

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. XLIII.

LITTLE ROCK, ARKANSAS, THURSDAY, JULY 3, 1924.

No. 27.

ARKANSAS FIRST.

By acting favorably on the Amendment to our Federal Constitution authorizing Congress to regulate child labor, our Legislature in special session last week gave Arkansas the honor of being the first State to ratify that amendment.

We are in full sympathy with the desire and purpose to protect children from hurtful labor in our industries, and yet we regret the seeming necessity for federal legislation. If the States would undertake to pass proper laws it would be far better than to call upon the central government to do it. Every movement that gives greater power to Congress and relieves the States has a tendency to destroy self-government. It may be several generations before the full effects of centralization are felt, but it will inevitably result in creating imperialistic and despotic forces.

Although an act of doubtful propriety when our distant future is considered, this ratification by our Legislature is a tribute to the humanitarian impulses of the members and wins for our State an unusual honor.

CONSTITUTIONAL GOVERNMENT.

Recently, addressing the Arkansas Bar Association, Hon. R. E. L. Saner, president of the American Bar Association, among other good things, said: "The sheet anchor of our faith in the perpetuity of our government rests in the maintenance of such proper checks and balances as were originally outlined by the fathers in the Constitution. Under this system all questions involving constitutional rights, privileges and duties naturally found their way to the Supreme Court for its final decision. I believe that the decisions of the Supreme Court should be handed down in the future in the same manner as at present, and that any rule of Congress attempting to circumscribe or limit the power of the Supreme Court by constitutional amendment or otherwise tends to the destruction of our government. If the Constitution should be amended to give the legislative branch, that is, Congress, the right to veto a decision of the Supreme Court, then I believe a revolution in our government as originally planned will have taken place, and that we will live under a despotism of the legislative department without constitutional guaranty or safeguard."

Mr. Saner is right. Surely, as we think of the utter incapability of the present Congress, we must feel safer to have a sane Supreme Court that will in some measure protect us from legislative blunders.

REMARKABLE UNITY.

Those who object to the Plan of Unification try to make us believe that, since the separation in 1844, great differences in polity have grown up. When we examine the history of the two Churches the significant fact develops that, although the Churches have been organically separate, they have traveled almost the same course; that is, when one Church would make a change in polity the other, sooner or later, would follow. Let us examine the facts.

In 1844 neither Church had lay members in General or Annual Conferences. In 1866 our Church adopted the principle. A few years later the other Church introduced the principle, but did not make laymen members of Annual Conferences. Then the other Church gave women laity rights. Later our Church gave women laity rights and went a little further by admitting them to places in the Annual Conferences and on Boards. Recently the Northern General Conference submitted an amendment which makes possible for all laymen the same relation to which we have admitted our women.

Originally the pastoral term in both Churches was short. Then each began to extend the term until the other Church abolished the time limit. Recently our Church has virtually abolished the limit by providing a method for extending it from year to year.

Originally the terms of admission to membership and the method of dealing with worldly amusements were the same. The other Church made certain innovations, but, after testing the changes, has at the last General Conference come back virtually to our conditions.

The Northern Church experimented with missionary Bishops, but four years ago elected all their effective missionary Bishops to the full episcopacy, and came back to our position in practice.

After the war between the States the Northern

BUT NOW IN CHRIST JESUS YE WHO SOMETIMES WERE AFAR OFF ARE MADE NIGH BY THE BLOOD OF CHRIST. FOR HE IS OUR PEACE, WHO HATH BROKE DOWN THE MIDDLE WALL OF PARTITION BETWEEN US.—Eph. 2:13-14.

Church tried to have congregations and Conferences of whites and negroes mixed. Now it has separate congregations and Annual Conferences, and four years ago on a special ballot elected negro Bishops who preside over negro Conferences. Negroes sit in their General Conferences, and they will sit in our General Conference whenever our African Mission elects delegates, or whenever our Brazilian Conferences elect negroes out of their negro members. The Northern Church has negro members and so have we in Africa, Brazil, Cuba, and the Indian Mission, and we have had a few even in our white churches at home.

In 1844 the Northern delegates undertook to deal with Bishop Andrew in an unconstitutional manner, but they have never tried to do it since that date. The two Churches treat their Bishops now in substantially the same way. In both Churches the Bishops at present have their Districts practically for a quadrennium, and in both about the same provision for support prevails.

Originally presiding elders' districts were small; now in both they may be large. The Northern Church provided that a presiding elder might appoint some one to preside at a quarterly conference. Recently we have adopted the same rule. They followed us in providing for district conferences, but made the holding of them optional.

Originally amendments to the so-called Constitution were made in the same way. Both have modified the method, and yet they are very similar. Our Constitution is indefinite, but in 1900 the Northern Church adopted a Constitution. Now, we are considering the propriety of adopting a clearly defined Constitution. The Northern General Conference determines the Constitutionality of its own acts, but is very careful about it. We have the episcopal veto on unconstitutional measures, and the Northern Church agrees to a Judicial Council in the Plan of Unification, which Council is to have a veto power.

