishing Interests

The business of the Publishing House has been conducted during the quadrennium under grave difficulties, growing out of the war and its aftermath. It has been a period of perplexity in which it was difficult to calculate upon he future. Conditions are still far from normal, and yet the quadrennium has been on the whole the best in the history of the House. Our publishing interests were never in healthier condition financially than at the present time, as will be presented to your body by the Book Committee and the Publishing Agents. But we would earnestly recommend that means be devised to enlarge the service of our Publishing House to the Church.

### Our Work In The West

By every token of the history and prophecy of its connectional life, our Methodism has come to the parting of the ways as regards its field of operations. Under what has appeared to be the clear leadings of Providence, we have chosen, since the days of Andrew and Soule, to confine our labors chiefly to a geographically restricted section of the American republic. Our policy has been modified by various considerations of sentiment, expediency, and, during much of the past, lack of material resources. But the years have brought to the front issues of change, necessity, and providential opportunity which clamor for an amended policy and an enlargement of our sphere of operations. As to the newer fields which are inviting us with their providential opportunities, we consider our right to enter them to be limited only by considerations of expediency and the general rule of Christian reciprocity in such matters. History and prophecy have therefore brought us to the point of decision regarding our call to a larger continental activity. Shall we now definitely accept the doctrine of providence and necessity implied in a situation whose aspects are impinging and crucial? Shall we confidently adopt the ideal of an enlarged territorial sphere, matched with the purpose to deliver our gospel with renewed power of spiritual call and testimony upon every part of the land over which our banner passes? This indeed we must do or else accept a programme of provincial assessment and reaction. We therefore recommend that the General Conference give earnest and sustained study to the needs and possibilities of these fields, and that comprehensive plans, especially for the expansion and more successful prosecution of our work in the intermountain region, the Pacific West, and in the Northwest be worked out, and that the organization and resources of the Church be put behind these plans to an extent and in a measure calculated to accomplish results worthy our mission and claims.

### Arizona Conference

We have been officially informed that our brethren in Arizona have prepared, and will have before you at your present sitting, a memorial asking that the work in that State be erected into a separate Annual Conference; and we cordially recommend that you give careful and earnest consideration to this memorial.

### Laity Rights For Women

During the past quadrennium laity rights have been extended to the women of the Church, admitting them to membership on official boards and to seats in all the Conferences of the connection. The official vote was as follows: Number of votes cast, 4,447. Yeas, 4,280; nays, 167. The vote in detail is herewith transmitted to the secretary of the General Conference for record.

### Change In Apostles' Creed Fails

By the requisite constitutional majority the General Conference of 1918 submitted to the Annual Conferences the question: "Shall the words 'holy Catholic Church' in the Apostles' Creed be stricken out, and the words 'Christ's holy Church' be inserted?"

Total vote cast, 4,761. Yeas, 3,063; nays, 1,698. The question submitted related to our "standards of doctrine," and our constitution requires the concurrence of each Annual Conference with the General Conference to change any part of these standards. The proposed change failed of adoption. The following Annual Conferences voted against the change: Denver, Holston, Illinois, Kentucky, Louisville, Missouri, South Georgia, Virginia. The detailed vote is herewith transmitted to the Secretary of the General Conference for record.

### Change In Article XXIII.

The last General Conference by the requisite constitutional majority submitted to the Annual Conference the question, "Shall the Twenty-Third Article of Religion in the Disciplines of all our Churches in foreign lands read:

"'XXIII. Of the Duty of Christians to the Civil Authority.

"'It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects, or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be'?"

By the law contained in the Disciple of 1918, 43, the change requires "the joint recommendation of all the Annual Conferences" and "two-thirds of the General Conference succeeding."

Each of the several Annual Conferences has given a majority vote in favor of the proposed change. The total vote is 4,788—yeas, 4,779; nays, 9. To complete the action it is necessary that this General Conference by a majority of two-thirds shall concur. We recommend that you give consideration to this important question, especially in view of the fact that in the Disciplines of our people in foreign lands, as we have been informed, the Article has been published under the apprehension probably that the change had been legally adopted.

The detailed vote is herewith handed to the Secretary of the General Conference for publication in the Journal.

### Our Discipline

The Discipline must be constantly employed by all who are called upon to administer the law and execute the polity of the Church. It is very desirable that in form and arrangement it be as plain and as convenient as it can be made. The book is the

product of many minds acting in many General Conferences. It is, therefore, a matter of surprise and gratification that its form and arrangement are as good as they are. We believe that they could be improved and therefore we suggest that the General Conference, early in the session, appoint a Committee on Style and Arrangement, composed of three or five persons, who shall edit the next Discipline and issue it in the best form and arrangement upon which they can agree.

We recognize the fact that the Discipline is rendered less easily used by reason of the bishops' decisions standing apart from the body of the law which they affect. While it would not be easy to write these decisions back into the paragraphs that they interpret or form them into new paragraphs placed in connection with those to which they are related, yet this could be done; and should the General Conference decide that it would be well to do this, we are ready to co-operate in this work to whatever extent co-operation may be desired.

**Conclusion**

While rejoicing in the abounding prosperity with which the God of all grace has so enriched our beloved Church, we are not blind or indifferent to perils which easily beset us in common with all other evangelical bodies in the land we love and for whose welfare we cherish a jealous care.

The world has but lately emerged from a terrible war, which it is now generally agreed was the outcome of decayed faith, with its consequent demoralization of life. This fearful conflagration was kindled not by the fanaticism of ignorance, but by an incendiary rationalism. This lesson of the war should not be overlooked. What wrought evil overseas cannot fail to be equally pernicious in America. Mankind cannot enjoy the fruits of faith after cutting its roots. If men depart from the truth as it is in Jesus, wasting in riotous rationalism their rich inheritance of divine revelation, they must expect spiritual destitution and moral disorder extending through all the ranges of individual, national, and international life and relations.

Heretofore our Church has been remarkably exempt from these destructive influences and revolutionary tendencies. Our preachers (with few, if any, exceptions) have been characterized by purity of doctrine and elevation of life, and the spirit of our people has been marked by the most admirable conservatism of evangelical Christianity.

We do not disparage devout scholarship, nor discourage efforts to reach sound learning in all departments of thought and promote investigation along all lines of useful research. From the first Methodism has fostered education and walked unafraid along all the paths of intellectual culture. From its founders and fathers, who came forth from the halls of famous seats of learning, we have inherited courage in pursuit of truth and confidence in following its light. We have received also from them the disposition to maintain the faith once for all delivered to the saints. They were not, and we must not be, unstable children, tossed to and fro and carried about by every wind of doctrine. Modish rationalism must not be permitted to affect our devotion to the established tenets of ancient and abiding Christianity.

In these times of doubt and distress the message of the enduring gospel of the Son of God, with apostolic accent and authority, must speak tranquillity and order to a perturbed and distressed world. The demands of the hour exclude the propagation of novelties and notions.

The learned and devout men into whose labors we have entered did not follow cunningly devised fables when they made known to our fathers the way of salvation. Mists arising from "astral myths" and "ethnic legends" did not becloud their judgment nor dim their faith, and to the sure word of prophecy in which they trusted we shall do well to take heed in these troubled times as unto a light that shineth in a dark place. The present is not the age for discovering the gospel, so long revealed, but for declaring it as a body of saving truth which even an angel might not seek to displace for another gospel without incurring the just anathemas of all holy and faithful souls. Our office is not to produce a new Christianity, but to preach with the power of the Holy Ghost sent down from heaven "the old, old story of Jesus and his love."

