

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 25, 1922.

No. 21

BEHOLD, O GOD OUR SHIELD, AND LOOK UPON THE FACE OF THINE ANOINTED. FOR A DAY IN THY COURTS IS BETTER THAN A THOUSAND. I HAD RATHER BE A DOORKEEPER IN THE HOUSE OF MY GOD, THAN TO DWELL IN THE TENTS OF WICKEDNESS.—Psalm 84: 9-10.

REPORT OF THE COMMITTEE ON STANDARDS OF DOCTRINE

We have had referred to us memorials, petitions, and resolutions from the North Mississippi, Southwest Missouri, Los Angeles, Western North Carolina, and Mississippi Annual Conferences, and several such communications from District Conferences, Churches, and individuals, as well as one from the General Board of Missions.

After giving patient, careful, and prayerful consideration to these papers, we recommend that the General Conference adopt and publish an address to the Church in the following terms:

To the Ministers and Members of the Methodist Episcopal Church, South.

We, your representatives in General Conference assembled, in view of the fact that there have come to us various memorials and petitions which indicate that in parts of the Church and among some of our people there is a degree of alarm lest the time-honored and universally accepted doctrines of our Methodism are not being presented in their purity by certain of our preachers and teachers, send you our greetings and beg to assure you that we, and we believe the great body of our people, still adhere unwaveringly to "the faith once delivered to the saints."

It may be that some, using that liberty which Methodism has always allowed to its representatives, have gone too far in questionable speculations. We would not have our people, our young people in particular, led to accept beliefs contrary to our recognized standards of doctrine. Those standards are amply set forth in our Articles of Religion and in the Apostles' Creed.

We therefore call upon all Annual Conferences, Boards of Trustees of our institutions of learning, and other responsible officers of our Church, to take all necessary steps to "banish and drive away all erroneous and strange doctrines contrary to God's word."

No article of our faith has been from the beginning more precious or more vital in our history than the divine inspiration and sufficient authority of the Bible. We recall to you once more those emphatic and comprehensive words of our fifth Article of Religion: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to Salvation."

Such is the faith which we have inherited from our fathers and by which we unfalteringly hold. God has wonderfully rewarded our loyalty. The past quadrennium, the last year especially, has been for our Zion one of unexampled prosperity. Our people have been moved to pour vast sums of money into the treasury of the Lord. Multitudes of souls have been the harvest of our ministry. Our increase of membership last year (91,315) was the greatest we have ever had in one year, and greater than that reached the same year by any other branch of Methodism. Meantime, the young people of our Church societies and institutions of learning are offering themselves by the thousand for lives of sacrificial service.

As enforcing the sentiments for which we would have our people stand, we bring to their attention

and commend to their consideration the following weighty paragraphs from the Pastoral Address of our honored and beloved bishops:

"Heretofore our Church has been remarkably exempt from 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 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 one evil out of which spring all the uncertainty and distress of the present times 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 an advance along all 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."

THINGS DONE AT HOT SPRINGS.

Our time is so occupied and limited before going to press this week that it is impossible to discuss the temper and acts of the General Conference that adjourned Monday morning; hence it must suffice briefly to enumerate some of the most notable measures which passed or failed.

The proposal to elect bishops for limited terms, after a lively debate in the early days of the session, was defeated. The resolution to fix the retiring age of bishops came up near the close and for lack of time was not debated, but was defeated. The bishops themselves asked for only three new bishops. The Committee on Episcopacy recommended five. A motion was made to increase the number to seven in order that bishops might do more intensive work. The question was vigorously discussed, and the committee's recommendation prevailed. Of the five new bishops four were assigned to foreign fields with the request that they reside there during the quadrennium. All of the bishops were requested to continue in their respective districts for four years. Their salaries were raised from \$5,000 to \$6,000, and their allowance for office help from \$1,200 to \$1,500. The Board of Missions was asked to provide episcopal residences in foreign fields.

It was decided to give the field to the Board of Finance to raise \$10,000,000 for Superannuate Endowment. It is to be done in a quiet way. The Centenary Commission was continued to collect the balance of pledges, and provision was made for an interboard committee to arrange for co-operation between the Centenary, Christian Education, and Superannuate Endowment. Provision was made for use of a part of the unexpended War Work fund to assist in building churches in educational centers.

A Hospital Board was created and authorized to promote the movement for establishing hospitals.

The Laymen's Missionary Movement was converted into a more compact organization and the Board of Lay Activities was created. This is authorized to take over the Summer Assembly at Lake Junaluska when it is out of debt.

The constitution of the Board of Missions was revised and the department reorganized and provision made for electing all of the eight secretaries by General Conference.

A commission was created and instructed to prepare a complete plan for consolidation and reorganization of Boards to be submitted to the next General Conference.

Negotiations for unification of Northern and Southern Methodism were continued, and a Commission was appointed to negotiate with the United Brethren and other of the smaller Methodist bodies.

Provision was made for a paragraph in the Discipline recognizing the value of Annual Conference Organs and suggesting the budget plan to put the papers into every Methodist home. The merger of Connectional Organs was defeated. A commission was appointed to study the whole question and report to next General Conference. It was decided to leave the election of publishing agents with the Book Committee.

The proposition to change "Holy Catholic Church" to some other term was defeated.

The bishops were requested to enlarge presiding elders' district and arrange so that the elders may give much attention to missionary territory.

The pastoral time limit was not removed, but the recommendation of the quarterly conference is to be no longer required, and the bishop and presiding elders are authorized to extend the time when they deem it necessary.

Our western and border work received careful
(Continued on page 3. Column 3)

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A. C. MILLAR

Editor

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

METHODIST CALENDAR.

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.
 Y. P. Summer Conference at Henderson-Brown College, Arkadelphia, for young women and girls of Little Rock Conference, June 24-30.
 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.
 Monticello Dist. Conf. at Selma, July 5-7.

PERSONAL AND OTHER ITEMS.

Rev. R. F. Shinn, evangelist living at Conway, called Wednesday.

Rev. J. W. Crichtow, who has been attending Drew Seminary, Madison, N. J., is now residing at Conway, Ark.

The Monticello District Conference will meet at Selma, July 5 at 7:45 P. M. and continue through the evening of July 7.

There have been two changes made in the quarterly conference rounds in the Arkadelphia district, which will be found on another page.

Last Sunday, Rev. J. D. Rogers, pastor at Altholmer, preached the closing sermon for the Senior Class of the Altholmer High School.

Rev. Byron Harwell, pastor at Lamar, dropped in to see us last Saturday on his way home from General Conference. He also gave us a new subscription.

Rev. J. F. Jernigan called Thursday. Things are moving along well. He claims the best people in the world and the easiest to preach to and fine young people.

Rev. T. B. Collins of the North Quitman Circuit reports that things are moving along well, that he has a fine people to serve and they are hoping and praying for a great year.

Rev. Dr. S. R. Hay, pastor of First Church, Houston, Texas filled the pulpit of First Church, this city, at the evening hour on Sunday, May 14. Dr. Hay delivered a wonderful sermon. He has been elected bishop.

Educational institutions can hardly be too free in the investigation of secular subjects, and they can hardly be too fixed in their religious character. Such is the ideal denominational institution.—Bishop W. A. Candler.

Rev. R. L. Armour, who transferred last fall to West Texas Conference, has been changed to Alamo Church, San Antonio, on account of the failure of the health of the former pastor. Bro. Armour says that it is a delightful appointment.

Rev. O. H. Tucker, Fayetteville, came by to see us Saturday on his way from General Conference. He stopped off at Danville to fill the pulpit there at the morning hour and preached at Magazine at the evening hour, Sunday, May 14.

Rev. J. C. Glenn, our wide-awake pastor at Foreman, has run three half-page advertisements in the Foreman Sun within the past two months advertising his sermons. He declares that advertising in church work pays as well as in other lines.

The Country Gentleman of May 13 has an article by Jay B. Iden on "Brother LeRoy, of Centerton," which is a fine account of the work of our own Rev. W. J. LeRoy in his community church at Centerton. As soon as possible the story will be reproduced in these columns.

Rev. J. D. Dunn, pastor at Richmond, Arkansas, reports that Presiding Elder, J. F. Simmons held their second quarterly conference at Oak Hill, May 6-7 and did some fine preaching and good work. All reports were especially good and the people are doing their best to keep things going.

Rev. Dr. Forney Hutchinson, pastor of St. Luke's, Oklahoma City, preached at the morning hour at First Church, this city, Sunday, May 14. Dr. Hutchinson is a former pastor of First Church, and the great crowd which thronged to hear him spoke most eloquently of the high esteem in which he is held by the people of Little Rock.

Prayer takes on a new reality and sacredness when our strength in Christ becomes wonderful to us. The goodness of God is no longer a vague term, but an experience of many definite days and dates. At length we come to rejoice heartily in the strength of our salvation and to find it a ceaseless surprise.—Sunday School Times.

In a recent issue of the Calico Rock Progress the following item appeared: "Rev. Verner Bruce of the Iuka Circuit is one of the most enthusiastic and persistent workers in this section. He states that during the month of April he made 125 visits and traveled 300 miles. Of this distance 240 miles were covered in a buggy, 30 on horseback and he walked 10 miles."

Rev. J. C. McElhenney who has been in the sanitarium at Booneville for some time, left May 10 for Pueblo, Colorado Springs, Denver, and other points beyond the Rockies. Bro. McElhenney declares that he is apparently a re-made man compared with a year ago. His Arkansas friends hold a very warm place in his heart and he asks to be remembered in their prayers.

China at one time was well wooded. Prior to the exhaustion of her timber supplies she reached a stage in civilization and economic development beyond that of most other nations. She exhausted her forests centuries ago and has been without wood adequate for her essential needs for many generations. Historians have assigned many reasons for the early arrest in economic progress by the Chinese. It appears, however, that the progressive destruction of her forests far below the point of essential wood needs made the development of other industries impossible or extremely difficult.—Prof. J. W. Toumey in Science.

During the year the corporation of Yale University will pass upon a building program, involving large cost. Great bequests have begun a new building era for Yale, and within five years the building plant and equipment of the University will be more than doubled, including the Harkness group of dormitories, which is now practically completed. The new library will cost about \$6,000,000, the medical school buildings about \$3,000,000 a chemical laboratory about \$1,000,000, and there will be a new museum, a school of forestry, a civil engineering building, etc. Universities cost these days. And yet they are of value incomparably greater than their cost.—Christian Guardian.

It is an unpleasant fact, probably not known to most women, but a fact nevertheless, that physical contact between the sexes of the sort involved in "petting" and in the modern dance, as well as the free exposure of the person by women, stirs up the animal passions of men. Right thinking men seek to keep those lower appetites under restraint. Such behaviour by women is most unfair to them. Evil-minded men, however, welcome every opportunity to indulge their animal natures. They care

little, as a rule, for the protection of womanly virtue. In other words, such conduct by women, whether they know it or not, hampers their friends and encourages their enemies. Is that what they would wish?—St. Louis Christian Advocate.

The other day the president of a large railroad pointed out that the railway managers today have ninety-nine bosses, ranging from the Interstate Commerce Commission to State Railroad Commissioners, and other public officials. Truly, the situation provokes very serious thought. America cannot prosper and expand unless her transportation prospers and expands. Transportation cannot prosper and expand if those responsible for management are tied, body and foot, by a multiplicity of conflicting official bodies. If our railroad managers are to be held responsible for supplying adequate and efficient transportation, then we must confer managerial responsibility on them. If we don't—well, the consequences are likely to prove unpleasant for us all some awkward day.—Forbes Magazine.

On May 20, at his home in this city, former Congressman Charles C. Reid passed away after a long illness at the age of 53. A lawyer of unusual ability, he had been a successful prosecuting attorney and then served ten years in Congress voluntarily retiring to resume law practice. He was a brilliant and forceful speaker and a hard worker, ably representing this district at the nation's capital. He was often urged to become a candidate for governor or senator and on account of his popularity would doubtless have been elected. He was a member of our First Church and had long been a useful official member of our church at Morilton where he made his home many years. He was a good man and a valuable public servant. His untimely death cuts short a useful career. His funeral was conducted by his pastor, Dr. P. C. Fletcher.

The Christian Guardian says that the Methodists, too busy fighting the devil to fight each other, have within the last five years gained more than 18 per cent. While the Northern Baptists with a lively controversy among themselves have in the same period is almost four per cent. Nothing pleases the Christ have been busy with doctrinal disputes of their own and the reported loss of the five year period in almost four per cent. Nothing pleases the devil quite so well as a church quarrel. Whenever church people get to fighting among themselves the devil then has right of way for all his nefarious plans. The quarrel may be confined to a local church, or it may be among so-called leaders in denomination at large, but the results are invariably the same. The part or parts affected suffer irreparable loss. "Be at peace among yourselves" is the apostolic injunction to which we do well to give heed.—N. C. Chr. Adv.

At the General Conference just closed Dr. O. Goddard, after receiving a large vote for bishop said: "Brethren, I desire to say now what I was minded to say yesterday afternoon, but declined to say because it might have seemed hasty and rash at that time; but I have had a night to think it over and pray over it, and I will say now what I was about to say yesterday afternoon. I have a very definite and growing conviction that it is my duty to return to the pastorate. I said to Dr. Peterson, when they were discussing nominations to the Board of Missions, that I should not be nominated for that Board, as it was my desire and conviction to return to the pastorate. I have changed, and I think now as I did then; and I ask you, therefore, that you do not encumber my ballots any further with my name. I do not want to be a bishop. I do not want to be a secretary. I do not want to be an editor. I want to be a pastor. With love to all and malice for none, I beg that you give me that privilege." His many friends, especially those in Arkansas, regret his decision but honor him for it.

OUR PRESIDING BISHOP.

The two Conferences in Arkansas constitute Episcopal District, and Bishop James Atkins in charge. As he began his episcopal work among sixteen years ago he is well known and appreciated in our State. During the past quadrennium he was chairman of the Centenary Commission and will have only two Conferences, our Conference dates can easily be arranged, and Bishop Atkins expected to be much among us. He will be one of the speakers at our Summer School for Ministers. We are well pleased to have this trusted veteran as our episcopal leader and anticipate a successful administration.

'The Arkansas Methodist In Every Methodist Home In Arkansas'

BOOK REVIEW

Peking: A Social Survey; Conducted under the auspices of The Princeton University Center in China and the Peking Young Men's Christian Association, by Sidney D. Gamble, M. A., assisted by John Stewart Burgess, M. A.; Foreword by G. Sherwood Eddy and Robert A. Woods; published by Geo. H. Doran Co., New York; price \$5.

This is a book remarkable for the fullness of information and accuracy of detail. It describes life in the capital of the Chinese Republic, and gives much of custom and habit ordinarily overlooked by writers on the Orient. The following subjects are discussed and accurate statistics given: "History," "Geography," "Government," "Population," "Health," "Education," "Commercial Life," "Recreation," "The Social Evil," "Poverty and Philanthropy," "Prisons," "Teng Shih K'ou District," "My Nearest Neighbors in Peking," "Church Survey," "Religious Work," "Peking Community Service Group." Several valuable "Appendices" are given. In the Preface it is said: "We have tried to judge the social conditions in Peking according to the progress that they show. Since China is in a period of transition, and one cannot help marveling at the changes that began with the Revolution of 1911, it would not be fair to judge her life according to western ideals. If we have compared things in Peking with the best in western life; it is not to criticize so much as to point out what we would like to see done in China. It is our hope that Peking and China may profit by the experience of other countries and be saved many of their mistakes. Since so much progress has been made in the past few years, the Chinese ought not to be willing to stop short of the best. Our study has given us a great love for the Chinese and the firm belief that, if given time and friendly help, they will be able to work out the many social problems they are now facing."

The Community Daily Vacation Bible School; by E. C. Knapp, General Secretary, Inland Empire Sunday School Association; Introduction by Marion Lawrence; published by Fleming H. Revell Co., New York and Chicago; price \$1.

If you want to know what the Community Daily Vacation Bible School is, get this book. Mr. Knapp has been conducting such schools for four summers, and the book is the outgrowth of his experience. It is said that the schools are non-sectarian. Music, stories, Bible work, conduct, and character-building are featured. Each school closes with a pageant. The movement is in its infancy. It may grow to large proportions. It is worth understanding.

From Genesis to Revelation: An Outline of The Bible's Whole Contents; by Mildred Berry; Introduction by John Timothy Stone, D. D.; published by the Macmillan Co., New York; price \$2.

This is a very fine condensation of the Bible with helpful and discriminating comment. Reading it, you will appreciate the Scriptures more, and be more inclined to read them for yourself. Dr. Stone says: "The task of studying God's word as a unit, and also reaching into its very work and teachings, is so much greater than merely attempting its history and outlines that one shrinks from attempting it. The author, however, has gone even further and, without evading or overlooking history or content, has opened up character, book and precept with connecting and fascinating clearness."

GENERAL CONFERENCE ELECTIONS.

Bishop William Benjamin Beauchamp.

Bishop Beauchamp was born in Richmond County, Virginia, March 16, 1870; educated in Randolph Macon College and Vanderbilt University; admitted on trial in the Virginia Conference in 1893. Appointments: Park View, Portsmouth; Trinity, Norfolk; St. James, Richmond; Broad Street, Richmond; Trinity, Newport News; Main Street, Danville; Monumental, Portsmouth; Fourth Avenue, Louisville, Ky.; Secretary of Laymen's Missionary Movement; Director General of Missionary Centenary.

Bishop James Edward Dickey.

Bishop Dickey was born in Jeffersonville, Twiggs County, Georgia, May 11, 1864; educated in Emory College; admitted on trial in North Georgia Conference in 1891. Appointments: President Emory College; Grace Church, Atlanta; Conference Secretary of Education; First Church, Griffin, Ga.

Bishop Sam R. Hay.

Bishop Hay was born in Deaterville, Tenn., in

1865; educated in Southwestern University, Georgetown, Texas; admitted on trial in the North Texas Conference in 1887. Appointments: First Church, Houston, two pastorates; St. Paul, Houston; First Church, Dallas; Centenary, St. Louis, Mo.; First Church, Beaumont, Texas; other Texas Churches; presiding elder of the Fort Worth, Dallas and Houston Districts.

Bishop Hoyt McWhorter Dobbs.

Bishop Dobbs was born in Spring Garden, Alabama, November 16, 1878, educated in Southern University and Vanderbilt University; admitted on trial in North Alabama Conference in 1904. Appointments: Mt. Vernon, Highlands, and Fountain Heights, Birmingham; Central Church and Troost Avenue, Kansas City, Mo.; First Church, Fort Worth, Texas; Dean of Theological Department, Southern Methodist University; Anniston, Ala.