Originally neither Church had Boards. Now both have almost the same Boards, and both Churches are seeking to consolidate the Boards. Both Churches have gradually raised the educational standards for ministers. Originally neither Church had a theological seminary. The Northern Church began to establish seminaries, and we have followed. The Northern Church undertook to systematize its schools. We have done the same.

We collaborated with the other Church in producing a Hymnal, and cooperated with them in celebrating the Centenary of Missions, and both Churches have had an Education Movement. Our Sunday Schools and Epworth Leagues have moved forward together. The Northern Church authorized deaconesses, and so have we. The other Church began to build hospitals, and we took up the same work.

In some of these movements there has been conscious imitation on one side or the other. In some instances both Churches have been impelled by the spirit of the age. The marvelous thing is that after eighty years of independent history, there is no important change in either Church that has not been followed by a similar change in the other Church. Does it not seem as if God had so guided us that unification might be easy and natural? No two bodies of Christian people in the history of the world have ever been so near alike or had so much in common. We are essentially one people, and are kept apart only by misunderstandings and prejudices. How long shall we permit the separation to continue?

THE POISON OF PESSIMISM.

Unfortunately those who are opposing Unification seem to see all the possible and remote dangers in it. They lack faith in their fellows. Overlooking the fact that a church is a purely voluntary organization, they act as if under the proposed Plan of Unification a new element would come in and force new social customs and obnoxious regulations upon them. If these frightened

folk will only stop and think a moment they will realize that their church has never forced them to do anything. They joined it on their own motion. They attend the various services when they please, and pay for the support of the institutions of the Church what they choose. There is no compulsion to remain. How can such an institution compel a single member to adopt new and strange customs?

In our cities we have members living in the same block with one of our churches and belonging to another on the far side of the city. No bishop nor presiding elder nor pastor can prevent it. Sometimes two of our congregations build houses within a few blocks of each other, often against the advice of bishop and elder, but no one is able to stop it. Our people do practically as they please. Of course, most of them are ready to hear and heed advice, and will follow reasonable leadership. A church is expected to accept the preacher appointed by the bishop, but there is no power that can compel the people to pay the preacher if they are unwilling. A preacher is expected to go to the appointment assigned him, but he can refuse and locate and thus avoid authority.

Membership in our church is a very different thing from citizenship in our State. The state is maintained by force. The Methodist Church is absolutely dependent on the voluntary support of its members. It is an institution held together by the love of its members for one another and their loyalty to Christ. In the olden days of Romanism fear might hold men together. Today confidence and trust keep members in the same organization. It is a sad thing to know that there are Christians who fear others of the same faith, who have so little confidence in others that they suspect evil motives and expect to be forced to do improper or unpleasant things. This is the poison of pessimism. Christ is an optimist. He trusts men, and by trusting secures allegiance.

We lecture the other nations of earth because they do not unite and accomplish certain things. How can we advise nations which have been fighting and hating, to unite, when we cannot unite with a body of Christians who are trying to serve our Lord in the same way that we are? We criticize partisanship and sectionalism, and yet allow little differences to keep apart those who have a common purpose.

Why do we fear? What do we fear? Let us be optimists. Let us trust good people. Let us have confidence in ourselves that we can work with others of like spirit and purpose. If we cannot trust other Methodists, how can we trust one another? Those who are arousing suspicion and fear may find a reaction that will not be pleasant. Away with the poison of pessimism!

A BANKER ON FORESTRY.

At the recent session of the Arkansas Bankers Association, the president, Mr. W. A. Hicks, among other wise things in his address, said: "There is one very important matter that I do not believe has received from the bankers the consideration it deserves, and that is the question of reforestation. The timbered lands of the State of Arkansas, which at one time were just as fine as could be found in any State in the Union, are gradually disappearing, and no apparent effort seemingly has been made until the last twelve months to protect the State in any way from ultimately passing from one of the best timbered States to one of the poorest. All of us know that much of the land which now contains timber is not suitable for agricultural purposes. Many of us have labored under the supposition that as soon as lands containing timber were cut over the same could be used for agricultural purposes, and in this way be valuable. In view of the fact that many acres, which have been and now are covered with timber, are absolutely unsuitable for cultivation, it can readily be seen that if we allow our timbered lands to become depleted, we are not only losing one of our chief industries, but are also creating thousands of acres of unused and unproductive lands, to say nothing of the loss of population necessary to handle the timber and lumber business, and it occurs to me that our bankers should begin immediately to take a great interest in the reforestation of lands in our State suitable for growing timber. . . . There is now being organized in the State an association for the purpose of carrying on this work, and it deserves your support."

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METHODIST CALENDAR.