It is our deep conviction that the evil out of which spring all the uncertainity and distress of the present time is sin, which lies so deep in the human heart. We believe, therefore, that throughout all our borders, in our schools as well as in our Churches, the evangelical note should sound out loud and clear, excluding all doubtful disputations. The one sure way to keep our faith sound is to keep our Christian experience fresh and vital and growing. And the best defense against all the forms of incendiary rationalism on the one hand, and of the fanaticism of ignorance on the other, is a great offensive movement against all the forces of iniquity. Therefore, do we "speak unto the children of Israel that they go forward." We call for any advance along the lines of evangelistic activity. As during the quadrennium just past we have laid stress on the missionary and educational work of the Church, so during the coming quadrennium let the forces of the Church be organized in a mighty effort to bring lost men and women to the Son of God. To this end, let the spirit of brotherly love prevail in all our borders; let us put away all worldliness out of our hearts and lives; and let unceasing prayer be made to the God of our fathers for the outpouring of his Holy Spirit upon all our people. And we would make our own the words of a great English preacher (himself not a Methodist): "You have awful responsibilities to the nations in which your societies are already planted and to the nations to which you have still to make known the unsearchable riches of God's grace. Keep faith with your fathers; keep faith with Christ; keep faith with your children and your children's children; transmit to coming generations the gospel which has already won such splendid triumphs. That 'word of God' which Wesley preached 'liveth and abideth forever.' It is translated into new tongues; it is conceived in changing forms by the changing minds of men; every deeper discovery of the relations between God and man adds to its wealth and power; but it remains —that living word of God—the same in its substance through all centuries, its strength unspent, its glory undimmed. It is a great gospel which you and your fathers have preached during all the years of your history, a gospel which declares the love of God for all men. Preach it still with the same confidence of faith and the same passion of joy. Tell men that, while they inherit by their birth the infirmities and sins of the race, they also inherit by their birth the salvation which Christ has achieved for all mankind. Tell them that they live not in a lost world, but in a redeemed world; a world lost by its revolt against God and its alienation from the life of God, but redeemed in the blood of Christ and with powers in Christ and the Spirit of Christ which render all righteousness possible. Tell men—all men—that they were created in Christ, and that when they discover and accept their true relation to him they will live under new heavens and on a new earth, and will know the greatness of the sons of God. Tell them that they are blessed with every spiritual blessing in Christ; that God chose them in him before the foundation of the world, that they should be holy and without blemish before him in love; charge them not to defeat the purposes of the divine grace; but to work out their own salvation with fear and trembling, and so to make their calling and election sure. See to it that through God's grace you know for yourselves that, through the merits of the Christ, your sins are forgiven, and that you are indeed, and of a truth, children of God, your testimony to the Christian redemption may not rest on tradition but on your own personal experience."

Concerning the future we have the same confidence that St. Paul had when he wrote to Timothy: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." For we remember the promise given by Jesus to his disciples. When Simon Peter had confessed him as the Christ, the Son of the Living God, Jesus answered and said unto him, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.' We, therefore, go forth into the world with all its doubt and ignorance and sin, with the words of the risen Christ ringing in our ears: "And Jesus came and spoke unto them, saying, All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Rejoicing in all that God has wrought for us and through us, let all our forces advance to greater victories of faith under the leadership of the Captain of our salvation, to whom be glory and dominion forever and ever.

We may not better conclude these addresses than by again devoutly offering up St. Paul's great prayer for the Ephesian Church: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fullness of him that filleth all in all."



## CONTRIBUTIONS.

**'TIS GOD APPOINTS.**

I love to think that God appoints
My portion day by day;
Events of life are in His hand,
And I would only say,
Appoint them in Thine own good time,
And in Thine own best way.
—A. L. Warling.

**A TRUE STORY OF A UNIQUE EXPERIENCE**

**What One Week's Tithing Actually Did in One Church**

By H. H. Moore

Last September the Rev. George S. Henninger, pastor of East Tenth St. Methodist Episcopal church, Indianapolis, led his congregation in a unique plan to test the worth of tithing stewardship and the promises of God. He asked them, each and all, after due and careful preparation, to make a promise that on a given Sunday they would bring to the altars of the church the tenth part of their income for Kingdom service. It was a new method. Some doubted, some hesitated, all wondered; but 142 people, out of a membership of 785, agreed to make the trial for one week.

There were some handicaps. It was not all plain sailing. The church is far from wealthy. Skilled mechanics, bookkeepers, stenographers, and other working people, constitute the mass of the congregation. Many felt that the church was doing its full share, as all bills were paid, the Centenary quota for the year entirely provided for, and a surplus in the treasury. Why should they do more? A goodly number, too, knew that they were already paying "more than a tithe," although they "did not keep account."

Many pastors would have been attacked with the fatal disease of knocking knees, in the face of these obstacles.

One man did not dare promise to tithe, for he was out of a job, and would have no money to give away. But the pastor said, "All right! No income, no tithe; that's fair, isn't it? Are you willing to agree to tithe on condition that you have an income when the time comes?" The man said: "Yes, I'll agree to trust God and obey

him, whatever the result." We shall hear from that man a little later.

### A Deluge of Blessing

Just as might have been expected, God fulfilled his promise and poured out his grace.

When the offerings of this sacred Sunday were all counted, it was found that, instead of the usual $175, a gift of almost $800 had been laid upon the altar. Deducting one large tithe, this offering represented an average of nearly $4.00 each, as the tithe for the week, and demonstrated that should only these 142 persons continue to tithe the receipts for the year could be expected to reach $40,000, while, if the whole church should adopt the plan, a local and benevolent budget of $200,000 could be supported! In a church of "working people!" And in a period of "great financial depression!"

But the money was the smallest part of the victory. The mebership were awakened to a new sense of God's presence and partnership in all personal affairs and religious endeavors. Fifty of these one-week tithers immediately enrolled as permanent stewards. The remainder asked for another trial period of a full month. A friend of the pastor, not a Methodist, pledged him $5,000 to be used as he might see fit. The prayer meetings increased in power, and the undercurrent of spiritual life was deepened. The church and Sunday school overflowed.

And here was a strange occurrence and we put it in the list of spiritual, not financial, victories. The man who did not dare to tithe, because he had no income, unexpectedly found himself on Saturday night the proud occupant of a position paying four hundred dollars a year more than he had ever before received.

Are we, then, holding out to other men "unworthy and material motives for tithing?" We are not. We are simply saying, what God in His Word has said a hundred times, that the hardpressed man who is strong enough to trust God, though the fig-tree does not even blossom, is strong enough for God to trust with any income He sees wise to send. Such men can always cast their burden on the Lord. No others need apply.

### "Looking Backward."

After six months, has it "all died out?" Listen to what the pastor says: "We still have our problems, but they are not financial. It is a matter of leadership with us. So many have flocked to the Sunday school that our hands are overfull in caring for them." The average attendance— not total enrollment—for the year is 896; three years ago it was less than 300. The church numbers a thousand members, after a revision of records which set aside 185 as non-resident, making a net increase, in two years, of more than three hundred.

"We are hard hit by the business depression," says the pastor, "but not a bill remains unpaid." For five weeks the church has been engaged in a union tabernacle service, to which the church is giving heavy financial support, besides losing the usual Sunday evening offering, yet the first Sunday morning in February "as a free will offering $419 was laid on the church plates to help build a mountain church in Tennessee."

And better still, the Christmas Thank Offering of the church and Sunday school "for the children of the world" amounted to $1,105, the largest Christmas offering yet reported to the Centenary office in Chicago. This was contributed wholly as a voluntary offering, without pledges or contests or other competitive device, but, after five weeks of faithful announcement and explanation from the pulpit, was gathered in a thousand little red stockings from the families of the church.

On Sunday, January 29, the windows of heaven opened. As the pastor was preaching his morning sermon, the tongues of flame seemed suddenly to kindle all hearts. There was not a dry eye in the great congregation. Thirty-six adult seekers came pressing their way to the altar, and the service lasted until one o'clock in the afternoon.

### The Reason Why

To conclude that tithing stewardship alone brought all these things to pass would be to commit the fallacy of putting a part for the whole, and the sin of exalting a method above the fullrounded program of God. First, there was a faithful pastor, with mind ever kindling to new and better plans for the building of his church, and, with heart of self-forgetful devotion to the welfare of his people and the purpose of God, ready to be a burning as well as a shining light. Then, there was a receptive, teachable church, "willing in the day of God's power," and ready to follow a truly consecrated leadership. Then, there was a divinely suggested, or at the lowest estimate, a scripturally-encouraged method, than which this faithful pastor and this loyal people knew no better. Who can doubt that even the limited and fragmentary obedience thus far accorded to this scriptural plan is the key which has unlocked above this favored church the windows of God's immeasurable abundance?

