

ARKANSAS METHODIST

Official Organ of the Little Rock and North Arkansas Conferences, Methodist Episcopal Church, South
"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

VOL. XLII.

LITTLE ROCK, ARKANSAS, THURSDAY, NOV. 8, 1923.

No. 45.

NO.

"No" is one of the shortest of words, but not the sweetest, because it repels. It hits like a blow in the face. It isolates like a stonewall. It fights back when you are assailed. It cools ardor. It halts movement. No is selfish. It withdraws. It silences. It is reaction. No builds not, neither does it sow. It separates. No can destroy friendship and repel God.

Nevertheless No is necessary when sin seduces. No refuses. When temptation draws, No resists. When folly calls, No is deaf. When dissipation weakens, No strengthens. When extravagance wastes, No conserves. When sirens sing, No silences. When lust allures, No closes the eyes. When devils dare, No is dauntless. When Satan summons, No stands strong; but when Christ commands, No in denying the world responds to the challenge of the Cross, and affirms faith.

"NOBLESSE OBLIGE."

Under the above caption, about two years ago, we made a plea for a reduction of the sentence against the Elaine rioters who had been convicted and condemned to death, on the ground that they were the ignorant dupes of designing leaders who had escaped; consequently we are gratified to learn that Governor McRae has commuted the death penalty to twelve years in the penitentiary in the case of the six who are still in confinement.

The most gratifying feature is the fact that the white men of Phillips County, the people who suffered the wrong and who believed most thoroughly in the guilt of the negroes, petitioned for executive clemency. This shows the right spirit. These negroes are mere children in development, and we should take that into account in dealing with them. The people of Phillips County, who refrained from mob violence when excited and provoked beyond measure, and who now recommend clemency for those who had planned to destroy them, are to be highly commended for their self-restraint and nobility of spirit. This fortunate demonstration of an unhappy affair ought to contribute to better race relations.

GRINNING vs. THINKING.

In the October *North American Review*, under the caption "Why The World Grins," a gifted writer comments on the fact that in practically all pictures of Americans they are represented as smiling, often grinning, and yet, when world conditions are considered, there is more cause for tears than laughter.

This writer says: "For most things, advertisements without some sort of a grin would miss their appeal and lose their punch. Posters by the wayside, in the subway, on the housetop, would have us believe that the whole population of our country gets out of bed grinning, spends the day grinning, goes to bed grinning. It seems almost impossible for the camera or the poster man to catch anybody who is not grinning. And the few, who, like myself, are so behind the times as to feel no particular desire to join in the grinning, cannot read their papers and magazines, cannot take their walks or drives abroad, without being rebuked for their old-fashioned solemnity by the standardized spectacle of the standardized grin of the age."

This writer decides that the cause of the hilarity is not in the world itself, but in the unwillingness of our people to think. It is argued that those who do really think are spending their time and efforts in producing conditions which require little thinking on the part of the vast majority.

Thus is this conclusion expressed: "The latest adventures of Mutt and Jeff, of Percy and Ferdie, of Father, of Pops, require the attention of the great educated public before it is free to trouble about any adventures for which Washington or Westminster, the Quai D'Orsay, or the Wilhelmstrasse, is responsible. How this is nobody can question who has watched, as I have, the great educated public reading its paper in hotels and restaurants, in trolleys and trains, in subway and elevated. Always it is to the page, if not of sports, then of comics, that its eyes are glued. . . Eat, drink, and be merry, was of old the philosophy of men who remembered that tomorrow and death follow close on the heels of today. The new philosophy is for men to eat, drink when a bootlegger is handy, and grin, and forget even the possibility of a tomorrow with catastrophe in its train. Most work nowadays is kind enough to dis-

ARISE, SHINE; FOR THY LIGHT IS COME, AND THE GLORY OF THE LORD IS RISEN UPON THEE. FOR, BEHOLD, THE DARKNESS SHALL COVER THE EARTH, AND GROSS DARKNESS THE PEOPLE; BUT THE LORD SHALL ARISE UPON THEE, AND HIS GLORY SHALL BE SEEN UPON THEE.—Isaiah 60:1-2.

pense with thought, and the habit of not thinking encouraged in working hours is not easily broken in playtime. The new generation cannot be accused of trying to escape thought, since it has not got so far as to think thought a nuisance. Our forefathers indulged in thought and were rewarded by a tiresome consciousness of the duties and responsibility of life. But a fancy for so useless an indulgence has been outgrown and, by not thinking, men are now privileged to take life as one prolonged jest. No other conclusion can be reached by the puzzled and persevering student of a grinning generation."

We wonder if this characteristic of American people accounts for their lack of interest in the Church paper and other religious literature. Has it become painful to think? Are our people taking intellectual laughing—gas? Reader, think! Think hard, and see if it is not more exhilarating than movies, jazz, and radio. Try it honestly, and report results to yourself. If you cannot think, there is something soft inside the protuberance on which you wear your hat, and it is time to take intellectual food that will improve conditions.

ADDRESS ON UNIFICATION.

The Address of the Bishops of the Unification Commission, published in full on another page, is a wholesome and genuinely Christlike message to the ministers and members of the two major American Methodisms. It is worthy of a high place in irenic literature. It breathes the spirit of candor, fairness, and fraternity. The freer intermingling of members of both communions in the last decade has brought a knowledge of a common and holy purpose and spiritual likemindedness which is melting the former barriers of mistrust.

We honestly believe that our Northern brethren are conceding more than are we, and as they must officially pass on the Plan before we are called to take action, we should not unnecessarily inject our opinions, but should give them a free hand and ample opportunity to discuss and decide this momentous question. The spirit shown in their General Conference should have weight with us. If their wooing is ardent and evidently sincere, we should show the same spirit. If they reject, or indifferently and by a bare legal majority adopt the Plan we would be disposed to ask for delay.

If, meanwhile, we treat with utmost courtesy and consideration their ministers and members within our distinctive territory, when it becomes lawful and proper for individuals and churches and Conferences to negotiate with us, we confidently believe that there will be sufficient transfers and mergers to relieve the present embarrassment and friction. We are not inviting discussion, but seeking to avoid useless controversy.

"LEST WE FORGET."

We kept out of the World War as long as good conscience would permit. We entered it with the spirit of crusaders. We hailed the Armistice with joy, because we believed that Germany's surrender signified the end of that conflict for a high ideal, and that ideas would prevail over mere force.

We are disappointed, but should not despair. All upheavals are followed by periods of disorder and rapid flux.

In Germany we are witnessing a virtual revolution. It is probable that the Republic which succeeded Bismark's carefully framed Empire, will dissolve, and independent small states will again appear. The destruction of the Empire is no loss, because it had become a menace to freedom. The Republic, in seeking to evade reparations, aimed to win in peace what was lost in war, and might become, like France under the first Napoleon, a menace to all Europe. The danger to be feared in the dissolution of the German Republic, is union with Soviet Russia, the domination of Socialistic

ideas, and a combination against civilization. This threatens, and yet we cannot believe it will come unless hunger and wretchedness overthrow German sanity.

Let us remember the high purposes which carried us into the war, and, without thought of material gain or imperialistic design, use our influence with all nations to keep sane and peaceable. Instead of trying to forget the war, let us on this Armistice Day, recall our altruistic sentiments and rejoice that we could unselfishly engage in a worthy cause. There is nothing to regret except our extravagance, and even that is excused by our ardor and abandon for an ideal. Let us carry into peace the same ideals that we had in war. We need them to save us from sordidness and selfishness.

Christian missions involve the same altruistic ideals and demand the same sacrifices for the Kingdom of God that we were so ready to make for democracy. If we would follow our Christ as we followed our President, there would be no occasion for regret. It is well that Armistice Day comes, "lest we forget" the noble aims and high resolves that once inspired us to worthy deeds.

OUR NATIONAL PROBLEM.

Discussing the problem of the British Empire in securing the co-operation of the different races in the Empire, Hon. Lloyd George, the great war Premier, in a recent address in Canada, referring to the United States, said: "Their problem is a different one from ours. What is theirs? Their problem is to weld all those races into one common pattern. That is theirs, and it is essential for them. . . . There it is very possible that you will find an Irishman, and there an Englishman, and there a Welshman. But they are all living on the same street in the same town, and their business is to do what you see those great machines do when they are making concrete—crush the rocks into the same size, the same pattern, weld it together by some substance that attaches and makes cohesion. There you have got to make the concrete, attach it by a common nationhood, so as to make one solid nation of an infinite variety of types."

Mr. Lloyd George is right in so far as our foreign population is concerned. We cannot afford to encourage the planting of a little Germany, a little Italy, or a little Poland in our midst with a view to perpetuating the political ideas and loyalties of the old country. It is not necessary to forbid the children of these immigrants from learning the language and literature and traditions of their fathers; but it is necessary that they should learn our common language and understand our American political institutions and become loyal American citizens.

We want the variety that comes through these diverse races, and we do not care to destroy their pride in their ancestors; but that which is distinctively American in our political institutions, that which has made our country worth while and a refuge for these different peoples, we have a right to demand that they honor and support.

However, we have a problem similar, in some measure, to that of the British Empire, and Mr. Lloyd George, if he were to know our condition perfectly, would recognize it. Just as Great Britain has blended into an imperial unity different peoples, so have we brought together forty-eight different States, each sovereign in many ways, and yet each a part of a great empire which we call the "United States of America." There are marked differences between the people and the local institutions of Louisiana and Connecticut, and of Virginia and Wisconsin, and of Ohio and California, and yet all are citizens of the Union. It would be political folly to seek to destroy these differences. The variety gives beauty and lends interest to our national life. Our States may be roughly divided into five or six groups in which there are many common characteristics. Each has its value and ought to be preserved. Our great problem is to preserve all of these sectional and racial values and blend them into the ideal which we call Americanism. No State, no section should permit itself to become provincial, to lose its sense of relation to all the others. We must stand for unity with variety, for diversity with harmony.

Incidentally that is what we are seeking in the Unification of Methodism. By coming together in one General Conference under one name, we hope

(Continued on Page 3, Col. 3.)

THE ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY.

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

Commissioners for the Church.
Little Rock Conference. N. Arkansas Conference.
James Thomas F. S. H. Johnston
C. M. Reves J. M. Williams
E. R. Steel R. C. Morehead

Pastors are Authorized Agents.

One Year invariably Cash in Advance,\$2.00
In Clubs of 10, or more 1.50
Pastors, or their Agents, may retain a commission of 25 cents on every renewal or new subscription secured.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized September 12, 1918.

Office of Publication, 408 Exchange National Bank Building, Little Rock, Arkansas.
Make money orders and checks payable to Arkansas Methodist, and address all business communication to 408 Exchange National Bank Building, Fifth and Main.

All matter intended for publication should be addressed to the Editor, at 221 E. Capitol Ave., and should reach the office Monday, or earlier, to insure appearance in the next issue. Obituaries should be brief and carefully written, and five cents a copy should be inclosed if extra copies containing the obituary are desired.
As cash in advance is positively required, subscribers should watch the date on label and remit before expiry to avoid missing any issues. If date on label is not changed within two weeks, notify the Business Manager. If mistakes occur, they will be cheerfully corrected.

Our Foreign Advertising Dept. is in charge of JACOBS & CO., CLINTON, S. C.
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CONFERENCE CALENDAR.

Bishop James Atkins, Presiding Bishop, Lake Junaluska, North Carolina.
N. Arkansas Conference, at Walnut Ridge, Nov. 21.
Little Rock Conference, 1st Church, Little Rock, Nov. 28.

PERSONAL AND OTHER ITEMS.

Boston University celebrated its fiftieth anniversary on Oct. 26.

The Virginia Conference received a class of 20 young preachers on trial.

Married, Mr. Fred Hunter and Miss Mabel Good, of Pangburn Oct. 31, Rev. Hoy M. Lewis officiating.

The Virginia Conference made an assessment of \$7,000 to support the Richmond Christian Advocate.

Married at the Rover parsonage, Oct. 20, Mr. T. A. Watson and Miss Eugenia Patterson, J. W. Harger, P. C., officiating.

Married, Mr. H. C. Maxwell and Mrs. Laura Mae Roark Oct. 23, Rev. Hoy M. Lewis, pastor of our Church at Pangburn officiating.

The Rock Island Railway offers a fine program, Nov. 12-14, at the Agricultural and Community Life Institute, at First Baptist Church, Ft. Worth.

Rev. C. C. Gregory of Settle Memorial Church, Owensboro, Ky., has been transferred to North Texas Conference and stationed at First Church, Dallas.

Dr. O. E. Goddard last week lectured at the Training School for Christian Leaders at Central Church, Kansas City, on "The Program of the Christian Religion."

Rev. J. Frank Simmons of the Texarkana District has taught in four Standard Training Schools this year, and also conducted five one-unit schools in his District. He is an up-to-date "Beloved."

Married, in Mansfield Methodist Church, October 3, Miss Everetta Fuller, of Mansfield, Ark., to Mr. J. C. Dodds, of Houston, Texas, Rev. J. M. Sedgwick officiating, assisted by Rev. R. T. Cribb.

"Christ or Chaos" is the title of a new book by Charles C. Sealeman, president of Southern Methodist University, Dallas. It treats of the Bible, the deity of Jesus, the atonement and the resurrection.

One kind of fire insurance is to clean up all combustible trash about the house and barns, see that fire-places, flues, and chimneys are safe and burn out the chimneys on a rainy day.—Progressive Farmer.

Evangelist Ed G. Phillips of Siloam Springs assisted Rev. Wilmore Kendall in a fine meeting in Tulsa in which some fifty were added to the church. Bro. Phillips has open dates in November and December.

Rev. Robert L. Armor, pastor of Alamo Methodist Church, San Antonio, reports 64 net increase in membership. Church debt paid. Salary raised from \$1800 to \$2,500. Raised a total of \$7,066.—Texas. Chr. Adv.

A young man, Al Staton, a graduate from Georgia "Tech" and a great football player, has refused an offer of \$10,000 a year as mechanical engineer to accept appointment as missionary to Brazil at \$100 a month.—Ex.

Mr. J. H. Zellner, one of the pillars of our church at Prairie Grove, called last Friday. Bro. Zellner has bought a lot on Mt. Sequoyah and is much interested in the success of our Western Methodist Assembly.

West Texas Conference appointments in which our readers are interested: C. S. Wright, presiding elder of San Antonio District; R. L. Armor, Alamo, San Antonio; T. H. Crowder, Crystal City; Hugh Reveley, supplying McDade.

Bishop James Cannon, Jr., will be in our city on November 24 and deliver an address in behalf of Near East Relief. He has traveled extensively in Europe and the Near East and can bring a message that our people need to hear.

Rev. J. D. Hammons is completing four years of successful and progressive work at First Church, Texarkana. This church is on the eve of a great building program to take care of the religious educational needs of its growing membership.

The Methodist Hospital at Memphis is asking the Leagues in North Arkansas and Memphis Conferences on Nov. 25 to make free-will offerings for the Hospital, and forward amount to Rev. L. H. Estes, Sec., 855 Union Ave., Memphis, Tenn.

Married, at the new M. E. Church, South, Walnut Ridge, Oct. 24, 1923, by the Rev. Jas. F. Jernigan, Dr. Chas. H. Lutterloh of Jonesboro, to Miss Mary Mabel Richardson of Walnut Ridge, the eldest daughter of Mr. Jas. G. and Mrs. Alice Richardson.

Dr. W. C. Watson, of First Church, Blytheville, was called to Pine Bluff last week to assist Dr. J. J. Stowe in the funeral of Mr. M. M. Brown, a good member of Lakeside Church, who died Oct. 30. Dr. Watson was formerly his pastor and presiding elder.

Rev. J. R. Dickerson of Fairview, Texarkana, has organized a new congregation in North Heights, Texarkana, and has built a new church. Through the cooperation of a large number of volunteer workers the church was about half completed in one day.

The congregation of College Hill church moved from the basement to the auditorium of their new church Sunday, Oct. 28. Rev. James Thomas preached the opening sermon. The pastor, Rev. B. F. Roebuck, has led his people wisely and successfully in this building enterprise.

Rev. J. L. Leonard of Dierks has received \$500 from the Dierks Lumber and Coal Company to be applied to remodeling and enlarging our church at that place. Several Sunday school rooms will be added to the church. Brother Leonard is the only pastor in this town of 2,000 people.

Dr. D. T. Gray of the Alabama State College of Agriculture has been elected dean of the College of Agriculture of our State University. Dr. Gray has a fine reputation as a scientific agriculturist and is expected to forward all agricultural interests in our State. He begins at Fayetteville Jan. 1.

Inclosing an order for payment of his subscription W. R. Schister sends best wishes to the Arkansas Methodist and his friends. He is a Hendrix College man who is now doing fine work in Collegio Uniao, Uruguayana, Rio Grande do Sul, Brazil. He and his wife have a host of friends who love and trust them and rejoice in their successes.

The Grover Cleveland Evangelistic Party is now engaged in a cooperative tabernacle revival at Eagle Mills, and large crowds are attending from the community and neighboring towns. This promises to be one of the greatest revivals ever conducted in this section of the country. The meeting is expected to continue until Nov. 11.—Reporter.

Unexpected interest in world geography was disclosed at Southern Methodist University this year when a class in the subject attracted an enrollment of eighty-three students. Few of the higher institutions of learning west of the Mississippi give instruction in geography and the course was offered this year with no expectation of so large an enrollment.

The Gist of the Lesson is a concise exposition of the International Sunday School Lessons for 1924, by R. A. Torrey, published by Fleming H. Revell Co., Chicago and New York, and sold by all bookdealers. It is vest-pocket size and can be conveniently carried every day by the busy man. If you carry it you will always know something about your Sunday School lesson.

"Yes, I was raised with the Advocate; it attended me as an infant in the cradle; during my childhood days it fostered and developed and helped to guide my steps through from youth to maturity, and now since I have established my own family connection and standards the Advocate continues to blazon and lighten my pathway to the better things of life."—Ex.

Rev. J. C. Gibbons, formerly of Arkansas Conference, writes: "After three years at Stockdale, Texas, I go to Melvin and Pear Valley. Inclosed find check for another year's subscription. We can hardly do without the Arkansas Methodist. That State is our old home. I was licensed to preach in 1904 at Green Forest by Rev. J. H. O'Bryant, P. E. A good man gone. Send paper to Melvin, Texas."

In response to urget requests the article in the July Methodist Review on "The Leadership of Methodism" by Rev. W. B. Duncan, has been reprinted in pamphlet form for distribution among our people. It is valuable information that should be in the hands of our young people joining the Church. It may be ordered of the author, Cheraw, S. C. at the following prices: Single copy, 10c, per dozen, \$1.00.

In connection with the fourth quarterly conference of Benton Station the stewards passed highly complimentary resolutions requesting the return of their successful and popular pastor, Rev. F. N. Brewer, and their aggressive and helpful presiding elder, Rev. L. E. N. Hundley. In two years more than two-thirds of the heavy church debt has been paid and every department has been vitalized and accelerated.

Several hundred former students of Southern Methodist University are expected in Dallas on Thanksgiving when there will be an informal home-coming. Bruce Knickerbocker, secretary of the Alumni and Ex-Students' Association, announces that a section of seats at the Baylor-S. M. U. football game will be reserved for the home-comers. A five-mile cross country run is among the sports on the program for the day.