Bishop Hiram Abiff Boaz.

Born in Murray, Ky., December 18, 1866; educated in Southwestern University and Columbia University; admitted on trial in the old Northwest Texas Conference in 1889. Appointments: Mulkey Memorial, Fort Worth; Abilene; Dublin; President Polytechnic College (now Texas Woman's College); Vice President Southern Methodist University; Secretary Board of Church Extension; President Southern Methodist University.

Rev. Gilbert Theodore Rowe, D. D.,

Book Editor and Editor of the Quarterly Review.

Born near Salisbury, N. C., September 10, 1875; educated in Trinity College, Durham, N. C.; Professor of Greek in Hendrix College; admitted on trial in the Western North Carolina Conference in 1896. Appointments: Hot Springs; Proximity, Greensboro; Hendersonville; Bessemer City; Albemarle; Forest Hill, Concord; Central, Asheville; Tryon Street, Charlotte; presiding elder of Greensboro District; High Point; Winston-Salem; Editor of North Carolina Christian Advocate; Book Editor and Editor of Quarterly Review since July, 1921.

Rev. Thomas N. Ivey, D. D.,

Editor of the Christian Advocate.

Elected Editor of the Christian Advocate in 1910, 1914, and 1918; elected Editor for the quadrennium May 17, 1922.

Rev. E. B. Chappell, D. D.,

Sunday School Editor.

Elected Sunday School Editor in 1906, 1910, and 1914; elected Sunday School Editor and General Secretary in 1918; elected Sunday School Editor May 17, 1922.

Rev. John W. Shackford, D. D.,

General Secretary Sunday School Board.

Born in Walkerton, Va., January 10, 1878; educated in Randolph-Macon College and Vanderbilt University; Secretary of Young People's Department Board of Missions; admitted on trial in Virginia Conference in 1907. Appointments: Rivermont, Lynchburg; Colonial Avenue, Norfolk; Broad Street, Richmond; Superintendent Department of Teacher-Training since 1915.

Rev. Thomas David Ellis, D. D.,

Secretary of Board of Church Extension.

Born in Georgetown, Ga., October 6, 1868; educated in Emory College; admitted on trial in the South Georgia Conference in 1893. Appointments: Blakeley; Pelham; Centenary, Macon; Vineville, Macon; presiding elder of Savannah District; Mulberry Street, Macon; Wesley Monumental, Savannah; presiding elder of Americus District; Mulberry Street, Macon.

Rev. Fitzgerald Sale Parker, D. D.,

General Secretary of Epworth League Board.

Elected General Secretary of the Epworth League Board in 1910, 1914, and 1918; re-elected May 18, 1922. Dr. Parker is a member of the Louisiana Conference.

Rev. Stonewall Anderson, D. D.,

General Secretary of the Board of Education.

Elected Secretary of the Board of Education in 1910, 1914, and 1918; re-elected May 18, 1922. Dr. Anderson is a member of the Little Rock Conference.

Rev. Luther E. Todd, D. D.,

Secretary of the Board of Finance.

Elected Secretary of the Board of Finance in 1918; re-elected May 18, 1922. Dr. Todd is a member of the St. Louis Conference.

John H. Reynolds, LL. D.,

Secretary of the Board of Lay Activities.

Dr. Reynolds is a native of Arkansas; educated in Hendrix College, University of Chicago, Columbia University, and Oxford, England; acting President of University of Arkansas; Director General of the Christian Education Movement; President of Hendrix College since 1913; author of "Makers of Arkansas History," of "History of University of

Arkansas"; editor of four volumes, "Arkansas Historical Association."

Rev. E. H. Rawlings, D. D.,

Secretary Board of Missions, Foreign Work.

Elected Educational Secretary of the Board of Missions in 1910; elected Secretary of the Foreign Department in 1917; re-elected May 18, 1922. Dr. Rawlings is a member of the Virginia Conference.

Rev. W. W. Pinson, D. D.,

Secretary Board of Missions, Foreign Work.

Elected Assistant Secretary of the Board of Missions in 1906; elected General Secretary in 1910, 1914, and 1918; elected Secretary Board of Missions, Foreign Work, May 18, 1922. Dr. Pinson is a member of the Tennessee Conference.

Rev. Robert L. Russell, D. D.,

Secretary Board of Missions, Home Work.

Elected Secretary of Home Department, Board of Missions, in 1919; elected Secretary of Board of Missions, Home Work, May 18, 1922. Dr. Russell is a member of the St. Louis Conference.

Rev. J. W. Berry, D. D.,

Secretary Board of Missions, Home Work.

Born in Scott County, Virginia, February 8, 1866; educated in Vanderbilt University; admitted on trial in the Holston Conference in 1892. Appointments: Radford; Centenary, Knoxville; Highland Park, Chattanooga; Sweetwater; Abingdon; Church Street, Knoxville; Morristown; presiding elder of Chattanooga District; Centenary, Chattanooga; Conference Missionary Secretary; presiding elder of Morristown District; presiding elder of Knoxville District.

Miss Esther Case and Miss Mabel Howell.

Elected Secretaries of the Board of Missions, Foreign Department, Woman's Work, May 18, 1922.

Mrs. J. W. Downs and Mrs. J. H. McCoy.

Elected Secretaries of the Board of Missions, Home Department, Woman's Work, May 18, 1922.

PLAN OF EPISCOPAL VISITATION.

First District—Bishop Warren A. Candler.	
Virginia	October 11
Louisiana, Shreveport, La.	November 8
Baltimore, Roanoke, Va.	April 4, 1923
Second District—Bishop James Atkins.	
North Arkansas, Marianna, Ark.	November 22
Little Rock, Texarkana, Ark.	November 29
Third District—Bishop Collins Denny.	
Western North Carolina, Monroe, N. C.	October 13
Upper South Carolina, Gaffney, S. C.	November 1
North Carolina, Raleigh, N. C.	November 15
South Carolina, Marion, S. C.	November 29
Fourth District—Bishop William B. Murrain.	
North Alabama	October 25
North Georgia	November 8
Alabama, Montgomery, Ala.	November 22
Fifth District—Bishop Edwin D. Monzon.	
Holston, Bristol, Va.	October 4
Tennessee, Fayetteville, Tenn.	October 11
Memphis, Ripley, Tenn.	November 8
Sixth District—Bishop John M. Moore.	
Indian Mission	September 22
North Texas, Sherman, Tex.	October 18
West Oklahoma, Hobart, Okla.	November 1
East Oklahoma, Vinita, Okla.	November 8
Texas, Marshall, Tex.	November 22
Seventh District—Bishop William F. McMurtry.	
Denver, Trinidad, Colo.	August 17
Missouri, Moberly, Mo.	August 30
Southwest Missouri, Versailles, Mo.	September 13
St. Louis, Flat River, Mo.	September 27
Eighth District—Bishop Urban V. W. Darlington.	
Illinois, Salem, Ill.	August 17
Kentucky, Harrodsburg, Ky.	August 30
Western Virginia, Fairmount, W. Va.	September 6
Louisville, Central City, Ky.	September 20
Ninth District—Bishop Horace M. Du Bose.	
Northwest, Milton, Ore.	August 23
Arizona	October 11
Pacific, San Francisco, Cal.	October 18
Tenth District—Bishop William N. Answorth.	
N. Mississippi, Water Valley, Miss.	November 8
South Georgia, Waycross, Ga.	November 22
Mississippi, Crystal Springs, Miss.	November 30
Florida, Tampa, Fla.	December 13
Eleventh District—Bishop James Cannon, Jr.	
Texas Mex. Mission, San Antonio, Tex.	October 19
Western Mex. Mission, Phoenix, Ariz.	October 26
Mexico, Torreon, Mex.	November 1
Congo Mission, Wembo Nyama	January 10, 1923
Cuba, Cardenas, Cuba	February 7, 1923
Twelfth District—Bishop William B. Beauchamp.	
Missions in Europe	
Thirteenth District—Bishop James E. Dickey.	
New Mexico, Pecos, Tex.	October 4
Northwest Texas, Quanah, Tex.	October 18
West Texas, Lampasas, Tex.	October 25
Central Texas, Weatherford, Tex.	November 15
Fourteenth District—Bishop Samuel L. Hay.	
China, Changchow, China	
Fifteenth District—Bishop Hoyt M. Dobbs.	
Brazil, Bello Horizonte, Brazil	August 9
Central Brazil, Sao Paulo, Brazil	August 16
South Brazil, Santa Anna, Brazil	September 21
Sixteenth District—Bishop Hiram A. Boaz.	
Siberia-Manchuria Mission	
Japan Mission, Kobe, Japan	
Korea, Songdo, Korea	

THINGS DONE AT HOT SPRINGS.

(Continued from Page 1.)

no ssard of paxdopv axom suupd pue noipurepissnoo enterprises more vigorously. For that purpose the Board of Missions was authorized to employ six evangelists on salary.

The presiding elder is now authorized to appoint someone in his place to hold a quarterly conference in his absence.

The general assessments for the quadrennium were slightly increased.

FRATERNAL ADDRESS Delivered by Bishop H. H. Fout, Fratern- tial Messenger from the Church of the United Brethren in Christ

Bishops and Members of the General Conference of the Methodist Episcopal Church, South:

Dear Brethren: My colleagues have assigned to me the pleasant duty of bringing to you their cordial greetings, and of expressing to you the brotherly love and hearty good will of the Church of the United Brethren in Christ. Grace to you and peace be multiplied in the knowledge of God and of Jesus Christ our Lord.

Our General Conference which convened in Indianapolis, Ind., a year ago was deeply complimented by your fraternal and assuring salutations conveyed by two of your distinguished leaders, Bishop Warren A. Candler and Dr. E. B. Chappell, the former addressing us by letter and the latter delivering his message in person. They brought to us great messages. We rejoiced in what they told us of your activities and your evangelistic victories. As they set forth these high matters—matters of deep interest to us as well as of great honor to you—we felt as never before that we were one with you in the Lord, brethren and companions in the kingdom and patience of Jesus Christ. When we remember your consecration to the gospel of the Son of God, your power of continued production of distinguished leaders, your religious affability and courtesy, your firm hold on the divine verities, your work of faith and labor of love, we are "bound to give thanks always for you, making mention of you in our prayers."

Owing to differences of languages which existed at the time of our origin, we differ in name. It is probable that the founders never thought of living and laboring in two separate connections. But doubtless the Holy Spirit guided them into this course. That wider and higher ends of the kingdom of God might be accomplished through them as separate organizations than could have been achieved otherwise. But, my brethren, there are at this time unmistakable evidences that the same divine Spirit is leading your people and ours into relations more intimate and affectionate than any of which we have dared to dream since the days of Asbury and Otterbein. It was this conviction that prompted my colleagues, the bishops of the Church of the United Brethren in Christ, to send me to you to say that ties between us were strengthened by your charming fraternal message of a year ago, and that every sentiment expressed in that message is most sincerely reciprocated. The good angels only know what may be the final outcome, but we have a dream that some day we are going to be one.

Providence indicates the present age as the time of union. Later I may take a moment to speak of why

this tendency is so marked in our time, and to express the hope that the tendency may increase more and more until at last practical unity of all who have named the name of Christ is included in that divine event toward which the whole creation moves, and which, in spite of all that may seem to the contrary, is happily not so far off as we first believed.

But at this moment I wish to speak not of any proposed union in itself, but rather of those kindred principles which flow with equal fullness from the historic sources of your great Church and the company of believers I represent and with whom I have my task and place, principles so identical that they make us essentially one even though we should be forever twain.

As denominations we are united in a very similar origin. Asbury and Otterbein, both prophets of God, both pioneers in American Christianity, the one the largest factor in early American Methodism, and the other the human founder of the Church of the United Brethren in Christ, were not only contemporaries; they were personal friends. Expressing this friendship, Asbury gave this warm testimony concerning Otterbein: "Forty years have I known this retiring man of God, towering above his fellows in learning, wisdom, and grace, and yet seeking to be known only to God and to the people of God." At the special request of Asbury, Otterbein assisted in his ordination to the episcopal office; and at the special request of Otterbein before his departure, Asbury officiated at his funeral. Surely they were brethren. Although the records may add nothing to the probability, it is scarcely to be doubted that, in the warmth of personal friendship and in the sense of the oneness and greatness of their task in taking early America for Christ, Asbury and Otterbein more than once greeted each other as the former did when moved by the eloquence and unctious of Martin Boehm, and said: "We are brethren." A friendship thus existing between the fathers should be perpetuated by the sons.

These prophets of God emphasized the same evangelical truths. They preached with the same emphasis the nature and power of sin, and the sufficient grace of God for the complete and instant forgiveness for the vilest sinner, and the result was a multitude of twice-born men. They taught with the same emphasis the necessity of regeneration and the sanctifying power of the Holy Spirit. The powerful declaration of these doctrines by Asbury and Otterbein and others who had drunk from the same spring created an epoch. They had the same power of God, used similar methods, were both mighty men of God, and held steadfastly to the same great purpose. While with the progress of the years we have caught new concepts of duty and had new visions of service, while our heart beat has quickened with the quickening tide of modern life and our sympathies have widened and deepened, we are still engaged in the oldtime mission of carrying the gospel of the crucified Christ to erring men and women. The passion of a race is still in our blood, and the springtime of the gospel is still in our hearts. Our ministry is for mankind. Equality in the love of God and in the sight of God and in duty to the world is our bewildering evangel. We stand by the ancient faith. We still believe in the existence of a triune God, in a personal Savior, in the deity of Christ, in the redemptive power of his shed blood, and in the immortality of the soul. We are still convinced that the only effective way of saving a man's

soul is by conversion. There can be no substitute for personal religion. That is why a real seer has uttered the eminently wise words: "Christianity would sacrifice its divinity if it abandoned its missionary character." When the power of reclaiming the lost dies out of the Church, it ceases to be a Church. When that power remains there, whatever else is wanting, it may still be said that the tabernacle of God is with men.

Another kindred principle which flows with equal fullness from the historic sources of these two denominations, and a sacred possession to both, is that sacred flame which our fathers taught us to call experimental religion, that divine impulse kindled in the heart by the Holy Spirit and manifested in all the highways and all the byways of human life. When Israel was carried into captivity they were willing, if need be, to forsake all the outward symbols of worship. But they guarded with anxious zeal the sacred fire from off the altar of the holy of holies, that was kept forever burning, as a challenge at once to the power of iniquity and to the high places of idolatry. In our path of progress toward union, it matters little whether we carry with us the old candlesticks of the fathers, but it is a matter of the light that led their hallowed footsteps. We can do without the relics of the martyrs; we can do without the graves of the prophets; we can do without the wells of the prophets. But, men and brethren, we cannot do without the tongues of flame. The miracle of regeneration is the one continuous miracle by which God would save at once the man and the multitude, with every caravan of commerce, and every circle of society, and every throne of power.

In the forty-fourth chapter of Ecclesiasticus, a work little known and seldom read, there is a beautiful hymn to the men of old, beginning with the lines: "Let us praise famous men and our fathers that begat us." No, we must not forget our debt to the past and to the men who made the achievements of the century possible. All honors to the pioneers. They braved the dangers of the forest and storms of winter, fording icy rivers, sleeping often beneath the silent stars with saddlebags for a pillow, preaching wherever they could find a hearing. They were the true nation builders. This country was not made by statesmen; it was made by prophets of God. It was the circuit riders who turned mob leaders into class leaders and recreated the State. We applaud earthly heroes and build memorials in order that they shall not die. But when we have traced the moral heroes of the world as they have fought the battles of faith, all military glory pales and grows dim in the comparison. God grant that we may face our world as the fathers faced theirs, that we may advance upon our work with the same fullness of high life and resolution with which they walked into the Western wilderness and claimed it for the kingdom of God!

If time would permit, it would no doubt be of interest to you to hear something of our history since the days of our fathers—something of the life we are living to-day and our plans for the future. Some one has very wisely said: "We can understand human history aright only as we come to know that it is His history." It is from this point of view that the work of a Church can be correctly interpreted and appreciated. Otterbein was not permitted to close his life work without the satisfying provision of abiding results. A short time before his death, in conversa-

tion with two of his personal friends, he remarked: "The Lord has been pleased graciously to satisfy me fully that the work will abide." That, indeed, the labors of Otterbein and his associates were not to be in vain, the accumulated results of more than a century testify. Would that they were more abundant!

We count our forces not by multitudes of membership, but rather by the invisible transforming power of the lamp of gospel truth, which we have been endeavoring to send forth to scatter the darkness of the world. Permit me to call attention to the following facts that retarded our early progress in numerical growth. The organization and official naming of the Church did not occur until thirty-three years after that memorable Whitsuntide meeting when Otterbein threw his arms about Boehm and tenderly said: "We are brethren." During that period Otterbein and his collaborators gave themselves exclusively to the promotion of the great religious movement that characterized the closing years of the eighteenth century with little or perhaps no thought of organization or of founding a denomination. The call of the Church was originally to the German-speaking people. The field therefore, to which Otterbein devoted his energies was limited as compared to that larger field to which the heroic work of Asbury was given. The language of the law, the government, the literature, and the schools being English, rapid encroachments upon the German tongue were inevitable. Moreover, the denomination, being American in its origin, was at no time strengthened by re-enforcements from the mother country. From the viewpoint of American-born Churches, the Church of the United Brethren in Christ stands second in numerical strength.

But, my brethren, all these years we have been together in labor. Your labors have been extended very much more widely than ours, but we have been working at the same task and along the same lines. All the while we have felt the quick contact of sympathy and unaffected friendship between us. We believe that the message the Church was called and commissioned to proclaim a hundred and more years ago is as urgent and compelling to-day as it was in the days of Asbury and Otterbein. It is as new as the sunbeams that kiss our cheeks and as fresh as the waters that gush from the rocks. Our Church has never sent its commission back for revision or amendment. It has entered into a diversity of operations, but it is moved by the same spirit, and as devoutly acknowledges the same Lord, who worketh all in all.

While the Church I come to represent is small in numerical strength if compared with some of the tribes that compose the kingdom of our Lord, it is probably not delinquent in the comparative service it is rendering the world. Its membership of about 400,000, with a Sunday school enrollment of 427,000, contributed during the year 1921, for all purposes, \$6,037,109. Our United Enlistment Movement of two years ago was the most significant and far-reaching ever planned or achieved by our denomination for the extension of the kingdom of Christ in the earth.