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## HE HATH CAST IN MORE THAN THEY ALL

### How an Old Fisherman "Lived" a Sermon

Solomon Smith came out of his cottage, set high upon the side of the hill, and went to the small outhouse near to his door. Here he gathered together his crab crates, and, putting them upon his back, set out for the shore. There trotted at his heels a magnificent Airedale terrier. To a trained eye the dog was perfection; every inch of him meant breeding. To Solomon he was just "Bob," the only living creature he really loved, for the old fisherman had no wife or child.

The fisherman whistled an old-fashioned Methodist hymn as he dragged out his boat, and settled down to repaint it. He whistled so loudly that he heard no footstep, and only the dog's low growl caused him to look up. At a respectful distance from the animal there stood a man—the old fisherman mentally called him a "city gent."

"Mornin', sir."

"That's a fine dog of yours."

Solomon's eyes shone as they rested on Bob

"Yes, sir, 'e's a good pal, is Bob."

The stranger sat down carefully on a small rock.

"I didn't mean that; I mean he's a fine dog."

"Yes, sir, I suppose 'e is."

"I'll give you fifty pounds for him."

There was no answer. Solomon had ceased to paint, and one rough hand went to Bob's collar

"Fifty pounds I' ll give you for him," said the stranger, raising his voice a little. "I daresay it seems a lot of money to you, but he's worth it."

The fisherman was small, and his attire was shabby in the extreme. His jersey was ragged; his trousers were old, discolored, and shapeless; but there were tender lines about his mouth, and his eyes were as blue as the forget-me-nots in his garden.

"Sell 'im!" he exclaimed. "Sell Bob? Why, I'd as soon sell the eyes out o' me 'ead."

The blue eyes gleamed; the wrinkled cheeks flushed. "You money-grubbin' city folks you think as money'll buy onythin', but it won't; an' five 'undred time fifty pounds won't buy my dog."

"Come on, Bob," said Solomon; and fisherman and dog retired to the hut.

* * * * *

Once again the Rev. Edward Baldred was worried, and there was some excuse for it. All last winter our village chapel had been heated by oil-stoves, because the boiler was broken. Oil-stoves are uncomfortable things. They dry the atmosphere; they smoke; and they are ugly. Somehow or other we must have a new boiler, but where was the money to come from?

Every member of our little church is poor, and times are hard. The minister felt it difficult to ask for money from people who worked hard always for the right to live.

However, he preached on the "widow's mite."

Solomon Smith sat in the same seat he had occupied for thirty years. He had been out fishing all the night, and he dozed.

Sometimes there was too much "book-learnin' " in the minister's sermons for him; but during the "announcements" he caught the words "fifty pounds."

Solomon opened his eyes. Where had he heard that before? It was what the "city gent" had offered him for Bob.

The earnest manner of the man in the pulpit held the fisherman's attention. He listened. They must give to the church something that they loved; or else their giving had no value. Well, he had fifteen shillings saved up at home; he would give that towards the new boiler; he wouldn't miss that very much.

"Something that you love."

Solomon moved restlessly; those tiresome words bothered him. He would scrape up another five shillings and make it a pound.

"Something that you love."

Solomon turned the pages of his hymn book, and was thankful when the service was over.

During the afternoon he dozed at his open cottage door; but the chair seemed uncomfortable, and the sun was too hot.

"Blow the old boiler," muttered Solomon, and his eyes turned towards his dog. For the first time for years the fisherman did not go to chapel that night. Before twilight deepened to darkness he got out his Bible and read the story of the widow's mite.

"Bob," he called, "come'ere."

The dog put his cold nose quickly into the old man's hand.

"Up!" Solomon patted his knee.

The beautiful brown and black face rested against the wrinkled cheek.

"Drat the boiler, Bob! Let's go to bed."

One hour ticked away—two hours. The rickety stairs creaked—the door to the staircase opened—Solomon stepped into the kitchen fully dressed.

The dog opened one eye.

"Bob, I wants yer. I ain't goin' ter get a light, old chap, because if I sees yer I'll never do it. Come on."

The Manor farmhouse was brightly lighted, but Solomon stood in the shadow as he knocked at the door, and asked for the gentleman "as wanted the dog."

"Ah!" exclaimed that immaculate person, "I thought you would change your mind."

The old man crept further into the shadow, and put the string into the other man's hand.

"Can—can—I 'ave the fifty pounds, sir?"

"Certainly; hold the string and wait a minute."

Fifty pound notes were counted into the trembling hand. Solomon swallowed and managed to say, "Down, Bob, down!"

Then the darkness mercifully hid him.

The next day the old man did no fishing.

* * * * *

They took him to the study, and Edward Baldred knew at once that something was the matter. He had exquisite sympathy. He did not see the ragged clothes, but he did see the deep, black shadows under the eyes, the twitching lips, and the bent old shoulders

Sympathy was something Solomon could feel, and more than he could bear.

"Your—your—sermon—the boiler," he stammered, holding out the roll of brown paper.

"My sermon? The boiler?" queried the minister, mechanically opening the parcel. Fifty pounds?"

Taking the little fisherman by the arm, Mr. Baldred guided him to a chair.

"Now, then, Solomon, tell me, what is it?"

"I—I—sold B-bob ter pay fer the boiler."

The other man stood for a second. Then—"Solomon," he said, "I don't know what to say to you."

"I—don't want yer ter say anythin'; I'll be goin'. It was yer sermon as did it—somethin' I—I—loved."

"Sermon!" ejaculated the minister; "I preached it, Solomon; but you've done something much greater—you've lived it." Then, seeing the old man could bear no more at present, "Will you do something for me, Solomon?"

"Surely, sir."

"Wait a moment, then."

Quietly Edward Baldred went out and into the kitchen.

"Mary," he said to his wife, "can you bring some tea into the study quickly?"

"Yes, dear."

Solomon drank his tea with the minister, who talked cheerily to him.

"I've got a heavy parcel going in to Farmer Jones by the bus, Solomon. It's too big for you to walk and carry it. Will you ride with it, and see it delivered for me?"

"Yes, sir, but I ain't got no—"

"That's all right, Solomon—and—I'll see you another day. God bless you!"

There was a tight gripping of hands, and Solomon stammered, "You mustn't tell nobody. I—couldn't bear it."

* * * * *

Edward Baldred fell upon his knees in the study, and he was not ashamed of the tears that rolled down his cheeks, as he prayed that he might live his sermons first, and preach them afterwards.

* * * * *

Solomon trudged up the hill to his cottage.

There was a faint murmer from the sea. Sleepy birds twittered, and wallflowers scented the air. The garden gate opened a little, and then refused to move. Solomon jerked it and looked down. Bob had left his bone there. The old man's lips quivered, and there was a queer noise in his throat. He took the key from under a stone, opened the door, and the first thing he saw was Bob's dish, just as he had last eaten from it.

At sight of that familiar object, the tension was broken. Flinging himself into the nearest chair, and with his arms stretched out across the table,

# 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.

"A poor man saved by thee shall make thee rich,
A sick man helped by thee shall make thee strong.
Thou shalt thyself be served by every lease
Of service thou hast rendered."

Our notes from the Missionary Council will be continued. At present we are glad to give all available space to news from the General Conference now in session in Hot Springs.

### Y. P's. SUMMER CONFERENCE. NORTH ARKANSAS CONFERENCE.

The union Summer Conference of the Epworth League and Young People's Missionary Society, to be held in Galloway College, Searcy, June 26 to July 1, is a decided forward movement for the young life of North Arkansas Conference. What better investment can we make of our time,

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to the welfare of his people and the purpose of God, ready to be a burning as well as a shining light. Then, there was a receptive, teachable church, "willing in the day of God's power," and ready to follow a truly consecrated leadership. Then, there was a divinely suggested, or at the lowest estimate, a scripturally-encouraged method, than which this faithful pastor and this loyal people knew no better. Who can doubt that even the limited and fragmentary obedience thus far accorded to this scriptural plan is the key which has unlocked above this favored church the windows of God's immeasurable abundance?