Pity the poor editor! Some one from away off yonder somewhere writes to tell him how mistaken he is about the Ku Klux. Some other one not so far away writes to wonder why so good a Church paper as ours never says anything against the Ku Klux. These illustrations could be followed with other similar citations. We once were hauled over the coals for not publishing a communication which has been published! This is not an effort to establish an alibi. We simply want our readers to know that editing a paper is not done on a bed of roses.—Methodist Advocate.

YOUR CITY—Your city is the place where your home is founded; where your business is situated; where your vote is cast; where your children are educated; where your neighbors dwell, and where your life is chiefly lived. It is the home spot for you. Your city has a right to your civic loyalty. It supports you and you must support it. Your city wants citizenship, not partisanship; friendliness, not offishness; cooperation, not dissension; sympathy, not criticism; intelligent support, not indifference. Your city supplies law and order. You should believe in your city and work for it.—The Detroiter.

There are many things that are more important than clothes, and especially the style of clothes that are worn. But if the Lord thought such things were of enough importance to include in the Bible some teachings on the subject, then preachers and religious teachers are justified in giving attention to them. In Deut. 22:5 the Lord said: "A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for whosoever doeth these things is an abomination unto Jehovah thy God." In the New Testament we are taught that women should wear "modest apparel"—I Tim. 2:9. Whenever anybody gets to be smarter than God, even on the question of clothes, that person is smarter than there is any sense in being.—Baptist Advance.

THE CONFERENCE ORGAN

By means of the budget plan, or in some other practical way, let each church put the conference organ into every Methodist home. Let the circulation of church periodicals be diligently and faithfully promoted by the pastor and official members.—Book of Discipline.

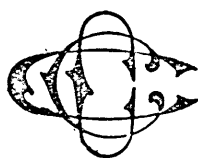


The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.



Tennessee Annual Conference.—After personally visiting nine other Annual Conferences, it was with pleasure and anticipation that I turned toward the "Old Jerusalem," which convened at Clarksville, Tenn., on October 11. By previous arrangement, Thursday was appointed as the day on which the cause of the "forgotten man" would be presented, and Bishop McMurtry and I arrived that morning in good time for the program.

At 11:20 Bishop Mouzon requested the Conference to stand and sing "Blest Be the Tie That Binds." Immediately following the hymn he announced that the time had come for the presentation of the plan of special effort for superannuate endowment. He called me to the platform and gave me full liberty to explain the plan. I think practically all of the preachers were in their places, quite a number coming in just as our program started. As I moved along through the analysis of the movement there was not a single indication of weariness or any lack of attention. This fact was very pleasing and indicated, I think, a heartfelt interest in the cause. I finished the explanation of the plan in about thirty minutes and sat down with the conviction that the method of procedure had been graciously received and fully approved by those present.

Bishop McMurtry followed with an inspirational address of thirty minutes. In well-chosen words he reviewed the development of the Board of Finance from the time of its creation at the General Conference held at Atlanta in May, 1918, and revealed the remarkable progress that had been made since that time in the work of the Board. The Conference responded heartily to his statement of this progress, and there was abundant evidence of appreciation.

In the course of his remarks Bishop McMurtry emphasized the fact that the total minimum quota requested for superannuate endowment in this movement is approximately the same amount that the whole Church is now assessed for the presiding elders and the pastors for one year. He said that we should respond with enthusiasm to an effort which looks to raise in five years for the benefit of the Church's worn-out ministry the

amount that is assessed for one year for the support of the Church's active ministry. He also stated that his observations of the progress of the movement in his Annual Conferences led him to believe that a really great thing was about to be accomplished for the superannuates. He said he had just received a letter from one of his presiding elders stating as follows: "Bishop, you would be amazed to see how enthusiastically the twelve first Quarterly Conferences I have held to date have accepted their quotas and pledged themselves to raise them. I believe the movement for superannuate endowment is destined not only to meet with glorious success but also to thrill the Church with a holy joy as she does the work."

Bishop McMurtry rendered very valuable assistance at this Conference, as he has been doing for several weeks at his own Annual Conferences. The "forgotten man" owes him a real debt for his willingness to serve their welfare at any cost to his personal comfort.

Bishop Mouzon, President of the Conference, closed our program with a few words very much to the point. He told the brethren that he had said the Holston Conference would be second to none in the returns on this movement and now stated that the same was true of the Tennessee Conference. He stirred my blood when he told how these two Conferences had outdistanced the St. Louis Conference to a contest for position in the matter of returns for superannuate endowment. I am a member of the St. Louis Conference, and I have never been able to feel comfortable while being licked doing anything. Bishop Mouzon put the case squarely up to Bishop McMurtry, President of the St. Louis Conference, and to me, and we must meet the issue or take a licking. Come on, boys of the St. Louis; the "Old Jerusalem" is after us! Let us make them know that we have iron in our blood.

After the completion of our program, I spent several hours in Clarksville, talking with the brethren on the subject that lies so near to my heart. My meeting with the Conference Board of Finance was a benediction to me. The brethren were exceedingly cordial, and every one ex-

pressed a confidence in the success of our movement which was heartening. In the hotel rotunda I talked with numerous connectional officers, and they without exception spoke encouragingly of the work in behalf of the "forgotten man." I said to one of them, "We are going to get a lot of money," and he replied: "You are going to get that ten million dollars and more." It was very pleasing to have such statements from men whose minds are so thoroughly centered on other financial movements, and I wish in every way possible to reciprocate their broad-mindedness by assisting the program which they have for doing the things committed to them.

A great many preachers of the Tennessee Conference sought me out personally and stated emphatically that they would do everything in their power to have their respective charges pay their quotas. A number of laymen expressed themselves to me as being heartily in favor of the movement to take care of our superannuates and said they would see to it that the charges which they represent would not fail to do their part.

I left Clarksville with the same positive conviction that has been mine when leaving nine other Annual Conferences personally visited by me this fall—namely, that the Methodist Episcopal Church, South, is rallying to the cause of the "forgotten man" with a fixed purpose to meet the issue squarely and fully.

The Last Thought of Bishop Francis Asbury.—According to the Adult Student, issue of September, 1923, the last Annual Conference held by Bishop Asbury was the Tennessee Conference, which convened at Bethlehem Church, near Lebanon, Tenn., in October, 1815. That was one hundred and eight years ago. The Bishop was so feeble that it was necessary for him to call on Bishop McKendree to preside in his stead; but Bishop Asbury did participate in the ordination of deacons and preached to the Conference on Sunday morning. At the close of the Conference he made this pathetic record in his journal: "My eyes fail; I resign the stations to Bishop McKendree; I will take away my feet."

It was the purpose of Bishop Asbury to be at the General Conference

which met at Baltimore in May, 1816, and he left the Tennessee Conference with this in mind. The weather was stormy, the Bishop was feeble, and progress was exceedingly slow. It took more than three months to reach Richmond, Va., where he arrived on March 18, 1816. He immediately announced that he would preach on the following Sabbath at the old First Methodist Church, now Trinity. His friends endeavored to dissuade him, but he refused to listen to them, saying he had a special call to give testimony in that place. He was so feeble in body that it was necessary to carry him to the church, and he remained seated while speaking, but his voice was sustained while he spoke for nearly one hour. The Bishop's condition and his message so impressed his hearers that many times the audience was brought to tears. This message, delivered on March 24, 1816, was his last sermon and was from the text in Romans ix. 28: "For he will finish the work, and cut it short in righteousness, because a short work the Lord will make upon the earth."

On Tuesday morning, March 26, the Bishop continued his journey toward Baltimore, traveling with his companion, John Wesley Bond. They moved in stages in a coach, making slow progress. On Friday they reached the home of George Arnold, a few miles southwest of Fredericksburg. The Bishop was so weak and so ill that they were compelled to stop. Everything possible was done for him, but the brave old soldier was fighting his last battle. At four o'clock on Sunday afternoon, March 31, 1816, he claimed the victory and went forth to receive his crown.

Just as the last thoughts of our Lord on the cross were for others, so were the last thoughts of Bishop Asbury not for himself. He had started sometime before an offering for the worn-out preachers and their dependents. From place to place he solicited contributions to this fund. The last request he made was that this sum might be counted. He then raised his feeble arms and gave expression to his feeling of triumph and victory.

Out of the difficult beginnings of a hundred years ago, in which Bishop Asbury had such a prominent part, Methodism has come to her present potency of many millions of members, and the Methodist Episcopal Church, South, has 2,500,000 of them. It is unthinkable that Southern Methodists, remembering the power and persistence of one so great as Bishop Asbury and under the thrill of his concern for the superannuated preachers expressed almost with his dying words, will not fail to do her whole duty for the cause of the "forgotten man."

A PROFITABLE PROGRAM.

Last week, Rev. L. E. Mann, the resourceful pastor at Augusta, executed a program that contains the suggestion of improvement in methods.

Beginning with a sermon by the pastor on Sunday, the program had, with song service on each occasion directed and enriched by Rev. E. T. Miller, the following addresses: Monday night, "Forward Movements," by Rev. S. R. Twitty; Tuesday, "Our Young People," by Rev. F. E. Dodson; Wednesday, "Christian Literature," by Rev. A. C. Millar; Thursday, "Christian Education," by Rev. R. C. Morehead; Friday, 1:30 p. m., Missionary Group Meeting for Weldon, Tupelo, McCrory, Cotton Plant, and Augusta, night, "Missionary Address" by representative of the W. M. S. Mrs. Hatcher was scheduled, but was unexpectedly detained.

These addresses were not ordinary sermons, but carefully considered presentations of elements in our denominational life and program. When it is known that Augusta people are conservative and not in the habit of packing their churches to overflowing on Sunday, the results were gratifying. The congregations were good, and, coming with full understanding that certain subjects were to be presented, were not resentful as congregations on Sunday often are when deprived of a soul-stirring sermon and forced to listen to what some people think are mere propaganda messages.

We are not criticising the propaganda, because most of it is ordered by General Conference or by responsible Boards and Commissions, but we are questioning the psychology of the ordinary meth-

od of getting our people to hear these important special messages.

It would pay each pastor to set aside a week for such a program as that which Bro. Mann executed at Augusta last week. To have the same speakers drop in from time to time on week nights would not be so good because it is difficult to create interest and secure attendance for a single address.

Bro. Morehead preached a great sermon and followed with an exhortation on Christian Education, and it was thoroughly appreciated. He preaches with unction and power.

BOOK REVIEW.

William Jennings Bryan: A Study in Political Vindication; by Wayne C. Williams; published by Fleming H. Revell Co., New York & Chicago; price \$1.00.

This is not a biography. Treating of his public career and consequently in a measure biographical, it presents primarily Mr. Bryan's unusual contribution to the history of his time. Above all it is a highly successful attempt to show that his opinions and principles have been vindicated in public events. No other American has seen so many of the reforms advocated by himself adopted by the people and even by his opponents. He has weathered storms of criticism and survived all partisan and political attacks. He has had the political sagacity to foresee needed reforms and the courage to advocate and defend them. Unsuccessful as a candidate, he has ultimately won on practically every issue with which he has aligned himself.

He has been the undisputed leader of his party longer than any other man, and even in hours of party defeat he has the admiration and confidence of the American people. He has been pre-eminently a preacher of righteousness, and his voice has probably been heard by more people than that of any other man who ever lived. This study of principles triumphant through the allegiance of a high spirit is worthy of careful reading.

The Song of Korthan; by Frances Beatrice Taylor; published by Fleming H. Revell Co., New York and Chicago.

This is a beautiful story of a seeker after the Christ. It is tastefully bound, and would make an attractive and appropriate Christmas present. The reading of it will uplift and strengthen.

OUR NATIONAL PROBLEM.

(continued from Page 1).

to get a great connectional Methodist spirit; but by providing for two jurisdictions we may preserve characteristics in each that will be of value not merely to its own jurisdiction but to all Methodism. There is no necessity for identity of forms in Maine and in Mississippi, but there is a divine compulsion which should enable us to unite all of our forces under one banner against the hosts of evil.

Our national problem and our church problem are, in a sense, one—to unite all good elements and yet preserve local and individual characteristics of strength and beauty.

CONTRIBUTIONS

ADDRESS ON UNIFICATION.
TO THE MINISTERS AND MEMBERS OF THE METHODIST EPISCOPAL CHURCH AND OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

GREETINGS!

Grace, Mercy and Peace From God
Our Father and Jesus Christ Our Lord.

Your Commissioners on Unification, appointed by the General Conference of the two Churches, believe that the present is an opportune time for the two Great Episcopal Methodisms to give serious thought and prayer to the question of Unification. Much of the trouble of our present-day world grows out of the spirit of divisiveness. The solidarity of the human family and the oneness of human interests and welfare are not sufficiently emphasized. A saner spirit of co-operation and fellowship will assist in making a better world. World conditions impose upon Christian groups of men and women who are one in the essential moral and spiritual phases of their life the obligation of closer unity for the general welfare.

As Episcopal Methodists, certainly we have reason for devout thanksgiving to Almighty God. God has honored us in a very peculiar manner. That was an eventful day in Aldersgate Street, London, when John Wesley felt his heart strangely warmed. The result has been the kindling of a fire which has changed the religious climate of Christendom. There can be no question, however, that the full strength of Methodism would be greatly augmented if these two great branches of the Church were one in fact as we are one by inheritance. The united effort of Christian forces seems to us to be the only offset to the spirit of divisiveness and hatred which has wrought such ruin in our generation. As representatives of the forces of righteousness in the world who pray every day for the coming of the Kingdom, surely there is an obligation upon us to set that example of Christian unity and co-operation which will contribute to the well being of mankind.

"Therefore, We, the Commissioners on Unification of the Methodist Episcopal Church, and the Methodist Episcopal Church South, holding that these two Churches are essentially one Church, one in origin, in belief, in spirit, in purpose and in polity, and desiring that this essential unity may be made actual in organization and administration throughout the world" wish to commend the plan adopted by the Joint Commission on Unification for careful study to the ministers and members of both Churches. The salient features of the plan seem to us to be the following:

I. The plan which our Commission recommends safeguards all local interests and traditions which are held dear in the two Jurisdictions. "Every vote in the General Conference shall be by Jurisdictions, and shall require the accepted majority vote of each Jurisdiction to be effective." Which is to say that we are to enter upon an arrangement in which no measure can be passed touching the work within the bounds of either Jurisdiction without the accepted majority vote of the Jurisdiction concerned.

II. This plan gives due regard to the rights and preferences of Church members living on the border where the two Jurisdictions work side by side. Church membership is a sacred thing, and we recognize it as such. Arrangements are to be made for the transfer of members, preachers, churches, pastoral charges, districts, Annual Conferences, Mission Conferences, and Missions from one Jurisdiction to the other; but "no transfer shall be made without the con-

sent of the member, preacher, church, pastoral charge, district, Annual Conference, Mission Conference, or Mission that it is proposed to transfer." It is understood that in case of such transfer, the initial movement shall be made by the party or parties chiefly concerned. That is to say, we do not believe that union can be forced. We, therefore, give our people and our organizations time and opportunity to grow together, and we believe that under this plan such growing together will immediately begin to take place. This provision amply protects minorities in each Jurisdiction and is an example of that trust in each other without which real union cannot exist and increase.

III.

It removes at once the cause of competition and overlapping on the border, and it does this for the following reasons:

1. While we enter upon this plan of co-operation and union with the two Jurisdictions standing just as they are in the United States of America, nevertheless the two Churches are "united in one Church" having one name, one General Conference, and one connectional "organization and administration throughout the world." This fact alone will silently work in the minds of our people taking away the impulse and desire for the continuation of churches which overlap, and the establishing of new organizations which conflict one with the other.

2. The proposed plan gives to the General Conference the power "to govern any and all enterprises and activities which may be agreed upon as being of a connectional character." While the determination of what enterprises and activities are, as a matter of fact, of a connectional character is left to the decision of the General Conference, it will be immediately evident that the evangelization of needy fields here in America, both in our cities and in our rural districts, does constitute an enterprise which is connectional in character. The suggested plan, then, will give to each Jurisdiction the opportunity of studying in association with the other the entire field. Together the two Jurisdictions will address themselves to the one task of giving the gospel to the lost in the Home Field.

3. The plan which we recommend associates together for council and co-operation the administrative officers of the two Jurisdictions. "Immediately after the union shall have been consummated, the Bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the Church." And not only so, but the plan draws together all other administrative officers for counsel and co-operation.

IV.

One of the most important features of our plan of Unification is that it looks to the immediate organization of the work of the united Church outside the United States, so as to consummate the unity of Episcopal Methodism in foreign lands. Nothing is more to be desired than that a united Methodism, without competition the one Jurisdiction with the other, and without waste of men and money, should be able to deliver its full strength upon the world in the interest of human salvation. This important aspect of our proposed plan must immediately commend it to all who love our Lord Jesus Christ and pray daily for the coming of His Kingdom.

And now we wish to add a few words of suggestion touching the wisest course of action pending the consummation of these negotiations.

We advise that the work of the two Churches go on just as usual. It would be unwise for either Church to change its general policy of procedure in any important particular. We recommend that while we pray constantly each for the other, the two Methodisms continue with unabated zeal in the development of plans upon which they have already entered. So shall the two Churches be larger and stronger when they do

come together as one. And we suggest also that it would be a capital blunder for local Churches in any particular Conference or community to endeavor to hasten union by precipitate action. We advise, therefore, that everywhere the work of the Church go forward in normal channels, and that Conferences and communities take no action looking to union until the constituted authorities advise that the time for such action has come.

Meanwhile, let us be much in prayer. If we continue steadfastly in prayer to the God of our Fathers, we shall make no serious blunder. Wisdom and brotherly love and quiet confidence come to those who pray in self-surrender and faith. We, therefore, beseech you "That ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all, and in you all." "For this cause we bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His Glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God."

William F. McDowell,
William F. Anderson,
Edwin H. Hughes,
Francis J. McConnell,
Wilbur P. Thirkield,

Bishops of the Methodist Episcopal Church.

Edwin D. Mouzon,
John M. Moore,
William F. McMurry,
James Cannon, Jr.,

Bishops of the Methodist Episcopal Church, South.

For the Joint Commission on the Unification of American Methodism.

THE WORLD COURT AND THE WORLD'S PEACE

By Manley O. Hudson

It is quite unnecessary to exaggerate the importance of the International Court in establishing and maintaining the peace of the world. If it serves no more than the convenience of the nations in handling their every day affairs, it amply justifies its existence and it amply justifies the support of the United States.

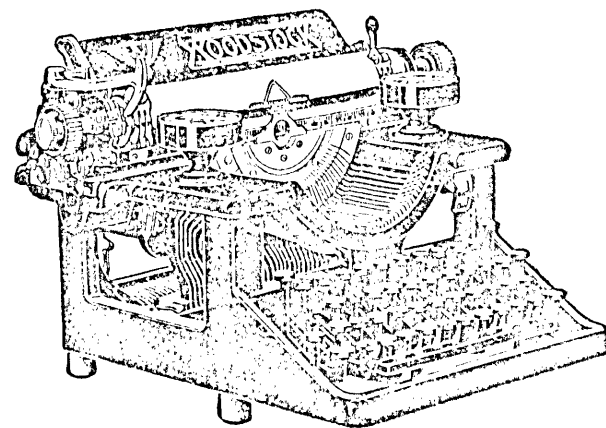
Our national courts perform many functions. Among others they serve the convenience of those who are engaged in the conduct of public or private affairs. Similarly the International Court as an authoritative interpreter of the world's treaties, of which every country now has a great many, will serve the convenience of the nations in the conduct of the world's affairs. Twelve treaties were recently entered into at the Central American Conference, six treaties were made at the Washington Conference on Armaments, some ten were signed at Lausanne. All of this body of treaty law calls for some court to interpret and apply it.