Missionary spirit and endeavor have taken a decided step in advance. As the result of the rapid spread of missionary intelligence missionary offerings have been multiplied fourfold during the last five years. We have missions in Porto Rico, the Philippines, China, Japan and Africa. Our Publishing House has an invested capital of \$1,250,000. Our Church houses are valued at above \$20,000,000. We have eight institutions of learning in the homeland, with training schools in

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Africa and China. We are now celebrating the diamond jubilee of educational work with a program that looks toward the doubling of its equipment and endowment. Our Sunday schools, with an enrollment twenty per cent above the membership of the Church, are a significant section of our educational Church work. The best life of the Church is found employed in instructing its youth and fitting them for the larger leadership which the coming generation will inevitably demand.

The present year is registering the largest evangelistic results of any single year in our history. Forty thousand have been added to the Church during the past six months. With a full faith in God, who has led us in the past, we are facing the future and the tremendous challenge of our new day with a program more worthy of our strength and possibilities as a denomination.

Cynic voices assail the Church now as always. It is charged with failure and with being the champion of the obsolete. But it is here. It is the world's only hope. We thank God for the new demonstration which the war has brought of the unshakable foundation upon which our faith is laid; for the clear revelation of the central place which religion holds in the life of man. We have a new appreciation of the adequacy of Christ's program to heal the world's hurt. In all the upheaval and world crash, no truth of Christ has been invalidated. Not one principle of his when tried has failed. The Church does not need to change its creed to cure the world. It has always had enough resources to save. Its failure to use them has brought defeat. The gospel of Jesus Christ

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Lebanon, Indiana.—"I was completely run down from women's troubles and stomach trouble and for a long time was hardly able to do my work. I had some friends who had taken Lydia E. Pinkham's Vegetable Compound, and they told me about it. I know what it has done for me and I recommend it to others, as I am sure it will be a great help to all sick women. It is a wonderful medicine, and I give you permission to use my testimonial and my photograph."—Mrs. EMMA BAKER, 310 S. East St., Lebanon, Indiana.

These letters recommending Lydia E. Pinkham's Vegetable Compound ought to convince women of the great worth of this medicine in the treatment of ailments to which they are often subject.

Mrs. Baker calls it "a wonderful medicine." If you are suffering from troubles women often have, or feel all run down, without any ambition or energy for your regular work, take Lydia E. Pinkham's Vegetable Compound. It is a natural restorative and should help you as it has Mrs. Baker and many, many other women.

666

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

needed no revision to meet the needs of our boys in the trenches, in the hospitals, or on the gray solitude of the seas. As unchanging as the needs of the human soul are the saving principles of Jesus Christ. He is not exhausted. He has not failed in a world crisis. The race lies prone with cruel wounds because he was not allowed to help.

It is the hour of man's extremity, but the hour of man's extremity is God's opportunity. Conspicuous world leaders voice their alarm in this critical hour and look to the Church for help. The tragic events of recent years have shaken the very foundation of our civilization and thrown the whole world into social and economic chaos. If a war-broken world is lifted into new life and enduring peace, it will be accomplished through the Church. England's greatest statesman declares that "the only institution that stands between society and chaos is the Church." No one can in any measure appreciate the tremendous significance of the years just before us without a profound conviction that the measure of service the Church gives to the world during the next five years may determine a century of the world's life and character.

And, brothers, it is because we are seeing as never before what a task we have, how much opposition and inertia we have to meet and move, how big the world is and how helpless it is, that you and I, my Church and your Church, and all the Churches are coming together into a blessed fellowship and laying down our little prejudices and nonessential matters, our shibboleths, and clasping hands to give Jesus Christ a chance. It is the task that makes allies. It is the task that binds us in more than a grip of steel.

Great as the tasks that confront us, our grounds for confidence are greater still. Instead of bowing down to worship the tempter when offered all the kingdoms of the world Jesus dreamed a diviner dream whereby those kingdoms should become the kingdom of God. Many great dreams have haunted the human mind—the ideal republic of Plato, the Augustinian city of God—written when the Eternal City was reeling to its downfall, and modern Utopias not a few; but all of them are dwarfed by the mighty dreams of the kingdom of heaven as it shone in the mind of Jesus. The Church be judged and appraised in the light of that sovereign vision. The kingdom is higher than any denomination. The Church does not exist for itself, but to promote the kingdom of heaven, to bring the reign of Christ to realization throughout the whole earth. And in the face of that fact the nonessentials that often divide and the rites that make for debate sink into insignificance.

The kingdoms of the world must become the kingdoms of Christ. All the crowns must be placed on his head, and all the trophies must be cast at his feet. But those who occupy positions of leadership have a deepening conviction that if the campaign is to be most successful and the final victory hastened, there must be one road-way of co-operation upon which the Christian forces shall march. We are coming to see the folly of fighting in independent and unsupported detachments, without concerted action and unity of direction. Co-operation and concentration are in the very air we breathe. The very times complot for its encouragement. There is scarcely a note in the music of the age that does not emphasize it. The cry of to-day is not "To your tents, O Israel," but rather "To the field, O Israel." We who have one Lord have also one enemy. Our enemy is united, com-

pact, aggressive. Shall we not be as wise as he?

While the providential trend of the hour is toward closer co-operation, it is also toward the merging of certain bodies that are one in doctrine, method, and spirit, and are differentiated only by the name. That such mergers would be for the glory of God, and the larger interests of his kingdom there can be no doubt. It would be especially true in case of a union between the Methodist Episcopal Church, South, and the Church of the United Brethren in Christ. I am wondering in these days how Churches like ours are going to answer to God for remaining apart.

Truly we have a common faith and a common fellowship in the Lord Jesus Christ. Union would make possible a new emphasis on the essential factors and sterling principles of doctrine and personal practice for which the fathers of each Church have stood and so splendidly emphasized in their lives. We would at once have national representation with a combined force that would be unexcelled in its strength and possibility of achievement.

I wish to say that if, in your wisdom and official capacity, in response to the sincere words which I now speak, and speak with the authority of the Board of Bishops of the Church of the United Brethren in Christ, you should take any steps toward a closer federation or union with that branch of the Church of Jesus Christ which I have the honor, however unworthy, to represent, you will find a hearty and brotherly response.

The relations between us always have been most cordial, but they have been greatly strengthened during the past year. I am not without the hope that the time is not far distant when the springs which were so near to each other in their origin and so like in the healing character of their waters may flow together in a river which shall make glad the city of God.

FRATERNAL ADDRESS

Delivered by Namio Yanagihara, Fraternal Messenger from the Japan Methodist Church.

To the Bishops and Members of the General Conference. Fathers and Brethren: It is a high privilege and an exceeding pleasure to me to attend this great General Conference of our beloved Mother Church, and to speak on behalf of the Japan Methodist Church. I have no suitable words with which to express my gratitude for God's precious guidance and abundant blessing. It will be, indeed, a great inspiration to our Japan Methodist Church, and to myself personally, to be a witness of the wonderful results of your work in different parts of the world, as reported during the session of this Conference.

Before I speak of the general state of the work of the Japan Methodist Church, as a son in the gospel of the Methodist Episcopal Church, South, I must first of all express my hearty thanks for the good will and deep interest which you have manifested toward us for the past thirty-six years, since you sent the late Bishop W. R. Lambuth, who began, as your first missionary to us, our work in such important places as Osaka, Kobe, Kyoto, Hiroshima, Oita, Matsuyama, Uwajima, and many other large places on the coast around the Inland Sea. The work thus founded is growing steadily and with bright hope for the future. We also appreciate your continued attitude of sympathy and helpfulness toward us after the union of the three Methodist bodies. We pray with all our hearts that you will continue to show hereafter just the same interest without any abatement, so that your valuable help in the past may be carried to full realization and

that we may see a strong Methodism established in Japan.

Now allow me briefly to speak of our Taisei Dendo, or Forward Movement, following upon your Centenary Campaign. It was a great opportunity, just after the World War closed, when the Methodist Church in the United States began the Centenary Campaign for the propagation of the gospel of peace and spiritual freedom through our Lord Jesus Christ. You rendered a most noble service for the whole of humanity and a service well pleasing to the heavenly Father. Did such a great and influential campaign stop within the bounds of the American continent without reaching across the wide seas?

The Japan Methodist Church took up the battle cry. It gives me great pleasure to state to you that the watchword was taken up first in Japan in our West Annual Conference. It is in this Conference that our Southern Methodist work is carried on. In March, 1919, the West Annual Conference met at Hiroshima. A resolution was passed calling for preparation for a campaign. It is a privilege for me to be able to say that I was the Chairman of that committee. As for the steps taken by the other two Missions, the Mission of the Methodist Episcopal Church and of the Methodist Church, Canada, though late in starting these bodies entered heartily into the movement. A preliminary campaign was conducted within the territory occupied by the Southern Methodist work, until the General Conference of the Japan Methodist Church met in October, when united action was taken and a plan was adopted for the entire field. At that General Conference a committee was appointed composed of all the presiding elders of the West and East Conferences and of representative laymen of the whole Church. The committee met at Kamakura, a famous and historic place, in December of the same year.

Three main objects of the Campaign were decided upon and were as follows: First, a big drive for subscription of funds; secondly, the doubling of our Church membership; and, thirdly, scriptural living among all our preachers and people. In order to set a good example and to show our thanks the preachers and laymen present at Kamakura subscribed a pretty large sum, on the principle of tithing, before the meeting adjourned.

The year 1919 was a year of preparation for our Centenary campaign in Japan. During the next year, in 1920, we put on a big drive to get subscriptions. We set the goal at 600,000 yen. This was indeed the very first trial of the Japan Methodist Church since it was established. No other body in Japan had ever undertaken such a campaign. Hence other Churches looked upon our enterprise with rather critical eyes. But we all stood up to the task and stood together and entered upon that holy service with the strong conviction that there is nothing faith in God cannot accomplish. And behold the result was wonderful! A miracle, so we thought had been wrought for us. The prayer of the whole Church had been literally fulfilled. We actually raised 610,000 yen. Our hopes became greater and brighter than ever before. The Church received much more than she

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gave. She received a spiritual uplift from on high.

In 1921 the double membership campaign, which we call the Baika Undo, was undertaken as we had planned. We all thought that this movement would be much more difficult than the big financial drive. The money would be contributed, even in large amounts, by those who had a surplus, according to their own wills. But in dealing with souls, it is different. We cannot do as we like with souls of others. There likewise had never been any such task undertaken by other Churches as this. Again we were looked upon by others with great curiosity. However, we are now boldly pressing forward our campaign for the doubling of our membership. The statistics of the past year will show what results have followed.

The net increase in membership was 2,294. The net increase the year before was only 667. Hence the gain of the double-membership movement was a little over three times the gain during the year when the financial drive was being conducted. Our membership in 1918, when the plans were

first made, was 15,852. It was this membership we set out to see double. The first year, as we have said, was given to preparation. The second year was devoted to the financial campaign. Only last year were we able to take up the membership campaign. The results the first year have been very encouraging.

I have said that this movement was the first trial or test to which the Japan Methodist Church had been subjected. The trial of our faith has brought to life a devotion to Christ and a faithfulness to the Church, on the part of our people, which has been a surprise to us all. We scarcely had the courage to believe that our people would respond with such heartiness, self-denial, and unity of spirit. We now look forward to the future with confidence, and we face our task with enthusiasm and hopefulness. And what is that future? And what is the nature of the task before us?

I stand before you not only as a representative of the Japan Methodist Church, but also as an example for the saving power of Christ. If others of our ministry and membership could be here, they would bear witness to you likewise of the blessings we desire others of our countrymen to share with us in the Gospel.

Near Oita, where I was born and converted, there stands by a tree a rough stone in which it is believed a sacred god abides. It was placed there by my grandmother. Thousands from far and near have come to touch the stone in order to be healed of diseases in their hands or feet. In the good mercy of God, I have found the light after which my grandmother groped her way in darkness. I know of the true healing fountain. I have been engaged in the ministry for more than thirty years. My father was a stern Samurai and often put his foot on the cross of Christ and spoke against the Christian religion. I had the pleasure of seeing him come into the Church with my mother, who is still living, and of seeing him lie down to rest cheered as he did so by the hope of Christian immortality. My brother has long been with me in the Methodist ministry. My son is preparing for the ministry in Emory University. There is great contrast between what my grandmother sought after and what we now enjoy.

This personal reference will give you an understanding of our task. Japan has made great progress in education and material civilization. But the multitude still grope in darkness. Methodism has a great task to perform by the faithful preaching of the gospel. Pray for us that we may be found faithful. Continue to help us, for we need your help. May the God who raised up Methodism as a religion of earnestness and spiritual power preserve Methodism as a religion of experience and mighty faith for the work to be done in the world at the present time!

FRATERNAL ADDRESS

Delivered by Rev. Salem G. Bland, D. D., Fraternal Delegate from the Methodist Church of Canada.

Mr. Bishop, Fathers and Brethren: I feel it a very great honor, and it is to me a great joy to be the bearer of fraternal greetings from the Methodist Church of Canada to this great sister Church.

Fraternal delegates from our Canadian Methodism go with their message of affection to no country so physically unlike their own. We come from the land of the broad-spreading maple and the pointed fir, a land of summers lovely but brief, and of long and, in the greater part of our country, sharp, though bracing, winters, a land familiar with the ghostly dances of the shimmering Northern Lights.

We come to the land of the live oak, the magnolia, and the palm, where sings the only American song bird that dare challenge comparison with that bird of enchantment, the nightingale. All the more piquant is it, therefore, to find a people so closely kin to the majority of Canadians; for the majority of Canadians are of British stock, and while we would not claim all excellences for that stock nor deny to any other its valued contributions to the composite races evolving on this continent, it, perhaps, is pardonable to find oneself peculiarly at home among a people of such pure British stock as the white people of the Southern States.

The great Civil War took place in my young childhood, but like many Canadians of my generation I became fascinated with the history of that struggle; and while Canadians were divided in their sympathies they were one in their admiration of the superb generalship and the devotion and courage and almost superhuman tenacity of the Southern armies in that mighty and long uncertain conflict.

And in that most tremendous of all wars in which the United States entered more deliberately than some of us who trusted her had hoped, but with an unrivaled majesty of massed power and to play a part though brief yet decisive, we know that there was no section of the Union where that entrance was more heartily welcomed or more loyally sustained than in the section this Conference represents.

I said, Mr. Bishop, a decisive part. I believe since by the blessing of God that great struggle terminated in victory for the allies there have been controversies as to which nation won the war. In my judgment it was the gallant little Belgium that won the war when she did the maddest and most splendid thing in history by flinging her thousands before the German millions and holding them back for that decisive fortnight till France and Britain were ready.

And it was France who won the war in that decisive battle of the Marne when, as Kitchener reverently and wonderingly exclaimed, "Some one must have been praying," and again at Verdun when she made good her glorious boast, "They shall not pass."

And it was Britain and the overseas Dominions that won the war by sweeping the seas clean of German warships, shutting them up in their well protected harbors, holding the long line in Flanders and France, and carrying defeat into Germany's ally, Turkey, by Allenby's magnificent crusade in Palestine.

And, let us not forget it was Russia that won the war by the heroic way in which her ill-equipped and it may be ill-led battalions broke into the eastern regions of Prussia and Austria and held on the eastern frontier forces that might have made Germany's onset irresistible on her western frontier.

And in that dark hour when British and French were fighting with their backs to the wall, it was the United States that won the war as she flung with superb prodigality her inexhaustible resources of men and munitions into the scale.

A sentence of Gibbon's in his stately but melancholy narrative of the capture of Constantinople has haunted me since I read it as a boy. Despite the seemingly overwhelming attack of the Turks, their progress was various and doubtful, and after a conflict of two hours the Greeks still maintained and improved their advantage. "In that fateful moment the Janizaries arose, fresh, vigorous, invincible." In a still more fateful hour another force arose "fresh, vigorous,

invincible," but on the right side in this struggle. Wars will pass, but God forbid that these English-speaking nations should ever forget the tragic but glorious comradeship of that great war of God!

Nor can I turn from these great memories without paying as a Canadian my tribute to that great statesman who so greatly led his country and who journeyed to Europe with such high and unselfish ideals for the peace and good of the world. Perhaps his wisdom as to methods was not so great as his wisdom in regard to ideals and aims, perhaps the many battles he had fought and won almost single-handed had disposed him to a magnificent but unwise self-reliance, but he fell like the soldiers on the field of battle, broken in a great cause, and when contemporary dust and clamor have passed his high place in history will be found secure.

I must reluctantly check myself, however, for you have accorded me this place in your crowded program that I might tell you of your sister Church in the north.

Yet let me pause here to assure you of the pleasure which your fraternal delegate, the Rev. Dr. Prettyman, gave to our General Conference in October, 1918. I do not know how I can better tell this Conference how ably he represented this Conference and how cordially he was received than by quoting from a resolution moved and seconded by two of the leading members of our Conference which declared "That the members of the Methodist Church of Canada have listened with unwonted delight to the masterly and eloquent address of the Rev. Forrest J. Prettyman, M. A., D. D., the fraternal delegate of the Methodist Episcopal Church, South, of the United States. We have been charmed by the speaker, challenged by his optimistic outlook, and led to rejoice mightily in the splendid progress of the Church so adequately set forth by its gifted representative. We assure our brethren in the Southland of our increasing interest in all their great and growing tasks, of our rejoicing on every occasion that bears to us tidings that they do well in the Lord, and of the intensity of that spirit of brotherhood which all have long felt for them, and which has been made a more vital reality by reason of the inspiring words of him whose address of matchless power has brought to us the message of their sympathy and love."

The total membership of the Canadian Methodist Church last May—the figures for the present year not yet having been compiled—was 400,789, an increase over the preceding year of 5,136. The ministers and probationers numbered 2,536. At the same date we had in our Sunday schools 427,000 pupils, 42,399 teachers and officers, and in our Young People's Societies 61,086 of over eighteen years of age. Our Church is one of the leading Protestant Churches of the Dominion, the other two being the Church of England and the Presbyterian, the three being not very differ-

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ent in numbers and each with adherents numbering probably over 1,500,000, or rather more than one-fifth of the total population.

We have twelve Annual Conferences, which include not only the nine Provinces of the Dominion and the Yukon Territory, but Newfoundland, the most ancient British colony, and the Bermudas.

We carry on missions in Japan and in West China and among the pioneer communities of Canada, also among the Indians and the Orientals in Canada and the Ruthenian immigrants. The missionary revenue for 1920-21 was \$1,092,811.