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# 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

### SUNDAY SCHOOL DAY OFFERING BY DISTRICTS.

| | |
|---|---|
| **Arkadelphia District.** | |
| Sparkman | $18.00 |
| Park Ave., Hot Springs | 25.00 |
| Total | $43.00 |
| **Camden District.** | |
| Camden | $60.00 |
| Rhodes Chapel, Strong Ct. | 5.00 |
| Total | $65.00 |
| **Little Rock District.** | |
| Hazen | $20.00 |
| Bauxite | 20.00 |
| Total | $40.00 |
| **Prescott District.** | |
| Murfreesboro | $10.00 |
| Hopewell, Emmett Ct. | 4.40 |
| Total | $14.40 |
| **Pine Bluff District.** | |
| Altheimer | $17.50 |
| Lake Side, Pine Bluff | 40.00 |
| First Ch., Pine Bluff | 79.30 |
| Total | $136.80 |
| **Texarkana District.** | |
| Doddridge, Doddridge Ct. | $10.00 |
| Ashdown | 50.00 |
| DeQueen | 50.00 |
| Dallas, Egger Ct. | 10.00 |
| Greens Chapel, Dierks Ct. | 3.25 |
| Total | $123.25 |

### CHILDREN'S WEEK REPORTS.

From advance reports received on the observance of Children's Week in both Conferences it appears that this interest has taken deep root, and many permanent results are to be expected. We are calling on every Sunday School which observed Children's Week to send reports both to the Conference Elementary Superintendents, and also to the Methodist for publication. Especially do we ask that you state what forward step was agreed upon by the Church.

### DISTRICT ORGANIZATIONS FUNCTIONING.

Nothing is giving evidence of progress in the Sunday School work so much as the way in which our many District organizations are mapping out and carrying through the promotion of their work. These volunteer workers deserve great credit for the way they are achieving results, especially when it is remembered that much of the work is so poorly backed in a financial way. Our Sunday School Convention which will be in session when this goes to press has this matter under careful consideration, and we are trusting a very happy solution of the problem of promoting Sunday School work thruogh the District organization will be found.

The splendid District Sunday School Institutes with follow-up plans in the Paragould District and the Jonesboro Districts left nothing to be desired, save adequate time to discuss so many important interests. We are expecting that the District Secretaries will supply full accounts of each.—H. E. Wheeler.

### STANDARD ELEMENTARY DEPARTMENTS.

Twenty-seven new standard elementary departments have been recently reported by Miss Kennedy, but not one from either of the Arkansas Conferences. North Georgia now leads the procession with 132 standard departments, while Arkansas has but 6. This will not be the showing another year.

### CAMP CONFERENCES.

Camp Necan and the Junaluska Boys' Camp are under the direct supervision of the General Sunday School Board, and they are conducted by the Department of Intermediate-Senior Work. Camp Necan, for girls 14 to 17, is situated near the upper end of Lake Junaluska, in full view of Eagle's Nest. It runs from June 20 to July 10.

Camp Yopecaco for young people from 18 to 24 is under the direction of Rev. W. C. Owen, and the time is July 29 to August 11.

Write for leaflets and pictures, and plan to send your picked leaders from either of these groups to these great Christian Conferences.

### NEW STANDARDS.

The recently published leaflet on the interpretation of the new standards is now available. Send for copies. Let every Sunday School apply in the regular way for the installation of the Program of Work, and see how much a definite plan of action will encourage better work.

We are recommending a few persons for accredited place in the checking up of our Sunday Schools to ascertain what seals they will be entitled to. There should be no haste in a matter so important as this. Let the Sunday Schools installing the new Program make every effort to qualify in the most creditable way before asking for an official grading. The seals for each point will be registered and issued only upon a written report on the proper blank which has passed inspection. Ask your District Secretary to send you one of these blanks that you may be studying the questions which will be asked.

We are glad to note that every Sunday School which has been given a chance through the Workers' Council to know what this Program of Work is, has accepted it cordially, and pledges every effort to attain the most creditable ranking possible.—H. E. Wheeler.

### SUNDAY SCHOOL DAY OFFERING.

Let our Sunday Schools be very prompt in making remittances for their Sunday School Day offerings. Both our Boards are in need of funds, and we are depending on full and prompt remittances. At the present time it seems that there will be a better showing than there was last year.

### NEW AUXILIARY AT ST. CHARLES

Mrs. H. Hargrave, Cor.-Sec., writes of the organization of an adult W. M. Society at St. Charles Church, Pine Bluff district, by Mrs. Smith, of Sherrill, who gave two fine missionary addresses. She inspired the congregation, and the twelve members expect to increase their roll soon. The officers of this new auxiliary are: Pres., Mrs. J. T. Wood; V. Pres., Mrs. C. B. Davis; Cor Sec., Mrs. H. Hargrave; Rec. Sec., Mrs. G. W. McCann; Treas., Mrs. H. Dickens; Supt. Y. P., Mrs. G. B. Deane; Supt. Childrens Work, Mrs. Felix Stephenson; Supt. Publicity and Study, Mrs. C. B. Davis; Supt. Social Service, Mrs. Joe Terry; Supt. Supplies, Mrs. C. L. Whitmore and Agt. Missionary Voice, Miss Cora Deane.

### L. R. CONF. W. M. S.

The Y. P. Summer Conference will be held in Henderson-Brown College, Arkadelphia, June 24-30. Mrs. J. G. Moore, Supt. Young People's Work, is arranging a fine program and a large number of girls are getting ready for this conference. Those who have had the privilege of attending in past years are hoping to be present this year. The fact that Mrs. C. F. Elza, Conference Pres., Mrs. J. M. Workman, V. Pres., and Mrs. J. G. Moore, Supt. Y. P., are working together to make this the best Summer Conference insures a great meeting, with each day full of the best things. Adult auxiliaries will send some choice young women who might otherwise be unable to take advantage of this opportunity for delightful recreation and spiritual uplift.—Mrs. W. H. Pemberton, Conf. Cor.



### Y. P's. SUMMER CONFERENCE. NORTH ARKANSAS CONFERENCE.

The union Summer Conference of the Epworth League and Young People's Missionary Society, to be held in Galloway College, Searcy, June 26 to July 1, is a decided forward movement for the young life of North Arkansas Conference. What better investment can we make of our time, labor and prayer?

The most intense prayer and preparation are being put into this work by those interested. The leaders, Mrs. J. H. O'Bryant, Supt. of Young People's Missionary Society and Rev. Byron Harwell, Conf. Pres. of League, are most faithful and untiring in their work and many beautiful and helpful plans are being perfected for the instruction, inspiration and pleasure of those who attend.

Will every Conference officer, District Secretary and Auxiliary President and Young Peoples Superintendent do all in her power to influence all the young men and women in her church to attend? Especially do we urge every District Secretary to acquaint herself with the young life of her district and encourage their attendance. Last year some of us did not invest much time and effort in this wonderful work. Let us be more sympathetic with the young life, our future leaders, and assure them that their lofty and holy impressions for real service in God's kingdom meet with our heartiest approval and cooperation.

Select your yell leaders, hold pep meetings with the young people, prepare your stunts and be ready to enter into happy fellowship and constructive plans for future service in your church.

Above all else, let us pray daily for the spiritual guidance for both management and young people.

(Unsigned, but editor's guess is that these lines of earnest W. M. S. exhortation come from the pen of Mrs. Preston Hatcher, Pres. N. Ark. W. M. S.

# 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.

## MISS IDA MAY WHITE,
### Conference League Secretary.

The subject of this little biographical sketch needs no introduction to North Arkansas Leaguers. She has been a prominent figure in every League Conference for many, many, many years; in fact, she may have been the originator of this Conference League organization in North Arkansas that has grown into about the livest thing we have. At any rate it is well known that to her wise guidance is due much of the present success that has crowned the League work in our Conference. She was an ardent supporter of the Assembly idea at the Bentonville Conference in 1920, and her effectiveness as a campaigner is demonstrated by the fact that the Conference adopted the Assembly plan with only one or two opposing votes. In her work in her local League she has maintained the hearty admiration and following of the younger Leaguers by that fine tact that should characterize all League Leaders, of developing the young and backward by placing the responsibility of the League upon their shoulders.

Miss White's large contributions of time and service that she makes to the League and other Church work would indicate that she is a "woman of leisure." However this is not true. There are few women in the state that have more arduous duties than she. She is the head of one of the livest, most successful real estate-insurance agencies in the State at Russellville, her home.