But it is not simply as an instrument for the better ordering of our international policy that the new court exists. It also has a very definite function in connection with maintaining the peace.

It is quite true that most of the disputes that arise and which will be submitted to the court are likely to be disputes of a highly technical character and not calculated to lead to war. To date the Court has been called upon to give eight opinions. Not one of these involved a question likely to lead to war. All of them involved the interpretation of treaties and the settlement of questions about which technical difficulties had arisen.

But the existence of the Court is an important factor for the foreign offices of the world to take into account in connection with their major political disputes. These disputes may not turn on differences relating to legal questions. They may have to be settled by a process of conference and conciliation, for which the Court is not adapted.

But even the most political of



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disputes is likely to involve some question of a legal character, and when the parties are sincerely desirous of maintaining the peace, they are glad to have at hand an instrument for the settlement of these legal questions. Disputants are frequently glad to have an avenue for gaining time and cooling off public opinion in this way. The existence of the Court and public confidence in its impartiality will mean that such legal questions will be referred to it for adjudication.

It is clear, therefore, that the Court is indispensable to the process of maintaining peace, though at times its contribution may be indirect. The role of the Court is not wholly unlike the role of our national courts with reference to industrial disputes, which must sometimes be settled by other agencies.

This can be illustrated by the controversy over the Ruhr. That controversy is essentially political, and the determining factors have little to do with anything so barren as the interpretation of language in a legal document. But a legal question is also involved, and the discussion of it has only increased the bitterness aroused by the whole controversy. If that question should be referred to the Court, it might serve to clear up one of the points of difference.

Another illustration is the Corfu incident. This is primarily political also. But it involved a number of legal questions which have been discussed at every stage of the controversy and with reference to which a great deal of animosity has been developed. Perhaps some of these questions will yet go before the Permanent Court of International Justice.

The determination of a disputed question of fact, as well as the proper interpretation of a treaty upon which a situation depends, may make it possible for peace to prevail where there would otherwise be war. It is this which makes the Permanent Court of International Justice an important part of the world's machinery for keeping the peace. The Court will not be competent to handle the larger issues which divide peoples. Other machinery now exists for these, and ought to have American support. But the Court will always be competent to handle the legal questions growing out of these issues in such a way as to add to the store of good will and friendly feeling essential to preventing war.

Too much should not be expected of an international court. It is composed of lawyers who can do a

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Here's an easy way to save \$2, and yet have the best cough remedy you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? When you do, you will understand why thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will quickly earn it a permanent place in your home.

Into a pint bottle, pour 2 1/2 ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

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first-rate lawyer's job. It is not composed of politicians or diplomats whose work is also essential.

Justice according to law can only be adequate when the law itself is adequate, or when people are willing that new law should be found by disinterested men. Other agencies of compromise or conciliation for adjustment are essential. But an international court is an indispensable foundation of any plan for a governed world.

BROTHER J. M. CANNON'S EVASIVENESS.

Some months ago, it was stated in the *Arkansas Methodist* that the substitutionary method of the atonement was Calvinistic, and the implication was that it was a distinctive doctrine of Calvinism. This I did not believe; and upon investigation, I found that the founders of Methodism and that many, if not all, great leaders of Methodism down to the beginning of the present century, taught the substitutionary method. In my first paper, I brought out the arguments adduced by our best Bible scholars and expositors, together with the Scriptural quotations. In addition, I asked to be shown wherein the reasoning was erroneous, or words to that effect. In Bro. Cannon's reply, he ignored every Scriptural quotation which I had given, and in a column and a half he gave only two quotations from the Bible, namely: "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren and sisters yea and his own life also, he cannot be my disciple." ("We be slanderously reported, and some affirm that we say) let us do evil that good may come." This may not be "begging the question", but it is certainly dodging it. He seems to assume the role of a prophet, except he omits "Thus saith the Lord," and does not say "Thus saith the prophet of Wesson." As I do not accept the infallibility of Brother Cannon, his emphatic pronouncements seemed to me clear evasion of the question at issue. In a vain endeavor to avoid a plain backdown, he proceeded to attack the doctrine of the vicarious death of Jesus Christ, not, of course, by the marshalling of Bible quotations, but by entirely unsupported declarations ostensibly originating in his own mind.

In my next paper I gave several quotations from the New Testament, containing the plain and emphatic words of Jesus and St. Peter, directly contradicting the statements of Brother Cannon. Furthermore, for the second time I begged for instruction, in these words: "Will someone be kind enough to teach me the meaning of the Scriptural quotations in my former article?" What was the result?

In the *Arkansas Methodist* of Oct. 11, Brother Cannon did condescend to embellish his evasions with three quotations, one in the words of St. Paul, and two in the words of Jesus. But I am so stupid that I can not see that they touch side, edge, or bottom of the question. His argument, in which free play is given to his inventive imagination, not a word of the Bible being adduced as proof, proceeds in this fashion:

"He (Jesus) did not permit it."

"He could not help himself."

"It was not necessary that Christ be crucified in order that men might be saved."

"God did not will it."

"I knew that you were wrong."

"Never mind about the opinions of men if you know they contradict the teachings of Jesus."

Would that Brother Cannon had taken his own medicine, then his words would shine "like apples of gold in pictures of silver," and God's word be final. If Brother Cannon can show by God's word that I am wrong, I shall sincerely thank him. But I cannot accept any man's "ipse dixit", not even a bishop's, if it bluntly contradicts God's word.

Brother Cannon ignores every question that I ask him, yet he seems to think that the following questions

will completely eclipse me.

1. Do you believe it is right for every one to do what God wills that he should do?

2. Do you believe that God ever willed, planned, or determined that any man should commit sin?

3. Do you believe that the Jewish leaders and Pilate committed any sin when they condemned and crucified Jesus?

4. Then, do you believe that it was according to the divine plan, will or purpose that they should crucify him, or that there was any necessity, either human or divine, for putting him to death?

O me miserum! What a jumble of words! Instead of Question 2, Brother Cannon might have asked with equal pertinence, "Do you believe that God ever told a falsehood, or stole a horse?" It is clear that he is seriously lacking in breadth of vision or in any adequate conception of God's holiness and man's fallen state. God created man, not machines. He gave man the power of choice, and in the exercise of this power, man chose to commit sin. It seems to me that the Bible teaches that God is holy and omniscient, and that man is morally bankrupt, under sin, and under the penalty of death. "There is none righteous, no, not one." "The soul that sinneth, it shall die." Man commits sin in spite of the thunders of Sinai, and in spite of an omnipotent God, for even God has limitations. He cannot lie. Yet "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

As I understand it this was God's solution of the problem, how shall a righteous God be just and the justifier of fallen man? It seems clear that "God so loved that He gave" implied His incarnation in Jesus Christ, through the suffering and death of whom the sinner should be freely pardoned. That man should of his own free will and accord crucify Jesus upon a Roman cross was not hidden from God. But God's foreknowledge in no wise influenced the freedom of man's will.

Yes, sir, I should answer questions 1, 3 and 4, in the affirmative; question 2, nonsensical as it is, in the negative. Brother Cannon, with snap, vim, and gusto, declares that if I answer these questions as I have, there is a "glaring contradiction." But what does that amount to? With just as much "pep", I declare there is no "glaring contradiction", and "there you are."

In our Discipline I read: "There is but one living and true God, and in unity of this Godhead, there are three persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost." One God, three persons. I am wondering whether Brother Cannon sees any "glaring contradictions" here.

God may will that chosen people be led into captivity because of their persistence in the worship of idols. But the invaders are not blameless, being themselves often, if not always, idolaters. I am wondering whether Brother Cannon will undertake at this late day to give us a better plan.

In my opinion, the Bible teaches that God is sovereign and that man is free. "Him being delivered by the determinate counsel and foreknowledge" (yes, Calvinism to the core) "ye have taken, and by wicked hands have crucified and slain." Here Peter says that the Jewish leaders did a wicked thing. But they did it willingly, even hilariously. It seems to me near blasphemy to think God in any manner influenced the Jews to commit this crime. That God rules and that man is free are doctrines that human wisdom has not been able to harmonize, and the same may be said of the Holy Trinity. But the lack of man's ability to harmonize by no means proves that there is a glaring contradiction. In his recent paper Brother Cannon said, "But I can believe the facts which God reveals and the truths He tells me, though I may not understand either." This is a beautiful expression of humility and

faith. In this Brother Cannon's feet are on the solid rock, as I see it. Let him apply this thought to the Bible doctrine of the atonement, and the "glaring contradiction" will vanish into thin air.

I did not say, "in effect" or in any other way, that Moses and Solomon believed in the substitutionary method of the atonement. Neither did I say that any preacher, much less a Methodist preacher, doubted the fundamental doctrines of orthodox Christianity.

In conclusion, let me say that fortunately or unfortunately my convictions are strong and I have not learned to use the "soft pedal," but I can truthfully say that I hold no ill will against Brother Cannon, and that I do not desire to continue this discussion any further.—Geo. W. Droke.

CHURCH SCHOOL OF MISSIONS.

By D. L. Mumpower.

Pastors are continually, and rightly, searching for means to simplify the complexity into which our Church machinery tends to multiply itself. In some of our charges, the pastor must have a mastery of detail almost as great as that of a chess expert who can play blind-folded several games simultaneously, and win them all. It is not an evidence of laziness or of a desire to shun responsibility that we try to unify and coordinate agencies that we find engaged in similar kinds of work. My professor of mathematics in Central College, Fayette, Mo., used to advise his students to work a day to find an easier way of solving a problem that would recur in the solution of other problems. The wise pastor tries, first of all, to determine what his people need; and having done this, to find out the ways and means of meeting these in the simplest and most effective fashion.

The missionary education of his people is admittedly one of the great needs that confronts the busy pastor. He finds upon inspection several agencies in his church more or less engaged in doing something in mission study. Some of his people, especially his men, are not being reached at all. Any plan that will unite these agencies, and, in addition, provide a way for the men to study missions should be heartily welcomed.

The Church School of Missions is being suggested for this very purpose. It is a plan worked out after much investigation and gathering of opinion from many widely separated sources. It provides for a six weeks' study of missions under the guidance of the pastor and the local missionary leaders. The plan is fully explained in a pamphlet already sent out to all pastors and presiding elders; the many favorable responses received indicate a hearty desire on the part of the pastorate in general to make use of the School.

Some of our pastors have begun a School in their charges; others prefer to wait until their Annual Conferences are over. The months of January, February and March seem to be most in favor as missionary education months by those pastors who have made suggestions; and, inasmuch as a study of missions could

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not possibly interfere with any other work that the church might want to do during those three months, I am suggesting them for the Church School of Missions. This does not mean that other months are not so good; in many cases they are better. The big thing is that sometime during the year all the forces of the local church get together and put on the School.

A list of suggested textbooks has been prepared and is ready for distribution; write for it, asking for "Mission Study Textbooks, 1923-24". The pamphlet "The Church School of Missions: What is it?" is also yours for the asking.

For further information and suggestions write Home Cultivation Section, Lambuth Building, Nashville, Tenn.

SOME LATEST BOOKS.

All the following books are published by The Macmillan Company, New York City, but may be procured from the Methodist Publishing House, Nashville or Dallas.

Snowden's SUNDAY SCHOOL LESSONS for 1924. Price \$1.25.

This book is remarkable for the practical way in which it organizes the lessons. It is a book of helps that actually help. Its applications of the teachings of each lesson are to be especially commended. Not mere information imparted but conduct is the aim. Aside from its use in the Sunday School, any general reader who wishes to learn more of the Bible will find this volume invaluable. Of its kind it is a masterpiece.

MR. PODD, by Freeman Tilden. Price \$2.00.

This is probably the most mirth-provoking book of the year. There is a laugh on every page. In the pictures of Mr. Podd and his fellow pilgrims the follies of radicals are played up in such way that we do not so much despise them as dangerous characters as we laugh at them for their insane, impracticable theories of government. This volume shows the preposterous nonsense of Communism, and in a way that one of the group who has a spark of humor left must laugh. It is to radical Socialism much what Don Quixote was to the knighthood of that age.

In spite of affirmations of the author to the contrary, many reviewers are insisting that the story was inspired by Henry Ford's cruise in the peace ship. When you read it, you will see the analogy.

AMBASSADORS OF GOD, by S. Parkes Cadman. A Re-issue. Price \$1.50.

For the minister or laymen who thinks, this book is a mine of thought and helpful suggestion well worth working. Intellectuals over-fed on the superficial may at first be repelled, but any studious Christian person will find these pages profoundly interesting. In this book Dr. Cadman displays a genuine devotion to the Bible and strives to lead all his readers to a more diligent study of it.

FOLK-LORE IN THE OLD TESTAMENT, by Sir James George Frazer. Price \$5.00.

This is an abridgement of the original large three-volume edition, and is a series of studies in comparative religion, legend, and law. It selects

certain Old Testament acts, events, and attitudes, and compares and contrasts them with things of a similar nature found among other peoples and in other ages. It is a marvelous story of the genesis of things. Any one who has read the Metamorphoses of Ovid should be able to imagine how wonderfully this volume will stimulate him in his efforts to visualize a number of sketches in the Old Testament that have hitherto seemed lacking in meat.

THE FAITH THAT OVERCOMES, by Van Rensselaer Gibson. Price \$1.00.

This book is an example of Transcendentalism transferred from the realm of Philosophy to that of Theology. There is an element of New Thought in it. There is much of the atmosphere of mysticism about it. It has many beautiful suggestive helpful thoughts, but they are not organized as we are wont to organize them. To the Emerson-type of mind it will make a very definite appeal. —Lester Weaver, Corning, Ark.

IS THE WORLD GROWING WORSE?

A great many good people today actually believe the world is gradually growing worse.

This is due to a narrow view of our present situation. I believe with all my heart and ransom powers the world grows better each day.

To say it is not is to say the Gospel is a failure, and that the church is not able to cope with the world's present evils.

One of the main reasons why people think the world is becoming worse is due to the fact that everybody now reads the daily papers and while our daily papers are great resources for information to the whole public, so much so that they are today almost a liberal education with-in them, yet they do the public one grave injustice in pandering alone to the sensational, to all forms of crime and giving of such news to the public who rarely read any other news, has convinced those who read this class of news alone that we are on our way to ruin.

To illustrate, the merchant who through a long and honorable career conducts his business to the great benefit of all the public, never gets a mention in the public press today, while one who turns thief and attempts to defraud his creditors and sets fire to his store and then goes into court, gets a great deal of notoriety and publicity.

The same is true of farmers, bankers, lawyers, preachers, or other men either in private or public life. Just as long as men and women walk uprightly and honorably, they go on unnoticed by the press, but the day they became guilty of any crime of which the public became aware, the papers will send it forth to the ends of the earth.

Fifty, noble, promising young men may graduate from one of our colleges and the barest mention of their names will appear in print, but let some young man who was reared in ignorance commit some awful murder and his picture will appear in the front page of daily papers and every body in the land will read about him.

The newspapers pander too much to the sensational. This does not apply to our small town papers.

We hope and believe this false and foolish relationship to the public will within a few years be corrected.

Look at politics. No party now in this country would dare nominate a man for president who was not a Christian, yet 25 years ago people said when it came to politics you must lay religion aside, but the church has become so powerful that no party would dare to fail to give it proper consideration.

The church drove out the saloons, and while there are still a strong element of whiskey lovers, and their right handed friends—the bootleggers and law-breakers and criminals, they are making their last and final strong fight just before their final doom comes, which will come.

No decent, true, pure-blooded American will now line himself up

with this gang of lawless, home destroyers, and law haters.—Gurdon Methodist.

FOES OR FRIENDS OF LAW

(Statement of Policy prepared and read by Bishop James Cannon, Jr., at the recent great Citizenship Conference at Washington, D. C., and adopted by the Conference.)

Fundamental Facts.—The eighteenth Amendment to the Federal Constitution is a deliberate expression of the will of an unprecedented majority of the American People. It was ratified by a greater number of State Legislatures than any other amendment of the Constitution has received in the last 132 years. At least four states have failed to ratify every other amendment adopted during that period. Twelve states failed to ratify the Seventeenth Amendment. Twelve states failed to ratify the nineteenth—the Woman's Suffrage Amendment. The Eighteenth Amendment was ratified by the legislature of 46 states, all the states but two.

The Volstead Law as originally adopted received the votes of over two-thirds of the members of both branches of Congress; and the supplemental strengthening legislation has been adopted by equally great majorities.

The Supreme Court of the United States has sustained the constitutionality of the prohibition legislation against every attack of its opponents.

The passage of the Nineteenth Amendment, giving the ballot to women, has more than doubled the voting strength of the advocates of prohibition.

It is a fact that even the most bitter enemies of the prohibition Amendment agree that it will not be repealed in this generation. It is the law of the land and its undeniable purpose is "to promote the general welfare." The value of the Prohibition Law is to be determined by the results of that law where and when it is enforced, and not by the effects of the law when and where it is not enforced; its enemies themselves being judges. Whenever and wherever the law is enforced and intoxicants are not manufactured or sold, the results are uniformly beneficial.

The Issue Today.—The issue today is not whether the prohibition law will be repealed, but it is distinctly "Shall the prohibition law be enforced?" Or to put it bluntly, the greatest issue before the people of our nation today is "Shall law or lawlessness prevail? There are just two sides, no more, no less. Every citizen is a lawkeeper or law-breaker. He is either a friend or a foe of law and order. The issue cannot be sidestepped by declaring that one does not believe in prohibition or that one favors a modification of the Volstead Law. It is not criminal to declare that one does not personally believe in prohibition or that one would prefer a modification of the Volstead Act, but it is criminal to violate the existing prohibition law or to condone or to encourage its violation by others. On this matter there is no difference between the most illiterate negro bootlegger, who sells intoxicants for gain, and the cultured, wealthy banker, who boasts of his store of intoxicants and the well-dressed, beautiful, charming young woman who carries her flask. They are all alike criminals—enemies of the social order, and of the nation, from which they demand and expect protection. You cannot laugh at the law and sneer at the officers today and cry for its observance and protection tomorrow.

The worst enemies of law and order today are those in high social circles, who are persistent and vehement in their denunciations of revolutions and Bolshevism.

World-Wide Spectators.—The eyes of the whole world are fixed upon the United States today more than in the days when the great conflict for the adoption of prohibition was in progress, and the question is being asked all over the world today: "Will the forces of selfishness of appetite and of greed, of disorder and of lawlessness be too strong for the forces of law, of order, of brotherly love, of

intelligence, sobriety and efficiency, or will the American people, who have by the adoption of the National Prohibition Law reached the highest level of legislation for the good of the social order that the world has yet attained, prove to the people of other nations that they not only had the will and the power to enact, but that they have both the will and the power to enforce.