School of Missions, Mt. Sequoyah, July 10-24.
S. S. Training School, Mt. Sequoyah, June 25-July 9.
Board of Lay Activities, Mt. Sequoyah, July 29-31.
Conf. on Evangelism, Mt. Sequoyah, July 27-Aug. 3.
Com. on Temp. & Soc. Serv., Mt. Sequoyah, Aug. 1-5.
S. M. Press Ass'n, Mt. Sequoyah, Aug. 5-8.
Western League Ass'y, Mt. Sequoyah, Aug. 11-22.

PERSONAL AND OTHER ITEMS.

The world owes you a living—only, most of us have to hustle to collect.—Forbes Magazine.

Presiding Elder J. W. Harrell announces that Bishop Hay has agreed to dedicate our new church at El Dorado on Sept. 11.

On their way to Conway last week Presiding Elders R. W. McKay and J. W. Harrell called. Each gave a good account of his District.

Rev. S. R. Twitty, pastor, announces the opening of our new church at DeWitt on July 13, and invites all former presiding elders, pastors and other friends to attend the services.

One of the outstanding Centenary projects in the city of Rio has been the erection of a splendid church building and parsonage in this important section of the capital city of Brazil.

With the assistance of Rev. Rex B. Wilkes of Stuttgart, Rev. O. C. Birdwell, pastor at Star City, has had a fine revival. There were fifteen professions of faith and twelve additions to the church.

The secular press last week reported that Rev. W. W. Nelson, our efficient pastor at Sherrill, suffered from an automobile accident. It was reported that he was considerably bruised but not seriously injured. It is hoped that the injuries were slight.

One of the unquestioned axioms of modern industry is that ignorance and illiteracy among the workers always produce waste, inefficiency and loss. The old theory that low wages due to the ignorance and helplessness of the worker mean low costs has been thoroughly exploded.—Ex.

Mr. Samuel Gompers, president of the American Federation of Labor, misrepresents a very large element of his organization when he tells a Congressional committee that Union Labor wants a modification of the prohibition law. Labor in these parts is not so minded.

After attending the special session of the General Conference, Dr. O. E. Goddard, our Conway pastor, will spend several weeks in Northwestern University, Evanston, Illinois, taking courses in religious education. During his absence Dr. C. J. Greene of Hendrix College will fill the pulpit.

Rev. R. E. Simpson, a member of North Arkansas Conference who has been in Southern Methodist University this year, will take the B. D. degree on July 22, and will be available for work immediately. Any presiding elder or pastor desiring his services may reach him in care of the University at Dallas, Texas.

A certain class of women playgoers like to see the prostitute on the stage. Perhaps they see in the hectic heroine what they might have been in other circumstances. Weak, unmoral, barren by principle, they let their empty-headed daughters imitate the harlot in dress and manner, and their sons go to ruin for her.—Hamlin Garland.

With us the Constitution is the fundamental law and our devotion to our country has its highest expression in fidelity to the Constitution. In that fidelity is found our assurance of stability and order, the safeguard of the public interest and the guarantees of individual right.—Hon. Charles E. Hughes, Secretary of State.

Mr. Fred Holloway, son of Rev. A. E. Holloway, Morrilton, has open dates to assist pastors in their revivals this summer by conducting the song service. He has an engagement from July 20 to August 3. Any pastor wishing his services at any other date this summer may reach him at Morrilton, Ark.

Ambassador Jusserand, in his address to the Daughters of the American Revolution, mentioned as one of the signs of hope in France the growing sentiment against alcoholism. The Ambassador attributed this in large part to the influence of sport, in which he stated that at one time France excelled.—Ex.

Being a member of the General Conference, the editor left last Monday night for Chattanooga, Tenn., to attend the special session called to consider the "Unification of Methodism." As two questions will be considered—the legality of the special session and Unification—it is probable that the Conference will be in session a week.

Last week the Grover Cleveland Evangelistic Party closed a meeting at Monticello with some five hundred conversions and reclamations, thirty-seven family altars erected, ninety life service volunteers, and several decisions to preach. All of the churches co-operated and received large classes for membership. The Party will begin a union meeting at McGehee on July 13.

Wesley E. Helms and Miss Edrith Wright were united in marriage Sunday afternoon, June 29, at the home of the bridegroom's parents, McClelland, Arkansas, Rev. I. R. Davis officiating. This young couple have been active in Sunday School and Epworth League until they are known throughout the entire community and the ceremony was attended by a host of friends who unite in wishing them success and a long and happy life.

Both the Bachelor of Arts and the Bachelor of Laws degrees may be obtained in six years by University of Arkansas students, provided they elect the first-year law course in their senior year, the new Law School has just announced. Four years' residence work is necessary for the B. A. degree, and the law course extends over three years, so that, normally, seven instead of six years would be required to receive both degrees.