## CONFERENCE PENNANTS.

Remember the offer made by your Epworth League Board. We award a Conference Pennant to the Presiding Elder whose district sends in the largest offering. We also award a District Pennant to the charge in each District sending in the largest offering for that District.

Last fall the Conference Pennant was awarded to Rev. J. W. Harrell, P. E., of the Pine Bluff District. The District Pennants as follows: Arkadelphia, Rev. J. L. Cannon, P. E.; Camden District: Bearden, Rev. F. G. Roebuck, P. C.; Monticello District, Hamburg, Rev. T. P. Clark, P. C.; Little Rock District, Winfield Memorial, Rev. W. B. Hogg, P. C.; Pine Bluff District, First Church, Rev. E. R. Steel, P. C.; Prescott District, Blevins, Rev. S. T. Baugh, P. C.; Texarkana District, Stamps, Rev. J. A. Biggs, P. C.

We award the Epworth League Pennants in recognition of earnest effort to assist your Board in the work they are trying to do.

All money we get from any and every source is used in ways to help promote the work of the young people. We could do much more if we had more money. We are limited in operation by limited means.

We want to make the Summer Assembly at Henderson-Brown, Arkadelphia, one of the greatest in the South. To do this takes money, and every dollar you send your Board means just that much better work at the Assembly, and means just that much more work in the Conference.—S. T. Baugh. ..

## WE'RE GOING.

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

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

## LITTLE ROCK DISTRICT INSTITUTE TO BE HELD.

The Epworth League Institute of the Little Rock District will be held at First Church, Eighth and Center Streets, Little Rock, May 20 and 21. The leader will be Rev. William Graham Echols, Epworth League Field Secretary of the North Alabama Conference. Every Chapter in the District should be well represented. All delegates are requested to meet the District Secretary at the church at 3 p. m. Saturday, May 20.

The following is the program:

3:30-3:45—Song Service and Devotional.
3:45-4:15—Address, Rev. Rex B. Wilkes.
4:15-4:45—Organization and Duties of Officers, Rev. W. G. Echols.
4:45-5:15—Business, Committees, Reports from Leagues.
5:15-5:45—Council and Business Meetings, Rev. W. G. Echols.
5:45-6:00—Recreation.
6:00-7:00—Supper (at the Church.)
7:00-7:40—Departmental Groups.
1st Dept, Leader, Robert D. Lee.
2nd Dept., Leader, Mrs. Myrtle Morton.
3rd Dept., leader, Rev. J. E. Crossett.
4th Dept., leader, Leslie T. Smith.
Junior and Intermediate, Ada May Smith.
7:40-8:20—Address, Rev. W. G. Echols.
8:20-9:00—Bible Study.
Manhood of the Master, leader, Rev. C. D. Meux.
Methodist Discipline, leader, Rev. W. G. Echols.

**Sunday, May 21.**

3:00-3:15—Devotional.
3:15-3:45—Business.
Reports of Committees.
Reports from Leagues.
3:45-4:30—Standard of Efficiency.
General Discussion, leader, Rev. W. G. Echols.

—Ada May Smith, Dist. Sec.

## PAY AND FEEL BETTER.

Did you ever know a person who owed a debt and put off paying it, not because he didn't have the money, but because he couldn't think of it?

A League treasurer heard this excuse real often one year. The ones who didn't have this excuse or a worse one paid up every month. It was found out that the ones who paid up every month were the ones who believed in giving, not paying, God a tithe. They are the ones who pay and feel better. Here are two ways, which have you done, forgot your League pledge or paid it and feel good? It is important that every member of the League pay something even though it be the smallest mite. League treasurers will you not give every member of your chapter a chance to feel good?

Brother Hamilton needs all we promised him so he can be strong enough to sing a little at the Assembly this summer.

The Mission Board has never failed to get the money to send to Africa, shall we fail this year? There is but one way to keep from it and that is for every League chapter to pay her honest debts. Pay up and you will feel better.—O. E. H.

# CHILDREN'S DEPARTMENT.

## KEEP ON TRYING

Two frogs fell into a milk-pail deep,
Croak, Croak!
And one poor frog did nothing but weep
Croak, Croak!
He sank to the bottom as heavy as lead,
Croak, Croak!
And there in the morning they found him dead.
Croak, Croak!
The other frog shouted: "I'll have a good try."
Croak, Croak!
"The pail may be deep, buit I don't wish to die."
Croak, Croak!
He churned up the milk with his legs fore and hind,
Croak, Croak!
There's nothing like having a masterful mind.
Croak, Croak!
For when the next morning this froggy was found,
Croak, Croak!
On a pat of fresh butter be floated around,
Croak, Croak!

—The Book of Knowledge.

## HOW THE GUINEAS STOPPED A FIGHT

When Jimmy was six and Ted seven and a half they were on their first visit in the country. Uncle Tom and Aunt Lou and their cousin Jack met them at the station, and they were whisked over country roads in a car until they came to the big farm. Jack was a little older than Jimmy and not quite so old as Ted. The farm was a wonderful place. There were horses and wobbly-legged colts in the pasture, cows in another field, calves eating clover in the orchard, pigs squealing in the barnyard, bees humming among the flowers, cackling hens, honking geese, and chattering guineas. The guineas Jimmy and Ted thought the funniest of all. As soon as the car drove into the yard they set up a din, and wherever Jimmy and Ted went running the guineas ran about with shrill alarm cries because the boys were strangers.

For two days the boys played happily together. Then they began to prove the old saying that "Two is company, three a crowd." Trouble began. Jimmy wanted Jack to do something, and Ted wanted him to do something else. Or Ted wanted Jack to play what he proposed, and Jimmy would not play that. It was just the easiest way to spoil a perfectly lovely time with quarrels. Aunt Lou came out several times to settle disputes, and began to think that the

visit of her little nephews was not going to be a pleasant time after all.

One evening Uncle Tom came home with a dozen Plymouth Rock hens which he had bought. The next morning he turned them loose in the poultry yard. The old hens at once began to fight them, and the Plymouth Rocks resented this and fough back. Pretty soon a half dozen fights were going on at the same time.

The boys were in the orchard. Jack and Jimmy were building a house out of some old boards. Ted, who wanted to wade in the creek, would not help, and was throwing green apples at the two from behind the currant bushes. Just then they heard Aunt Lou calling.

"Boys, come here. Hurry!"

The boys ran, and found Aunt Lou standing in the chicken yard. "Come and stand by me and watch," she said.

There was confusion among the chickens. Three or four hens were fighting, jumping at each other, tweaking at feathers, and pecking at each other's eyes. Then the boys saw what the guineas were doing, and their eyes grew round with astonishment. They saw the guineas coming up behind the fighting hens and taking their feathers firmly between their bills and pulling them apart. If one hen was too strong and pulled away two guineas would seize her feathers and pull her out of the fight.

"Why, Aunt Lou," said Jimmy, "they are just like policemen!"

"And their feathers are like uniforms," said Ted.

The boys laughed as the guineas kept on being policemen. The old hens were determined to fight the Plymouth Rocks, but the guineas would not let them. Whenever a fight started they hastened with their "Kidink—dink—dink! and pulled the fighters apart.

"Why don't they get mad and fight the guineas?" asked Ted.

"They seem to know better," said Aunt Lou. "Perhaps they are afraid. Maybe—" Aunt Lou smiled at the boys, "they are ashamed. Guineas seem to know something that even little boys have not learned."

"Let's play we all are guineas," said Ted, "and not fight any more. Let's build that house together."—J. S. Ellis in Northwestern Christian Advocate.