Canadian Methodism has from the first pursued a vigorous educational policy. Her leading college, Victoria, in Toronto, was the first institution to receive university charter in Upper Canada, now Ontario, and in those days of poverty when the Methodist circuit received a bare subsistence they agreed to give to the infant institution their wedding fees, which proves, perhaps, rather the devotion of those ministers' wives.

We have now one university, two colleges doing arts work in affiliation with provincial universities, five theological colleges, nine colleges in secondary education, music, commercial courses, etc., and three ladies' colleges.

In 1919, not, I think, without some inspiration from the magnificent undertakings of United States Methodism, we entered on the Methodist National Campaign, aiming originally at \$4,000,000. Nearly \$5,000,000, however, was subscribed—\$4,875,000—of which, despite the business depression of the last year and a half, nearly \$4,000,000 has been paid. \$1,500,000 of this has been allocated to the Missionary Society for extension work, and an equal amount to the Superannuation Fund, and \$750,000 to the Educational Society. Largely as a result of this enterprise the annuity of the superannuated ministers has been raised within the last four years from \$12 for each year of active service to \$18, with the prospect at no distant date of being raised to \$20.

This, I suppose, is the fifth General Conference of your Church in which it has been the duty of the fraternal delegate from my own Church to tell you of the progress of that great Church union scheme in which our Church has been participating since 1902.

The marriage between the Presbyterian and Congregationalist Churches of Canada and our own, if I may use the word "marriage" of such a polygamous union, has not yet been celebrated. We are still courting.

In a city of Eastern Canada many years ago, I have been informed and with apparent veraciousness, a young man and a young woman loved each other; and they would have promptly proceeded to the natural sequence of courtship, but filial piety seemed to impose delay. He was the chief support of a widowed mother and young brothers and sisters. Her parents were old and infirm and seemed to need her care. With great devotion the lovers agreed to postpone their marriage. He spent every evening in her home. Courtship has its own joys and compensations. Swiftly the years passed. The old parents died and the young brothers and sisters grew up, but the lovers had grown accustomed to the relationship. They had been engaged for twenty-five or thirty years when some one, so the story runs, asked the faithful but, perhaps, no longer passionate lover why he did not get married. "Why," he answered, surprised at the unfamiliar idea, "where should I spend my evenings?"

When our long ecclesiastical court-

ship and the long union debates terminate one may, perhaps, wonder how we shall find business enough for our Conferences and Assemblies.

Our Methodist people have never wavered. Recognizing the movement as the work of the Spirit of Christ, they have marched straight forward. The Congregationalists have shown the same constancy, and the same spirit has inspired the majority of the Presbyterians. But a minority of the Presbyterian Church has been reluctant to merge the old name and the old traditions. And we Methodists, who have never seen reason to doubt that the movement was of God, and who for that reason were willing to lay aside cherished and venerated associations and loyalties, can freely acknowledge that it was harder to give up the old name and to some extent the old institutions and associations when the bond was not merely a religious but a national one and more closely intertwined with great historical memories than in the case of our own younger Church.

The minority in the Presbyterian Church threatening a division in the event of the consummation of union, the majority in that Church have naturally exercised a great patience and consideration and have moved slowly in the hope that time and public opinion and the growing spirit of unity which is so dominant a factor in this age would gradually weaken the opposition. How far that hope has been or may be realized, I do not feel myself qualified to say. But I do feel warranted in saying that, however cautiously and considerately the Presbyterian Church moves toward the legal consummation of union, that consummation is assured. The vote taken at the Presbyterian General Assembly in Toronto last June left no doubt on that point.

Those of us in all the negotiating Churches who have felt from the first that this was a divine movement regret, of course, the delay. Something of the enthusiasm, the joy, the glory has been lost.

These patient, faithful lovers of whom I spoke did eventually marry despite the puzzling question of the occupations for the evenings and, it is said, feelingly regretted that they had so long lingered outside the gate of Eden. But the wedding after twenty-five to thirty years of courtship would scarcely have the rapture that might once have been associated with it. But also, probably, the uncertainties, the disappointments, the temporary misunderstandings, the "ructions" sometimes incidental to very youthful and pre-occupied unions would also be wanting. There would be a very solid and secure confidence and understanding and peace. So it may be with our delayed union.

Moreover, some of the solid advantages of union have already been secured. We have a large measure of co-operation in our theological colleges and in our social institutions and a growing measure in our publishing enterprises. There has been much consolidation in weaker self-sustaining Churches, especially in what is known as New Ontario and in the Western Provinces, a most solid and valuable result. There are not to be found between Monreal and Victoria ten places where Presbyterian or Methodists or Congregational Churches supported by missionary money are in competition with each other. Self-sustaining Churches of course, are self-governing and may, at present, accept an immediate union with a Church of another denomination or not. But these union negotiations and the spirit which originated them and has been strengthened by them has put a stop to the waste of missionary money as far as these

Churches are concerned.

So the date when the Methodist Church will lose its identity in the United Church of Canada is still uncertain, but when it does arrive let me assure this Conference that we shall carry enough of Methodism into the United Church to preserve the cherished friendship and interchange of greetings which have so long existed between the Methodist Church of Canada and her great sisters in the Republic.

The Catholic spirit which our Methodist Church has shown in the union idea from the time that it was launched by a distinguished Presbyterian, the late Principal Patrick, of Manitoba College, Winnipeg, on the floor of our General Conference in that city in September, 1902, is the natural inheritance of a Church of which so gloriously a catholic spirit as John Wesley was the human founder.

In many ways that great saint was a century or two in advance of his age; and in nothing more markedly or more illustriously than in his desire to enter into the most cordial co-operation with all who loved the Lord Jesus Christ.

The same Catholicity and liberality of spirit I rejoice to be able to tell you prevail in our Church in its internal relations. We do not all think alike in the Canadian Methodist Church. The time when a hearer who did not wish to be disturbed could be comfortably sure that no Methodist preacher would tell him anything that other preachers had not already told him about any religious question has passed away, if it ever existed, which I strongly doubt, despite regrets as to its disappearance.

We do not all think alike in the Church I have the honor to-day to represent. I fancy there is scarcely a doctrine in regard to which wide differences of opinion are not held and preached among us. Our views on the inspiration of the Bible and its infallibility vary, our views of atonement, on eschatological questions. Some of us are post-millennialists, some pre-millennialists, and some are not Millennialists at all. But as Wesley said of the Methodists of his day, we "think and let think." In fact, I think I am warranted in saying that there is room in the Methodist Church of Canada for every opinion that can find reasonable support in the Bible and which is not out of harmony with complete and supreme loyalty to the Lord Jesus Christ as the Son of God and the Lord and Savior of men.

We live in peace and good will in the Methodist Church, not anxious to cast a brother out because he does not agree with us. We have grown strongly averse to heresy hunts. Of course we have animated discussions occasionally and wonder that truths so clear to us are not equally clear to every one else. But there is a large and gracious tolerance among us, as I fancy never existed in preceding periods of Methodist history except in the great and wise and loving soul of John Wesley himself and we have learned, I think, to be tolerant and catholic because we have seen the glory of God in the face of Jesus Christ and have learned that where the soul has that vision it is not likely to fall into serious error. I do think, after a fairly wide experience of Canadian Methodism that it owes very much for the absolute and unqualified pre-eminence of Christ Jesus and, where it is satisfied men are anchored to that, it is disposed to think it is right and wise and safe that they should swing as widely as they see fit.

I do not know whether eschatological questions are arousing as keen interest in the Southern States as they are in the Northern and in Canada. The question as to whether the King-

dom of God is to be established on the earth by the spiritual forces that found full incarnation in Jesus of Nazareth and have been perpetuated on the earth by his Spirit or by an irruption of celestio-military forces from without is obviously a vital one for our faith and our program. Obviously room must be allowed for all varieties of opinion on this question even where the view of cataclysmic coming is followed out to its logical sequence of an indifference, or even a kind of hostility, to all efforts to establish the reign of righteousness by social and political reforms.

But some of us at any rate feel thankful that in the Methodist Church of Canada there are few whose conception of the end or of the final triumph of the kingdom of God involves any depreciation of any of the evangelizing and reformative agencies which the Churches of Christ have in these latter days been led to undertake. No Millenarian conception that carries with it a pessimistic or fatalistic forecast of human history has much foothold among us. There, again, John Wesley, by the Spirit of God, infused into his followers a broad and practical conception of the duty of the Church which has pretty effectually safeguarded them against all fantastic and quietistic thinking in the eschatological field.

There is an old story, probably as familiar to you as to us, of how an early Methodist preacher took his text, "These that have turned the world upside down are come hither also," and divided it in orthodox fashion under three heads: (1) The world is wrong side up; (2) the world must be turned right side up; (3) and we are the boys to do it. Which, I think, after all, was but putting in homely fashion what one of your poets has so nobly said:

"He is breaking down the barriers, he is casting up the way;
He is calling for his angels to build up the gates of day;
But her angels here are human, not the shining hosts above;
For the drum beats of his army are the heart beats of our love."

With this robust and deeply spiritual faith very slightly, if at all, affected among our people by the rather weird and sometimes intolerant Millenarian expectations which have been the subject in late years of an energetic propaganda, it is not surprising that Methodists have not been indifferent to the social and economic questions which are at the heart of much discontent and unrest in all civilized nations to-day, especially in those in which modern industrialism has developed.

In our last General Conference, in Hamilton in October, 1918, a report was submitted on these questions; and after a deeply serious debate with a few minor changes adopted, which stated—and I shall give only the

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sallent and controversial statements—

"1. The present economic system stands revealed as one of the roots of the war.

"2. The war has made more clearly manifest the moral perils inherent in the system of production for profits. Condemnation of special individuals seems often unjust and always futile. The system rather than the individual calls for change.

"3. The war is the coronation of democracy. No profounder interpretation of the issue has been made than the great phrase of President Wilson's that the allies are fighting to 'make the world safe for democracy.' It is clearly impossible for the champions of democracy to set limits to its recognition. The last century democratized politics; the twentieth century has found that political democracy means little without economic democracy. The democratic control of industry is just as inevitable.

"4. Under the shock and strain of this tremendous struggle, accepted commercial and industrial methods based on individualism and competition have gone down like mud walls in a flood. National organizations, national control, extraordinary approximations of national equality have been found essential to efficiency.

"The conclusion seems irresistible. The war is a sterner teacher than Jesus and uses far other methods, but it teaches the same lesson. The social development which it has so unexpectedly accelerated has the same goal as Christianity. That common goal is a nation of comrades, as now at the trenches, fights so gloriously—a nation of comrade fighters.

"With the earthquake shocks of the war thundering so tremendous a reaffirmation to the principles of Jesus, it would be the most inexcusable dereliction of duty on the part of the Church not to restate her program in modern terms and redefine her divinely appointed goal.

"The triumph of democracy, the demand of the educated workers for human conditions of life, the deep condemnation this war has passed on the competitive struggle, the revelation of the superior efficiency of national organization and co-operation, combine with the unfulfilled the often forgotten, but the undying ethics of Jesus, to demand nothing less than a transference of the whole economic life from a basis of competition and profits to one of co-operation and service."

Perhaps no General Conference report ever aroused greater interest in not only Canadian Methodism but in the dominion generally. It was warmly praised and strongly censured, but the approval, in my judgment, was much more widespread than the dissent.

Another interesting indication of the mind of Canadian Methodism on these questions was furnished by the Toronto Methodist Ministers' Meeting in March, 1921. As a result of a number of keen discussions on these questions, a committee was appointed to prepare a report on the relation of the Church to social conditions. The Toronto Methodist Ministers' Meeting, though having no constitutional place in our economy, is one of the most representative bodies of our Church as far as the ministry is concerned. It is composed of some one hundred and forty ministers, active and superannuated, including most of the General Conference officers. Moreover, it includes all shades of opinion in regard to social questions that exist in the Church. A committee was appointed expressly to represent what might be designated as the center and the right and left wings, and the task

specifically assigned to it was to determine how far the three schools of thought, or perhaps, as might be said, the three temperaments, could agree in what should be the attitude of the Church. The committee after some weeks of discussion drew up a report which it submitted as its unanimous finding. This report was carefully considered by the whole meeting and unanimously adopted. The significance of this report is, therefore, that it shows how far the most conservative section of our ministry is prepared to go in the application of Christianity to social and industrial questions. I think there is no doubt that the report would meet with the same unanimous indorsement in every gathering of Methodist ministers all over Canada.

This Conference may be interested in comparing the main conclusions of this report, of which unanimity was an essential prerequisite, with the parallel findings of the General Conference Report of 1918.

"Your committee believes that the progress of Christianity, and of that offspring of Christianity, the modern democratic movement, has brought the nations into a further stage of social reconstruction, and it is convinced that the frank and full recognition of the vastness, the difficulty, and the beneficence of this reconstruction is essential to the thoughtfulness, steadiness, and, above all, to the courage and devotion which alone can realize the purpose of God in these changes.

"The two great perils to which in such a crisis we are exposed seem to us to be: (1) The inconsiderateness which, failing to grasp the complexity of the problem, seeks to foster a demand for sudden and violent overturnings; and (2) that attachment to the present social order which opposes even just and necessary changes.

"Your committee doubts if it is given, even to the wisest, to foresee the precise economic and industrial readjustments which may eventually be found proper and necessary, but we believe that it is our duty and our safety to follow great moral principles as far as they can be discerned, and we venture to commend the following principles as in our judgment true and natural expressions of the Christian spirit.

"1. Human welfare must become the supreme and universal objective of commerce and industry. A just and proper livelihood for all engaged should be secured; for service without livelihood, and livelihood without service, should both be regarded as intolerable.

"2. Brotherhood must be recognized as a working principle. This involves: (a) That constructive co-operation in all forms of industry and commerce should, as speedily as possible, be submitted for destructive competition; (b) that natural resources, such as mineral wealth, timber, fisheries, water power, etc., should be conserved and developed so as to serve most effectively the common good.

"3. The democratic principle, any open denial of which is no longer tolerated in our political institutions, should be established in industry. There should be the frank recognition of the right of the workers to organize and to act through their chosen representatives, and the right of such representation in the government of the industry as may be in harmony with the just interests of all concerned. In this participation in the management it seems to us, are to be found that expression of the worker's self-respect that is essential to right relations and the recovery of that interest in his work which the specialization of modern industry has disastrously impaired."

The Church I have the honor to represent has great reason for thankfulness and hope.

The generosity of our people was never so great, their intellectual and moral level never so high. Never, I think, was her ministry so free from indolence and moral reproach. One could scarcely ask for a purer spirit of devotion than leads young men into the ministry to-day.

And yet, I believe, there are few thoughtful people among us in pulpit or pew who are satisfied with the condition of the Church. Nor is our Church alone in this sense of dissatisfaction. Perhaps no one sees quite clearly what is wrong and those who think they see are not agreed. But, I suppose, no one would claim that, mighty and manifold and far-reaching as is the influence of the Christian Church in these western lands, it is as powerful a force in guiding and reconciling and inspiring our divided and distracted Christendom as it ought to be in view of its members, its financial, intellectual, social, and moral strength.

Furthermore, while no students of history would deny, I think, to the Church of to-day a better understanding of Christianity and a fuller measure of the Christian character than at any other period, yet I think it would be equally impossible to deny that there has been in the Church at great epochs in the past something not so markedly present to-day; something very precious, without which Christianity is not Christianity, and that is a great enthusiasm. All would agree that for the Christian Church of to-day in these Christian lands, exalted and energized by a great enthusiasm, there could be no task too bold or too hard. May it be that nothing will arouse that great passion but a high and hard task?

The Christian Church is called to make war impossible between Christian nations. She is called to put an end to industrial strife. She is called to bring about a social order in which no man shall be condemned to seek his gain in another's loss. She is called to show that in hearts controlled by the Spirit of Christ devotion to the common good may be a more masterful impulse than devotion to one's private good.

By the fidelity and devotion of those who have gone before us these lands have been raised to such a level as makes imperative an advance to heights never attempted before, for Christianity lives only in the struggle for the unattained.

There is a strange expectancy in the Churches. They are conscious of powers that are not in play. They wait for the issue, the leadership that will show the path. Where will the new Paul, the new Luther, the new Wesley appear? Or in this greatest rebirth of Christianity, this wonderful outbreak of brotherhood, will it be found that a Christian democracy no longer needs a great leader? The taller the leader the greater the shadow he casts.

At least the highest prayer I can offer for your own Church and mine is that they may, at least, be among the first to know the fellowship and the rapture that will break out in the Church when she unreservedly commits herself to the immediate realization of the full program of Jesus Christ.

FRATERNAL ADDRESS

Delivered by W. A. Bell, M.A., of the C. M. E. Church.

Mr. Chairman, Bishops, Members of the Nineteenth Session of the General Conference of the Methodist Episcopal Church, South, Ladies, and Gentle-

men: The Colored Methodist Episcopal Church which sprang from your virile loins in 1870 commissions me to bear to you greetings, congratulations, expressions of our thanks, and assurances of earnest solicitude for your continued prosperity and divine leading in all the proceedings of this quadrennial session. To be chosen as the fraternal messenger from my Church to yours, though not unmindful of my limitations under the responsibility imposed and the opportunity presented, is particularly gratifying as it affords the privilege of expressing to you my deep personal appreciation of what your Church has done for me. I stand before you a product of Paine College, the institution which represents more than any other your splendid missionary service and fine accomplishments in sympathetic co-operation with my Church and people for the larger life and progress of both. It was my good fortune to be a student of the immortal George Williams Walker, a son of South Carolina and one of the greatest souls ever sent forth by Southern Methodism. His teachings shall abide with me forever; and the influence of his noble, impelling personality shall follow me through eternity.

The Colored Methodist Episcopal Church has watched with increasing gratitude and hopefulness the magnificent achievements which have characterized your steady upward and outward progress during the quadrennium just closed. The magnitude of your attainments heartens and inspires us as we review in profound thanksgiving the remarkable enlargement of your membership, the phenomenal success of your financial efforts as conducted through the Centenary campaign, the wonderful results which signalize your departmental activities, the development and expansion of your home mission service, the unbroken evolution of your ministry in the foreign mission field, the extension of your missionary frontiers to include all the heathen lands of earth; especially grateful are we for the establishment of your Congo Mission, the effective work already wrought there, and the promise which it gives of a continental Christian service to the millions of our people in that dark land who for centuries have been severely neglected spiritually and who for ages

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have been the victims of a heartless economic exploitation.

We rejoice with you in the abounding evidences all about us of a deepening consciousness of and quickening response to the insistent need of a really vitalized and aggressive international Christian Church with a world outlook a world sympathy, and a world program inspired to ever-increasing service by a constantly enlarging vision and understanding of the Christ mission to the world.