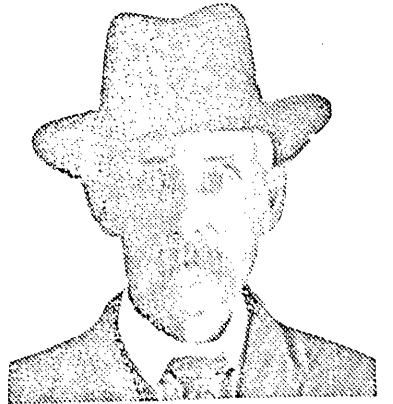
Wherefore this conference of men and women assembled from every section of our great Republic makes the following declarations of fundamental policy:

We declare: First, the moral law abiding citizenship of the nation cannot and will not tolerate the open persistent violation of the prohibition law. It not only demands that such violation and nullification be promptly and adequately punished, but it furthermore declares that no man should be elected to public office, from the Chief Magistrate of the Nation to the humblest magistrate of the most obscure village, who will not declare it to be his purpose to enforce the prohibitory laws as well as all other laws, and declares that if those who have sworn to enforce that law do not enforce it, men must be elected in their stead who will keep their oaths of office and do their utmost to enforce the Prohibition Law.

It declares that if 3,500 men and \$10,000,000 are not sufficient for the enforcement of the law that whatever force of men and whatever amount of money are necessary must be provided by the Government. The right of the majority of the people, the real rulers of the country, to exercise their will as expressed in the prohibition law is denied by the nullifying opponents of the Eighteenth Amendment. That right must be vindicated at whatever cost of men and of money.

The law-abiding citizenship of the

F. F. McABEE



OVER WORKED OR DEBILITATED?

Vim, Vigor, Vitality, Follow If You Take This Advice:

Little Rock, Ark.—"My experience with Dr. Price's Golden Medical Discovery leads me to state that I consider it superior to any other tonic. I have tried several but received benefit from the 'Medical Discovery' only. Whenever I feel out of order I take one or two bottles of this remedy and it always restores me to health. Anyone who wishes may write me."—F. F. McAbee, 119 N. Ringo St.

Your neighborhood druggist can supply you with Golden Medical Discovery in tablets or liquid, or send 10c to Dr. Price's Invalids' Hotel in Buffalo, N. Y., for trial package and write for free medical advice.

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nation furthermore declares that it is not only the right but the duty of our Government to protect our people from the smugglers who hover around our shores and frontiers.

It demands that our Government should use all possible effort to secure the reasonable co-operation of other Governments in the accomplishment of that purpose, but if such co-operation cannot be secured, it declares that our Government should take positive aggressive action to disperse the hovering rum runners, even at the risk of protest from other nations. It is unthinkable that the Government of a great people shall be openly and persistently defied by what is known to be an organized conspiracy between the citizens of other nations and acknowledged criminals of our own country to violate the laws of our country, and that no effective action can or should be taken to prevent the continuance of such defiance of its laws. We declare that lawlessness and nullification must cease in our land, and against our law on the high seas.

We declare, second, that the inescapable responsibility of the individual for law enforcement must be proclaimed. The intelligent, moral, patriotic, child-loving men and women of this nation who by their influence, labor and votes secured the adoption of the National Prohibition Amendment, by which the liquor traffic was branded as a criminal and an outlaw, are as certainly and as solemnly called to labor with equal persistence, earnestness and unselfishness to secure as thorough and efficient enforcement of the Prohibition Law as any other law of the land, and thus to prevent the branded outlaw from openly defying and overruling a now duly enacted law.

The great purpose of this Conference is to voice in thunder tones which will reach every good citizen who truly loves his country the great fact of personal responsibility of every individual citizen to stand openly and actively for the enforcement of all law and especially at this time of the Prohibition law, which the sensual and the covetous openly defy. The same people who won the battle for the Prohibition Law can and must win the battle for the enforcement of that law. The same great pulpit which aroused the conscience and concentrated the will of the nation for the overthrow of the legalized liquor traffic is equally responsible to Almighty God for the arousing of the conscience and the concentration of the will of the nation for the overthrow and utter rout of the outlawed criminal traffic. If the Church fails to lead the moral forces of the nation at such a time as this, she cannot expect the people to trust her to bring in the larger kingdom. We believe that every pulpit of the land should declare the inescapable responsibility of the individual citizen and church member for effective law enforcement.

We declare, third, that it is not only the duty of every law-abiding citizen to demand that the officers of the law enforce the law, and to vote only for such as will respect their oath of office, but it is also the duty of every such citizen to cooperate in every practical way with the duly elected local and Federal officers to secure efficient enforcement. While emphasizing that the well-nigh certain cure for law-breaking is prompt, certain and adequate punishment and while this should be demanded, yet at the same time public officials

should be made to realize that in their prompt prosecution of the lawless, they have the sympathetic active support of the law-abiding, and this should be manifested by articles in the press, by public and private commendation, by attendance upon court, by cheerful performance of jury duty, and in every other practical way.

NOV., 1874—NOV., 1923.

Between these two dates lie the lights and shadows of an itinerant Methodist preacher's life. The scenes, new and interesting, of 1874 are as fresh in the mind and heart as if only yesterday. It was my first conference. I had never seen a bishop, and when my eyes fell on him, I almost caught my breath. My! just a man, but a big fat one and a fine benign face and a mellow-sweet voice, but it had the carrying power—Bishop H. H. Kavanaugh. Preach! That don't tell it. He was no "parsonette." It took him one hour to start and an hour to stop, and you were sorry when he did stop. No man could anticipate him, but when he landed you, it was difficult to tell whether you were on the earth or up in the air—whether you were with men or angels.

His sermon on Thursday at 11 o'clock was, for beauty, grandeur, simplicity, eloquence, and soul-feeding beyond description. Men arose to their feet, shouting hallelujah to God. Oh, for such pulpit power once more to baptize Methodism! The Conference moved on with the business and the class for admission was called. The presiding elders were, as well as I remember, John H. Dye, John W. Boswell, G. A. Dannelly, W. R. Foster and E. M. Baker. Each one had from 2 to 3 or more names. There were 16 of us, knocking for admission. Bro. Dye had Cochran, Moon, Franks, Saffold, Hill and Jernigan, all from the old Batesville District. This was a record maker, and if it has ever been broken I do not know it.

In 1894 I carried up four, Hunt, Fiskery, Gibson and Wilkinson, all from the same territory. Since the grand old "mother of preachers" has become almost as large as an annual conference territory, the record may have been broken. "Up to the hills where Christ is gone, to plead for all his saints," his successors have gone, and found recruits for the army of the living God. The business ended and the last question was called. You preachers know what it was. It was a little bit exciting to me. Name after name, and at last—"Salem Circuit," and I said, under my breath, "My! My! Where is Salem Circuit? Is it mine, and am I its?" Never was I so rich in all my life. A whole circuit belonging to me, and I (little I) to belong to it! Green! Phew! No name for it! But I was ripe enough to know God in the full and free pardon of my sins, and that was my asset and stock in trade, and that was my A. B., D. D., Ph. D., and all the other suffixes that could be tacked to my itinerant kite. Home! Ah me! Home? "Where do you go, my boy? To Salem Circuit."

There was joy in the camp. The boy who had been dedicated to God at his birth, if God would accept him, now had a circuit and was a young preacher. I'll never know till I get to heaven, why, out of five sons, my mother gave me to God at my birth. But I'll find it out there.

One thing I want to request of the modern critic is, while you are destroying hell, do not lay your hands on heaven and slip that out of existence, for the reality of that is where I base my hopes of seeing my mother again.

On the 28th of Nov., 1874, I mounted as fine a pony nag as ever knocked fire out of a rock, and set my face toward my new possession and my back on all that was dear by blood and birth. But I stop; yet my mind runs on with the speed of a mighty engine, and what will happen at Walnut Ridge in 1923. I do not know, and am not losing any sleep on account of it.—Jas F. Jernigan.

Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON, 302 E. Sixth Street, Little Rock, Ark.
SUPERINTENDENTS OF PUBLICITY
North Arkansas Conference, Mrs. John W. Bell, Greenwood, Ark.
L. R. Conference, Miss Fay McRae, 924 Olive St., Pine Bluff
Communications should reach us Friday for publication next week.

AN EARNEST OF THE FULL TRIUMPH OF THE GOSPEL IN CHINA.

Mrs. B. W. Lipscomb, Sec. of the Home Base Woman's Missionary Council, closes an interesting letter about our mission work in Shanghai, China, saying: "I cannot attempt to describe the needs of these people as they are hourly before my eyes. They are unspeakable. Age-long superstition and vice reign everywhere except in those spots which have been claimed for the Kingdom of God by the missionaries. I believe that the victories already won are an earnest of the final and full triumph of the gospel in this land, but I am also sure the triumph will come only as the Church gives herself in an abandon of service and prayer to the tremendous task that confronts us. May God help us."

REPORT OF CONFERENCE SUPERINTENDENT OF YOUNG PEOPLE'S WORK, LITTLE ROCK CONFERENCE, FOR QUARTER ENDING SEPT. 30, 1923.

Number of auxiliaries reported last quarter, 2; auxiliaries added during quarter, 1; auxiliaries dropped during this quarter, 6; correct number of auxiliaries, 47; number of members, 835; number of members added during quarter, 50; subscribers to Voice, 54; number of auxiliaries presenting stewardship, 12; Mission Study classes, 18, with 263 members; Bible Study classes, 10, with 127 members; auxiliaries using the Bulletin, 18; Reading Circles, 1; auxiliaries using secular press, 12; auxiliaries presenting social service topics, 9.

3 Boxes of supplies \$16.10 value.
Total amount sent to Conference Treasurer \$218.30.

To Belle H. Bennett Mem. Fund \$32.30.

Total, \$250.60.

Local work, \$209.95.

REPORT OF CORRESPONDING SECRETARY OF L. R. CONFERENCE, FOR QUARTER ENDING WITH SEPT., 1923.

Number of adult auxiliaries, 122; new adult auxiliaries, 3; members of adult auxiliaries, 3000; new members, 86; number of Young People's auxiliaries, 47; new Young People's auxiliaries, 1; members of Young People's auxiliaries, 835; new members, 50; number of Junior Divisions, 71; new Junior Divisions, 1; mem-

bers of Junior Divisions, approximately 2000; Baby Divisions, 43, and members, 728; subscribers to Missionary Voice, 1137; and to Young Christian Worker, 215; auxiliaries presenting Stewardship, 57; number having Social Service Committee, 99; new auxiliaries, 1 ad. in Arkadelphia dist., 1 ad. and 1 Y. P. in Pine Bluff dist., 1 ad. and 1 Y. P. in Texarkana dist., 1 Junior in Monticello dist.

Bible and Missions Study Classes, 87, with 1832 members.

Value of Boxes of supplies reported to Conference Superintendent, \$306.60.

Amount of Dues, \$1962.75.

Amount of Pledge including Bible Women, Missionaries, etc., \$2106.43.

Reported raised for local work, \$6098.44.

Raised for connectional work, 3rd quarter, \$5212.16.

The Conf. Treas. tells us that the regular funds for the Third quarter are \$146.71 less than the corresponding quarter of 1922. There is also a loss in number of subscribers to Missionary Voice. Let's hurry to make up these deficits and bring in splendid reports for the 4th quarter, making 1923 the best year in our history.

—Mrs. W. H. Pemberton, Cor. Sec. L. R. Conf. W. M. S.

EX. MEETING N. ARK. CONF. W. M. S.

The members of the Missionary Society of First Church, North Little Rock, who always entertain royally, cared for the officers of the Executive body on Tuesday night, Oct. 16, and on Wednesday served a delicious luncheon.

Mrs. J. H. Zellner, Supt. of Supplies, was detained on account of sickness in the family, and Mrs. A. B. Haltom, who has moved to Missouri, was represented by Mrs. Roscoe McKee of Fort Smith, who looked after the interests of the department of Junior work.

An all-day meeting was held in the parlors of the church on Wednesday with eight officers in attendance.

Mrs. Preston Hatcher led the opening devotional service using the 5th Chapter of Isaiah as the basis of her remarks.

Mrs. E. T. Ellis, vice president, who has charge of subscriptions to the Missionary Voice, reported a small increase over last year.

She urged direct communication from each auxiliary vice president,

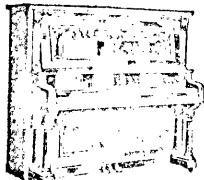
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and said that all auxiliaries having 50 per cent of the membership as subscribers were entitled to a place in the Poster Parade at the Annual Conference.

As the Prayer Calendars had been productive of good, it was decided to have a sufficient number printed for future use.

Mrs. Ellis suggested that the auxiliaries take a Prayer Special and that a change be made each quarter.

Mrs. R. A. Dowdy, Cor. Sec., was enthusiastic in her report of the work.

There were reports from 157 auxiliaries the third quarter with four new adult organizations. The membership totals 6,057.

She stressed the importance of reporting each quarter to the District Secretary.

Finances, as reported by Mrs. W. A. Steele, Conference Treasurer, are in good shape—

Third quarter—

Adult dues and pledges.....	\$3673.23
Young People	29.25
Juniors	153.00
Baby Division	23.64
Retirement and Relief	8.70
Scarrett Loan	26.65
Bennett Memorial	95.70
Bible Women	224.00
Scholarship	80.75

Total to Council\$4354.92

Paid half year for scholarship at Scarrett, supported by the Young People's Auxiliaries\$175.00

Other sources, including Rural Deaconess fund\$278.00

Supplies\$550.80

Mrs. J. H. O'Bryant, Supt. of Young People's Work, reported a deficit in finances up to date, as compared with the same time last year.

The Summer Conference held at Searcy was a great uplift to the young people who attended.

At this time, the expenses of Miss Pearle McCain, who is now at Scarrett, were pledged by the young people, and one half of this amount has already been paid.

Splendid work has been done in our Junior Department this year. 70 auxiliaries reported with two new organizations the third quarter.

The members of the executive body, with a rising vote of thanks, expressed their appreciation of the faithful work of Mrs. A. B. Haltom, and their regret at the loss to the work by her removal. Mrs. Roscoe McKee of Ft. Smith was elected to

take her office as Supt. of Junior work.

Mrs. John W. Bell reported an increase in the number of Mission and Bible Study Classes.

The outlook is most encouraging. More reports have been received up to date than ever before. Beautiful diplomas have been prepared for all members who finish three books in the year, and about 100 will be presented at the close of the year.

Mrs. S. G. Smith, Supt., is encouraged by the increased number of auxiliaries reporting and presenting programs on Social Service. All are looking after the sick and needy and many are doing other forms of Social Service work. Auxiliaries are requested to report Near East Relief under the local department. Mrs. E. F. Ellis reported for Mrs. Zellner, saying that supplies to the value of \$600 had been sent out during the year.

\$225 has been raised toward the refurnishing of our Arkansas room at Scarrett. Mrs. Zellner asked that the auxiliaries send "Emergency Kits" to our Rural workers, and said that supplies for our Spofford Home in Kansas City would be needed shortly.

Since several District Secretaries were present at the meeting, reports were heard from Batesville, Conway, Ft. Smith and Jonesboro Districts, the latter by Mrs. W. A. Lindsey of Osceola.

Mrs. Lindsey represented the Rural work in the Jonesboro District under the auspices of Miss Bessie Bunn, deaconess. Much good is being done along all lines.

Rev. R. C. Morehead, Education Secretary, addressed the body and urged the co-operation of the Missionary women of the Conference.

\$7,500 was voted as the amount to be raised in the Conference for the Belle Bennett Memorial and the amount was apportioned to the several districts.

Mrs. I. N. Barnett of Batesville, who brought the work of the "Mary A. Neill Scholarship to such a successful conclusion, was appointed to direct the raising of the fund in the conference.

It was decided to hold the annual meeting within the first two weeks of February, 1924.

The committee having in charge the purchase of a lot at Mount Sequoyah, reported its decision to co-operate with the Conferences west of the Mississippi in regard to putting up a building on the grounds, this to be called the "Woman's Building." Mrs. H. Hanesworth, Rec. Sec'y.

BETHLEHEM ONE OF OUR SPECIALS FOR WEEK OF PRAYER.

Bethlehem House, Nashville, is meeting a need so urgent that it is with difficulty we keep the work within the scope designated—so many avenues are open for service that it is a problem to choose between them. Three young women are training for special service, there are two hundred boys in the Boys Club, two hundred and sixteen babies in the baby welfare department, every department is running full capacity and over.

OUR HOME MISSION WORK.

Mrs. J. W. Downs, Sec. Western and Central Divisions, sends out her mid-year report with encouraging news. She says in part:

The response to this Home Mission Challenge is increasing and enlarging month by month. This year we have appointed forty-five full time trained workers, to serve in twenty Wesley Houses; six individual trained workers to different communities, such as rural, mining and foreign; eight Deaconesses and Missionaries to City Churches. We maintain one school in the mountain sections of Kentucky, with a faculty of twenty-one members; a school for Mexicans at Laredo, Texas, with a faculty of sixteen; a school for delinquent girls, with a faculty of seven; two Methodist Dormitories at State Schools, in which 138 young women live; two Bible Teachers, one at

Sunday School Department

REV. C. W. BAKER, Little Rock Conference Superintendent,
408 Exchange National Bank Building, Little Rock, Ark.
REV. H. E. WHEELER North Arkansas Conference Superintendent,
406 Exchange National Bank Building, Little Rock, Ark.
REV. D. H. COLQUETTE, Superintendent of Supplies,
714 1-2 Main St., Little Rock, Arkansas.

BOOKS APPROVED FOR ELEMENTARY WORK.

The letter herewith published is only one evidence of the fact that all books published by Lamar and Barton may not be approved for use by the Sunday School Board. This applies particularly to Song Books and Record Systems.

LETTER FROM MISS MINNIE E. KENNEDY TO MRS. F. T. FOWLER.

You may have noted the fact that our Publishing House has issued a book, "A Manual for the Primary Department." This book will not be recommended to our General Board Committee on Song Books, for a place on the approved list of books.

While it has in it some material that may be of service, personally I would not recommend it to workers generally.

Since it is issued by Lamar & Barton, I thought that you might wonder as to its status so far as the Department of Elementary Work is concerned. Hence this letter.

ONE-HUNDRED PER CENT CENTENARY SUNDAY SCHOOLS.

While many Sunday Schools in the North Arkansas Conference have nearly paid up their Centenary pledges only the following have actually paid in full, and head the HONOR ROLL to date.

First Church, North Little Rock, Conway District.

Crawfordsville, Helena District.

Huntington Ave., Jonesboro, Jonesboro District.

McCrory, Searcy District.

Ola, Booneville District.

We shall trust that by the convening of the Annual Conf. this Honor Roll will show a large number of Sunday Schools.—H. E. Wheeler.

FORETASTE OF REPORTS IN ROUND-UP CAMPAIGN.

Many of the volunteer workers in this campaign are writing us how much they enjoyed doing this work, and how much it helped them as well as the schools visited.