### THE SNAKE CANNIBAL

Not long since some workmen were engaged in their labors near a pool whose water came from a flowing well. One of them, going to the well for a drink, discovered what seemed to be a ball of rubbish floating in the pool. As he looked again though the rubbish moved, and investigating further, found the supposed rubbish to be a ball of snakes. A king snake, about four feet long, had rolled his body around that of a water moccasin about three feet in length, and was gradually squeezing out its life. While the others looked on, the workman, just to see what the snakes would do, took a shovel and gently scooped them up and out on the dry ground, but King Snake was in no way alarmed and went on with his death squeeze. After a time the king snake, satisfied that his victim was dead, unrolled its body and then to the amazement of the onlookers began to swallow the moccasin. This had to be done by degrees for the moccasin was nearly as long as its conqueror, and though the king snake seemed ravenous, gulping down his mouthfuls, he could take only about two inches at a time, and it was perhaps twenty minutes before all had disappeared. Then the king snake writhed in contortions, evidently adjusting his heavy meal to the capacity of his stomach, until, at last, still without any alarm at the audience he had gathered, he glided off into the bushes with no board bills to worry about for another week or two.—Mrs. Paul R. Fatic, in Ex.



### A GIRL WHOM EVERYBODY LOVES

"Mother," asked Lutie, "may I have two little apples instead of one big one in my luncheon today?"

"I'm sorry dear, but there is only one big apple. I used the rest for pies yesterday and kept this one out for you."

Lutie went into the pantry and inspected the apple thoughtfully. Her face cleared. It is such a big one! Are apples very dear, mother?"

"Why, rather, at this season; but there will always be as many as my little girl wants to eat."

"Oh, yes, I know that; but there is a girl in our class who never has an apple in her luncheon. There are four girls in their house and three boys, so it takes a lot of bread. She says her mother has to bake every other day. So if apples are dear, I suppose that is why she never has one. This is so big I can give her half. You see if it was a small one she wouldn't want to take half of it, for fear I might not have enough."

"I shall order more today, so there will be plenty in the morning," said mother.

Lutie laughed. "I want to tell you such a funny thing, mother. You know I have four gingham school dresses, but where there are four girls that makes one apiece; so Mary's mother washes theirs out Saturday morning and irons them Saturday afternoon. They have some old dresses they wear at home. She must be a very smart woman," said Lutie.

Mother laughed, too. "Very clever indeed. Did Mary tell you that?"

"Yes. She said she knew we'd notice she wore the same dress, and that she was afraid that we would think that it was never washed."

"You might put in another piece of pie or cake for her, too," said mother, but Lutie shook her head.

"I think I better not do that; she mightn't like it. At school we don't give each other pie or cake or bread, as if we were poor folks, but candy and apples—we all give each other those," she explained.

"So Mary isn't poor folks?" asked mother.

"Why Mother Rolston!" exclamed Lutie, with a shocked look. "Mary Dalton poor folks. I should say not. She sits in the back seat in the first row and takes care of the copybooks and notebooks. She is head of her class, and last month she had the highest grade in the school—the whole school—the whole school —the whole school, mother! She never whispers nor plays in school; and we hardly ever do, either, because we are afraid Mary might see us, I'd almost rather teacher would see us whisper than Mary. You see, mother, we have a new teacher every year, but we always have Mary. She is so good and sweet that everybody loves her."

"I see," said Mother. "I think she is a very rich girl."

"Yes, indeed!" cried Lutie.—Ex.

## NEWS OF THE CHURCHES

### THE ARKADELPHIA DISTRICT CONFERENCE.

The fifty-fifth session of the Arkadelphia District Conference convened in the beautiful little city of Malvern, April 26, 1922, Rev. L. E. N. Hundley, presiding elder, in the chair. Although this was his first experience as presiding officer, he presided with ease and dignity, and dispatched the business of the conference in a business-like manner.

The opening sermon was preached on Tuesday evening by Rev. F. N. Brewer, of Benton, who did justice to the occasion. Other inspiring sermons were preached by Bros. Cannon, McKay and Mellard.

There were several visitors present, among them, Dr. Reynolds, R. W. McKay, E. D. Irvine and Clem Baker, all of whom presented the causes which they represent.

The following young men were licensed to preach: Earl Brown, D. S. Barnes and A. M. Rogers.

The following were recommended to the Annual Conference for admission on trial: R. W. Groves, D. S. Barnes, O. W. Teague, G. L. Cagle, M. E. Scott and R. C. Walsh.

In spite of the inclement weather we had a good conference. Most of the pastors were present and quite a number of delegates. The spirit of harmony prevailed. The reports from all over the district were splendid.

Rev. J. A. Henderson and his good people are happy in their work. They know how to entertain a conference. They treated us so royally that we would like to go that way again. A special feature which deserves mention was the luncheon served at the noon hours by the Missionary ladies and Bro. J. W. Lee's class of young ladies, known as "Cox's Army." The second day's luncheon, which was served by Cox's Army, was closed with pleasant social-hour-after-dinner talks by J. W. Thomas, M. C. Scott, Roy Jordan, Bro. Higgs, and a hearty response by the president of the class.

The next conference will go to Holly Springs.—J. W. Thomas, Sect'y.

### STAMPS.

Our church continues to prosper. Sunday School Day was a great success. Sunday School grows. We sent in more money than the Board asks us for. The League is the largest in the history. It is full of enthusiasm and very spiritual. The Woman's Missionary Society is doing a great work. The Bible Study is the finest I have ever heard. Our financial condition is O. K. We meet all claims. We have received 25 new members in the last two months, 18 heads of families. These at our regular services. We are very proud of having one of our men as a delegate to the General Conference. He is worthy in every sense of the word. We will put on our Sunday School campaign the first of June at which time we hope to enlarge our Sunday School attendance. We will paint all our church property at once. We are all happy and at work.—J. A. Biggs, P. C.

### MARMADUKE.

..Owing to pressing matter connected with our pastorial duties, we have neglected giving the paper a report of our great revival at Marmaduke; which was of two weeks duration, closing April 23, resulting in a glorious quickening of our membership in spiritual life, forty-one conversions with 21 accessions to the church; several young children who have given their names for membership and will be received when properly instructed. A few gave their names for membership in the Baptist church. Taken, all things considered, it was truly a great meeting. We were ably assisted by our conference evangelist. Rev. A. H. DuLaney of Searcy. His gospel messages were strong and inspiring. They were just the simple plain gospel of Jesus, that always carries conviction to the hearts of sinful men and women. He used no 'clap-trap' methods. Sinners were invited to come to the altar (mourner's bench) and came, and were there instructed, prayed for and admonished to confess Christ, renouncing all their sins. Bro. DuLaney is a strong preacher, untiring worker, and a sweet-spirited soul winner. Any brother needing evangelistic help will make no mistake in securing his splendid services. May God continue to bless him in his great work. Pray for us folks at Marmaduke.—J. H. Barrentine, P. C.

### PLEASE.

I am still waiting for that list of names of young people of your charge.—Byron Harwell, Lamar, Ark.

### BRINKLEY.

Our church at Brinkley is doing nothing sensational but is enjoying a healthy, steady growth. Our Sunday School has increased 45 per cent since conference. Three classes are now meeting at the parsonage, and a thoroughly organized Primary department has been established. We are carrying through a definite program of teacher-training, just completing the first book. The W. M. S. has doubled in membership in the last five months. We now have 52 members of the adult circles and 33 Juniors. Over $400 has been spent by them in local work, with $200 of that on the parsonage. Our Board of Stewards have the work of the church at heart. They are loyal and systematic in their work. The Epworth League is growing in membership, interest, and efficiency. We have received 30 into the church since conference and another class is to be received this month. 16 of these were on profession of faith and 14 by letter. The spiritual state of the church indicates that we will soon be ready for a real revival in our town. We are expecting great results. With the co-operation we are receiving from these earnest and loyal people we predict a fruitful year.—Sam B. Wiggins, Pastor.

### THORNTON.

Thornton Circuit is one of the great est fields for service that the writer

has ever labored in. The people here who are in the churches are alive and ready to do things. All they want is someone to say the word "go."

We have on the circuit now four good Sunday Schools and they are doing real work. Fifteen young people in our teacher-training class at Thornton are delighted with the work.

A building committee has been selected to make plans and build a new parsonage at Thornton. A new parsonage is very much needed and will be appreciated by the pastor.

Easter Sunday was a great day with us at Thornton. At eleven o'clock a class of twenty was received into the church, fifteen on profession of faith and seven by certificate. This makes a total of 52 received since conference. Only two churches in the Camden district have had more accessions this year than Thornton. No one wishes to boast of this but to give God the glory for he is leading our people here as they are winning souls for Him.