In all the manifold fulfillment of your labors, material, numerical, and spiritual, we give thanks and congratulate you and pray that our common Father will give to you wisdom for the larger tasks of to-morrow and through his abiding presence and direction in the future lead you on to heights of glorious achievements to which the hopes and dreams of the present do not penetrate.

Your enlarged program of world service has nobly and fittingly brought you into larger and more effectual co-operation with the Colored Methodist Episcopal Church, embodying increased financial assistance to us, affording us a greater measure of counsel in the planning and prosecution of our work than we have enjoyed heretofore, and above all resulting here and there in helpful and spiritual contacts and associations surpassing all estimate and such as in their constancy and steadfast unfoldment are essential to the orderly development of the unity and oneness which is the aim of the Church of Christ.

To us is not permitted language adequate to the expression of our gratitude for the liberal appropriations you have made to all phases of our connectional activities, and especially our school work. Laboring as we are under the tremendous handicaps of an unequal and insufficient public school system and the economic inability of our people to supply the funds necessary to offset the deficiencies of such a system, and having out of our penury to undertake the establishment and support of schools for the higher and technical education of our youth, your munificence in connection with our educational institutions has wrought more largely than you know in securing to hundreds of our unfortunate sons and daughters the opportunity and facilities of Christian education; and trained for nobler living, they have gone out to a life of service to other hundreds toiling under intellectual necessities equally as urgent.

If to-day our schools and colleges look upward and forward with greater hope and confidence than ever before, it is because of increased efficiency and facilities acquired through your liberality in recent years and the promise of the enlargement of their service through the improvement and expansion of their work to be made possible by the larger program of helpfulness which your great Church has just inaugurated.

In directing your most generous help to our most outstanding need aid fundamental and far-reaching in the successive process of our striving for the attainment of substantial and worthy growth is afforded us. Certainly in these days of blighting skepticism, of wild vagaries, freak cults, sharp schisms, of adroit and deluding presentation of what is called "honest doubt" and of that "free thought" which goes wandering into realms of uncertainty, with the final and inevitable issue in dreadful confusion and dismal unbelief, it is imperative that our children shall be nurtured in homes dedicated to Christ and taught in schools where the curricula are founded upon the fundamentals of Christianity and where the

whole scheme of education is vitalized by a deep spiritual atmosphere, with an unrestricted acceptance of the inescapable fact of God and the complete realization of the ultimate application of the Christ teachings to attain the noblest and most useful living.

But as mindful as we are of your kindly, sympathetic co-operation in all the manifold demands and necessities of our connectional work and as deeply appreciative as we are of every assistance, financial and otherwise, there still abides with us a consciousness of lack, a great spiritual lack, a something for which we yearn with a passion that beggars description, a something desired with an earnestness of sincerity that yields not to definite lines of narration, a something which we call fellowship. We crave that friendly intercourse and Christian comradeship which, to our minds servants of the same God and followers of the Christ should enjoy.

In expressing this longing we do not forget the great question of race nor the established practices and the customs which have gone into your making. We would not have you ignore fundamental principles of race nor tear yourselves violently from cherished traditions. We know that all about you exist relationships, social surroundings, powerful influences, civic plans and practices, hereditary and historical antecedents which have entered subtly and powerfully into the building of your personality and the shaping of your attitudes. We appreciate the grip and for the time being the mastery of such conditions, but we are fully aware of the great power inherent in your racial position, your ability to use that power for the good of others, and the corresponding obligation which it places upon you. We need more than your philanthropy; we need and desire your spiritual friendship. The extent of your doing for us will be measured by what you are to us; for, in the final analysis, you can do no more for us spiritually than you are willing to be to us. And so in endeavoring to speak to the soul of your Church I know I am speaking from the soul of mine when I tell you that in increasing measure we need your sympathy and co-operation in the finer and higher things of the spirit. In order that our belief in humanity may not wane, that our hope of a brighter and better day may live, that our faith may persist and intensify and our halting and sometimes doubting hearts may be encouraged and made buoyant, we must have more of spiritual friendship and a deeper spiritual fellowship than we have known before. This we are confident of receiving, for we know the bigness of your soul and already we are blessed beyond naming by your deep, vibrant desire for service.

Within the quadrennium just closed two of our chief pastors passed to their reward. The going of Lucius H. Holsey removed from among us the great hero of our Methodism, the leader who more than any other kept our connectional society alive and growing during the trying days of its youth, and who lived to see it a flourishing and influential member of the fraternity of Churches. Possessed of great spiritual depths, a wide range of information, a unique and compelling oratory, a peculiar attraction and inspiration for the young and a consuming desire for service, he was the joy and glory of his Church. Upon the occasion of his funeral exercises no word more eloquent nor eulogy more impassioned was spoken than the brilliant tribute pronounced by the representative of Southern Methodism.

Despite losses which have deeply grieved us, the Church has made progress in every direction. Our mem-

bership has made a net increase of fourteen per cent, an achievement made possibly by a connectional-wide effort to follow up those members migrating from the South and by vigorous evangelistic campaigns. Four years ago we were almost wholly confined to the South; now we are a national organization, with aspiration for service among our people in benighted Africa.

The financial response of the membership has been encouraging. We have conducted no great co-ordinated financial campaign. Special independent efforts in episcopal districts have had gratifying results. The general financial situation of the past two years has affected us adversely, so that we are without an adequate income to meet the demands imposed by our membership growth.

Our official organ, the Christian Index, grows in circulation and is rendering the Church a service vital to its democratic management and spiritual growth. Progress has been made in the preparation for the building of a publishing house commensurate to the requirements of the Church. In the General Conference now sitting we expect measures to be adopted and changes effected which will give us a young people's organization functioning in all departments of the Church, developing and emphasizing the spirit of service. Our schools and colleges, far too few in number and sadly inadequate in equipment to meet the demands upon them, are struggling valiantly to meet the educational need of our youth. Over three thousand students are crowded within their walls, more than one hundred of them are preparing for the ministry, and in one of our colleges 111 ex-service men are pursuing various courses in vocational training. The physical collapse of the editor of our Sunday school literature deprived the Church of a much-needed service. We solicit your continued co-operation in the development of this department. Larger provision is being attempted for the care of our superannuated preachers, widows, and orphans of preachers, and to increase the facilities and service of the Departments of Missions and Church Extension.

In 1882 Bishop L. H. Holsey, as fraternal messenger from the C. M. E. Church to your General Conference meeting that year, presented an urgent plea for assistance in the educational work of his Church. In response to this plea, the M. E. Church, South, authorized the appointment of a Commissioner of Education to solicit financial aid for the establishment of an education fund for the C. M. E. Church. From that action resulted the founding of Paine Institute, in Augusta, Ga., for the training of teachers, preachers, and leaders for the C. M. E. Church. The institution subsequently became Paine College. In that undertaking of helpful co-operation, so wisely begun, your great Church entered upon, according to our thinking, the most sublime service ever attempted in the whole course of its history.

From the beginning, representatives of your highest achievement in training, character, and spiritual power, possessing a wide range of adaptability and the spirit of Brotherhood, entered that new and difficult field. And through the succeeding years you have contributed of your treasury and talent to the making of the leadership of the C. M. E. Church, a Church unequal to the accomplishments it has wrought but for your splendid vision and liberality. From Paine College have gone hundreds of teachers, preachers, and other leaders to a life of worthy service among their people, taking with them the training, the inspiration, and the ideals secured from

the great men who have served in that institution, thus endlessly multiplying in fields nation-wide the spirit of good will and sympathetic co-operation so consistently and emphatically exhibited by the great souls who have been patiently, conscientiously, and hopefully at work in that unique institution.

The location of Paine College, at first deemed advantageous because of its distance from the center of urban life, has, of late years, presented disadvantage. The institution is to-day completely enveloped by a community of white citizens, and consequently suffers in its detachment from immediate touch with the Negro community life of the city and is adversely affected by the disabilities and embarrassments which inhere in such a situation. It is natural, under the circumstances, that you hesitate to enter upon any very extended program of enlargement of the college because of the neutralizing and antagonistic influences which must receive definite consideration. For several years your attitude of seeming uncertainty of method and extent of procedure has influenced the policy and program of our Church in its relations to the institution, therefore for some time the school has not prospered and profited as it should. This work, so nobly begun and which has yielded such brilliant fruition, must not longer suffer. The higher interests of the kingdom require its continuation and development.

At present you are engaged upon the development of a world program of service. Your missionaries and benevolences are going out in increasing numbers to strange lands and unknown peoples with whom you have no such ties and relationships as exist between your people and mine. You are rich in men and money, rich in the vision of service and responsiveness to world needs; and we cannot believe that in the midst of your far-flung intensified missionary efforts, when you are building and promoting great institutions of learning for alien races, you will fail in generous provision for Paine College, the institution which stands as the most brilliant opportunity in the homeland for effective missionary helpfulness to a people bound to you by ties too numerous to mention. In view of existing conditions, we would suggest the removal of Paine College and its re-establishment in one of the largest of our Southern cities. This done, we are confident you would co-operate with us in building a great institution competent to fulfill the original mission and perpetuate the fine spirit and tradition of Paine College. We hope for and need an institution equipped for the best educational ser-

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vice in training teachers, social workers, preachers, and leaders for our Church, an institution possessing facilities and accommodation equal to the needs of the present and with such definite systematic support as will insure continuous growth to meet the increasing demands of the future. The institution should include on its faculty men and women from among the best-prepared members of Southern Methodism. Such an opportunity and responsibility would command your best, and none would be too big for a work so grand in the infinitude of its possibilities. A Paine College of this character would instantly command our Connection-wide support and soon attain the eminence in our educational system which it would richly deserve.

We do not presume now to recommend a definite location for the removed Paine College we desire; but, if permitted a suggestion on this occasion, would say that in our judgment it would be most fortunate for our Church if Paine College should be re-established sufficiently near your great Emory University as to afford the college the service, the practical helpfulness, the intercourse, the counsel and inspiration which the Chancellor and faculty of that marvelously growing institution could give. A really big, outstanding, thoroughly efficient training school and college is, O Southern Methodism, the prayer and appeal of colored Methodism. If given, you grant a boon that will transcend all other ministry; if denied, there will result the most unfortunate tragedy which could befall our efforts at interchurch co-operation.

We have not fully escaped the consciousness of war. But yesterday the embattled nations engaged in deadly conflict for the realization and preservation of definite social and national ideals. The realization is now upon us that the issues fought for from 1914 through 1918 are still being fiercely contested for. Not yet have the nations of earth, singly or in combination, arrived at and adopted a working plan of righteous government presenting a universal hope of a fair, a just, and a permanent solution of the social confusion, the class struggles, the racial antagonisms, and the civic injustices which to-day menace all government and threaten revolution in all the great centers of the world. Whether from one point of the compass or another, whether from one type of people or races of sharp dissent, wherever we turn, there confronts us the cry of the people for social transformation and reconstruction. The power and pathos of their appeal uniformly bulk in the world-wide passionate demand for justice, brotherhood, liberty the chance for a human way of life.

It is significant that, despite the destructive ravages of the war, the deep longings of the nations and races turn to the things of the spirit. It is generally agreed that America, of all countries, is pre-eminent in her

opportunity and ability to help the cause of the world most through moral and spiritual leadership. But America will never lead any further in this direction than the Church of God points the way; yea, the Church must blaze the way. In this aftermath of war, faced with the problems of reconstruction and the adjustment of war's dislocations, the Church faces its highest test, the supreme crisis of its task of world redemption. When battles raged and the passions of men were inflamed their imaginations were exaggerated, and their thought was laborious, the Church was accused of weakness and failure. We know that the Church of Christ did not fail. But now with the roar of that beastly conflict hushed and the world waiting for the word to be spoken that shall revitalize its faith and make effective, upon a universal basis, its sacred and essential ideals of life and government upon a platform of service vaster than ever proposed before, vast enough to include all the divergent races of men; now when is presented the opportunity of bringing into one mighty unit the Christian sentiment of the world and organizing it for generous unselfish service to a world brotherhood; if now the Church seriously hesitates or hedges or falters or temporizes or compromises in the full application of the great fundamentals of Christianity, then indeed the Church will have failed. But the Church of God cannot fail. Into the constitution of the universe in creation's dawn was written the edict of God's ultimate rulership in the affairs of men, and the Almighty's promises shall finally and completely prevail. In this supreme hour of world need and world opportunity we have faith that Southern Methodism will show the nations how under God's leadership a mighty, world-conquering Church meets the mightiest task the world imposes.

In this presence and with this exalted far-reaching opportunity I am convinced that I should be unfaithful in my duty to my Church and people if no word should be spoken in interest of the larger freedom of the race of which I am a member.

When our national security was threatened by a foreign foe and no honorable choice was left the government but to enter the late world war, men spoke much of national destiny, of world security for democracy, and of the right of self-determination for all peoples. Here in our own country, in the glorious republic of the West, in America, where the millions of her citizens possess no common lineage and language and tradition, where the streets are a babel of tongues and the homes a medley of memories running back through the centuries to alien pasts and into strange lands, we heard on every hand and from the lips of our white neighbors the prophecy that out of the terrific cataclysm of war our country would achieve a national oneness and a national brotherhood founded upon liberty and truth and in which love and justice would hold undisputed reign. Those prophecies sprang from a temporary spiritual feeling of unity evolved by impending national peril and the patriotic exaltation of the times. With the cessation of war came the inevitable bitter reactions of war, and so the hope of my people for liberty and brotherhood received a setback impossible for you to realize. That hope has, however, been strengthened by the work of the Commission on Inter-racial Co-Operation, a movement which seeks to bring together the intelligent Christian sentiment of the two races through conferences for mutual understanding and the working out of a program of social improvement and community up-

lift. The movement, as we understand it, aims to develop a condition and an attitude which will permit us the largest development of our selfhood in kinship with our fellow man. A big soul from your own Church is directing the Commission, and we hope that your great Church will contribute to this movement your utmost support. It is our ray of hope, the rising star of promise in an otherwise darkened outlook.

We know the attempt to build in this country a bi-racial citizenship of distinct races each possessing equal rights is the first of its kind in history. We are not unmindful of the difficulties to be mastered. We believe, however, that if God is given a fair chance he will shape our human affairs in equity and truth and love for all. We know we deserve justice and liberty. We have met every test of duty applied by the government, and by every token of loyalty and unselfish service we have demonstrated our right to be included in the nation's charter of freedom. No son of the nation, whether of her soil born or hers by adoption, loves America more or has served her more willingly than the Negro. Especially has he served the South. And if we appeal to you, our friends of the beloved Southland, more than to any others for human sympathy, good will, and a fair chance to develop our powers and to achieve for ourselves happiness; if we ask this oftener of you, it is because we have served you most and possess a deep faith in your sense of justice.

Our strong arm has felled the country's wide-extended forests; our sinewy back is the mudstill upon which the Southland has builded the magnificent proportions of its agricultural, industrial, and commercial structures; the sweat of our brow and the tears of our soul have moistened and made fertile these sweeping plains; while our plantation melodies reverberated among the hills and blended with the soft rhythm of Southern breezes. Here our noblest womanhood of the yester-years folded upon their bosoms and took to their faithful hearts the white infants of the South and breathed into their young souls a new sense of virtue and loyalty as they crooned them to sleep to the rhythmical lilt of their sorrow songs. We have never faltered in any crisis of the nation's history. In every martial conflict we have hastened to lay our life and treasure upon the nation's altars. All the way from State Street, in Boston, to the seared sands of Mexico, and thence across the mighty deep to the far-flung battle lines in Europe, Negro soldiery has bled from countless wounds in defense of the nation's honor and security. And now, my friends, the millions of my people wait expectant. With hope in their souls and with faith in you and trust in God, they lift their eyes and from hearts brave and true and longing there rises a mighty united cry: "How long, O knightly America, how long; how long, O Southern Methodism, thou Zion of God, how long shall we be denied a freeman's place in the nation's civilization?" And we have faith that that cry is not lifted in vain.

"In years that have been I have bound man closer to man
And closer woman to woman;
And the stranger hath seen in a stranger his brother at last.
And a sister in eyes that were strange.
In the years that shall be I will bind me nation to nation
And shore unto shore," saith our God.
"Lo! I am the burster of bonds and the breaker of barriers,
I am he that shall free" saith the Lord.
"For the lingering battle, the contest of ages is ending,
And victory followeth me."

PROCEEDINGS OF GENERAL CONFERENCE

A resolution from the War Work Commission was read and adopted, as follows:

"Whereas the World War demonstrated the need and value of religious work in the army and resulted in a new and better recognized status of the chaplain and organization for its more efficient administration under the reorganized army act of June, 1920; and whereas now that the army is being reduced to a peace footing, and as a small army will be widely scattered in small units for guard, police, and like duty; therefore be it

"Resolved: 1. That the General Conference of the Methodist Episcopal Church, South, rejoicing in the improved status of the chaplains of the army, petitions the Congress of the United States to enact such further legislation as may place the chaplains upon an equal footing with other corps as to rank and years of service for promotion.

"2. That, while this General Conference heartily favors reduction of armament and the carrying on to consummation of all treaties and resolutions resulting from the Conference on Limitation of Armament held in Washington, and while we approve reduction in the enlisted strength of army and navy pursuant to action of the Conference on Limitation of Armament, due regard should be had for the spiritual interests of the men and officers remaining in the service.

"3. That in any reduction of the army no drastic cut shall be made in the number of chaplains.

"4. That, while a ratio of one chaplain to twelve hundred men might prove adequate in a large mobilized army, such ratio we believe is inadequate in a small army, scattered over some ninety-three places, and we urge the maintenance of the chaplains' corps in such increased ratio as will

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W. F. McMurry, Vice Chairman;
E. O. Watson, Secretary."

The reports of the Board of Trustees of Emory University and of the Board of Church Extension were presented.

The Committee on Boundaries and Finance presented Report No. 2, as follows:

Boundaries and Finance.

Report No. 2.

"Your committee had before it a memorial from the Los Angeles Conference asking that the Los Angeles District be attached to the Pacific Conference and that our work in the State of Arizona be set up into an Annual Conference.

"We recommend concurrence.

Publishing Interests.

Report No. 1.

"Your Committee on Publishing Interests considered the report of the managers of Tract and Evangelistic Literature, recommending that the Board be continued for the next quadrennium and that the sum of \$5,000, the same as for the last quadrennium, to be paid by the Publishing House, be appropriated for the next quadrennium.