Rev. O. T. Gilmore requests us to change his paper to Grace Methodist Church, New York City. As our readers know, Bro. Gilmore, who is a graduate of Hendrix College and a son of the late Y. A. Gilmore, has been student pastor for our church at Charlottesville, Va. He now becomes assistant pastor of this great Methodist church in New York City, of which Dr. Frederick B. Harris is pastor. During July and August he will occupy the parsonage.

At a joint meeting of the Boards of Education of the Kentucky and Louisville Conferences recently a plan was adopted for the coordination of our educational work in Kentucky. It was decided that Kentucky Wesleyan College, at Winchester, should be the college of the two Conferences and Logan College for Women and Lindsey-Wilson College should become Junior Colleges, all under the joint control of the two Conferences. The plan will be submitted to the Conferences for approval this fall.

The Conference of the World League against Alcoholism is to be held at Winona Lake, Indiana, July 18-20. On the program are such men as our Bishop Cannon, Bishops Nicholson and Anderson of the Methodist Episcopal Church, Dr. E. H. Cherrington, Hon. Wayne B. Wheeler, and W. E. ("Pussyfoot") Johnson. Rev. Paul E. Kemper, our State superintendent, conducts the devotional service on one occasion. Delegates will be admitted to the Assembly free. Reduced rates on the railroads are offered.

Rev. J. W. Harrell, presiding elder of Camden District, announces that Bishop Hay has appointed Rev. W. M. Wilson, of West Oklahoma Conference, who has been supplying Bald Knob, to Stephens and McNeil to take the place of Rev. A. T. Clanton who is transferred to Mississippi Conference and appointed to Pickens. Bro. Clanton came originally from Mississippi and returns in order to be near his relatives. He is a faithful and efficient pastor and has won a warm place in the hearts of his Little Rock Conference brethren who will greatly miss him.

The largest and most complete library of strictly educational literature in America is maintained by the United States Bureau of Education at Washington. This library is administered as a central reference and lending collection for the teachers and educators in the United States. Its bibliographers supply information to investigators of technical educational subjects. On request the library will give information and advice regarding methods of organization, administration, cataloging, classifying, etc., for educational libraries and educational book collections.—Journal of Ark. Ed.

Adjutant-General White, one of the founders of the American Legion, himself a user of cigarettes for six years, has quit the habit and says he is not only going to stay quit, but will endeavor to get the American Legion against the cigarette. He says: "Under war conditions millions of young men became cigarette users. The war is six years in the background and it is now time to demobilize the cigarette. The harm of it is that the younger generation of America will take its ideas and ideals from the men who served in the world war. We owe it to the high school boys and younger Americans to set a better example than is now afforded."

Two gifts of \$100,000 each are announced by President Walter Dill Scott of Northwestern University. Dr. and Mrs. Archibald Church of Chicago, whose contribution will go toward the endowment and maintenance of a medical library for the University made one of the donations. Dr. Church is a noted neurologist and has been a member of the staff of Northwestern University Medical School for thirty-two years and has also practiced in St. Luke's, Mercy and Wesley Hospitals for many years. Mrs. Robert L. Lea, widow of the famous Dr. Robert Laughlin Lea, has given \$100,000 to establish a permanent professorship in anatomy at Northwestern.

Last Saturday Miss Ruth Reynolds, daughter of Dr. and Mrs. J. H. Reynolds of Hendrix College, passed through this city on her way to New York City, whence, on July 5, she will sail for Rio de Janeiro, Brazil, where she is to be married to Mr. David M. Driver, and go thence to Porto Allegre, Rio Grande do Sul, where Mr. Driver is engaged in educational work. Miss Ruth was accompanied by her brother, Prof. George M. Reynolds of Centenary College, and his wife, who will spend some weeks traveling in the East. Miss Reynolds is a graduate of Hendrix College and for two years has been in its faculty. She also taught one year in Port Gibson (Miss.) Female College. Before going to Brazil Mr. Driver's home was in Winchester, Tenn.

Increases in the number of graduates from American colleges and universities have moderated to about pre war rate, according to telegraphic reports received from its institutions by the Board of Education of the Methodist Episcopal Church. The total number of graduates from its forty-four institutions reporting is 7569, a gain of about 2 per cent over the number of last year's graduates. In 1923 the increase over 1922 was 29 per cent and in 1922 the gain over the previous year was 25 per cent. This decrease in the number of graduates from this group of institutions was foreshadowed by the return to pre war normal increase in enrollments reported by Dean Raymond Walters of Swarthmore College who found that a marked decrease in the enrollments of 151 colleges and universities for 1923 over the years 1919 to 1922 was experienced in these typically representative institutions.

CHANGE OF LITTLE ROCK CONFERENCE DATE.

Notice has been received that Bishop Hay has arranged to change the date of the session of Little Rock Conference from Dec. 3 to Nov. 26. It is believed that this earlier date will be more satisfactory, and it avoids the greater risk of bad weather for the preachers who move.