We have not had any revival meetings yet on the circuit, but plan for several during the year. There are hundreds of people in this community who need Christ. Pray for us that we may be able to lead these people to Him.

Stony Point Church observed Children's Week and closed Sunday, April 30, with a great program. The people brought their lunches and remained at the church all day. We believe a great work was accomplished by this Children's Week. Stony Point has one of the best rural one-room Sunday Schools in this Conference.

We believe that God will give us a great harvest here this year for the fields certainly are white.—Grover Cleveland, Pastor.

## CHARLESTON.

Evangelist Carlas Bumpers, of Wetumka, Okla., came to us April 16 and preached two weeks; the meeting resulting in 12 conversions, and reclamations. Five joined the church on profession of faith, and three gave their names to come in next Sunday. The congregations continued to grow until the meeting closed. Bro. Bumper's sermons were forceful, and convincing. He devoted most of his time in trying to save the unsaved; and wanted the unsaved to have heart-felt religion which would cause them to cry out, "Abba, Father." During the meeting the Evangelist preached to four of his own brothers, and a host of relatives, all of which seemed to bind their hearts and lives in a greater Christian love and fellowship.

Bro. Jernigan, of Scranton, who had charge of the singing, came to us April 17, and remained with us until the 28th. His solos appealed to the very best in us, and his prayers brought us very close to the throne of grace. Through the work of the Christian workers and the help of the consecrated men, the spiritual life of the churches has been deepened. Our work continues to prosper. We are planning to build a Church edifice that will take care of the Sunday School, and the young life of the Church, as well as the morning and evening services.—J. W. Moore, Pastor.

## HUMPHREY AND SUNSHINE.

We are moving along nicely on the Humphrey and Sunshine charge. Sunday School, Womans Missionary Society and Epworth League are all doing good work.

Finances are ahead of any previous year. Sunshine has gone beyond the halfway mark on pastors salary and Humphrey is doing well.

We closed a splendid revival the fourth Sunday in April which ran two weeks. I received five into the church and there are others to follow. Owing to the fact that nearly a hundred joined the church here last summer in the J. B. Culpepper tent meeting, we could not expect a great in-gathering this year. Our main efforts were to tone up the lives of church members and inspire them to better living. Brother W. C. Hilliard did the preaching and won for himself a warm place in the hearts of all who heard him. Brother Hilliard is the right man in the right place. Brethren, if you want good lasting work done, get him.—J. E. Waddell, P. C.

## GILLETT.

Brother Harrell held our second Quarterly Conference yesterday at Campshed. He preached two fine sermons at Campshed, then preached at Gillett at night to a full house.

The good ladies prepared dinner and served it at the church. Everyone seemed to enjoy the day so much.

Our conference members were not so many but had good reports. Finances looked after. After the sermon the Lord's Supper was administered.

Just before the afternoon sermon Bro. Harrell baptized six, making a total of 16 this year. The work on this charge is a little strenuous, but we enjoy it. People and pastor are working together and we are looking working and praying for a great year.

The good people of Gillett are going to oil the block in which the church and parsonage are situated. So you see we are not expecting to be bothered much with dust this summer.

We have four Sunday Schools in our charge and an Epworth League at Gillett, all of which have a bright future.

Pray for us.—E. D. Hanna, P. C.

## REPORT OF THE COMMITTEE ON EDUCATION AND MINISTERIAL SUPPLY.

To the President and members of the Helena District Conference, Harrisburg, Arkansas, April 28, 1922.

We, your committee, beg leave to submit the following report:

1. We rejoice in the large way in which our people responded to the educational call last year. We are grateful for the more than $80,000 which was pledged and we urge that every charge which has not yet completed its quota make plans for the completion of the drive and that we keep constantly before our people the needs of our church schools, especially our Arkansas schools.

2. We desire to express our utmost confidence in the management of our schools and we pledge our hearty support to them, not only from the standpoint of finances, but we urge every Methodist boy and girl to attend a Methodist school, believing that our schools are adequately equipped for training our young people, and believing that it is the duty of Methodist parents to patronize Methodist institutions.

3. We rejoice in the founding of the new school with its industrial and agricultural features and pledge our hearty support to this new enterprise.

4. We are informed that there are more than 50 young men in Hendrix College now preparing for the ministry. Just what is being done to help these men financially we cannot ascertain.

5. We regret that there was no one before our District Conference for License to Preach at this session. We do not believe that the reason is because our dsitrict lies in the "bottoms." For forty years the cry in our district has been: "You are the wealthiest district in the Conference; you must provide the funds." We believe that the Lord can use our young men in his ministry as well as those from the hills. We believe that the Lord has a place for our young women in home and foreign missionary work. While we are in hearty accord with the appeals for finances, we also call attention to the fact that the Discipline makes it the duty of every minister to preach a sermon on the "Call to preach' during the third quarter. We regret to say that some of our pastors are neglecting this work and we urge every preacher within the bounds of the District to preach this required sermon and to present the call of the ministry to his people so that the challenge of the cross shall have an opportunity to appeal to our young people.

6. The great need of our church today is for more and trained ministers. Twenty-five per cent of the charges in our District and Conference are manned by supplies. The call comes to the great men of wealth of the church to suply the funds so that our ministerial candidates can receive the training they need and require and want.

7. Believing that the present educational campaign will greatly change conditions and provide means for the education of our young preachers, we urge our people, not only to complete the educational campaign, but to make every effort to keep our pledges paid to date. We are glad that at present our District ranks among the first in the Conference in point of paid pledges.—Fraternally, T. A. Stone, J. N. R. Score, Pres., Howard E. Pfost, Sec'y.

## WHAT $50 DID IN WARSAW

Some months ago Dr. W. W. Pinson sent $50 to Warsaw, Poland, a special gift for those who needed it most. Miss Margaret Quayle reported from Poland September 10, 1921, on this investment as follows:

"The money came when the dollar was around three hundred marks, so for the fifty dollars I received fifteen thousand. Since there was a need of a Loan Fund, I immediately created one with the fifteen thousand as capital. First, I let a boy, seventeen years old, have five thousand to keep him until he could get work. He is one of the most promising composers of the day, one of the leading musicians wrote me. The money helped him continue his music until he got a place wth an orchestra. The poor lad also has tuberculosis, so the money was a God-send to him. He told his aunt a few days before I got your check that he felt that something big was soon coming into his life—some miracle by which he would be able to continue his work. When I let him have the money, he told me that that help answered a prayer for him. He has composed a piece, not yet printed, however, dedicated to the Methodist Mission. Then last January when that boy, who is now in Brussels with the Mission, Dmitry Schitzaw, came from Russia is miserable rage, I took some of the money and had a lining put in a coat Mr. Holden gave me for him. That was before our clothes came. That coat will last him for quite a long time. I am hoping to bring this boy, and his coat home with me for a few years' study in America. He is a wonderful boy. So many of the preachers who were in Brussels this summer have become interested in the boy.

Then a part of the money was spent to assist in paying the funeral expenses of a young lady of the intelligensia. One of our men was living at the home of her family and brought to me the story of the very great need of the famiy. This money we did not get back. Another part that we did not get back was spent for the funeral of a very poor baby. Someone asked that the mother be investigated for some clothes, and when the investigator arrived, she found that the baby, aged nine months, had been dead four days and that the mother had no means whatever for funeral expenses. It was immedia.ely reported to me, and with the money which you sent me, everything was bought and a simple, though very decent, funeral was arranged.

One of our Protestant women asked for some assistance when her child, aged four years, died. This assistance was also given from the fund which was contributed through you for our work. We bought the coffin for her. The very last, I

spent day before yesterday for a poor family—mother and five children. The two older girls work when they can find work and it was for some medicine that I gave her the last two thousand marks of the money."

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### THE GOSPEL AND THE LIFE MORE ABUNDANT

The way the Gospel lifts individuals to higher levels of usefulness, and the way it is spreading through Korea, is well illustrated by the experience of Pastor Pai. He called at the school this morning to see if we could not take in a young man from his circuit whom he highly recommends and give him a chance to earn his school expenses by working in the Textile Department. As he pictured what it would mean for the young man to get to attend school for a life of larger service my mind kept running back over the life of the speaker.