Conway.—Prof. C. C. Denny the superintendent, has done a remarkable work in qualifying his school for advanced rank on the Program of Work B. When his school was checked up in the Spring, the Program did not record even one seal. At the present rate of Progress the school will soon be in the STANDARD rank. Congratulations to Prof. Denny and his 54 efficient Sunday School leaders.

Fort Smith District.—Every School in this District except one has mailed in the report of their work, and we are expecting the last one in the next mail! Who says, "It can't be done?"

Shiloh.—This is a little Sunday School in the Batesville District which has not had a long history, but which started right and has followed the Program of the Church. The Church has only 11 members, but the Sunday School more than 60, and the school has a seal on every point on its Program of work.

Denton, Texas, in the College of Industrial Arts, and one at the State University in Oklahoma. The number of college men and women who choose Bible courses is far greater than those taking any of the other elective courses and the number is continually increasing. Interest in this field is rapidly coming to be general. We also maintain seven Pastors, two Superintendents, two Kindergartens, and two language teachers for the Orientals on the Pacific Coast.

The superintendent is a Presbyterian lady, who believes in the Methodist plan. Can you beat it?

Batesville District.—In this hard mountain District we have received reports from 39 Sunday Schools, and of these 1 is a Progressive School 3 are Schools in the ADVANCED rank, and four are STANDARD SCHOOLS. A total of 132 seals have been granted on the Wall Charts issued to these 39 schools, and there are many more schools whose reports are on the way to us.

Brother Fowler has just reported that he has visited 67 charges in the N. Arkansas Conference this year, held 180 meetings, with 134 Sunday Schools, and that he has placed 123 Wall charts. Hurrah for Fowler!

S. S. DAY OFFERINGS IN N. ARK. CONF. FOR WEEK ENDING NOV. 3, 1923.

Jonesboro District.

Dell S. S., Manila and Dell

Charge\$10.00

Monette S. S., Monette & Mac-

ey Charge 32.00

Searcy District.

McRae S. S. 5.50

West Searcy S. S. 13.55

Judsonia S. S. 3.00

Griffithville S. S. 5.00

New Hope S. S. 3.50

Midland Heights S. S., South

Ft. Smith 2.00

City Heights S. S., E. Van Buren

Vine Prairie S. S., Mulberry

Charge 2.00

Helena District.

Bay Village S. S., Harrisburg

Circuit 2.25

Cherry Valley, Vandale Ct. 10.00

Total for week\$92.69

WOMANLY WEAKNESS

Birmingham Lady Took Cardui for Relief of Change of Life Troubles and Says It Helped Her "So Much."

Birmingham, Ala.—"I first took Cardui for that tired, worn-out feeling that comes from being dreadfully run-down," says Mrs. Catherine E. Smith, of 2106 Stout St. "Twenty-five years ago, I was suffering from womanly weakness. . . . I read of Cardui in an almanac, and thought I would try it. I got a bottle and it helped me from the first. After that, during the whole of my married life, I took Cardui when I needed it.

"About four years ago, change of life came on me. . . . I grew weaker and weaker, and was confined to my bed where I laid on my back for days. I was told that only a severe operation could do me any good, and this depressed me very much for I dreaded such an ordeal.

"I remembered how Cardui had helped me for female trouble in the past and I had read of how it had helped other women during change of life, so one night I told my husband to go to the drug store and get me a bottle. I began taking it at once. From the first dose I could feel myself getting stronger. . . . I continued to take Cardui until I was entirely through this very trying period of a woman's life. . . . Cardui is a wonderful medicine for women. It helped me so much that I gladly recommend it to other women suffering as I did." At druggists.

Take
CARDUI
The Woman's Tonic

JOY OF HEALTH WOMAN'S RIGHT

Mrs. Evans Freed from Female Weakness by Lydia E. Pinkham's Vegetable Compound

Detroit, Michigan.—"I had female weakness with pains in my back, and I could not stand on my feet for any length of time. I was working in a factory but had to quit as I was too much on my feet. A friend recommended Lydia E. Pinkham's Vegetable Compound to me, and I can hardly believe it myself that I am well. Oh, it is a grand thing to have your health! I feel well all the time and can go out like other women and not feel that awful torture. When I took your medicine first I thought it should cure after the first bottle, but I am glad my husband kept me at it. I have had nine bottles and now I am well."—Mrs. JENNY EVANS, 1604 Lafayette Blvd., Detroit, Michigan.



If you are suffering from displacements, irregularities, backache, nervousness or other forms of female weakness, you should take Lydia E. Pinkham's Vegetable Compound.

The reason is given in letters like these, and we have published thousands of them. You may expect that a medicine that has helped other women will help you. Try it.

Standing by Districts.

Conway Dist.	\$648.18
Helena Dist.	645.70
Jonesboro District	638.99
Ft. Smith Dist.	603.83
Batesville Dist.	579.15
Paragould Dist.	557.00
Fayetteville Dist.	524.74
Searcy Dist.	375.12
Booneville Dist.	287.06

\$4,859.77

Who shall lead when Annual Report is made up for Conference? Close race. Let's hurry them up. Please don't let them wait until it has to be brought to Conference. Our board meeting is called for Tuesday night, the 20th, before Conference opens next morning. Don't you see the necessity to send it in to treasurer else will have to be left out of his annual report to the board. Send it in direct. Right now if possible.—C. D. Metcalf, Treasurer, Batesville, Ark

ROUND-UP CAMPAIGN.

Our office is working overtime on the reports from Round Up Campaign, and when the summary is made there will be some thrilling and interesting things to say. We are short a good many reports, and we trust that every Sunday School will hurry to our office the report and if the school has not yet been checked, make every effort to have it checked at once and send the report to us without delay.

That the Conference has made advances far beyond all expectation is already apparent, and we shall be prepared to exhibit this development in a series of charts new being prepared for Conference. Will your school get in?—H. E. Wheeler.

HONOR ROLL FOR PASTORS

A very beautiful certificate is being issued by our North Arkansas Conference S. S. Board, and will be presented to every pastor in the Conference who has reached the goal of taking at least one unit of teacher training this year. Many pastors have done splendidly and there will be many more blue seals and gold seals won this year than ever. We can nearly always locate a fine Sunday School by the interest the pastor manifests in his own advancement in the program of the Church.

Our Anniversary this year will consist of the presentation of these certificates in a unique way, with addresses by Bishop Atkins and Mr. L. F. Sensabaugh and the statistical and chart presentation of our work.—H. E. Wheeler.

A NEW AUGUSTA.

We were very gratified to know that Augusta is pushing forward on its Sunday School work, and with a brand new parsonage just as pretty as a parsonage can be, and which is a credit to an aggressive pastor, we are

looking for greater things than ever. No man in our Conference has done a bigger piece of teacher training work than Bro. Mann has done. It would make him vain to repeat here all the credits he has taken, and to say what a fine understanding he has of the ideals of the Sunday School work. We were very happy to be with him in his recent Church Week Rally.—H. E. Wheeler.

LITTLE ROCK DISTRICT ELEMENTARY INSTITUTE.

An Institute for all Elementary Workers of Little Rock District will be held at Highland Church, Little Rock, Sunday afternoon, November 11, at 2:30. It is hoped that all elementary workers and especially the key-women will be present. The presence of the pastors and the general superintendents will be appreciated. The following program will be given:

Devotional, Rev. E. R. Steel, D. D.
Message from our Conference Superintendent, Rev. Clem Baker.
The District Goal.
Music in Elementary Departments, Mrs. F. T. Fowler.

Sectional meetings:
Cradle Roll, Mrs. J. L. Hoover, Highland Church.

Beginners' Dept., Mrs. McLain, Winfield Memorial Church.

Primary Dept., Miss Julia Merle, First Church.

Junior Dept., Mrs. H. W. Moseley, Winfield Memorial Church.—Mrs. H. W. Moseley, Dist. Ele. Supt.

CHILDREN'S WEEK REPORTS: ANNUAL REPORTS.

Please send in your reports at once to our District Elementary Superintendent. Let us give your school credit for the work that has been done.—Mrs. F. T. Fowler, Conf. Ele. Supt.

SUNDAY-SCHOOL-DAY OFFERINGS LITTLE ROCK CONFERENCE.

Since my last report the following Sunday School Day offerings have been received:

Few Memorial, Fouke Ct.	\$ 3.30
First Church, Texarkana (Add.)	57.50
Delight, Delight Ct. (Add.)	3.13
Wilson's, Camden Ct. (Add.)	4.00
Mt. Zion, Austin Ct.	11.00
Hunter's Chapel, Roe Ct.	3.00
Sherrill (Add.)	6.00
Forest Park	3.58
Gravelly Point, Winthrop Ct.	1.80
Washington (Add.)	.70
Smyrna, Austin Ct.	11.00
McMahon's, Camden Ct.	5.00
Arlene, Winthrop Ct.	2.05
Cerro Gordo, Winthrop Ct.	1.60
Okolona	3.05
Wallace, Winthrop Ct.	2.16
Tulip, Carthage Ct.	3.25
Oak Grove, Hampton Ct.	3.30

Total.....\$125.42

Standing By Districts.

Little Rock District	\$908.19
Texarkana District	904.71
Camden District	823.34
Prescott District	707.60
Monticello District	639.19
Arkadelphia District	619.74
Pine Bluff District	505.28

Total for Conference, \$5,108.05

For the first time in the history of our Conference we have gone over the Five-Thousand-Dollar mark. Now let us make it \$5,500 by Conference. Now is the time to take an offering for our Sunday School Work where no program was held. Let those who have offerings in hand please send them in at once in order that our Conference charts may show the same. We thank one and all for the fine offerings this year.—C. E. Hayes, Chairman of Board.

THREE MORE PREACHERS GO ON HONOR ROLL.

Since our last report three more charges have completed their Sunday School Day offerings and thus placed the pastor's name on our Honor Roll. They are:

First Church, Texarkana, Rev. J. D. Hammons, Pastor.

Delight Circuit, Rev. W. M. Mears, Pastor.

Washington Circuit, Rev. L. J. Rid-

ling, Pastor.

Now, that is mighty fine. But let's make it One-Hundred per cent by Conference. Our Conference Honor Roll Chart is being prepared. Get your offerings in in full and let it show your charge when the chart is posted the first day of the Conference.—Clem Baker.

ADDITIONAL REPORTS FROM "ROUND-UP CAMPAIGN" IN THE LITTLE ROCK CONFERENCE.

(Up to Friday Night, November 2.)
Pine Bluff District.

W. P. Whaley, Visitor—Grady, Gould, Douglass, Hawley, Carr.

A. R. Cooper, Visitor—Rison, Moore's Chapel, Stuckey's, Sheridan, New Hope.

Prescott District.

R. E. Farr, Visitor—Findley, Amity, Caddo Gap.

J. E. Cooper, Visitor—Orchard View, Biggs's Chapel, Wakefield, Highland.

O. L. Walker, Visitor—Center, Center Point, Bluff Springs, Murfreesboro, Sweet Home, Japany, Trinity, Nashville.

Monticello District.

J. W. Mann, Visitor—Damas, Dermott, McGehee.

R. E. Fawcett, Visitor—La Belle, Prairie Chapel, Magnolia.

F. R. Power, Visitor—Endora, Chicot, Lake Village.

J. D. Baker, Visitor—Wheeler Springs, Jersey.

T. P. Clark, Visitor—Bethel.

S. F. Goddard, Visitor—Hamburg.

Camden District.

W. O. Williamson, Visitor—Harmony.

R. H. Cannon, Visitor—Smackover.

W. T. Wilkinson, Visitor—Shannon, Atlanta.

J. B. Sims, Visitor—Strong, Rhodes Chapel.

C. E. Whitten, Visitor—Fredonia.

R. P. James, Visitor—Mt. Ida, Logan's Chapel, Buckner.

Arkadelphia District.

J. W. Thomas, Visitor—Benton.

J. W. Lee, Visitor—Tulip.

F. N. Brewer, Visitor—Arkadelphia.

H. A. F. Ault, Visitor—Princeton.

G. L. Cagle, Visitor—Rhodes Chapel.

J. A. Henderson, Visitor—Waldo, Sparkman, Sardis.

Texarkana District.

B. F. Roebuck, Visitor—Holly Springs, Fouke.

J. H. Glass, Visitor—Chapel Hill, Mt. Ida, Ben Lomond.

R. E. Martin, Visitor—Genoa, College Hill.

J. L. Leonard, Visitor—Lockesburg.

Mrs. W. L. Phillips, Visitor—Hicks, Wilton, Fombey.

J. D. Rogers, Visitor—Wade's Chapel, Richmond, Gravelly, Wallace, Winthrop.

R. R. Moore, Visitor—Walnut Hill, Bradley, Battlefield, Spring Hill, Hinton's Chapel.

J. F. Simmons, Visitor—Cove, Vandervoort.

J. H. Hamilton, Visitor—Horatio, Walnut Springs, Williamson's.

Little Rock District.

C. M. Reeves, Visitor—Palaski Heights, Henderson, Asbury.

F. T. Fowler, Visitor—Forest Park.

REPORTS ON "ROUND-UP CAMPAIGN" BY DISTRICTS.

(Received up to November 2.)

Prescott District	54 reports.
Texarkana District	49 reports.
Arkadelphia District	43 reports.
Camden District	40 reports.
Pine Bluff District	39 reports.
Monticello District	32 reports.
Little Rock District	28 reports.
Total number reports received to Friday night, November 2, 285.—Clem Baker.	

LET'S FINISH THE JOB: A REPORT FROM EVERY SCHOOL.

The "Round-Up Campaign" has been a howling success. The way the District workers have done their work has justified every good thing we have ever said about them. It looks like every worker is to report

on every school assigned to him. But the hard job is ahead. The last schools are always the hardest to get. Let us not stop in sight of the goal. Let's finish the job. I go to Crossett for a Training School next week. Would it not be fine to find all the reports in when I get back to the office next Saturday. Let us finish the job.—Clem Baker.

OUR GENERAL SUNDAY SCHOOL COUNCIL.

Perhaps in no one department of the work of our Church has more progress been made during the last eight or ten years than in the Sunday School department. Among the things that may be cited as contributing to this advance are the comprehensive and high-grade leadership training plans, including the whole system from the teacher-training classes in the local schools to the central school at Lake Junaluska, the standardizing of the organization and work in the local school, the emphasis on organized class work, the better financing of both the General and the Conference Boards of whole-time paid workers (Conference Superintendents, Elementary Superintendents, and others.)

Very concrete results are seen in the large increase in our Sunday School enrollment, in an increased number of Sunday School pupils joining the Church, and in a very much better grade of work in the local school everywhere.

Growing out of the employment by the Conference Boards of full-time workers has come the General Sunday School Council of our Church, a modest organization that has not said much about itself, but which has, nevertheless, contributed not a little to the great Sunday School advance Southern Methodism has made in recent years. This organization is composed of members of the General Board Staff, Chairmen of the Conference Sunday School Boards, Conference Superintendents of Sunday School Work, Conference Elementary Superintendents, Directors of Religious Education in local Churches, Professors of Religious Education in Colleges, Training School Instructors and others. The officers of the Council at present are: President, Rev. J. H. Montgomery, Richmond, Virginia; Vice-President, Miss Macy Foreman, Nashville, Tenn.; Secretary-Treasurer, Mr. C. M. Dannelly, Montgomery, Alabama.

The Council meets once a year at Nashville, Tennessee—the next meeting to be December 11-18, 1923. The program for this meeting is based on the development of our rural work, and most of the discussions will have to do with plans and purposes related to that work. Each day at noon Dr. Andrew Stead of Emory University will deliver an address.

In addition to meetings of the General Council itself, there will be during the same period meetings of separate sections, such as the Elementary Council, Conference Board Chairmen, Conference Superintendents, etc., at which special phases of the work will be handled.

Altogether the Council meeting serves a most excellent purpose as a clearing house for ideas and plans, and as a unifying agency for methods of work and of objectives.—A. L. Dietrich.

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Epworth League Department

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HOWARD JOHNSTON.....Treasurer North Arkansas Conference,
Conway
HOMER TATUM.....Editor Little Rock Conference
4216 West 12th, Little Rock
IDA WHITE.....Editor North Arkansas Conference
Russellville

"GETTING DOWN TO FACTS"

It is just a little more than four months since the Epworth League Conference was held at Arkadelphia. Just think of it. One-third of our Year is gone, never to be recalled. And what have we done. Can anyone look back over the past four months and say that they have done their best? I dare say not one of us can do that thing.

Of course, it will do no good to worry over spilled milk, but it might do some good to think about the things we did not do and must be done before the year is over.

There is not a District secretary that has been working as hard as they should have been. The District secretary is the presiding elder over the Leaguers in their District, and they are held responsible for the work that is or is not done. Now the District secretary can not do it all. They must have help, and must have it throughout the year. A General is praised for the victory his army wins, or is blamed for the defeat it suffers, but the General can not do anything without loyal soldiers that will stick to him till death. This is the way each and every Leaguer all over the Conference must feel about the League work. Whenever we can get every Leaguer to stick by their District Secretaries and help them at all times, then our Big Problem will be solved.

The finances of our Conference are not in very good shape, and never will be unless we get to work and pay our Pledges. The plan is to pay one-tenth of our Pledge each month and have it paid in full before Conference, but very few Leagues are conforming to that plan.

Now we can do it if we will only work. Let us set as our mark "at least one-half of our pledge paid by the first of January."

Now let us see what kind of work we can do the next two months. Make it the two best months to your Chapter of the entire year.—Leslie Helvie, Conf. Treas.

"ACT IN THE LIVING PRESENT"

We are fast approaching the end of our first half-year, and I must say I have been scanning the reports of our treasurer very closely, and it has caused me no little worry to note that so many of our Chapters are in arrears, but I feel sure that though we have been a little negligent in the payment of our pledges that we will during the month of November catch

them up to date, and henceforth will pay them monthly as we agreed to during the Assembly.

Please do not lose sight of the fact that it is our aim, our plan, and our hope to have all such matters completed in ten months. That will then afford us two months in which to prepare ourselves and to shape our finances to send our delegates to the Summer Assembly.

I feel that enough has been said about the Mission Pledge, and only wish to add as the Little Rock Conference has always done it will do likewise in this case and that is "Over the Top" in time specified.

Allow me to call your attention to the fact that each month brings with it a specified duty and it is to your business and council meetings that I wish to call your attention. Please do not overlook this important matter as it is very necessary to have these meetings in order to comply with the requirements under our Standard of Efficiency.

How is your Mission Study lass? In "Tip Top" shape, I hope. If you have not organized a Mission Study Class, there is no better time than now. We will remember these words which are as old as time itself, but still ring true, "Act in the Living Present."—C. Ray Monk, Conf. Vice-Pres.

MISSION PLEDGES. Monticello District.

Chapter	Amt. Pledged	Paid
Crossett	\$ 20.00	\$ 6.00
Dermott	35.00	8.00
Ark. City	10.00	3.00
Rock Springs	10.00	
Warren, Sr.	35.00	
Wilmar, Sr.	20.00	
Dumas, Sr.	30.00	
Hamburg, Sr.	10.00	
McGehee	50.00	

Pine Bluff District.