WESTERN METHODIST ASSEMBLY.

The Sunday School Training School for Leaders has been in session since June 25. The enrollment is 176, and the type of students is said to be unusually fine.

The writer spent last Sunday there and at the Sunday School hour heard Dr. Andrew Stedd deliver a very illuminating and informing address on "The Beginning of Missions in the Early Church." At eleven and at seven Dr. A. F. Smith, editor of the *Christian Advocate* (Nashville), preached strong, helpful sermons.

After two hot days a gentle rain on Sunday cooled the atmosphere and laid the dust.

About 250 people are living on the Assembly Grounds and all seemed to be enjoying the outing and the School.

While the Epworth Building is not finished it is under roof and the lecture rooms are being used.

The prospect is that a large crowd will be in attendance all summer, but those who want rooms can usually secure them by writing to Supt. J. L. Bond, Fayetteville, Ark.

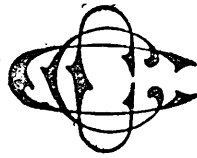


The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South

510.513 Security Building, St. Louis, Mo.



CONTRIBUTIONS

UNIFICATION: SOME OBJECTIONS IN THE LIGHT OF FACT AND PRINCIPLE.

By Bishop Edwin D. Mouzon, Chairman of Commission on Unification. Some of our brethren have pitched their arguments against unification on a level very much to be regretted and where it is painful to be under the necessity of following them. But since certain statements have been made, it is right and proper that they should be examined in the light of known fact and Christian principle.

1. It is objected that the plan of unification opens the way in the Church to social equality with negroes.

This is a misstatement of the facts in the case. The Joint Commission on Unification is composed of men of a fair degree of intelligence, to say the least. Not one of our commissioners would for one moment agree to any such arrangement.

It is affirmed that the plan allows negro bishops "to preside in the College of Bishops and over the General Conference." This is a grave error. The plan definitely provides exactly the contrary. Too bad that men should make such statements! As for "negroes sitting in the various councils of the Church," in the Northern Jurisdiction they are left exactly where they now are. They will have nothing whatsoever to do with our affairs in the South. And in the Southern Jurisdiction we are left precisely as we now are. We will manage our own local affairs exactly as seems wisest to us. The story has been put in circulation that sometimes since a Northern bishop visited a colored bishop to the platform of an Annual Conference and also asked him to sit in the cabinet with him, the implication being that this might happen in our jurisdiction in the South. I am reliably informed that the above mentioned incident did actually happen. But it was at a colored Conference that it took place.

We are warned that our Emory University, so dear to our hearts, will have its halls darkened by negro students. As if these darknesses did not exist in all such matters and as if the Southern Jurisdiction would not have final decision in the conduct of jurisdictional affairs.

Furthermore, it is stated that colored people under the plan of unification will have the right to join our Southern white churches. They will have exactly the same right they have now, and no more, and no less, and no other. Any Sunday morning at the present time a colored man might conceivably take down the aisle and join McKendree Church, Nashville, Tenn. What is there to keep him from doing so? Exactly what will keep him from doing so under the plan of unification, nothing more, nothing less, and nothing else.

One of the finest things about our present Plan of Unification is that it completely avoids the difficult question of the colored man in the Church by leaving us to deal with it as we please, and leaving our Northern brethren to deal with it as they think best. The effort to lug in this question by the ears is completely out of order and out of place. The man of strongest Southern conviction touching this matter cannot possibly find any ground for just fears. The plan fully protects us at every point. It is greatly to be regretted, therefore, that certain brethren have written things which surely they could not have written if they had taken the trouble to inform themselves. For their information and for the information of the Church at large, I set down the following facts:

Concerning the status of the two colored bishops elected by our Northern brethren four years ago, the facts are as follows

(1) They were elected on a separate ballot on which the name of no white man could be written. They were not voted for at the time and on the

Over \$400,000 Paid on Special Effort Quotas to Date

Hurrah for the Charges that are paying their debt to the Forgotten Man! The fact that over \$400,000 has been paid on quotas to date, shows that many of the Charges mean business. To them the Special Effort for Superannuate Endowment is something more than a "gust of wind." They look upon their quotas as binding obligations and are going steadily forward in paying them. They have "set the pace" for success in this wonderful movement, and it is earnestly hoped that all other Charges will fall in line and keep it up.

Special Effort Committees Take Notice.

May I offer a word of advice to Special Effort Committees. You have been duly appointed by the Quarterly Conferences to look after the matter of the Special Effort within the respective Charges. The success or failure of the movement is lodged with you. Therefore you should be alert at all times to take advantage of every opportunity to get ahead with the work. Remember, no task ever directs itself. If you do not do the work committed to your care, it will not be done.

Hundreds of Charges have secured individual pledges on Special Effort quotas, and the first payments on these subscriptions fall due July 1, 1924. Has your Committee done anything toward securing these first payments on the date due? It is one thing to get people to promise to pay on a given date, and quite another to see that the payments are made. Have you notified the people that you are expecting them to pay by July 1?