Some years ago he was an ordinary day laborer, with little education, no particular ability and a narrow outlook on life. He was employed for a time as a servant in the home where the workers of the Woman's Council live. He became active in church work, was called to preach, worked for a time as a colporteur, improved his opportunities, was put in charge of a circuit and for some years has been a hard-working and successful "circuit walker." Two years ago he was sent to a hard circuit on the Choonchum District made up of five weak churches. In two years these five churches have increased to twenty-three and the one weak circuit has grown to two strong selfsupporting ones.

Pastors Pai's oldest son graduated from this school and is now in Seoul continuing his preparation for entering the ministry. His oldest daughter graduated from Holston Institute a few years ago and is now teaching a church school in the country. What the gospel has meant to this home and through it to others in the way of a richer life is almost incalculable.

Some of his churches are uniting in a project to establish a Christian school. The people are offering to turn over considerabe property, about eighteen hundred acres of land I believe, to the church for this enterprise if the Misson Board can furnish the additional amount needed for the establishment of the school. The pastor is here now to see the Mission Treasurer, Dr. Cram, on this business. I fear, however, that he will not be successful for I have just heard Dr. Cram remark that the real hardship of his position lies in the fact that he has to turn down nine out of every ten requests for funds to be used in the extension of the work.

The Centenary has made it possible for him to grant about one in ten. For this we are grateful, but surely we ought not to be content with it. As long as God entrusts the members of his church with as much wealth as they now control we ought not to be content until every opportunity for extending the Kingdom by the use of money in ways approved by the consensus of missionary practice and opinion can be met.—Alfred W. Wasson.

### CLASS DISTINCTION IN CHURCHES

(This experience of the reporter of the Chicago Post can be duplicated in ten thousand churches.)

Churches are often criticised for being cold and unfriendly to strangers. How true it is is well illustrated in the reception to one stranger in a fashionable church. Mr. Lewis W. Hunter, a reporter of the Chicago Post, visited the Fourth Presbyterian church of that city, dressed as a down-and-outer, and writes up his experience. This church, of which Dr. John Timothy Stone is pastor, is in the "Gold Coast" district on the north side of Chicago.

Falling in behind a gentleman with a silk hat and cane, accompanied by two fashionably dressed ladies, Mr. Hunter stopped at the inner door and waited, clutching his cap.

The immaculate chief usher had seen him, and was beckoning and smiling.

"Mr. Fisher," the chief said, "have you a seat for one, please?"

"Yes," Mr. Fisher said; "come this way, please," and he was seated near the center, in pew 57.

"Just before the service began a gray-haired woman in black silk with lavender trimmings sat down beside me. When we arose to sing the first hymn she offered me half of her hymnal, and I held it for her, and she sang.

"Then came the responsive reading. Before Rev. John Timothy Stone had announced what we were going to read, the gray-haired woman had looked in the program and fixed a Bible all ready for me.

"When we sat down for the sermon I noticed that she had laid her purse on the seat between us, and I began to suspect I didn't look as hopeless as I had tried to. I evened up a little, I thought, when the collection plate came through the pew. I passed it along without a jingle, but I'm not certain that she even looked to see if I gave anything.

After the benediction I arose quickly, intending to make my way out without any show of wanting to be spoken to,—to let the church people make the first move."

But before he could get out of the pew the lady spoke.

"Are you a stranger in the city?" she asked.

"Yes."

"Are you going to be here for long, do you think?"

"I don't know. I haven't any plans."

"Did you like the sermon?"

He said he had liked it fine.

"We always have good sermons here, and we'd like to have you come and worship with us again. I have two seats in this pew. It's number 57, and when you come again tell the usher to seat you here."—Central Christian Advocate.

## QUARTERLY CONFERENCES

### ARKADELPHIA DISTRICT
(Third Round.)

Lono Ct., at Lieu Freight, May 20-21.
Arkadelphia Ct., at Davidson Camp Ground, May 28, 4 p. m.
Dalark Ct., at Manchester, June 3-4.
Traskwood Ct., at Rhode's Chapel, June 10-11.
Friendship Ct., at Midway, June 17-18.
Okolona Ct., at Trinity, June 24-25.
Leola Ct, at Poyen, July 1-2.
Benton Sta., July 2, 8 p. m.
Third Street, July 9, 11 a. m.
Central Avenue, July 9, 8 p. m.
Arkadelphia Sta., July 12, 8 p. m.
Park Avenue, July 16, 11 a. m.
Pearcey Ct., at Piney Grove, July 16, 3:30 p. m.
Holly Springs Ct., at Launius Chapel, July 29-30.
Sparkman and Sardis, at Sparkman, July 30, 8 p. m.
Carthage, at Carthage, Aug. 2, 2:30 p. m.
Malvern Sta., Aug. 6, 11 a. m.
Malvern Ct., Aug. 6; Conf. 3:30; service 8 p. m., Keith Memorial.
Cedar Glades Ct., at Pleasant Home, Aug. 19-20.
Hot Springs Ct., at New Salem, Aug. 26-27.
Oak Lawn, Aug. 27, 8 p. m.
Epworth League Assembly, June 19-23, at Henderson-Brown College.
Missionary Conference for Young Ladies, June 24-29.
Pastors please see that Pay Up Week Centenary amounts collected be reported to Mr. E. D. Irvine, Little Rock, at once.—L. E. Hundley, P. E.

### FAYETTEVILLE DISTRICT.
(Third Round).

Centerton, at Hebron, May 6-7.
Bentonville, May 7-8.
Cincinnati, May 20-21.
Falling Springs, May 27-28.
Gentry, May 28-29.
Thornsberry, June 3-4.
Rogers, June 4-5.
Rocky Branch, June 10-11.
Sonora, June 24-25.
Fayetteville, June 25-26.
Coln, July 1-2.
Green Forest, July 2-3.
Osage, July 3-4.
Pea Ridge, July 8-9.
Eurea 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 13-1..

### 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.

### PRESCOTT DISTRICT
(Third Round.)

Blevins and McCaskill, at Friendship, May 26, 11 a. m.
Prescott Ct., at Holly Springs, June 3-4.
Emmett Ct., at DeAnne, June 10-11.
Bingen and Highland, at Orchard View, June 17-18.
Nashville, June 18, 4 p. m.
Center Point, at Bluff Springs, June 24-25.
Mineral Springs, June 25, 4 p. m.
Washington and Ozan, at Washington, July 1, 2 p. m.
Columbus Ct., at Bethany, July 9.
Gurdon, at Whelan Springs, July 16, 2 p. m.
Prescott, July 16, 8 p. m.
Glenwood and Womble, at Caddo Gap, July 22-23.
Amity and Rosboro, July 23, 3 p. m., at Rosboro.
Delight Ct., at Saline, July 29-30.
Hope, August 6, 3 p. m.
Mt. Ida and Oden, at Grenade, Aug. 19-20.
Murfreesboro, at Sweet Home, Aug. 27, 2 p. m.
The District Conference wil convene at Washington, June 30, 8 a. m., closing Sunday night, July 2nd.—J. H. Cummins, P. E.

### SEARCY DISTRICT
(Third Round In Part.)

McCrory Sta., May 28-29.
West Searcy and Higginson, at West Searcy, June 3-4.
Augusta Station, June 4-5.
McRae Ct., at Section, June 10-11.
Weldon and Tupelo, at Tupelo, June 17-18.
Griffithsville Ct., at New Hope, June 24-25.
Kensett Sta., June 25-26.
Judsonia Sta., July 1-2.
Bald Knob and Bradford, at Hopewell, July 9-10.
Searcy Sta., July 9, a. m.
Cotton Plant Sta., July 16-17.
Deview Ct., at Howell, July 23-24.
McClelland and Gregory, at McClelland, July 30-31.
District Conference, at Clinton, July 4-7. Opening sermon Tuesday night, July 4, by Rev. J. K. Farris. First session Wednesday, 8 a. m. Committee to examine all candidates: W. T. Martin, C. F. Hively, and J. M. Hughes. Program wil be published later. Time will be given to the Sunday school interests, Epworth League and Woman's Missionary Society.—A. E. Holloway, P. E.