1st Ch. P. B.	150.00	30.00
1st Ch. P. B. Inter. ..	25.00	
1st Ch. P. B. Jr.	15.00	
Lakeside P. B.	150.00	15.00
Lakeside Inter.	25.00	7.50
Tucker Inter.	10.00	3.00
St. Charles	5.00	1.50
Sheridan	25.00	
Good Faith	25.00	25.00
Stuttgart	50.00	10.00
Faith	5.00	1.50
Sherill	10.00	
Humphrey	25.00	
Carr Mem.	75.00	
Gillette	25.00	10.00

Have you read "Getting Down to Facts" by Leslie Helvie in this Department? Read it.

PINE BLUFF DISTRICT.

The District secretary of the Pine Bluff District visited the Senior League at Hawley Memorial Church, Pine Bluff, last Sunday evening. This League has just been re-organized and is doing splendidly under the leadership of Mr. Douglas, the president, and several of the good "standbys." They have just finished a campaign for new members and report a great success.

Remember, Leaguers, this is the time of year we have to work our hardest to keep our attendance and interest up. Try the suggestion made by our Conference president by having two leaders for each meeting for awhile.

"One step won't take you very far—
You've got to keep on walking.
One word won't tell folks who you are—

You've got to keep on talking.
One inch won't make you very tall—

You've got to keep on growing.
One meeting won't do it all—

You've got to keep them going.
What is the trouble with you Leaguers who did not send in your

CHILDREN'S PAGE

A RIDDLE

I have a head, a little head,
That you can scarcely see;
But I have a mouth much bigger
Than my head could ever be.

That seems impossible, you say.
You think 'twould be a bother?
Why, no! My head is at one end;
My mouth's way at the other.

I have no feet, yet I can run
And pretty fast, 'tis said;
The funny thing about me is
I run when I'm in bed.

I've not a cent in all the world;
I seek no fortune's ranks;
And yet it's true that, though so
poor,
I own two splendid banks.

I've lots of "sand," yet run away;
I'm weak, yet "furnish power;"
No hands or arms, yet my embrace
Would kill in half an hour.

You think I am some fearful thing.
Ah! you begin to shiver.

Pray don't for after all, you know
I'm only just a river.

—St. Nicholas

HOW BETTIE LEARNED TO COOK.

Bettie had learned to spread her little bed very nicely indeed, and mamma was praising her to papa one day, saying how much she helped her. So Bettie determined to learn to cook, too.

"Mamma," said Bettie one day, while standing on a little stool by the kitchen table, stirring very briskly on a little cake for her doll party. "Mamma, I'm going to learn to cook so I can help you some more. If you'd give me one lesson a day, I'd learn a whole lot in a year, wouldn't I?" asked Bettie.

"That would be a lot of lessons; ought to learn something," said Sidney, who was always counting and adding up things. "Didn't you know

quarterly report? Do not forget, a poor report is better than none at all. This is the only way your District secretary has of checking up on the Leagues to see what you have done. Would it not be great to hear from every League by letter that did not send in a report? Yes. Write and ask any question that would help your League and tell me your troubles. All of us together can straighten them out.

A bunch of letters are like "April Showers." Write all about your League to Audrey Wharton, 1200 Beech St. Pine Bluff.—Homer Tatum.

LICKED TO A FRAZZLE! WHO?

The North Arkansas Conference Epworth Leaguers

How Come?
The Memphis Conference Leaguers say they are going to lick us to a frazzle when Hospital Day rolls around on November 25 by raising a larger free-will offering for their room in our Hospital than we will for our room.

Come on, North Arkansas Conference, let's show them they can't do it. Let every Leaguer do his bit and do his best.

Be sure to get your envelope on November 18 and make as large a free-will offering as possible on November 25.—Byron Harwell, President.

EPWORTH LEAGUE HONOR ROLL.

At the next Assembly of the L. R. Conference, to be held at Arkadelphia an Honor Roll will be displayed, showing the Chapters that have paid their Mission Pledge in full. The name of the president together with the name of the League will be listed chronologically, that is, in the order in which the pledge is paid. The thing for your League to do is pay your Mission Pledge now and get as near the top of the Roll as possible. Don't put off collecting for Missions until Spring. Now is the time to get busy. No name will be put upon the Honor Roll until the pledge is paid in full. Remit today.

there were forty-eight weeks in a year?" Bettie made no reply, which was proof to Sidney that she didn't know. "Bettie, you don't even know how many months there are in a year and a half."

"Yes, I do too," said Bettie. "There's twelve and five more, ain't there, Mamma?"

"Why do you ask mamma if you know? Girls never know whether they know anything or not."

"I do know," insisted Bettie, "and I'm going to know more'n you do when mamma teaches me to make pies and cakes, and if you don't stop teasing me I won't give you any either. So there!"

"You'd better learn the multiplication table first," said Sidney, "and find out how many months in a year and weeks and days, so you'll know how many lessons it will take. But if it takes as long to learn the table as it does to make cake, you'll be a mighty long time learning. You're always stirring up something, but I never see any cake."

"Mamma, please make him leave me alone; I'll forget to put in something directly," cried Bettie.

"Leave little sister alone, Sidney," said Mamma, "don't be such a tease. She will soon be mamma's assistant and surprise you one of these days."

"What is a 'sistant, Mamma?" asked Bettie.

"Some one who helps you with your work, a sort of partner, you know."

Bettie told her little friend, Marie, the next day that she was taking cooking lessons, and was going to be mamma's 'sistant.

"What is a 'sistant, mamma?" asked Marie. "Bettie says she is going to be one, and I want to be one, too."

"It is not a play, dear, to be in; Bettie means that her mother is teaching her to make nice things, like cakes, and desserts, and all."

"Couldn't you teach me, too, mamma?"

"Yes, dear, I'd like to."

"Really?" and Marie clapped her hands with delight. So when she met Bettie again she told her she was going to learn to make cakes and pies, too. Only three weeks had gone by when Bettie, all dressed in her pink dress, ran over to Marie's.

"Mamma said I could ask you over to tea. Please say 'yes,' begged Bettie; "and guess what we're going to have."

"Ice cream," said Marie.

"Yes—well, I don't know, but that's not it."

"Oh, I know, some of your cakes."

"Yes," said Bettie proudly; "mamma said it's as nice as hers."

"What do you think of my assistant?" asked mamma, when tea was over.

"She is a grand little cook," said papa. "That cake was fine."

"It will do to eat," said Sidney, teasingly.—Sunshine.

THE AIRSHIP LADY.

Jimmie didn't like to do it. He said he'd rather do almost anything than get up in a street car and give his seat to a lady. But his father said that was perfectly ridiculous and that no gentleman ought to feel that way, for ladies were ladies, whether they were young or old, black or white. They did a great many (re-some, difficult tasks in somebody's home all day long—picking up things dropped by careless men, taking care of boys who might (but of course one hoped not) or might not grow up into rude boys, but who were a whole armful of trouble for at least three long, weary years, keeping mothers indoors to watch them. O, you'd love the things Jimmie's father said about the work that ladies did and the heavy burdens they carried for all of us which made it quite in order for any boy to be polite to them in public.

"Just so," said Jimmie, who always said that when he was convinced about anything.

Well, he could hardly wait for his next street car ride, and how he did hope that the car would be full and

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that he would have a seat which he could offer to somebody! It was! And he had! And he did!

She was the little bit of an old, old lady. A big puff of wind would have blown her quite away. Jimmie rather liked giving her his seat. She was dreadfully cheerful about it, too. She didn't just take it. Neither did she gush. But she squeezed herself over in it and said: "There's room for you, too."

Jimmie simply had to share half of his own seat. No sooner had he sat down than she said: "It's very windy today."

Jimmie said indeed it was—very.

"When I was a little girl," said the old lady "I waited a whole week for a windy day just like this. You'll never guess what I wanted the wind to do. Give it up?"

Jimmie gave it up.

She beamed at him over the tops of her spectacles: "I wanted to fly away."

"Goodness!" said Jimmie.

"Exactly!" beamed the old lady. "Goodness! And the nice part of it was that my brother waited a whole week for the same windy day, for we had quite made up our minds to blow away together."

Jimmie moved closer to her. He wasn't afraid any more. "Was your brother as little as you?"

"Not exactly," she smiled. "He was really as little as you. And that's quite big, isn't it?"

"Indeed it is," boasted Jimmie; "and when your windy day came, did you really blow away?"

The little old lady chuckled. It was a perfectly darling sound. "I'd better begin at the beginning," she said. "You see, he'd heard a wonderful thing. He heard that if you jumped off a high place with an open umbrella in your hand the wind would blow you miles and miles. Well, he was so small and I was so small and the umbrella was so big that we thought it would be more fun to blow away together. We decided that the first time we'd start from the roof of the stable shed. It was high enough but not too high. We waited and waited for the windy day, and finally it came; so we kissed my mother, we kissed my father, and we kissed our baby sister and our nurse. Then we climbed to the roof of the shed and opened the umbrella. We both clung tightly to the handle

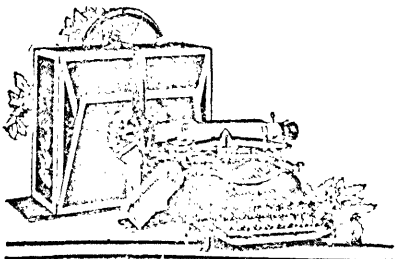


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with both hands. We jumped off into space and fully expected to be carried miles and miles from home."

"Were you?" asked Jimmie breathlessly.

"What do you suppose?" asked the old lady with a perfectly comical grin on her face.

"I'm sure I don't know," Jimmie said, "Half a mile, maybe."

"Not an inch did we blow, my dear boy; but the two of us went falling down, down, crashingly, sickeningly, right down into the pig pen, where, the astonished pig was wallowing around in nice rich, black, wet mud. He didn't know what to make of an umbrella and two such muddy aviators. He grunted in circles all around us."

"Were you hurt?" asked Jimmie spellbound.

"My pride was awfully hurt," the old lady chuckled, "and I broke my arm and my collar bone. As for my poor brother, he broke his ankle. And the pig broke the umbrella. So whenever I see a high wind like the wind today I think of the day I tried to be an airship."

Jimmie sat and looked at her. "You know," he said timidly, "I'm afraid maybe you might blow away today; it's so dreadfully windy and you're so very little. When you get off the car, maybe I could come along too and hold your elbow on the street."

"Aren't you the politest boy that ever was? I think that would be very nice. I'm going to see my brother."

"The one you blew away with?"

"The very same. He's an invalid now. He lives at 910 Ardmore Court; it's an apartment house."

Jimmie gulped and gasped and gurgled. "I live there too," he said. "Your brother's the man who whittled me a boat, isn't he?"

"No doubt of it," said the little old lady as arm in arm they left the street car. Jimmie has solemnly told me again and again that it pays to be pleasant to street car ladies because you never can tell who they are. You never can tell.—The Baptist.

UNGRACIOUS HELP

"Mend my glove, Alice, won't you? That's a good girl," said Harold, coming into the sitting room where Alice was reading.

"What, again?" said Alice fretfully. "It does seem as if you do nothing but rip them. Here, give it to me!" and in a few minutes the neatly mended glove was returned to its owner.

"Alice," called mother, later in the afternoon, "will you set the table for me now?"

"O dear!" sighed Alice, getting up and taking the tablecloth out of the drawer. "I wish tables didn't have to be set three times a day, and always when there is something else I want to do." But in a few minutes the table was set with the shining silver and pretty china, and Alice went back to her book.

"Will you try to find my handkerchief, Alice girl?" asked grandma. "I am sure it must be in the room."

"O dear!" grumbled Alice. "I wish people would hold on to their things, and not lose them. Here it is grandma," and she picked up the handkerchief from behind the chair and gave it to her grandbother.

Father was just coming in the door, and, handing Alice a plate, he said, "Run down cellar, little daughter, and get some apples. After supper we will roast some over the open fire."

Alice took the plate. "I do wish people would not always expect me to do things because I'm the youngest," she sighed.

Her father looked after her with a half smile, half sigh. "What shall we do with Alice?" he asked. "She does errands for us all day long, willingly with her feet and hands, but unwillingly with her tongue. I have it! Until we can make her realize her fault all of us who love her must meet her requests as she does ours. It will be hard for us to do so, but we all love her too much to see this fault grow larger. Hush, she is coming. Remember we are to begin at

once and all treat her as she treats us."

"Agreed," said all the family softly, for they all loved Alice dearly and had grieved to see the ungracious habit growing stronger day by day.

They were soon seated at the table, and it was not long before Alice turned to her oldest brother. "Pass the salt, Rob, please," she said.

"I do wish that once you would put the salt in front of you," said Rob, passing it. "You set the table, don't you?"

Alice looked up in surprise, but Rob looked so entirely unconscious of what he had said that she thought to herself: "Poor Rob. He is tired and doesn't realize how cross he sounds."

"Please give me some more pudding, mother," she said a few minutes later, passing her plate.

"Certainly," said mother, helping her generously, "but I do wish you would know in the beginning how

much you can eat, so I could give it to you all at once."

Alice's eyes opened wide, but she said nothing.

After supper they all gathered around the fireplace to roast apples over the fire. Alice sat on the hearth rug holding the plate for those that were done, while father carefully put them one by one on a long, pointed stick and turned them slowly around over the open fire.

"Harold," Alice said, "won't you get the plates and spoons ready? This plate has all the apples on it it will hold now."

Harold rose. "I do wish," he said crossly, "you would sometimes think and get things before you sit down. You are the youngest, and you should wait on all of us," he added as he brought the plate.

"What is the matter with them all tonight?" thought poor Alice. "I never knew them to be so cross to me be-



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Between the Cow and
the Amount of Milk
You get—!*

To make your cows produce more milk, you must feed them well. The more feed they are able to consume each day and turn into milk, the greater, of course, your milk profits, the larger your production. BUT feed a good, pure, BALANCED dairy feed—or the milk will tell!

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LITTLE ROCK, ARKANSAS

fore," and her eyes filled with tears. To hide them she got up slowly and turned to where Fluffy, the big Angora, lay in a chair just outside the family circle. "I am going to sit in your chair now," she said, lifting her. "Fluffy, let me have your seat and you shall lie in my lap."

"Certainly," replied Fluffy, looking gravely into Alice's face, "but I do wish you would make up your mind where you wish to sit before I get settled, and not make me move when I am so comfortable."

Poor Alice! She dropped Fluffy on the floor and burst into tears.

"Why, don't be frightened, dear," said mother, putting a comforting arm around her. "You know that was only Rob practising his ventriloquism. Fluffy has often talked to you that way, you know."

"I know," sobbed Alice, "but that isn't it. It is because you are all so cross to me. Every single thing I ask you to do you are cross and don't want to, and"—

Suddenly she raised her head. "Oh, mother," she sobbed, "is that what I do? Is that why you all did it, even Fluffy?"

Mother patted the head, not hidden again in her shoulder. "Dear little daughter," she said, "it hurt us all to speak so crossly to you, and we are glad Fluffy betrayed us so soon. Perhaps this little bit of a lesson will be all that you need."

"It will make me try to remember," said Alice, thoughtfully. "I really like to do things for you all; it is just a way of speaking. I will make myself remember some way. 'Oh,' she cried, her face lighting up, 'I'll fine myself a cent every time I do it and pay it out of my allowance, and with the money I will buy Fluffy a new collar to thank her for helping me, through Rob, to see how it sounds.'"

"A good plan," said father, smiling. "I hope Fluffy will never get the collar that way, though. If in six weeks there are so few pennies in the box that there is no hope of her getting it, I will buy her one myself as a reward of merit."

"Oh, Fluffy," cried Alice, catching up her pet and burying her face in the soft fur, "I hope you get the collar the last way, but either way you shall have it."

"Thank you," purred Fluffy, "I trust I have earned it. It will be a very suitable reward for a good action."

Then, curling up in Alice's lap, she went to sleep.—Emma Florence Bush in Zion's Herald.

NEWS OF THE CHURCHES.

NOTICE.

The Chairman of the North Arkansas Conference Sunday School Board is issuing call for the meeting of the Board on Tuesday evening, November 20, at Walnut Ridge, at 7 o'clock. Let all members of the Board be present at this time, as matters of first importance will be presented for consideration.—H. E. Wheeler, Conference Superintendent.

BOARD OF MISSIONS, NORTH ARKANSAS CONFERENCE.

The Board of Missions, North Arkansas Conference, is called to meet in Walnut Ridge Nov. 20, 3 p. m. Presiding Elders are requested to meet with the Board. Let all the members be at the church at this hour. If there is need of change of place it can be arranged then.

O. E. Goddard, Chairman.
Jeff Sherman, Sec.

NORTH ARKANSAS CONFERENCE NOTICE.

The Secretary of the North Arkansas Conference has secured Mrs. J. A. Joseph for the official stenographer, and we shall endeavor to serve all the Boards and Committees with generous and experienced help. Every effort will be made this year to secure accurate statistics. Will the brethren have their reports ready to deliver to the statistical secretary the first day?

We are asking for written reports of each District from the Presiding Elders, and shall endeavor to prepare a Conference Journal in far better shape than ever before. It will be the tenth anniversary of our Conference, and we desire everything in most creditable shape.

Suggestions as to any matters of interest, requests of any kind, will be cheerfully attended to, as we are servants of the Conference to record as faithfully as possible its own acts and wishes.—H. E. Wheeler, Secretary North Arkansas Conference.

REVIVAL AT HUNTINGTON

Sunday, September 30, we began a revival meeting at Huntington with Rev. R. F. Shinn as evangelist and G. L. Gillespie as singer. Under existing circumstances I consider it one of the greatest meetings I was ever in. Huntington is a mining town and all the mines have been closed down, except one, for more than 12 months. The people, mostly, seemed to have lost any interest in church-going, making it very difficult in getting started, but the crowds began to increase the first week and continued to grow until seating room was at a premium.

Shinn's preaching was of the winning type. He never failed to declare the whole counsel of God, and Gillespie got hold of the singers from the first service and he grew on us all, up to the last service. Shinn and Gillespie make a fine evangelistic team. I do not hesitate to say that they are in the first class.

We had fifty odd conversions and accessions to the church, a fine body of young people and some heads of families together with their families joined the church. Several families started the family altar and the church in general was greatly revived. The Sunday School and the

Senior and Junior Leagues all picked up in membership and interest. The meeting closed night of October 21, lasting three full weeks.

I am ready to recommend Brother Shinn and Brother Gillespie to any of our pastors anywhere. They bind the people to the pastor with a good spirit. God bless these men of God.—John T. Gossett, P. C.

INVESTING FOR THE FAMILY.

Abraham Lincoln humorously said of a poor neighbor's assets, "He has a wife and two children, which I should think were worth thirty thousand dollars to any man."

The family is the greatest wealth of every member of it—the first concern of the individual or of society. It is a golden investment and needs the same protection and care that any investment requires.

One of its best safeguards is good reading; one of the things that puts it in jeopardy is bad reading. The Youth's Companion has always been, in the matter of supplying good reading, what a United States bond is to the investor. Its principle is guaranteed, and its interest is paid with every issue. Try this investment for your family.

The 52 issues of 1924 will be crowded with serial stories, short stories, editorials, poetry facts and fun. Subscribe now and receive:

1. The Youth's Companion—52 issues in 1924.
2. All the remaining issues of 1923.
3. The Companion Home Calendar for 1924.
4. Or include McCall's Magazine, the monthly authority on fashions. Both publications, only \$3.00.