I suggest that Special Effort Committees have several meetings right away, looking to take vigorous steps to collect the amount now due on pledges. It is not safe to depend wholly on mere statements of account which are mailed to subscribers, but the people should be seen personally and urged to pay. The average Committee is large enough to divide among its members the names of subscribers, so that personal visits may be made without working any member of the Committee unduly.

Like a Mexican Jumping Bean.

Just as fast as money is collected on Special Effort quotas, it should be sent to the Board of Finance, Security Building, St. Louis, Mo. Keep the money "on the jump" until it lands with the Board. Get the subscribers to pay it promptly to the Special Effort Committee; have the Treasurer of the Committee to send it without delay to the Board in St. Louis; and then

the Board will be just as diligent in placing it in safe investments. This is the program—let us work it. Let Special Effort money "hop around" like a Mexican jumping bean, until it is properly invested for those for whom it is paid.

I wish I could make you understand how important it is to send the cash to the Board as rapidly as it comes into hand. It is endowment money, and such money is worth nothing until it is invested. It cannot be invested until it is received by the Board. If you let it linger in the hands of the Treasurer of the Committee, it does so at a cost to the superannuates of 6 per cent per annum. Don't make these good servants of the Church lose one penny of the lift of their own endowment.

And, by the way, whenever remittances on quotas are made to the Board of Finance, the book of Treasurer's Remittance Forms should be used. As repeatedly stated, one of these books was included in the package of subscription envelopes sent weeks ago in care of the pastor of the Charge and he should deliver it to the Treasurer of his Charge's Special Effort Committee. If the pastor has not received this book, one can be had promptly by advising the Board of Finance, St. Louis.

Attractive Places on a Merry Road.

I am trying to publish the many interesting items of news arising out of the Special Effort, but it is a very difficult matter to give notice to everything worthy of special attention. With so much before me that is worth while, and so little space in which to put it, it is not easy always to do what should be done.

Several weeks ago I reported on this page the fact that First Church, Helena, Arkansas, Dr. W. C. Watson, pastor, on a minimum quota of \$4,480 had paid in cash to the Board of Finance \$1,033.75. The typoer missed the item entirely and left me embarrassed. I am sure First Church will forgive the omission, especially as this second notice is given of their splendid work.

First Church, Shreveport, La., Dr. R. E. Goodrich, pastor, on an assumed total quota of \$11,616.70 has paid in cash to date \$5,380.21. This record is most worthy. It is an example of interest in the Special Effort which I trust will be generally followed throughout the whole Church. Heartiest commendation to Dr. Goodrich and to his efficient Special Effort Committee, of which Mr. R. T. Moore is the Treasurer.

One of the most outstanding things in results reported is the fact that Mt. Pleasant Charge, Mt. Pleasant, Tenn., assumed the total five year quota of \$12,886.35. A check for \$2,700 has just come from this Charge on its quota. The pastor, Rev. B. F. Isom, deserves great credit, as does also Mr. Hinton G. Kittrell, Treasurer of the Special Effort Committee.

And so the Forgotten Man is remembered. From all directions come tidings of splendid accomplishments in his behalf. If the interest now shown in this great movement continues as at present manifest, there can be no question about its ultimate and complete success. With everything going so beautifully, it would be a tragedy for the Church now to neglect this sacred cause.

They Just Keep on Doing It.

Although I publish every week the names of Charges that have paid one-

quota or more on their total assumed quotas, the next week following I have an additional number of such Charges to report. The following have done this thing and it is a pleasure to include their names on this honor roll:

Centenary Church, Virginia—Lynchburgh, Rev. O. B. Newton, pastor. Total assumed quota, \$2,550; amount remitted, \$550.

Mt. Pleasant, Tennessee—Mt. Pleasant, Rev. B. F. Isom, pastor. Total assumed quota, \$12,886.35; amount remitted, \$2,700.

Fourth Avenue (Louisville), Louisville—Louisville, Rev. J. W. Johnson, pastor. Total assumed quota, \$6,650; amount remitted, \$3,455.

Crossett, Little Rock—Monticello, Rev. S. F. Goddard, pastor. Total assumed quota, \$2,700; amount remitted, \$600.

Corydon, Louisville—Henderson, Rev. W. S. Buckner, pastor. Total assumed quota, \$1,117; amount remitted, \$255.50.

Natchez, Mississippi—Vicksburg, Rev. C. C. Evans, pastor. Total assumed quota, \$3,500; amount remitted, \$700.

South Halifax Circuit, Virginia—Danville, Rev. S. E. Jones, pastor. Total assumed quota, \$1,440; amount remitted, \$330.

First Church (Shreveport), Louisiana—Shreveport, Rev. R. E. Goodrich, pastor. Total assumed quota, \$11,616.73; amount remitted, \$5,380.21.