"We have considered memorials from the Virginia Conference asking that the General Conference authorize the publication by our Publishing House of a loose-leaf Quarterly Conference record book to be sufficiently large to care for the records of three or more quadrenniums; also that the General Conference authorize the preparation of a brief and simple course with suggested parallel readings on Church efficiency and Methodist episcopacy suitable for the instruction of stewards and other official members of the Church.

"To both of these we recommend concurrence.

"We have considered a petition from the Western Mexican Mission asking that the General Conference instruct the Publishing Agents to have the Discipline of 1922 published in Spanish as soon as possible after the adjournment of the General Conference.

"We recommend concurrence.

"We have considered the number of memorials and resolutions relating to the continuation of the Pacific Methodist Advocate.

"We recommend concurrence in these memorials and petition that the Book Committee be instructed to continue the publication of that paper and that they set apart \$20,000 for its use during the quadrennium.

A. C. Millar, Chairman;

Sterling Fisher, Secretary."

Report No. 2 of the Committee on Education was read and adopted, as follows:

Education.

Report No. 2.

Section One.

"Your committee had before it a memorial to the General Conference from the General Conference Board of Education and a resolution adopted by the General Conference on the first day of the present session requesting the constitution of a committee of fifteen to consider the union or the correlation and co-ordination of the conservation and promotional program of the forward movements of the Church. As the memorial and resolution proposed the constitution of the committee as follows, 'Five shall be named by the Committee on Missions, five by the Committee on Finance, five by the Committee on Education,' we beg to report that the following-named members of the Committee on Education have been elected to represent the Committee on Education in the Joint Committee of Fifteen: Bishop James Cannon, Jr., H. N. Snyder, J. H. Reynolds, Stonewall Anderson, and Ster-

ling Fisher.

The following report of a special committee to report a plan for the selection of members of the general boards was submitted and was adopted:

Report of Special Committee.

"We, your committee to whom was referred for modification the plan for nominating members of boards, report as follows:

"We recommend:

"1. That each delegation shall be privileged to nominate for each General Conference Board—viz., Publishing Interests, Education, Church Extension, Missions, Sunday Schools, and Epworth Leagues, and for the Book Committee, the Commission on Finance, the Commission on Temperance and Social Service, and for such other boards, commissions and committees as are to be nominated by the standing committees—one clergyman and one lay member from the Conference represented by the delegation.

"2. That such nominations shall be sent to the Secretary of the General Conference, who shall distribute the same to the respective chairmen of the appropriate committees.

"3. That, so far as is consistent with the charters and constitutions and with securing efficient executive committees for the several organizations above named, the membership of each board shall be selected from the list of nominees under these rules provided.

"4. These rules shall become effective as soon as adopted by the General Conference:

John W. Bergin, Chairman;

Martin E. Lawson, Secretary."

Mr. and Mrs. H. Nakamura, of Kobe, Japan, were introduced to the Conference.

Representatives of the Methodist Episcopal Church were introduced—viz., Dr. James R. Joy, Editor of the New York Christian Advocate, and Dr. David G. Downey, Book Editor of the Methodist Episcopal Church.

Report No. 1 of the Committee on Revisals was read. S. H. Babcock moved the substitution of the minority report for the majority report.

The majority report recommends nonconcurrence in the memorial asking that all members of a local church eighteen years of age and above be members of the Quarterly Conference. The minority report recommends concurrence. The motion to substitute the minority report for the majority failed, and the majority report was adopted.

Epworth League Report No. 1.

"Your committee had before it memorials from the Baltimore and Little Rock Conferences and from the Sunday School Board, the Board of Education, the Board of Missions, and the Epworth League Board and beg to recommend concurrence in the memorials from the League Board, which covers the subject matter of the other memorials and is as follows:

"Whereas the religious instructions and training of children, youth, and young people is coming generally to be recognized as the supreme task of the Church; and whereas at least four of our connectional boards—namely, the Board of Missions, the Board of Education, the Sunday School Board, and the Epworth League Board—are now engaged in promoting religious education; and whereas it is absolutely essential, if we are to develop an effective system of religious education, that we shall have a unified and consistent program and that all agencies of the Church shall co-operate in promoting this program; therefore be it

"Resolved, That the Epworth League Board hereby memorialize the General Conference as follows:

"1. To create a joint committee of

co-operation, to be composed of three officials of each of the above-mentioned boards, to be elected by the boards which they respectively represent, and of eight other persons, two of whom shall be elected by each of these boards, whose duty it shall be to provide for the largest possible correlation of the educational work of these bodies during the ensuing quadrennium.

"2. To constitute this joint committee of co-operation a Commission on the Unification of our Educational Program, whose duty it shall be to report to the next General Conference a plan for the complete correlation of all our work of religious education, and especially to provide a more simplified and effective program of religious education in the local Church."

Ivan Lee Holt, Chairman;

J. H. Therrell, Secretary."

SIXTH DAY, MAY 9.

Bishop E. D. Mouzon called the Conference to order.

After the reading of the journal of Monday's session, Bishop Mouzon spoke to the Conference, using the introductory paragraph of the first chapter of First Corinthians as the basis of his message.

Bishop John M. Moore took the chair.

A Message of Greeting

The rules were suspended for the reading of a resolution of greetings to former President Wilson and President Harding and Secretary of State Hughes. With great enthusiasm the Conference adopted the report.

Cuba Conference.

Report No. 1 of the Committee on Missions was adopted, as follows:

"Your committee to which was referred a memorial from the Cuba Mission Annual Conference praying that said Mission Conference be created into an Annual Conference respectfully recommend concurrence and that said Cuba Conference be established and shall embrace the Republic of Cuba.

Perry S. Rader, Chairman;

M. T. Plyler, Secretary."

Centenary Report

Dr. W. B. Beauchamp, Director General of the Missionary Centenary, read to the Conference the report of the

Centenary Commission, this being the special order for 11:30 A. M. to the hour of adjournment of the Conference. The reading of the report was followed by brief addresses by Bishops Atkins, Moore, McMurry, Cannon, Darlington, and Ainsworth.

The report was referred to the Committee on Missions, and the Conference adjourned with the benediction by Dr. David G. Downey, of the Methodist Episcopal Church.

SEVENTH DAY, MAY 10.

The Conference was called to order by Bishop John M. Moore. Hymn No. 208 was sung, and Bishop E. H. Hughes led in prayer. Bishop Moore delivered the address of the morning, speaking from Exodus vii. 15: "Speak unto the children of Israel that they go forward."

Superannuate Endowment Fund.

The rules were suspended, and Report No. 1 of the Special Committee on Correlation of Plans for Conservation and Promotion was adopted, as follows:

"We, the Special Committee of Fifteen appointed to adjust and correlate the plans of conservation and promotion, as submitted by the Committee on Missions, the Committee on Education, and the Special Committee on Superannuate Endowment, submit Report No. 1, as follows:

"Having had before us the report of the promotional plan submitted by the Special Committee on Superannuate Endowment, we approve the said plan and authorize its presentation to the General Conference.

James Cannon, Jr., Chairman;

Luther E. Todd, Secretary."

First Big Fight

Report No. 2 of the Committee on Itinerancy, reporting nonconcurrence in memorials asking that unordained pastors be given the right to administer the sacrament, was taken from the calendar.

A minority report was read, as follows:

"We, the undersigned members of the Committee on Itinerancy, beg leave to offer to the General Conference this minority report on Item 5 of Report No. 2.

"In Chapter III, Section IV, Paragraph 142, line 4, follow the words

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'administer baptism' with the words 'and the sacrament of the Lord's Supper.' Strike out the last sentence of the paragraph, so that the amended paragraph shall read as follows:

"Question, What are the duties of a preacher who has the charge of a circuit, station, or mission?"

"No. 142. Answer. 1. To preach the gospel, to celebrate the rite of matrimony provided it does not conflict with civil laws, in the absence of an elder or bishop to minister baptism and the sacrament of the Lord's Supper, and in the absence of the presiding elder or bishop to control the appointment of all services to be held in the Churches in his charge, with the understanding that no permanent powers of ordination are conferred until the same shall be granted by the laying on of hands after he shall have met the disciplinary requirements."

"We recommend concurrence."

"Signed: W. F. Bryan, W. H. Wiseman, John Durrett, C. E. Ruyle, W. S. Holmes, J. B. Rader, C. R. Jenkins, J. R. Laird, W. P. King, R. L. Russell, J. N. Holder."

There was a real fight on this question, and the minority report was defeated by only eight votes—170 to 178. The majority report was then adopted by a vote of 188 to 115.

The Conference adjourned with the benediction by Bishop R. G. Waterhouse.

EIGHTH DAY, MAY 11.

The Conference was called to order by Bishop McMurry. Hymn No. 351 was sung, and after the recital of the Apostles' Creed and prayer Bishop Edwin H. Hughes, of the Methodist Episcopal Church, spoke to the Conference. Bishop U. V. W. Darlington took the chair.

Messages From Ex-President Wilson and President Harding.

Dr. J. H. Eakes read to the Conference the following messages:

"Washington City, May 10, 1922.



DR. J. H. EAKES

A young man who practiced medicine in Pennsylvania became famous and was called in consultation in many towns and cities because of his success in the treatment of disease. This was Dr. Pierce, who finally made up his mind to place some of his medicines before the public, and moving to Buffalo, N. Y., put up what he called his "Favorite Prescription," and placed it with the druggists in every state.

Dr. Pierce's Favorite Prescription has long been recognized as a tonic for diseases peculiar to womanhood. After suffering pain, feeling nervous, dizzy, weak and dragged-down by weaknesses of her sex—a woman is quickly restored to health by its use. Thousands of women testify that Dr. Pierce's Favorite Prescription has entirely eradicated their distressing ailments.

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Send 10c to Dr. Pierce, Buffalo, N. Y., for trial pkg. of any of his remedies, or write for free medical advice.

"A. F. Watkins: I am greatly honored and cheered by the message from the General Conference and beg that you will convey to its members my warmest greetings and heartfelt thanks. It is delightful to be assured of such comradeship in the high enterprise of justice and peace."

Woodrow Wilson."

"Washington City, May 10, 1922.

"A. F. Watkins: The President sincerely appreciates your generous message of yesterday. He is gratified to have this assurance of your approval and support."

George B. Christian, Jr."

Bishop H. H. Fout, fraternal messenger from the United Brethren Church, and Dr. J. Williams Butcher, fraternal messenger from the Wesleyan Methodist Church, were introduced.

Report of Committee on Episcopacy. The Rules were suspended, and Report No. 2 of the Committee on Episcopacy was adopted, as follows:

"We have passed in review the life and official administration of each of our bishops, and we recommend the passage of each of them—namely, Eugene R. Hendrix, Warren A. Candler, James Atkins, Collins Denny, John C. Kilgo, William B. Murrah, Richard G. Waterhouse, Edwin D. Mouzon, John M. Moore, William F. McMurry, Urban V. W. Darlington, Horace M. Du Bose, William N. Ainsworth, and James Cannon, Jr."

"We recommend that Bishop E. R. Hendrix be retired, in accordance with his request. We also recommend that Bishop John C. Kilgo be retired and that Bishop R. G. Waterhouse be continued on the retired list."

"Signed: A. J. Lamar, Chairman; J. R. Countiss, Secretary."

Report No. 3 of the Committee on Episcopacy, recommending the election of five bishops, was read and adopted.

Report No. 4 of the Committee on Episcopacy, recommending nonconcurrence in the memorials asking for the election of bishops for a term of years, was read.

M. T. Haw, of the St. Louis Conference, moved that "concurrence" be submitted for "nonconcurrence" and spoke to his motion. W. W. Scott, of the North Alabama Conference, S. P. Cresap, of the Missouri Conference, R. W. Adams, of the Texas Conference, and A. J. Lamar, of the Alabama Conference, spoke for the report of the committee. The motion to concur was defeated by a large majority, and the report of the committee was adopted.

Evening Session.

An audience filling the auditorium assembled to listen to the fraternal messages brought from the Methodist Episcopal Church and the Wesleyan Methodist Church.

Bishop Warren A. Candler presided. The hymn, "Jesus, United by Thy Grace," was sung, and Dr. Hoyt M. Dobbs offered prayer.

Bishop Candler: "We are met this evening, my brethren and sisters, to hear the messages of fraternity brought to us by distinguished representatives of two great Churches to which we are bound by ties of especial affection and by kinship. I will ask the Secretary to read the credentials of the brethren who have come to us from these great bodies."

The Secretary read the credentials of Dr. David Geogre Downey, fraternal delegate from the Methodist Episcopal Church, signed by the bishops of that Church, and of Rev. J. Williams Butcher, fraternal delegate from the Wesleyan Methodist Church of England, signed by the officers of the British Wesleyan Conference. Bishop Candler introduced the distinguished visitors, who were heard with pleasure by the audience.

NINTH DAY, MAY 12.

Bishop U. V. W. Darlington called

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.

"Teach me my God and King,
In all things thee to see;
And what I do in any thing,
To do it as for thee."

—George Herbert.

W. M. S. CALENDAR.

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

N. Ark. Conf. Joint Assembly of Epworth Leagues and Y. P. societies, Galloway College, Searcy, June 26-30.

OUR GENERAL CONFERENCE EXHIBITS

Mrs. W. H. Pemberton

Between the sessions, so full of interest to all visitors to our General Conference in Hot Springs, large numbers of men, women and children looked through, and were edified by the fine exhibits made by the Mission Board, the Sunday School, the Epworth League, and other Boards of the M. E. Church, South.

Each one was great—but to me the greatest of all was the exhibit from the Mission Board.

From maps, charts, posters, pictures and portraits, the Mission Board sent from the Ball-room of the Eastman hotel messages of love divine and life eternal. Mrs. Hume Steele, of our Woman's Missionary Council, is to be congratulated on the success which crowned her labors in this exhibit, very beautiful to the eye and full of refreshing for mind and spirit. It was a revelation to look upon, as it were,

every branch of our Missionary work; to travel from scenes in the homeland to darkest Africa; to Oriental and Latin American countries, and to beautiful isles of the sea which are being redeemed by Christian schools and missions.

And then, the portraits of a few of our pioneer workers and mighty leaders challenged every man and woman to deeper consecration and greater zeal for our Lord. Multitudes paused to look into the faces of Bishop William Capers, founder of missionary service for the slaves of the old South; Dr. and Mrs. J. W. Lambuth, who established the first Protestant school for Chinese girls in their home in Shanghai, China, which is now our McTyre School, one of the great educational institutions in the Orient. Mrs. McGavock, of Tenn., who gave the diamond-pin from her wedding veil for Missions: Miss Laura Haygood who gave sixteen years of service for Chinese women and children and said just before her death in that far-off land: "I feel today that if I had a hundred other lives to give, I would count it all joy to give them every one to Him for China;" of the venerable Dr. Young J. Allen whose translations were admitted into the places of Peking, Seoul and Tokio, thus leavening China, Korea and Japan with Christian literature in high places.

Worthy successors to these and the saints of all ages we saw in portraits of Bishop Walter R. Lambuth well known as "a world citizen, a Pioneer Missionary, a Beloved Bishop, a Friend of Man." His last words were: "I

the Conference to order at 9 A. M. A hymn was sung, Dr. A. F. Smith led in prayer, and Bishop Darlington read the Scripture lesson and spoke to the Conference. Bishop H. M. Du Bose took the chair.

A telegram of sympathy was ordered sent by the Secretary to Miss Belle H. Bennett, a delegate elect, detained at her home by reason of illness.

Committee on Episcopacy.

Report No. 3.

This report recommended the election of five bishops. It was discussed by A. C. Millar, W. F. Bryan, J. W. Mills, H. D. Knickerbocker, W. W. Armstrong, and A. J. Lamar, Chairman, who represented the committee under the order of the previous question.

Amendments of substitutes, calling for "seven" and "four" bishops in place of "five" were voted down, and the report was adopted.

The following will be a record of Methodist history, hence is given as it appears in the Daily Advocate:

"The Bishop: 'We have come to the order of the day, and a most interesting occasion it is. For the first time, I think, in the history of the Church we are to receive a fraternal delegate from one of the evangelical bodies, one very closely related to our own in history, which goes back to the beginning, linking the names of Philip William Otterbein and Francis Asbury. I take great pleasure in introducing to you Bishop H. H. Fout, of the Northwestern District of the Church of the United Brethren, who comes as a fraternal delegate to us. Before reading his credentials he de-

sires that a communication from Bishop Bell, senior bishop of the Church, be read.'

"The Secretary read the communication from Bishop Bell, of the Church of the United Brethren in Christ; also the credentials of Bishop H. H. Fout, fraternal delegate from that Church."

"The Bishop: 'I have profound pleasure, as I esteem it a great honor to present to you Bishop H. H. Fout, fraternal delegate to us from the United Brethren Church. Bishop Fout, we hail your coming with unusual satisfaction and delight not only because it renews to us the memories of that long ago time when Otterbein and Asbury labored together, but also because your coming brings us in closer contact with a people whom we have loved all these years and whose history we have constantly wondered at and for the success of whose labors we have offered constant prayers. Also because it opens up to us a possibility of larger fellowship in the future and the promise of cementing those historic ties that in the past were dear memories of the father. And your coming is in fulfillment, in part at least, of the hope of an alignment of all those forces in this great continent that make for the glory of God and the advance of his kingdom. We are most happy, sir, to have you with us. Brothers and sisters, Bishop Fout.'

"Bishop Fout addressed the Conference.

"Several times during the delivery of Bishop Fout's address the Conference arose to express its approval of the sentiments he uttered."

shall be constantly watching." Bishop Lambuth was ever concerned about the women's work in our Church and as I looked at the picture of Miss Mary Helm, Editor of "Our Homes," I felt that she with Bishop Lambuth is looking over the battlements watching the whole work of the whole Church.

The lovely picture of Miss Belle Bennett early anointed for leadership among women, the honored and beloved President of the Woman's Missionary Council, was a benediction. In gratitude to God, I thought of how her life of unselfish service and self-sacrifice has been the key to unlock to thousands of people the treasures that are imperishable and fade not away. That Miss Bennett may soon be restored to health is the earnest hope of our Methodism and hosts of other friends in many lands.

And shall not the slogan: "The Missionary Exhibit has a Message to send to the world by you," raise a multitude of recruits who shall go forth in faith to conquer in Christ's name. I believe it will.

PARIS AUXILIARY

The Missionary Society of Paris, is in an encouraging condition. We have thirty-eight members. We meet the third Monday of each month, using the regular program. We give many of the parts in costumes as this makes our work more interesting. After the programs, we have a social hour, the hostess serving refreshments. We are trying to promote each department of the Society.