THE YOUTH'S COMPANION, Commonwealth Ave. and St. Paul St., Boston, Mass.

FULSOM TRAINING SCHOOL

The Fulsom Training School at Smithville, Oklahoma, although just entering its third year, is more than justifying its existence. There are twelve volunteers for life service among the student body this year. No special services have been held to secure volunteers, no pressure has been brought to bear. Their decisions are the natural outgrowth of the atmosphere which constantly envelops the students at Fulsom. No finer group of twelve young people, ten boys and two girls, can be found. Each one is strong physically, mentally, and spiritually, and is a credit to the institution to which they belong. Among this group are three Choctaw Indians who are preparing to give their lives to bring about a closer fellowship between the Indians and the Whites.

The Epworth League at Smithville continues to grow. This League has now more than seventy active members, is fully organized and each of the four departments is doing effective work. Sixty-six young people remained for the Mission Study class on a recent Sunday evening after the regular devotional service. Rev. C. E. Nisbett has charge of the class which is using "The Choice of a Career" as a text.—Reporter.

MOUNTAIN VIEW

The Mountain View charge has had a very good year. The interior of the parsonage was papered and painted in May. A Delco Light plant was installed for the parsonage and church in August. We are ready to start a new church building at Big Flat, in Baxter county. The respect and appreciation for the church has grown this year. We have had six Sunday Schools, three Leagues, one Woman's Missionary Society, and one Aid.

Rev. L. E. Conklin and wife of Calico Rock held the meeting for us at Mountain View in September. It was a real success. Nine united with the church and the church is more spiritual than it has ever been for years. Their work was excellent. Brother Conklin's preaching was strong, forceful, inspiring, heroic and spiritual. He reaches men. Sister Conklin won the young people. She

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Watch and Clock Repairing. All work guaranteed. Watches and jewelry always in stock for sale. Prices reasonable. Personal attention given all matters. Located at 621 Main Street, Donaghey Building, Little Rock, Ark.

WARNING ORDER.

STATE OF ARKANSAS
COUNTY OF PULASKI ss
In the Pulaski Chancery Court.
No. 31305.

Elmer H. Jernigan, Plaintiff.

vs.

Irene Delores Jernigan, Defendant.

The Defendant Irene Delores Jernigan, is warned to appear in this court within thirty days and answer the complaint of the Plaintiff, Elmer H. Jernigan.

October 19th, 1923.

SEAL H. S. Nixon, Clerk.

W. E. Greene, D. C.

Abner McGeehee, Solicitor for Plaintiff.

S. L. White, Attorney ad Litem.

ASTHMA

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Now is your great opportunity to save money on new pews for your church. Beautiful designs. Excellent workmanship. Selected seasoned lumber. Satisfaction Guaranteed. Write for illustrated circular and prices. **FORBES MFG. CO., Inc.** Hopkinsville, Kentucky.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1/4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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SEND 7c IN STAMPS FOR SAMPLE AND PRICE LIST OF OTHER BOOKS E. A. K. HACKETT, Fort Wayne, Ind.

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Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed or money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

did some excellent work among the Leaguers. They left the church and the pastor closer together, and the church on a solid foundation. The interest has held every department and the church has shown more interest since the meeting. The members and friends of the church gave the pastor and his wife sixty dollars at the close of the meeting to buy suits for themselves before Conference.

Yesterday, our 4th Quarterly Conf. was held and there was a good interest. The people at Mountain View hate to lose Elder Wade from the Batesville District. At the close of the Quarterly Conference the officials presented the Elder with a good Fountain Pen as a token of their appreciation for his faithful work. Brother Wade sends every boy that applies for license to preach to school. How does he do it? By giving the lay members a chance to help him pay the boys about ten dollars a piece per month. He has nearly enough in Hendrix, Imboden, Valley Springs and High Schools to man a District. Expecting to see you at Conference with better report than last year. Yes, we have grown some this year.—Henry A. Stroup, Pastor

A NOTE OF GRATITUDE.

I take this method of thanking those who have contributed toward helping me to pay for my little home at Bloomberg where I wish to spend the rest of my days. Five hundred dollars more will save my home, and I believe that my Lord in some way will provide that. I hoped to go back on the effective list at this conference, but my physical condition will not allow it. Pray for me and mine, brethren.—J. H. McKelvey.

CENTENARY.

Below is a statement indicating payments on Centenary accounts for the month of October, in the two Arkansas Conferences, H. C. Johnston Conference Centenary Treasurer of North Arkansas Conference, Jas. Thomas, Conference Centenary Treasurer of Little Rock Conference:

North Arkansas Conference:	
Batesville District	\$ 35.00
Conway District	321.20
Flayetteville District	79.60
Fort Smith District	106.75
Helena District	25.20
Jonesboro District	4875.00
Paragould District	29.75
Total	\$5,472.50
Little Rock Conference:	
Arkadelphia District	\$312.00
Camden District	5.00
Little Rock District	695.50
Monticello District	93.00
Pine Bluff District	781.10
Prescott District	125.00
Texarkana District	209.50
Total	\$2,221.10

The collections for October will not be pleasing to those of our constituency who are genuinely interested in the program of the Church. The No-

For Your Complexion's Sake

Get your skin of pimples, rash, eczema. Make it soft, velvety and healthy by using

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Sell to housewives, restaurants, bakeries, hotel keepers, etc. Everybody buys Perfection. A trial order means a steady customer. Put up in four varieties, Lemon, Coconut, Chocolate and Boston Cream. Each package makes from 5 to 6 pies. Not sold in stores. Write for money-making proposition. AMERICAN PRODUCTS CO., 6315 American Bldg., Cincinnati, Ohio



member collections should be much larger. It is the wish of the writer that every pastor see to it that the very best collections possible are made between now and the sessions of the Conferences, and that the same be remitted promptly to the respective Treasurers, H. C. Johnston, Conway, Arkansas, for the North Arkansas Conference, and James Thomas, Little Rock, for the Little Rock Conference.—James Thomas, Centenary Secretary for Arkansas.

METHODIST ORPHANAGE.

During the month of October, the following cash contributions were received for the Orphanage:

The M. M. Cohn Estate, \$200.00. Birthday Offerings from Junior boys and girls of First Methodist Church, Paragould, \$10.00. Dardanelle Woman's Missionary Society, by Mrs. F. A. Johnson, \$17.00. Birthday Offerings from Sunday School at Black Oak, \$1.86. Mrs. Geo. Thornburgh, gift, \$25.00. Gift from Haynes Sunday School, by Rev. Eli Craig, \$6.00.

Cash, Men's Bible Class of First Church, North Little Rock, \$15.00.

The Matron has received at the Orphanage the following articles: Mrs. E. Kaufman, 1613 Welch St., City, jelly.

Mammoth Spring Junior Missionary Society, by A. D. Stewart, scrap-books.

Clothing, by a friend in the city. Womble Missionary Society, by Mrs. A. L. Hughes, box of new goods.

Swift Missionary Society, by Mrs. L. D. Collum, clothing. Rose City Bakery, complimentary tickets to Fair.

American Bank of Commerce, by Miss Mary Simpson, tickets to Fair. State Fair Association, by E. G. Bylander, passes to Fair for one day.

Courtesies to all shows and rides, by Mr. Kennedy, at Fair.

Prescott Women's Missionary Society, Circle No. 1, by Mrs. T. W. Stevenson, one quilt.

Midway Junior Sunday School Class, Prescott, one quilt.

Bowser Furniture Company, use of two sewing machines.

Davis & Prieur Produce Company, bunch of bananas.

Rev. James Thomas, rubber toys.

Friendship Sunday School, Blevins Charge, by Rev. Jesse Galloway, four quilts.

Mrs. Katherine Scott, 1012 Louisiana St., repairs on violin, twelve dollars.

Berryville Woman's Missionary Society, apples and quilts.

Mrs. Frank Tillar, City, rugs.

Highland Church, Circle No. 1, one day's sewing.

Frankie's Hot Shop, bread and rolls.

First Church, Junior Sunday School Little Rock, picnic supper.

First Church, Woman's Missionary Society, Circle No. 9, clothing.

Mrs. T. D. Hampton, Colt, Ark., one quilt.

Mrs. Lovelace, City, oil-cloth.

Woman's Missionary Society, Colt, one quilt.

Woman's Missionary Society, Princeton, one quilt.

First Church, Woman's Missionary Society, Little Rock, linoleum for halls on first floor.

First Church, Little Rock, Woman's Missionary Society, Circle No. 1, music to one girl for one year.

First Church, Little Rock, Woman's Missionary Society, Circle No. 4, cream and four dozen napkins.—James Thomas, Superintendent.

Seventh Annual Red Cross Roll Call, Armistice Day, November 11 to Thanksgiving Day, November 29.

Answer when you name is called

"In the service of all who suffer".

OBITUARIES

MARTIN.—Mrs. Annie Martin born at Moro Bay, Ark., Sept. 7, 1880, and died suddenly at Pine Bluff, Ark., May 17, 1923. She was the daughter of John B. Watson deceased and Mrs. A. E. Watson for years pillars and supporters of the church in Bradley County. When a girl she was a student at the Clary Training School, Fordyce. She was from girlhood throughout her life of a most amiable disposition. Every acquaintance she ever made as well as her intimate friends and loved ones of her own home in girlhood and in married life bear such a testimony to her character. She professed Christianity in youth and had many years been an acceptable member of the Southern Methodist Church. All her pastors can, no doubt, testify to her devotion and loyalty to her Savior. For years she never cared to go anywhere except to minister to the sick and to church. Her husband and children can say that wife and mother made their home a very happy one. Her children are rich in the legacy of her Christian character. Her work will continue by their living out the high Christian ideals of Mother's teaching and life. She was married by the writer to A. B. Martin, Dec. 29, 1901, and was the mother of eight children, all living except one that died when five weeks old. It is especially sad that her young children should be deprived of mother's tender care, but may God lead her sorrowing husband and four boys and three girls

safe to His heavenly home. The mother awaits them there. To them and to the surviving mother, four brothers and one sister the writer entreats that they live at our Redeemer's feet until He shall gather the family in unbroken reunion in heaven. There we will understand better when "the day breaks and the shadows flee away." In sympathy.—Former Pastor.

BABIES GET \$2.00 PRIZE

WHILE PIGS BRING \$40

Babies amount to little in some parts of the United States according to the following report of a Red Cross public health nurse

which has been presented to the Director of Nursing Service of the Southwestern Division:

"I was invited to be a judge at a baby show held at one of the county fairs. My chairman went with me and I think we both got the surprise of our lives, something I shall never forget. We arrived at noon. After dinner we were taken to the fair grounds, and eventually introduced to an elderly gentleman (probation officer) who directed us to what was called Floral Hall. Then we discovered that our booth was in an annex. We were invited into a room, which was dusty and full of cobwebs, had a broken window, one long bench with its legs directed east and west, an old scale with the glass broken off, a shopping basket about a foot and a half long which caught every baby in the

nape of the neck, and one tiny teddy bear blanket. That was the equipment for the baby show. I sent in a hurry call to a doctor's office for some sheets, which helped a little. We weighed 38 children and awarded ribbons, and after looking through the catalogue, discovered that \$2.00 was to be the first prize for the babies, while \$40.00 was the first prize for the pigs."

RED CROSS NURSE GETS QUILT FROM INDIANS

A red, white and blue quilt was the unique present which has been given to Miss Mary D. Beyer, Public Health Nurse for the Okfuskee County Chapter of the Red Cross with headquarters at Okemah, Oklahoma, by several full-blooded Creek Indians. Miss Beyer comes constantly in touch with the members of this tribe in her work throughout the county.

It is not easy to establish friendly relations with the Indians for they are suspicious. On one of her visits to a rural school, the nurse discovered a small boy of 11 who was not doing well in school. His parents came to the school to interview the nurse. The father thought the boy had stomach trouble because he would not eat regularly. A diet of oatmeal, eggs and milk was outlined. The father, not quite sure of the plan, said, "When Lee, he not want to eat breakfast make him." And the nurse replied that that was the proper thing to do "Hm-hm, I see," said the father. Now Lee is eating regularly and making vast improvement in his scholarship.

Miss Beyer has under observation an Indian squaw who is worth \$3,000,000, but the squaw seems to have no idea how important her fortune might make her.

MORRIS.—The last call came to Bro. J. D. Morris on Oct. 13, 1923, and he answered it in faith. Brother Morris was born July 17, 1861, in Polk County, Ark., near old Dallas. Bro. Morris was married to Leona Kinser in 1884. To this union were born seven children. Six are still living to mourn his loss. There were four sons and three daughters, one son having died. The sons, L. D. Morris, D. M. Morris and H. M. Morris, live in Oklahoma. The daughters, Mrs. Viola Lee, Miss Velma Morris, and Miss Myrtle Morris, were with their father when he died. Bro. Morris was converted in early manhood and lived a faithful life to the end. He will be missed from his place in the public and other religious services, but our loss is his gain. To the children and other relatives I would say be true and faithful to God and it shall be our privilege to meet again. May God's blessings be upon the sorrowing ones in the prayer of their pastor.—John Simpson.

SWAIN.—We seek not here an abiding city, but, like Abraham, are looking for one to come that hath eternal foundations whose builder and maker is God. This was the faith in which Mrs. Fredonia Ward Swain lived and with which she died. Mrs. Swain was born near Union City, in Obion County, Tenn., July 14, 1853. She departed this life Oct. 6, 1923. She was married to Brice Swain Nov. 30, 1876, and to this union were born five children, four sons and one daughter, Etta, who died March 7, 1917. In early childhood she professed faith in Christ and joined the Cumberland Presbyterian church in Obion County. She came to Lonoke County, in 1874 and united with the Methodist church at Concord soon after coming here. She ever proved faithful to this church. Those who knew her loved and trusted her. She was a living benediction to her home and community. She lived to see her sons come to maturity and honor as one who had fought out the good fight. She laid herself down in peace to rest.—A. J. Christie, Pastor.

DENSON.—Martha Elizabeth Denson was born Feb. 15, 1852; was married to R. L. Denson of Fountain Hill, Ark., Feb. 15, 1872, died Oct. 16, 1923. She was the mother of nine children, four boys and five girls, eight living, one dead, Lena. She joined the Methodist Church early in life and lived a quiet consistent Christian until death. She was a true wife and a loving mother. Blessed are the dead that die in the Lord from hence forth, ye said the Spirit, that they may rest from their labor and their works do follow them.—R. L. Denson, Fountain Hill, Ark.

VANCE.—Jas. A. Vance was born in Pontotoc County, Miss., on Oct. 10, 1849—Died Oct. 17, 1923. Bro. Vance moved with his parents to Arkansas in 1859 and settled in Pine Bluff. Bro. Vance was educated at Abingdon College, and in 1875 was examined before the Pine Bluff Bar and granted license to practice law.

On May 18, 1876 he located at Perryville, Ark., to follow his chosen profession. Bro. Vance was a consistent member of the Methodist Church from the time he entered college when he professed faith in his Lord. Often his burdens seemed heavy, but he continued in the faith unswervingly. He

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was superintendent of the Methodist Sunday School for many years. Bro. Vance served one term as superintendent of Public Schools of Perry County. He was married to Lucy A. Benham October 21, 1880. To this union four children were born: Thaddeus B. Vance, attorney of Texarkana, Ark.; Mrs. D. Vance, Shreveport, La.; Mrs. J. C. E. Kitchem and Mrs. Birdie Swords of Bakersfield, Cal. His wife and children survive him.

Bro. Vance had implicit faith in the love and mercies of his God. Blessed be they who die in the Lord.

—J. N. Wilford, Pastor.

MARSHALL.—In the early morning of October 10, 1923, the gates of life swung outward and the chaste and beautiful spirit of Mr. Harper Marshall passed from the shadows of suffering into the light and joy of the heavenly home. He was the son of Mr. and Mrs. W. G. Marshall and was born in Dykesville, La., about forty-eight years ago. When about six years of age he moved with his parents to Emmett, Arkansas, which became the family home as long as the father and mother lived. From Emmett he moved to Hope where he lived for many years, and was most highly esteemed by a large circle of friends. In early life he gave his heart to God and united with the Methodist church, which was the church of his parents and of his sisters and brother. He was active in the work of the church and a consistent Christian in his life and conversation. God gave him the gift of song, and his soul was full of melody. He had a wonderful tenor voice of rare sweetness and power. Great congregations of people listened with intense delight when he sang and his services were much in demand by the great city churches. Finally he decided to dedicate his life to the cause of music, so he gave up everything else and went to Chicago where he spent six years in diligent preparation for his chosen profession. But, alas for the vanity of our earthly hopes and plans; just as he became about ready to enter upon his life work as a singer and teacher he was stricken with the prevailing influenza which developed into tuberculosis, which finally caused his death. For sometime before the end came he realized that the battle for health and life was lost, but he was calmly submissive to the inevitable result. He assured his sister that all things work together for good to those who love God and his faith sustained him to the end.

Four sisters and one brother survive him. They are: Mrs. R. M. Lagrone, Hope, Arkansas; Mrs. W. L. Hesterly, Fort Worth, Texas; Mrs. T. F. Hughes, Texarkana, Arkansas; E. L. Chambers, Emmett, Arkansas; and Mr. B. M. Marshall, Curtis, Arkansas. All of these together with a large company of relatives and friends

were present at his funeral, which was conducted by the writer, assisted by Brothers Davidson and Christie. His body sleeps near the bodies of his father and mother in the beautiful cemetery at Emmett, and we doubt not, his now sainted spirit is swelling the music of the heavenly world.—J. A. Sage.

CUTSINGER.—Bro. W. L. Cutsinger was born in Mt. Vernon, Ind., Dec. 29, 1867. He was married to Miss May Lively in Oct. 15, 1893, and moved to this state the following year. His wife having died he was married the second time to Miss Cora Odum, Dec. 2, 1914. Bro. Cutsinger was converted in early childhood united with the Methodist Church and lived a consistent Christian life.

He fell on sleep Aug. 7, 1923; the writer assisted by the pastor of the Baptist church held the funeral services on the day following and we laid him to rest in the Lane Cemetery. He is survived by his wife and six children, Mrs. Harrison Starnes, Roy Orvel Roscoe, Noble and little Billie, all of Walnut Ridge. A good man has gone to his reward we will meet him again in the home beyond the skies.—His Pastor, W. E. Hall.

DEAN.—Louisa F. Dean (nee Shaddock) was born July 15, 1833, and died Sept. 25, 1923.

She was converted at the age of 17 years and united with the M. E. Church, South and it was said by those who knew her that she lived a devoted Christian until death. She was the oldest member of the Olivet Church in Holly Springs charge. The membership and the people of the community mourn her departure. She leaves three sisters, and one brother, five children and a number of grand children and great-grand children to reap the benefit of her Godly life and character. May the blessings of our heavenly father be upon those that mourn. C. F. Messer.

POWLEDGE.—Mrs. Irma Heath Powledge was born near Magnolia, Ark., Dec. 7, 1902. On Nov. 8, 1920, she was happily married to Glen Powledge, a noble son of one of Union County's noted old families. The writer received her into the fellowship of old Fredonia Church, on Wednesday, Oct. 8, 1922. This historic church has been the church home of the Powledges, Sewells, Justisses, Morgans, and other of Union County's most honored families for several generations.