Bronaugh, Southwest Missouri—Nevada, Rev. W. A. Williams, pastor. Total assumed quota, \$890; amount remitted, \$243.05.

O'Fallon & Wentzville Charge, Missouri—Mexico, Rev. E. W. Reynolds, pastor. Total assumed quota, \$908; amount remitted, \$226.75.

Buchanan Street (Nashville), Tennessee—Nashville, Rev. O. B. Johnson, pastor. Total assumed quota, \$1,046; amount remitted, \$225.

Hughes Chapel, Kentucky—Covington, Rev. J. M. Baker, pastor. Total assumed quota, \$935; amount remitted, \$200.

San Marcos, West Texas—San Marcos, Rev. C. M. Raby, pastor. Total assumed quota, \$3,450; amount remitted, \$1,219.44.

St. Pauls (Orangeburg), South Carolina—Orangeburg, Rev. T. G. Herbert, pastor. Total assumed quota, \$4,320; amount remitted, \$1,320.

First Church (Rocky Mount), North Carolina—Washington, Rev. H. M. North, pastor. Total assumed quota, \$4,000; amount remitted, \$2,700.

Leader, Denver-Denver—Durango, Rev. V. C. Tyree, pastor. Total assumed quota, \$631; amount remitted, \$141.70.

Lancaster, North Texas—Dallas, Rev. T. J. Beckham, pastor. Total assumed quota, \$2,500; amount remitted, \$500.

The Honor Roll of the Presiding Elders.

In addition to the presiding elders already reported, whose Districts have sent in the Pink Leaf Report 100 per cent, the following are now entitled to their places on the roll as numbered:

217. Tennessee—Murfreesboro, Rev. W. B. Ricks, P. E.

218. North Georgia—Athens, Rev. W. S. Robison, P. E.

219. Florida—Bartow, Rev. E. J. Gates, P. E.

220. North Texas—Greenville, Rev. Warren T. Whiteside, P. E.

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ballot when the white Bishops were elected.

They were elected exclusively for the presidency of colored Conferences, and were definitely given to understand that they were not to preside over white Conferences. In presenting the report of the Committee on Episcopacy recommending that two colored bishops be elected on a separate ballot, Dr. David G. Downey, the chairman, spoke in the following plain and explicit manner:

"We all perfectly well know that there are certain social customs that make it utterly impossible for a white general superintendent to give our brothers of color the sort of superintendency that is best adapted to stir their imagination and to stimulate their zeal to the point of highest efficiency. They cannot go and sit with them in their social gatherings. They cannot sit with them as they gather about their banquet tables, as our white bishops do with us, when we are putting over some great program and want to accomplish something for the Kingdom of God. Our colored brethren and our white superintendents thoroughly understand that to do anything of that sort would be to destroy the very thing they desire to accomplish. And, therefore, we need these colored general superintendents, that they may AMONG THEIR OWN PEOPLE give them the inspiration and the leadership, the social standing if you will, among themselves and among Methodist Episcopalians of the same color, but of a little different denominational name. They need a bishop of their own color, that they may stand face to face with those denominations bearing our generic name."

"My one further word at this time is with respect to the matter of administration. You wonder perhaps how it will work out practically. Let me ask, how does it work out in practice with the pastors? Every negro pastor here, every negro pastor through the length and breadth of Methodism, is eligible to the pastorate of any white church in the Methodist Episcopal Church so far as the law is concerned. There is no word in our Discipline that makes it impossible for a bishop to assign a colored man to a pastorate of a white church. But does any colored man ask it, or think it, or expect it? No! In all these years they have never given us the slightest particle of trouble. So I say, when it comes to this matter of administration it will take care of itself. There are colored Conferences. There is the Republic of Liberia. The assignments of our general superintendents to their respective fields is entirely in the hands of the General Conference—I mean as to their residence; and then the assignment to Conferences is attended to by the Board of Bishops. As we look back upon the history of our colored brethren in our church we need have no question about the matter of administration, when they take their place in the ranks of our general superintendents."

(2) If it now be asked, "May it not come about that under this proposed Plan of Unification, a Colored Bishop will some day preside over the General Conference of the United Church?" I reply by quoting the article covering that matter: Article VII is as follows:

"The Bishops shall select by a majority vote of the Bishops of each Jurisdiction, one or more of their number from each Jurisdiction to preside at the sessions of the General Conference.

Is not this perfectly plain? Cannot a blind man see what this Article means? Can we not be perfectly satisfied with any bishop presiding over the General Conference when he is elected, and can only be elected by a majority vote of the Southern bishops. To say this same thing over in different words, no bishops from either Jurisdiction can be selected to preside over the General Conference unless a majority of our own Bishops say so. If that is not perfectly satisfactory, then nothing that could

possibly be said or done would be satisfactory.