We have the Young People's Society with a splendid Supt., Miss Lillian Wahl, who is a graduate of Scarritt Bible and Training School.

The children's department also has good leaders and is doing good work. We have recently organized a mission Study class and meet each Monday except the regular missionary day. We are also studying the Bible. —Mrs. W. N. Bennett, Supt. of Study and Publicity.

NORTH ARK. CONF. W. M. S.

Report of Treasurer for first quarter 1922.

To adult receipts	\$2599.18
To Young People receipts	206.20
To Junior receipts	228.87
To Baby Division	24.95
Total	\$3059.20
By funds to Council Treasurer:	
Dues	\$1341.43
Pledges	1717.77
Retirement and relief fund	268.75
Scarritt Loan	36.15
Week of Prayer	23.60

Total\$3387.70
Bible Women:

GIRLS! LEMONS

BLEACH SKIN WHITE

No. 128

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day, then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also a freckle, sunburn, and tan bleach because it doesn't irritate.

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

L. R. CONFERENCE SUNDAY SCHOOL DAY OFFERINGS

Arkadelphia District

Previously reported	\$ 43.00
Malvern	75.00
Mt. Olivet	5.50
Sardis	12.00
Friendship	3.10
Total	\$138.60

Camden District

Previously Reported	\$65.00
Harrell	10.00
Hawkin's Chapel	3.40
Total	\$78.40

Little Rock District

Previously Reported	\$64.40
Mt. Tabor	11.70
Alexander	7.50
Asbury	50.00
Walnut Grove	2.85
Total	\$136.45

Prescott District

Previously Reported	\$70.41
Sardis	5.00
Wheelen Springs	6.50
Hope	95.00
Total	\$176.91

Pine Bluff District

Previously Reported	\$181.80
Good Faith	5.00
Hallers' Chapel	5.04
Total	\$191.84

Texarkana District

Previously Reported	\$296.98
North Lewisville	3.00
Foreman	50.00
Mena	20.00
Stamps	54.00
Lockesburg	9.50
Fouke	4.25
Total	\$437.73

Monticello District

Previously Reported	\$90.54
Halley	5.15
Total	\$95.69

LITTLE ROCK CONFERENCE HONOR ROLL

The number of charges reaching their full apportionment for Sunday School Day in the Little Rock conference is constantly increasing. Not many circuits have yet reached their full

Molsie Ammon Reddick	\$ 30.00
Grace Womack	30.00
Faith	30.00
Katherine Dye	105.00
Ora Jamison	20.50

Total\$215.50
Scholarships:

Irene Rice	\$10.00
Wills-Garner	10.00
1st Ch., N. Little Rock	30.00
Elizabeth Harwood Millar	40.00
Scarritt Bible School Student	20.00
Osceola Junior	10.00

Total	\$120.00
Total to Council Treasurer	\$3723.20
Conf. Expense fund expended	731.00
Paid borrowed money	600.00
Other funds on hand	240.00
Check to Mrs. Ellis	2.50
Check to Mrs. Hanesworth	3.74
Conf. Exp. fund on hand	764.02

Total	\$6064.86
Total deposited	\$5464.86
Borrowed	600.00

Total	\$6064.86
Amt. reported on suplies	\$ 423.50
Amt. reported on local work	7330.20
Grand total	\$13818.56
—Mrs. W. A. Steele, Conf. Treas., Van Buren, Ark.	

apportionment because it takes some time for all the churches on the circuit to get in their reports. Many schools on circuits have reached their part of the apportionment and before conference many circuit pastors will go over the top. The names of pastors whose charges have reached the apportionment and who have qualified for a place on our conference Honor Roll is as follows:

Park Avenue, Rev. W. A. Steele.
Bauxite, Rev. J. T. Rodgers.
First Church, P. B., Rev. E. R. Steele.
Stuttgart, Rev. S. F. Goddard.
Camden, Rev. F. F. Harrell.
Mineral Springs, Rev. J. B. Sims.
Warren, Rev. J. D. Baker.
Ashdown, Rev. Z. D. Lindsey.
DeQueen, Rev. J. A. Parker.
Ist Church, Texarkana, Rev. J. D. Hammons.
Wilmar-Halley, Rev. Geo. C. Williams.
Asbury, Rev. W. C. Davidson.
Malvern, Rev. J. A. Henderson.
Sparkman-Sardis, Rev. B. F. Scott.
Hope, Rev. Alonzo Monk.
Foreman, Rev. J. C. Glenn.
Stamps, Rev. J. A. Biggs.
Mena, Rev. T. O. Owen.

LITTLE ROCK CONFERENCE PASSES LAST YEARS GREAT RECORD

In spite of the bad weather, the General Conference, and other conflicting circumstances the Sunday Schools of the Little Rock conference have responded nobly to our appeal and the total offerings received up to date is considerably beyond that of this time last year. The comparison is as follows:

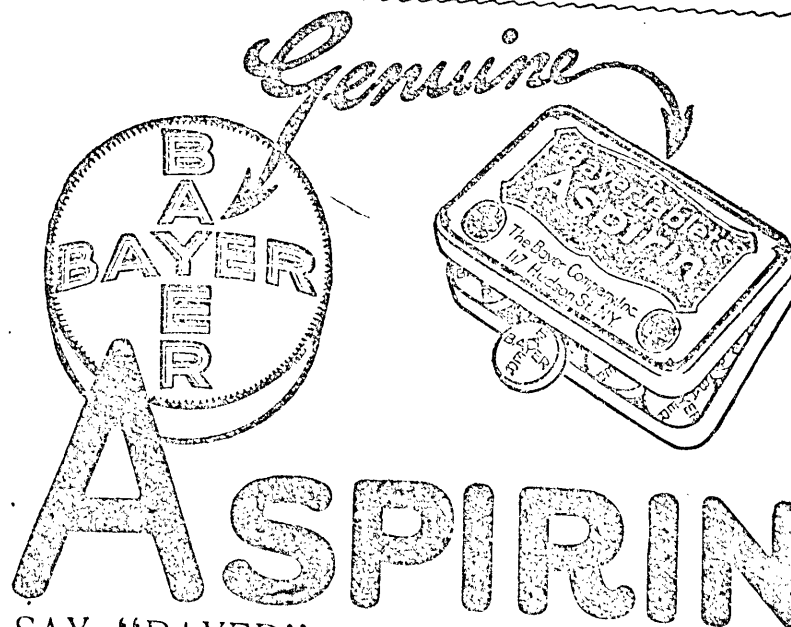
Total Offerings received up to May 26, 1921	\$1080.84
Total offerings received up to May	

25, 1922. 1255.62
Gain over last year\$174.78.
Now that every thing is out of the way we are confidently expecting that all the other schools in the conferences that have not done so will order programs and prepare to observe the day right away. Mr. Hayes has just ordered a thousand more programs and is ready to fill all orders for free programs. Write to him at Box 118, Little Rock, Ark. Let us make this the biggest year we have ever had in the Little Rock Conference.

PLEDGES FOR THE STATE METHODIST CONFERENCE

At the recent session of the Methodist State Conference held in Hot Springs it was voted to meet the expenses of each annual session of the Conference by pledges from local schools and individuals. It was announced that the expenses of the Hot Springs conference would total about \$650 and pledges to cover same were taken in about five minutes. We give below a list of these pledges. It is understood that these pledges are not to be counted on Sunday School Day offerings but will come as an extra gift from local schools to meet this extra expense.

Conway Sunday School	\$25.00
First Church, Little Rock, S. S.	25.00
Fairview Texarkana	10.00
Junction City	10.00
First Church, North Little Rock	10.00
Prescott	15.00
Russellville	15.00
Camden District	25.00
First Church Batesville	25.00
Pocahontas	10.00
Highland, Little Rock	15.00
Arkadelphia	15.00
Winfield, Little Rock	25.00
First Church, Fort Smith	25.00
First Church, Pine Bluff	25.00
Paragould	25.00
Lakeside, Pine Bluff	25.00
Van Buren, First Church	10.00
Central, Fayetteville	25.00
Mrs. Siglers' Class, Central	
Hot Springs	25.00
England	10.00
Malvern	15.00
Tuckerman	15.00
McCrory	10.00
Austin Ct.	5.00



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Unless you see name "Bayer" on tablets, you are not getting the genuine Bayer product prescribed by physicians over 22 years and proved safe by millions for

Colds Headache Rheumatism
Toothache Neuralgia Neuritis
Earache Lumbago Pain, Pain

Accept only "Bayer" package which contains proper directions. Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists. Aspirin is the trade-mark of Bayer Manufacture of Monocetlic Acid of Salicylic Acid

Morrilton	15.00
Lonoke	10.00
Ashdown	10.00
Clarkesville	5.00
Stuttgart	10.00
Portland	5.00
Searcy	10.00
El Dorado	25.00
Cabot	5.00
Jonesboro, First Church	25.00
Helena, First Church	25.00
Mabelvale	5.00
Mena	10.00
New Point, Mission Church	5.00
Delight	5.00
W. T. Martion	5.00
J. F. Simmons	2.50
H. E. Wheeler	10.00
Clem Baker	10.00
Cash	25.00
Total	\$677.89

All bills are now due and subscriptions should be paid at once to Mr. C. D. Metcalf, Treasurer, Batesville, Ark.

HOLLY SPRINGS CIRCUIT SUNDAY SCHOOL INSTITUTE PROGRAM.

Devotional, conducted by the Pastor in charge.

Song by the congregation.
Sunday School conducted by the Superintendent.

"Equipment"—Mrs. L. B. Sorrels.
Song by the Holly Springs Sunday School.

Relation of parents to the Sunday School—A. E. Mann.

Song by Mt. Carmel Sunday School.
The duty of Superintendents—W. R. Green.

Song by Mt. Olivet Sunday School.
Our greatest need—Sam Taylor.

Song by the Providence Sunday School.

The need of Teacher-Training—Henry Shaddock.

Refreshments (Dinner).
Song by all the Sunday Schools.

The value of special days—Mrs. Ray Owen.

Qualification of teachers—Hillman Taylor.

Song by the Mt. Carmel Sunday School.

How to finance a Sunday School—Burl Jones.

Song by the Holly Springs Sunday School.

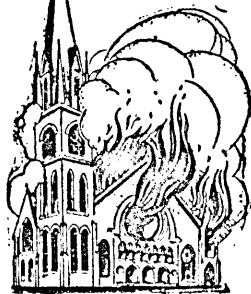
Value of suitable music in Sunday School work.

Question—Where shall the next Institute go?

Benediction.
—Lennie L. Wozencraft, Secy.

IT IS A BURNING SHAME

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



NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO
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CHILDREN'S DEPARTMENT.

THE BIRD'S JUBILEE

For ages past in bush and tree,
The birds have held a jubilee
Which lasts from dawn till dark each day

Through all the merry month of May.

And, you, I'm sure, will quite agree,

If these sweet singers you should see,

As out upon the tree-top stage

They come in fashions all the rage,

That Scissor-Tails, when flying high,

Had clipped a rainbow from the sky;

And then the Tailor-birds had made—

Because its colors would not fade—

It into suits; some quite absurd;

But to the taste of ev'ry bird.

And though in colors they've combined,

Each bird has suited its own mind.

You'll find that all have been impressed

With that bird garment called the "vest."

Their vests are striped in endless hues;

They've vests of yellows, reds, and blues.

And some are white o'erlaid with dots,

And some are mused with many spots.

A button on a few is placed;

Across some others chains are traced.

And when the birds their chorus start—

Each one has learned his song by heart—

They all puff out their little chests

To show their cut and style of vests.

—Susan M. Kane, in The Epworth Herald.

A MEASLY MAY-DAY

Maizie Deane awoke with a very queer feeling in her head. She also had a sick feeling in her stomach. Then mamma came into the room.

"Why, Maizie!" she cried, "what is the matter? Your face is all speckled. I do believe you have the measles!"

Yes, it was true—the doctor said so, although he thought it to be a very light case and said that Maizie would be all right in a few days.

But Maizie considered it a very dark case indeed, and what did it matter if she were well in a few days? It was this day she wanted to be well, for it was the first of May and she had three beautiful May baskets that she and mamma had made for her three special friends, Mildred, Eleanor, and Blanche. Besides it was her birthday.

For Maizie had been born on May-day. "A sweet little Mayflower," her mother had called her. Big sister had wanted her named May, but mamma had thought it too short and papa said it was too common, so they had all agreed to call her Maizie.

"Oh, dearie me!" mourned Maizie, "why did I ever play with Nellie Green that day? I got them from her, I know I did! She said she was trying to give them to some one."

"Never mind, dear," soothed her mother. "You may have taken them somewhere else, any way."

"But I can't hang my May-baskets," complained Maizie, "and no one will hang me any, either, because they will know I can't run after them."

That noon when big sister came home from school she had some rather comforting news for Maizie, although, as she told mother, she supposed she ought to feel sorry. For Mildred and Eleanor both had the measles, too.

Sister also brought a beautiful bunch of Mayflowers that a friend had sent to Maizie for her birthday.

"I'll tell you what I'll do," offered sister. "If you like you can put a few of your flowers in your baskets, and I'll carry them over to your two sick friends for you."

"Oh, will you?" cried Maizie in delight.

"Then what will you do with the

other basket?" asked mamma.

"I think I should like to give it to Rachel Mason," replied Maizie. "I don't suppose any one hangs her any Maybaskets because she is always sick and she couldn't run after anybody. I'm afraid I never thought of her before."

"I am sure Rachel will be greatly pleased to have you think of her now," said mamma. "You can put some candy in it and then put a spray or two of the flowers on top."

So after school was over that night sister started out to deliver the three little baskets.

"Did they like them?" asked Maizie, when her sister returned.

"Yes," was the answer. "Mildred and Eleanor thanked you very much and said they would catch you when you all got out again, so you will have to be on the watch."

"And what did Rachel say?" asked Maizie.

"You should have seen how her eyes shone as she cried, 'Oh, mamma, I've got a May-basket, a really and truly May-basket!' and her mother said it was her first one."

"Oh," said Maizie, "why didn't I ever think to give her one before! I'll not forget her again, and I'll take it myself next year. I'm almost glad I'm sick, for Blanche would have had it and she will get others."

But it was not until papa had come home and the evening meal was finished that Maizie's May-basket appeared. For papa came into the room carrying a covered basket gaily trimmed with pink and green paper, which he set before her.

Maizie lifted the cover of the basket and up popped two little white heads with long pink ears, and four round, startled eyes looked into Maizie's.

"Oh," she cried, "you darling little rabbits! I think I have the best May-basket of all."

"Not such a measly May-day, after all, was it?" asked her father.

"No," answered Maizie, "I believe on the whole it's been the nicest one I ever had."

—Agness C. Ellingwood in Zion's Herald.

THE STRANGER

Young Zip Grasshopper sat in the sunlight near the edge of the woods. He felt very much pleased with himself. Was he not the champion high jumper of all that part of the country? And still, he felt a little cross, too, for earlier in the day a lizard had offended him very much.

"You're a high hopper, Zip," the foolish lizard had said, "but mark my words, there's something in the Woods that can out-hop you, by a long shot."

"Out-hop me?" Zip answered, bristling. "Then it must be a kangaroo."

"Not at all," said the lizard as he glided away. He paused and looked back. "I won't name it, but it is something in the Woods."

Zip Grasshopper remembered that as he sat in the sun. "It must be a kangaroo," he said. "Or else some huge animal with legs a half a mile long."

He had never been into the woods himself; he preferred the field—it was easier to make wonderful jumps there.

The air was so still and the sun so warm that after a while Zip Grasshopper began to grow drowsy in spite of himself. He began to nod, but even in his drowsiness he kept saying at intervals, "A kangaroo, of course; of course, a kangaroo."

He was roused by the sound of a crackling twig. Looking up sharply, he found himself staring straight into the eyes of a soft, small, white animal that was crouching close by.

"Cat," Zip thought. He flattened a little closer to the ground. Then he

looked again. No, it was not a cat. A kangaroo, perhaps. At that thought Zip waked up wide and began to examine his visitor with interest.

But after a moment he said to himself, "Never a kangaroo; too little and woolly and soft."

"Good afternoon," he said with a condescending air.

The visitor bobbed its round head, but it did not speak.

"Scared to death," said Zip to himself. "Well, he might as well know his place at once."

"I am Zip Grasshopper," Zip went on. "Probably you have heard of me—the highest hopper in the land."

The stranger stared at him, but not a word did he utter.

"In fact, I am the world's champion," Zip went on. "I doubt if there ever was such a jumper."

Still the little creature gazed; its eyes grew rounder and blacker.

"It is positively dumb with admiration," Zip thought.

He swelled with pride. "Doubtless you would be glad to see an exhibition of my powers," he said. "Very well, you shall move aside at once, please."

But the silent stranger still sat and looked, with never a word.

"I said move aside at once!" Zip Grasshopper repeated sternly. "Or if you can't move in a hurry, then crawl. But clear the way."

Still the creature sat like a stone, whereupon Zip Grasshopper lost all patience.

"Very well, then," he said sharply. "I'll jump square over you. That's nothing to me."

He pulled up his hind legs and made a magnificent leap. But at that instant the other creature leaped, too. It leaped so high that it met Zip Grasshopper in the air and passed clear over his head.

That amazed Zip so that he sat perfectly still after he reached the ground and stared in his turn. His strange guest was running round at a great rate, leaping and hopping and bounding as he went. And every leap and every hop and every bound was higher than he himself had ever made. The proud young grasshopper could not believe his eyes.

After a while the visitor stopped jumping and sat down very still exactly where he had been sitting at first. He gazed at Zip.

The grasshopper hung his head. "Who are you?" he asked.

The little creature only flicked his ears slightly and made no reply. Somehow Zip had an uncomfortable suspicion that he was laughing.

"I can tell you who you are," Zip Grasshopper went on, much excited. "you are—"

Just then the little white creature gave a leap and was gone.

Young Zip Grasshopper watched white speck bounding away among the trees. "He is something in the Woods," he said, awed, "And that lizard was right; he can outjump me." —Harrison Long, in The Youth's Companion.

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Hiscox Chem. Wks. Patchogue, N. Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. See by mail or at Drugists. Hiscox Chemical Works, Patchogue, N. Y.

A clear brain and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength, and makes their work seem easy. It overcomes that tired feeling.

For the better class of teaching positions, write Dept. 2, H. D. Yates Teachers' Bureau, Nashville, Tenn.

NEWS OF THE CHURCHES

WALDRON

The work at Waldron is moving along in fine shape in many ways. The Sunday School work is now passing through a thorough change. We have put on the Departmental work and I believe it is going to solve the Sunday school problem here. The Superintendent has entered into it with a whole heart and the people are swinging into it with interest.