Sister Powledge was the eldest of a happy family of six children born to Mr. and Mrs. T. J. Heath, of Magnolia. The broken-hearted father and mother with the five other children still live in Magnolia. For them Irma will be coming to visit the old home no more.

Sadder still, perhaps, is the lot of

the attentive husband who spent his last dollar trying to have his loving wife cured of the awful goiter which developed in her throat some 20 months ago. Surgeons of Little Rock had done their best, operating, and administering the radium treatment, but all in vain. She died in the Warner Brown Hospital at Eldorado on the night of September 29. Her funeral at the old Fredonia Church on Sunday afternoon was attended by a large throng of mourning friends. The sweet little girl babe, of almost two years, will never know a mother's love. In the years to come father may try to describe to her the love and loyalty of her angel mother. Smile through your tears, Oh sorrowing ones; for you know where to find her.—Her Pastor, J. M. Cannon.

YOKEM.—Little Geneva Yokem was born May 30, 1914; died Sept. 14, 1923. Was the daughter of Mr. and Mrs. Ode Yokem. Geneva was a kind-hearted and sweet child, loved by all who knew her.

But God our heavenly Father saw fit to pluck this little flower from the earth and plant it in the garden of Paradise, yes, we loved Geneva, but God loved her most, and while she is greatly missed in the home, and in her little Sunday School class, we know that Heaven has been made brighter by her going away.

Funeral services were conducted by Rev. J. A. Sage of Prescott. The little body was laid to rest in the Midway Cemetery. Written by one who loved her very much, her Sunday School teacher.—Mrs. Edith Shackelford.

GREEN.—Mrs. Linnie Green, daughter of W. W. and Margaret Byrum, and wife of John C. Green, of Little Rock, Ark., was born at Carlisle, Ark., July 26, 1872, and died at Little Rock, January 16, 1923. Sister Green professed faith in Christ and joined the M. E. Church, South, at Hickory Plains, Ark., when 16 years of age. This was the beginning of a faithful Christian life that continued until her translation to the church triumphant. She was blessed with a good voice and delighted to worship God in the service of song. The writer acknowledges helpful aid from her in the singing she occasionally did for his services at the Confederate Home a place she was fond of visiting and aiding in divine service. This good woman was married to John C. Green who with their two sons, Vernon and Earl, survive her and reside in the city of Little Rock. She has four loving sisters: Mrs. Alice Patterson of Des Arc, Ark.; Mrs. Mattie Mitchell of Oklahoma, Mrs. Emma Lowe, of Little Rock and a twin sister, Mrs. Dr. Worthington, of Cabot, Ark.

She lived the life and died the death of a faithful Christian.—W. R. Harrison

OUR CHURCH AT AUGUSTA

I had visited Augusta occasionally for nearly thirty years and always appreciated an opportunity to review acquaintance with the substantial people of church and community; hence it was a pleasure to respond to the invitation of the pastor to address his congregation one night last week in connection with a series of addresses on different phases of denominational activity. Arriving at 5 p. m. Wednesday, I was met by the pastor, Rev. L. E. Mann, and Judge A. L. Hutchins, one of my old students and best friends, who conveyed me in his new car to his comfortable and hospitable home, where, as always, during my sojourn I enjoyed the tonic of contact with his brilliant intellect and shrewd appraisal of current events.

After a bountiful and appetizing supper, we repaired to the church where the people were assembling in a helpful song service ably directed by Rev. E. T. Miller, pastor, Weldon and Tupelo, who, as a gifted song leader was assisting Bro. Mann. During the opening prayer a "wildcat" whistle gave the fire alarm, as it had done when I was leading in prayer in the courthouse at annual conference held there many years ago. Although in both cases the prayer was abbreviated, in each case there was audible movement, and when we arose the congregation had practically dissolved. Happily, in the last instance, the fire was only a burning flue and in a few minutes the people returned and gave close attention to my discussion of "Christian Literature," which, "mirabile dictu", involved only a minimum reference to our own Conference Organ.

Bro. Glenn, my industrious colleague, had hoped to visit and "work" Augusta, but his exacting schedule allowed no hope of early realization, hence he commissioned me to work

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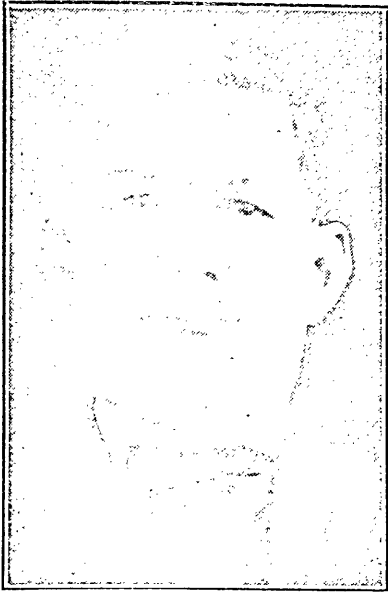
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REV. L. E. MANN, Pastor,
Augusta Methodist Church.

and feature the church and town. Always to me a pleasant assignment, it was in this case peculiarly difficult, because, although Augusta is rich in historic incident and many notable men in church and state have enriched its life, the community, complacent in its abundance of resources, has rather avoided publicity and lacked the informing literature needed for rapid acquisition of publicity data, and most of those whose lives linked the romantic past with the prosaic present have gone on the "great adventure" and their survivors could not supply thoroughly concatenated history.

The pioneers showed sagacity in selecting the site for Augusta. On the beautiful and perpetually navigable White River, it has the only lowland site on the east bank that is immune from inundation. It needs no levee and yet is surrounded with fluvial and alluvial lands of marvelous fertility. Naturally Methodism grasped the situation took root and flourished, and gallant knights of the saddlebags proclaimed Arminian gospel to the citizens. It would be intensely interesting if I could enumerate the names of these worthies and recount their achievements, but history without authenticated facts easily invades the realm of fiction, hence I refrain.

When the White River Conference met there in 1904, Bishop J. S. Key presiding, Rev. W. M. Wilson was pastor, and on account of the inadequacy of the old church building, the sessions of the Conference were held in the fine new Court House. Rev. J. C. Brown was at that session appointed to Augusta. A few years later, under the wise leadership of Rev. A. E. Holloway, the present fine brick church was erected. It has an elegant auditorium with pipe organ, a social room in the gallery and pastor's office. It is heated with hot air. The building and ground are easily worth \$30,000.

The membership is about 250, and they are good substantial people, representing the best elements in the community.

The board of stewards with Judge A. L. Hutchins as efficient chairman and Clyde Airheart as treasurer, takes care of all finances and pays

the pastor's salary promptly on the first of each month. Judge Hutchins, a graduate of Hendrix College, came to Augusta as principal of the school twenty years ago, then studied law, became county judge, and for five years has been chancellor of the District. He is an able lawyer and capable jurist, and may expect yet higher honors.

The Sunday School is well organized the attendance is increasing, and there is a spirit of hopefulness among officers and teachers. Judge Hutchins is acting superintendent since his brother, who had been serving moved away. Miss Mary Fuller is the faithful choir director and is arousing new interest in the music. More room is needed for expansion and departmentalization.

The Woman's Missionary Society is active and efficient and is ably led by the president, Miss Mary Fuller, who is zealous, earnest and faithful in all things. The Society made a liberal contribution to the new parsonage and is now raising funds to furnish it.

The Senior Epworth League is taking on new life. It is well organized and is active in every department, and has practically reached the prescribed standard of efficiency. The Leaguers have made the first payment on their pledge and have held an interesting carnival in the Court House, which netted \$56. The League is represented in Millsaps College by a ministerial student, Vernon Chalfant. The live president, Arthur Billingsly, is at present in St. Louis School of Pharmacy, and his duties have devolved upon the capable vice-president, Miss Lucile Mann.

Rev. L. E. Mann is closing his first year in this excellent charge. He is a vigorous, magnetic man in middle life, educated in Asbury College, starting in the ministry in the Kentucky Conference. He was once county judge in his native state, and is as much entitled to be called "judge" as any ex-judge. After a few years in business in Virginia he came to Arkansas, and six years ago was received into the North Arkansas Conference, serving Brinkley four years and First Church, North Little Rock, one year. He is a fine mixer and seems to know everyone in Augusta, even the little boys and girls. Naturally he is a large factor in the life of the town.

As the old parsonage was in bad repair, one of Bro. Mann's problems was either to have it remodeled or a new one built. After careful consideration it was decided to build. Two lots, one south of the church and fronting the principal street, the other in the rear of the church, were purchased for \$1,200 and a very tasteful brick bungalow was built at a cost of \$6,000, including furnishing. There are six rooms and bath room, and two porches, a beautiful fireplace, and built-in book cases. It is ready for occupancy and all paid for except a small amount and it is provided for. The old parsonage property can be sold for \$1,400. The lot in the rear of the church will doubtless soon be used for an annex for Sunday School and social activities. The whole church property is valuable and admirably located. Bro. Mann has had hearty cooperation in all things. No revival has been held, but twenty have been added to the roll, half on profession of faith. The church is in splendid condition for a deep spiritual movement and larger things. All finances will be in full.

Bro. and Sister Mann enjoyed a vacation at Lake Junaluska and at Emory, Va. Bro. Mann has a remarkable record for Sunday School and Religious Education Training, having taken courses and credits at the Hendrix Summer School, Lake Junaluska, and Emory and Henry College. He now has 18 credits, and a gold seal diploma in Sunday School work, and is not ready to stop.

My second night was spent in the parsonage home where good cheer and fellowship abound. I look forward to another visit and entertainment in the new parsonage.—A. C. M.



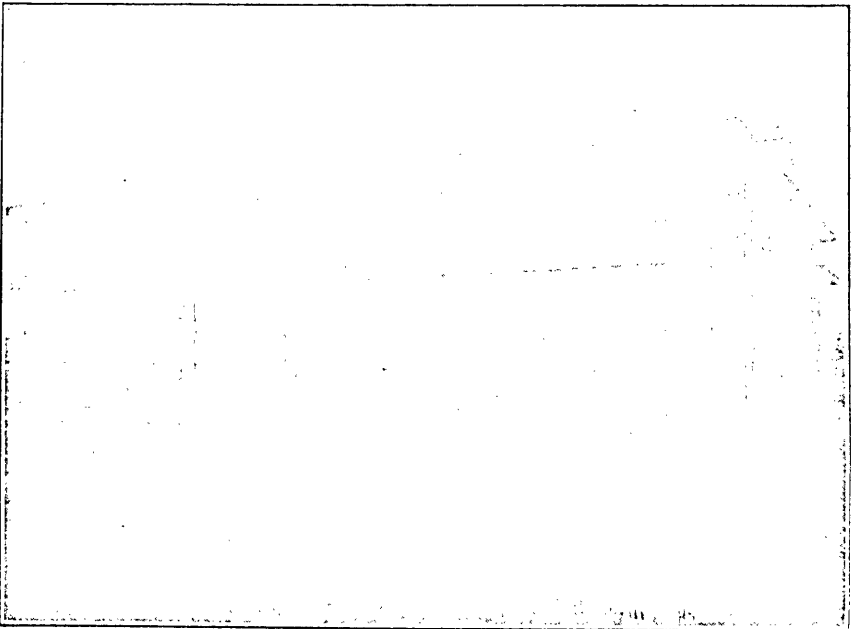
METHODIST CHURCH AND PARSONAGE AT AUGUSTA.

AUGUSTA: A SOLID TOWN.

Situated above overflow on a high bank of White River, on the Memphis Branch of the Missouri Pacific Railway, 79 miles from Memphis and 70 miles from Little Rock, Augusta, oldest county seat of Woodruff Co., has a fine location, and, with its 2,000 people who believe in their town, has a worthy past and a pros-

perous future. Although its business center is only a mile from the railroad, it is connected by a branch railway which brings freight and passengers into the heart of the town and serves as a street railway for passengers. A fair automobile road also connects the station with the town.

It has strong mills and factories



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* BRETHREN, REMEMBER US! *

* Our North Arkansas preachers are busily engaged in winding up the year's work. We trust that you will not neglect to send in some Methodist subscriptions as you look after the other claims of the Church. *

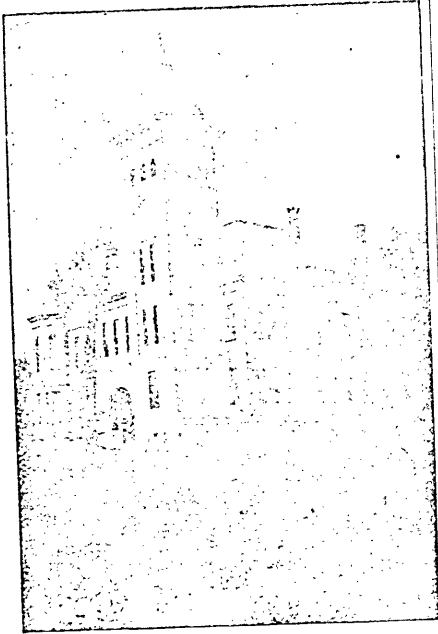
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* Who will send in the largest list between now and Conference? *

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Augusta.

which utilize the different kinds of fine timber growing in White River bottoms. Surrounded by fine plantations, it is a cotton market, and supports a cotton-seed oil mill and several gins. Its stores are large and their stocks are impressive. Its people need not go to the cities for their bargains, because excellent wares and reasonable prices are to be had at home.

A modern town is usually judged by its banks. Augusta is fortunate in having two strong institutions. The Bank of Augusta and Trust Co., J. F. Summers president and A. H. Hamilton cashier, established in 1891, is a great factor in the commercial life of the community. Its handsome, new fire-proof building with burglar-proof vault and all modern conveniences would be a credit to a much larger town. The Woodruff Co. Bank, T. E. Bonner president and J. C. McDonald cashier, incorporated in 1899, is another valuable factor in

BUSINESS DIRECTORY, AUGUSTA, ARK.

The following business houses have contributed to the Augusta Methodist Church for the publicity given in this issue.

AUGUSTA COOPERAGE CO.,
E. J. Chalfant, Superintendent.

C. E. ADAMSON,
Jeweler

W. C. BERRY, JR.,
Ice and Coal, Timber & Timber
Lands.

W. C. BERRY,
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F. E. BRONAUGH,
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E. H. CONNER MERCANTILE CO.,
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Dealers in General Merchandise.

WHITE RIVER HARDWOOD CO.,
Manufacturers of Southern Hard-
wood Lumber.

business affairs. All of the firms represented in the advertising and directory of this issue contribute to the strong financial standing of Augusta.

A good water supply and sewer system provide the safe-guards for health.

In addition to the handsome Methodist church elsewhere described, the Presbyterians and Baptists have excellent churches and strong congregations.

The Laura Conner High School, named for Mrs. Conner who donated the large and sightly grounds, and who is by act of Legislature a life director, is a fine large two-story brick with modern equipment. The twelve regular grades are maintained, and a commercial course. Mr. Albert Mott, an experienced teacher, a student of the Warrensburg (Mo.) Normal College and A. B. of the University of Ark., now in his second year, is at the head of a body of thirteen teachers. There are 359 pupils, and 104 are in High School. Pupils are transported free from the surrounding country. I had the privilege of addressing the high school students briefly, and was very favorably impressed with their appearance and conduct.

Mr. S. D. Lucas, formerly superintendent of the State School for the Blind, was long superintendent of the Augusta schools, and is now ably filling the office of county superintendent.

The Woodruff County Court House is a handsome and commodious brick structure beautifully situated near a grove of magnificent native trees. The competent and obliging county clerk is Mr. Roy C. Mitchell, a Hendrix College student who made a fine record.

The county Judge is former Senator Elmo M. Carl Lee, who is now rendering valuable public service in promoting good roads. The Lee Highway from Memphis to Bald Knob will be completed as a part of the State system, and plans are almost perfected for the construction of a steel toll-bridge across the White River at Augusta. The road and bridge will give the community excellent facilities and bring much traffic.

Woodruff county is one of our best agricultural regions. Around Augusta are some of the biggest and best plantations in the State. The soil is deep and rich, with just enough sand to make it work easy. Levees protect from overflow. Like all cotton sections, the Augusta region has suffered from boll weevil and the crop this year is light. However, the nature of the land and the favorable location with reference to markets assure the land owners of better things whenever they diversify. If these lands were put on the market in small tracts and sold on long time and easy terms there is little doubt that in a few years the surrounding country would be filled with a good class of white farmers engaged in dairying, and stock and poultry raising. In that event Augusta would become even a larger and stronger town. It is easy to see that it is a community of great possibilities. The soil, climate, and transportation facilities make a strong combination. The conservative, capable business men and farmers will doubtless unite to make an agricultural paradise of northwestern Woodruff County.

The Woodruff County Free Press is the local paper. It is the successor of the Vidette which made a great reputation under the management of Col. W. W. Folsom, one of the noble pioneer editors of Arkansas.

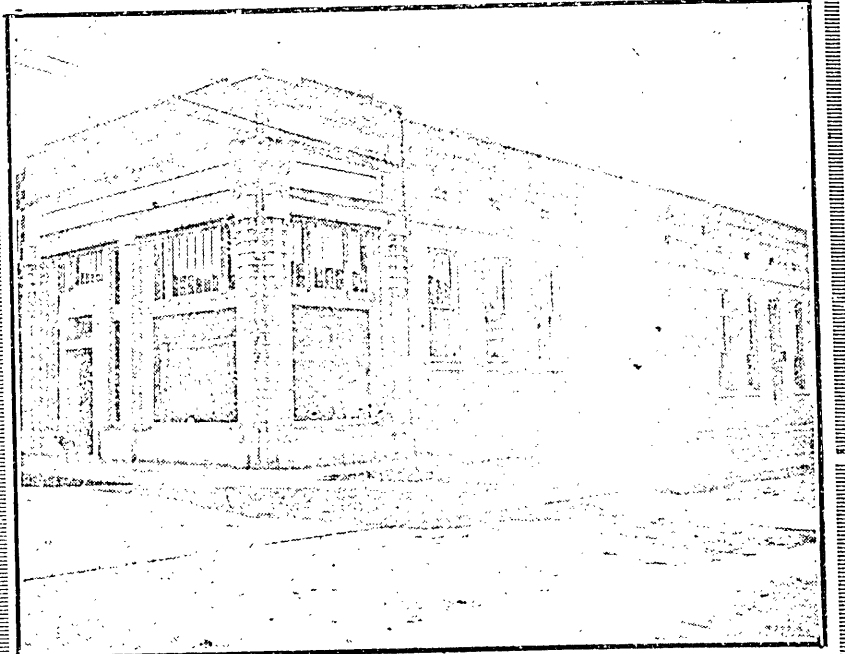
Augusta is a community of comfortable and tasteful houses, whose occupants seem happy and contented. With its excellent school, substantial churches, and solid business enterprises, it is a choice place to live and enjoy comfort, culture, and a competency.

I greatly appreciate the hearty co-operation of that prince of good-fellows, Rev. L. E. Mann, and the advertisers who have assisted in making this issue possible.—A. C. M.

Bank of Augusta and Trust Co.

(Organized 1891.)

CAPITAL & SURPLUS \$75,000



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(Incorporated 1899.)



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