The Epworth League and Junior League which we have organized since coming here are doing good and we are planning to put on some special work in this line. One thing I have enjoyed is that I have been pressed for time to do all that I have been asked to do. I have been urged to make commencement speeches and I have been made County Chairman of the citizens department of education, and making declaration addresses. These things take time if they are done right. I believe Waldron is coming out of the past and facing the light of a new day with courage and victory. Our Revival meeting begins June the 4th with Dr. B. A. Few as the Evangelist. Pray for us that God may give a great victory.—C. L. Franks.

FOREMAN

The Methodist and Presbyterian churches of this place have united for the purpose of putting on a Daily Vacation Bible School for five weeks, beginning Monday, May 22.

The School is to be under the supervision of Rev. Dr. F. M. Wylie, of Hot Springs, who has charge of the Religious Educational work of the Presbyterian church, in this portion of Arkansas.

The kindergarten department will be held in the Presbyterian church, and the other departments will be conducted in the Methodist church.

Miss Ethel O'Bryan, member of our First Church, Little Rock, is here this week training the teachers for conducting the kindergarten, and Dr. Wylie has charge of the training of teachers for the other departments.

CALOMEL PURIFIED OF OBJECTIONABLE EFFECTS, AT LAST

Success Crowns Efforts of Pharmaceutical Chemists to Rid Popular Medicine of Its Nauseating and Dangerous Qualities—Calotabs the New Name.

A triumph of modern pharmacy that is destined to bless the whole world, from the King on his throne to the humblest laboring man,—that is the opinion of druggists who have been watching the sale of the new calomel tablet that is free from the objectionable effects of the old-style calomel.

An occasional purifying of the system and thorough cleansing of the liver are absolutely essential to the maintenance of health, and calomel is the only drug that gives permanent results. Now that the unpleasant effects are entirely removed, the popularity of the new calomel, Calotabs, will be vastly increased. One tablet on the tongue at bedtime, with a swallow of water, that's all—no taste or unpleasantness of any kind. A good night's sleep and you wake next morning feeling fine, with a clean liver and a hearty appetite. Eat what you please—no danger.

Beware of imitations! Genuine Calotabs are sold only in "checker-board" (black and white) packages bearing the copyrighted trade-mark "Calotabs." The large, family size sells for thirty-five cents; vest-pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs.—adv.

We are expecting a large enrollment as the school is open to all children from 4 to 14 years of age.—J. C. Glenn, P. C.

REVIVAL FOR TYRONZA

The Greer-Glover Evangelistic party began a revival campaign at Tyronza in a tent secured for the meeting on Sunday, May 21. The evangelistic party is composed of Rev. Norris Greer, pastor at Lepanto, J. W. Glover, Singer of Cabot, and they have added to the party Mr. Ernest Greer, of Piggott, who will do personal work and assist in the choir with his saxophone and violin. The party recently closed a most successful revival at Monette, in which the church was greatly blessed and strengthened and built up spiritually. Evangelist Greer's messages are deep and spiritual, and very effective in communities where he holds meetings. Bros. Glover and Earnest Greer with their fine voices and instruments make a combination in a meeting that draws the crowds and they are literally singing people into the kingdom of God. God bless their efforts at Tyronza, is the earnest prayer of the writer. They are all consecrated, spiritual men and God will bless their efforts.—B. L. Appleby, Leachville, Ark.

MARIANNA

Sunday May 14 was a great day in our church here. We had 334 at Sunday School, the largest number in the history of the church. There were 86 men in the Baraca Class and 73 women in the women's class. We had a picture made of the entire school. A great congregation at the eleven o'clock hour when we had a special Mother's Day service. Eleven were received into the church.

At the evening hour the pastor preached the Commencement sermon for the Marianna High School to a large congregation. This service was held in the Methodist Church and was the first time in many years that the local Methodist pastor had been asked to preach the sermon.

Everything goes well here. This is one of the most delightful appointments in the state and the pastor and his wife are happy in the midst of a happy people.—W. C. House, Pastor.

SONGDO, KOREA

Mr. A. W. Wasson of Songdo, Korea, who is an Arkansas man, and the Sunday Schools of the North Arkansas Conference are raising \$100,000 for his great school at Songdo, writes the following letter, dated April 20.

"We have had a splendid opening of the new school year. There are fourteen hundred students in attendance, nearly one thousand in the Common School, and over four hundred in the Higher Common School. We had to turn away many for lack of room. Our opportunity seems to be limited only by our resources."

Mr. Wasson is the Principal of the Songdo Higher Common School, formerly called Anglo-Korean School.

GURDON

With my family and two of our neighbors we motored to Wheeler this morning May 14, to attend the Sun. school Day Program, and when I say same was well rendered does not express just how well it was done for I do not recall for years having attended a better program even for schools with upwards of hundreds. While this school has less than 30 pupils, will say great credit is due our young supt. (Donald Davisson) and his helpers for every number was well rendered.

The collection was \$6.55 which is a great start for our District, not having yet heard of any other school observing the day.

After this fine program Bro. Gus.

Brown filled the pulpit for Bro. Nelson and he sure gave us a great treat after which one of the most bountiful dinners was spread that has been my privilege to partake of, such as chicken and country ham and all things needed to go with these.—C. H. Goodlett.

BETHESDA, CIRCUIT

Our second Quarterly Conference has come and gone. Rev. H. L. Wade our presiding elder was on hand with one of his strong sermons that was delivered to the edifying of all who were present.

We are enjoying a good year this our second year to serve the charge. Cane City rendered the S. S. Day program the 4th Sunday in April. It was a delight to be there. Bethesda is still on the map, and rendered a very helpful S. S. Day program the 2nd Sunday in May. The offering on each of these occasions were above the quota.

Cushman, last but not least, will observe S. S. Day later. On our last visit to Cushman we were surprised with an ample pounding, which was very much appreciated by the pastor and family. I anticipate a great year throughout the church. Brethren pray that great victory may come to this charge.—J. M. Johnston, P. C.

HELPING PREACHERS WHEN HELPING COUNTS MOST.

Do you want to help two preachers to attend the Training School in Southern Methodist University, June 15 to 29? They are receiving very poor salaries and cannot attend unless they receive outside help. Then, too, they are in the class of the first

year and need to attend this school to take their course of study so that they can pass to the class of the second year. Now is the time that they especially need help. They are in the making of Methodist preachers. One of them is attending the high school and serving a circuit at the same time. What preachers and laymen in this district or in the Little Rock Conference want to invest some money in helping these preachers to attend this Training School? It will cost them \$40 each to attend. I want \$80 to invest in two young Methodist preachers when the investment is needed most and when it will count for the most for the Church. I will start the fund with \$10. I will acknowledge receipt of every dollar and every dollar will be appreciated. Send money to J. F. Simmons, P. E., 608 Locust St., Texarkana, Ark.

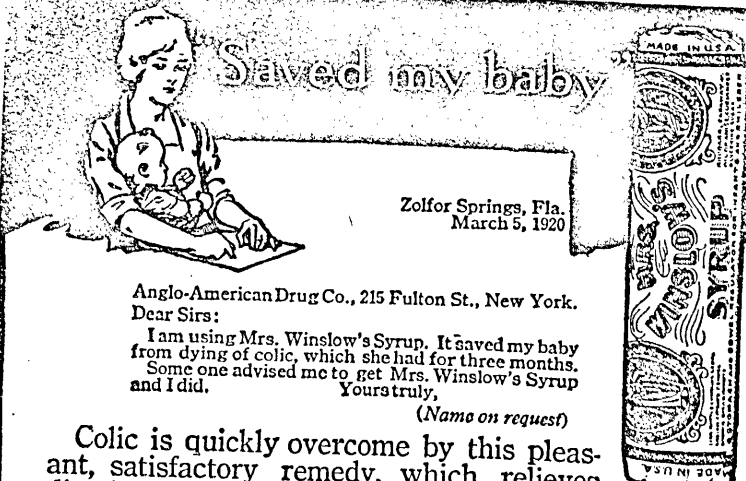
WANTED: COLLEGE ROOM.

Dr. J. M. Workman reports that all but two rooms in Henderson-Brown College have already been engaged for the year 1922-23.

The board gave permission to the Executive Committee to build another house in which President Workman and his family might live thus liberating the house in which he now lives for girls. By a little change this house could be arranged to give space to sixteen girls. That would mean sixteen more girls would have a chance to attend Henderson-Brown College.

The Committee now finds that it is short of money and will not have the funds with which to build the new president's home.

One firm has offered to give \$1000 worth of brick. I am wondering if



Saved my baby

Zolfo Springs, Fla.
March 5, 1920

Anglo-American Drug Co., 215 Fulton St., New York.
Dear Sirs:
I am using Mrs. Winslow's Syrup. It saved my baby from dying of colic, which she had for three months. Some one advised me to get Mrs. Winslow's Syrup and I did.
Yours truly,
(Name on request)

Colic is quickly overcome by this pleasant, satisfactory remedy, which relieves diarrhoea, flatulency and constipation, keeping baby healthy and happy. Non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator
Formula on every label. Write for free booklet containing letters from mothers.
At All Druggists.

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General Selling Agents: Harold F. Eitchie & Co., Inc., New York, Toronto, London, Sydney

See Yellowstone Park And Alaska

DO YOU WANT TO TRAVEL?
PLAN YOUR TRIP WITH MR. FRANK REEDY, FORMER BURSAR OF SOUTHERN METHODIST UNIVERSITY WHO HAS SPENT TWENTY SUMMERS IN YELLOWSTONE PARK HE KNOWS THE PARK AND CAN HELP YOU TO GET THE MOST OUT OF YOUR TRIP.

Address Reedy's Tours, 1013 Main St., Dallas, Texas.
Be sure to mention the fact that you saw this advertisement in the Arkansas Methodist. It is worth something to us.

there are three others who would do as much? If three thousand dollars could be raised we could take sixteen more girls next year than we can otherwise. Have we some benefactors in Arkansas who will hear this appeal and help the young womanhood of our great State?

Yours for Christian Education.—J. J. Galloway, Morrilton, Ark.

TAYLOR FACE TO FACE WITH RUSSIA'S SORROW

I think that I shall never see a lovelier day than was our yesterday. The warm south wind came down gently, and melted the winter ice. Children everywhere were enjoying the beauty of the day and all nature seemed to rejoice. Last night, suddenly, we were wrapped in a blizzard, which sent people scurrying to the shelter of their home, as a freezing hurricane from the north swept down upon us, sending a chill through every person whom it touched. Such is Russia! Today glad tidings will come upon her, and she will feel that at last her gloom will end and life will be her portion instead of death. Another day brings terrible reports of more starvation and needless death. On yesterday a man, dirty and carrying a look of terror on his face, knocked at the little door of this Russian home in which I live. He had

AN ATTRACTIVE PROPOSITION.

A home of fifteen rooms near public square at Searcy. Lot 110 feet front and 220 feet deep with a ten-foot alley in rear. Rooms are large and well ventilated. Bath room with hot and cold water on each floor. Elevated and beautiful location with trees and grass. Searcy has five public schools, and is the location of Galloway College. Fine opportunity for family with children to educate. Can soon save worth of the place in the school expenses of the children. Will sell for less than materials would cost today. Easy terms. For information address Home, care of Arkansas Methodist, 221 E. Capitol Ave., Little Rock, Ark.

CHICKENS WANTED.

The Methodist Orphanage needs one or two dozen laying hens. Two years ago we made a similar request which was generously responded to. We hope there are friends among our farmers who will gladly contribute a few hens to the Orphanage. Ship them to the Methodist Orphanage, 1610 Elm St., Little Rock.—Geo. Thornburgh, Pres.

Cured Her Rheumatism

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 508 Olive St., B-304, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

FRECKLES

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

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

fled from Habarovsk, 900 miles from Vladivostok. Here he had lived in peace with his little family, trading as a merchant and having his own little happy home and a garden and a cow. Suddenly the terrible Bolshevistic forces swept down upon the city, murdering and torturing. Leaving his little family—for even the Reds spare the women and children—he fled for his life. In his face I read the whole of Russia's despair. By my side sat also a brilliant Russian aviator, who had a thousand times faced death for the cause of civilization against the Hun. For three years he had not seen his wife and two little children. He showed me their pictures, a lovely young woman and two beautiful little girls. For three years he has not had a line from them and does not know their fate. Amid it all, the flag of our Republic floats nobly over the waters of the Vladivostok harbor and sent a thrill of emotion through the soul of every American here as her big Man-of-War roared a twenty-one gun salute to the memory of the Father of Our Country. Amid starvation our Republic has come with food for the hungry; amid sickness and death she has come with healing and with a tender hand, for the sick and wounded. Amid the wreck of civilization her citizens stand, even here, in peace and plenty and calmly hide the issue of the day. But what responsibility hath God laid upon that Republic!

Lord God of Hosts, be with us yet, Lest we forget, lest we forget!—J. O. J. Taylor, Vladivostok, Siberia.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT

(Third Round.)
Lone Ct., at Lieu Freight, May 20-21.
Arkadelphia Ct., at Davidson Camp Ground, May 28, 4 p. m.
Dallart Ct., at Manchester, June 3-4.
Traskwood Ct., at Rhode's Chapel, June 25, 2:30 p. m.
Friendship Ct., at Midway, June 17-18.
Okolona Ct., at Trinity, June 10-11.
Leola Ct., at Poyen, July 1-2.
Benton Sta., July 2, 8:00 p. m.
Third Street, July 9, 11 a. m.
Arkadelphia Sta., July 9, 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. N. Hundley, P. E.

FAYETTEVILLE DISTRICT

(Third Round.)
Falling Springs, May 27-28.
Gentry, May 28-29.
Thornberry, June 3-4.
Rogers, June 4-5.
Rocky Branch, June 10-11.
Sonora, June 24-25.
Fayetteville, June 25-26.
Coin, July 1-2.
Green Forest, July 2-3.
Osage, July 3-4.
Pea Ridge, July 8-9.
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 13-14.

HELENA DISTRICT

(Third Round.)
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.
Vandale 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.)
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-Tombertlin 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.
Mauemelle 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 will convene at Washington, June 30, 8 a. m., closing Sunday night, July 2nd.—J. H. Cummins, P. E.

SEARCY DISTRICT

(Third Round in Part.)
McCrary Sta., May 28-29.
West Searcy and Higginson, at West Searcy, June 3-4.
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.
Devlew 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. P. Hively, and J. M. Hughes. Program will be published later. Time will be given to the Sunday school interests, Epworth League and Woman's Missionary Society.—A. E. Holloway, P. E.

PINE BLUFF DISTRICT

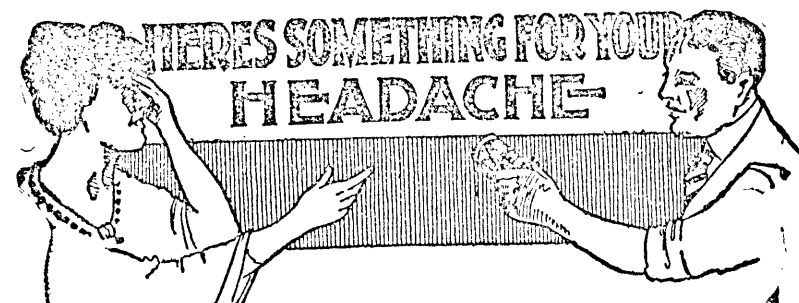
(Third Round.)
Altheimer and Wabbaseka at Altheimer, June 4, 11 a. m.
Sherrill and Tucker at Sherrill, June 4, 7:30 p. m.
Rowell Ct. at Shady Grove, June 10-11.
Hawley Memorial, June 11, 7:30 p. m.
Pine Bluff Ct. at Waffords Chaple, June 17-18.
Grady Ct. at Douglass, June 24-25.
Sheridan, June 25, 7:30 p. m.
St. Charles Ct. at Pleasant Grove, July 2-3.
Dewitt, July 2, 7:30 p. m.
Roe Ct. at Hunters Chaple, July 8-9.
Stuttgart, July 9, 7:30 p. m.
Gillett Ct. at Malcomb, July 15-16.
Redfield at Bethel, July 22-23.
Lakeside Pine Bluff, July 23, 7:30 p. m.
Humphrey at Sunshine, July 29-30.
First Church Pine Bluff, July 30, 7:30 p. m.
Star City at Mountain Home, August 5-6.
Swan Lake at Swan Lake, August 13. —J. W. Harrell, P. E.

TEXARKANA DISTRICT

(Third Round.)
DeQueen Ct., at Wofford's Chapel, June 11, 2 p. m. Preaching 11 a. m.
Paraloma, at Brownstown, June 18. Preaching 11 a. m. Conference 2 p. m.
Spring Hill, at Sardis, June 25, 2 p. m. Preaching 11 a. m.
Stamps, June 25, at night.
Doddridge, at Olive Branch, July 1, 2 p. m. Preaching 11 a. m. Saturday and Sunday.
First Church, July 2, at night.
Lewisville and Bradley, at Bradley, July 9.
Fouke, at Silverena, July 15, 2 p. m. Preaching 11 a. m. Saturday and Sunday.
Winthrop, at Gravelly, July 22, 2 p. m. Preaching 11 a. m. Saturday and Sunday.
Foreman, July 23, at night.
Dierks, at Green's Chapel, July 29, at 2 p. m. Preaching 11 a. m. Saturday and Sunday.
Egger, at Acorn, Aug. 5, 2 p. m. Preaching 11 a. m. Saturday and Sunday.
Hatfield, at Vandervoort, Aug. 6, 3:30 p. m. Preaching at night.
DeQueen, August 13, 11 a. m.
Mena, Aug. 13, at night.
Ashdown, Aug. 20, 11 a. m.
Fairview, Aug. 20, at night.
College Hill, Aug. 27.
Horatio, during revival meeting.
Lockesburg, at Gravelly during revival meeting.
Richmond, at Wallace during revival meeting.
Umpire, during revival meeting.
Please note Questions 9, 11, and 12. On circuits let preparation be made for the Lord's Supper following the Sunday morning service. Let the Stewards continue to urge and work the monthly plan of paying the pastor's salary. Be faithful in this and in attendance on the Quarterly Conference.—J. Frank Simmons, P. E.

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List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
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You'll feel better as soon as you swallow the first one. Two or three pills usually stop all the pain.
DR. MILES' ANTI-PAIN PILLS
are absolutely free from all narcotics and habit-forming drugs. They relieve without danger and without bad after effects. Your druggist sells them.