(3) But if some one still objects: "Will not a colored bishop at some time preside over the joint meeting of the bishops of the two Jurisdictions?" I reply that the chairmanship of the joint meeting of the bishops will not come by order of seniority, but by election. And the rest of my reply is exactly as above. For myself, I am perfectly willing to have any man preside at our meetings who meets with the approval of the majority of my Southern colleagues.

(4) Just one thing needs to be said. Men who seem to be opposed to Unification on any plan have called attention to the fact that the plan now pending says: "The Bishops of the two churches as at present constituted, shall be Bishops of the united Church without further action." They exclaim, "There now! You will have colored bishops." I suggest that such an objector get rid at once of the "overlordship" idea of the episcopacy and remember that all bishops are just servants of the Church, elected to serve the Church as the Church bids them, and to administer the affairs of the Church how and where the Church tells them. This is true of all bishops at the present time in our Southern Methodist Church. In the United Church, the white bishops in the Northern Jurisdiction will be elected by the Northern Jurisdiction and for the Northern Jurisdiction, while their colored bishops will evidently be elected on a separate ballot, especially and exclusively for their colored Conferences.

A story is told of Charles Lamb how that one day while walking with a friend, he saw a certain man and exclaimed: "I hate that man!" Whereupon his friend asked: "Do you know that man?" "No," replied Lamb "I do not know him, and I do not want to know him. For if I knew him I might like him." I leave the reader to make the application of this story to the question of Unification.

It is not just, it is not fair, and it is not right to confuse the minds of uninformed people by raising the ghost of social equality with negroes, a possibility which is completely and definitely avoided and guarded against in our plan of unification.

2. Again, much is being said about the Northern Church having invaded the South, and it is claimed that the present plan legalizes and perpetuates this.

Well, as a matter of fact, certain things were done following the War between the States which ought never to have been done. And even now much money is being spent in duplication and competition and conflict. But "let him that is without sin cast the first stone." Is the Southern Church entirely guiltless?

Note this: The Southern General Conference meeting in New Orleans in 1866 definitely repudiated the plan of separation. I quote from the Journal of the General Conference of 1866, page 88, as follows:

"Resolved, That as the geographical line defining the territorial limits of the Methodist Episcopal Church and the Methodist Episcopal Church, South, established by the General Conference of 1844 has been officially and practically repudiated and disregarded by the Methodist Episcopal Church, therefore we are bound neither legally nor morally by it, and that we feel ourselves at liberty to extend our ministrations and ecclesiastical jurisdiction to all beyond that line who may desire us so to do."

Following this, our Church began a campaign of expansion beyond the line agreed upon in the plan of separation. It was at the 1866 General Conference that the Baltimore Conference came to us, thus carrying Southern Methodism into the North. At the same time we organized the Illinois Conference, and, following out the purpose indicated in the resolution quoted, the bishops proceeded to organize an Annual Conference in the State of Indiana. The bishops were also authorized to appoint con-

tinuously Dr. C. F. Deems, of the North Carolina Conference, to a pastorate in New York City, quite a new departure as an extension of the pastorate of the Southern Church.

In harmony with the spirit and purpose of the 1866 General Conference, Bishop Marvin wrote and published in the Southern Review an article (now reprinted and being circulated as an antiunification document) in which he urges the same thing. I find the following language in the conclusion of Bishop Marvin's article:

"Fifty years hence there will be a Methodist Church in the land, . . . her children dwelling in peace in the South and in the North, in the West and in the East, with Republican and Democrat, Radical and Conservative alike calling her blessed. . . . This is the destiny of the Methodist Episcopal Church, South."

And note this also. At the Hot Springs General Conference in 1922 our present senior bishop favored and fathered a plan looking toward the union of our Church with the United Brethren, a Church which has only a few scattered congregations in the South but is quite strong in the North, particularly in the North Central States. If this scheme had succeeded, it would have put our Church in the very heart of Northern Methodist territory. And some of those who were interested in it did not hesitate to say openly that they approved it because it would save us from our sectionalism and make us a nationwide Church.

The fact of the business is that it is the very growth and increase of these two Methodisms which have made conflict and overlapping inevitable.

The Methodist Episcopal Church, South, must not be sentenced and doomed to become and remain a sectional and provincial Church. For no true Church of Jesus Christ can rest satisfied to fly a provincial flag. Our fathers in 1866 went even a step farther than has been indicated above. They voted to change the name of our Church to the Episcopal Methodist Church and planned to make our Church as wide as the nation. Unfortunately the Annual Conference did not ratify the action of the General Conference changing the name of the Church. If now unification should fail—which may God forbid—then there will be nothing left for our Church to do but to proceed to drop the limiting suffix "South" and go wherever God may call us to go.

3. With amazement we read from the pen of our senior bishop the following strange and hitherto unheard-of sentiment: "We will grow by respecting national lines and racial prejudices."

Just think of such a principle, We grow by sectionalism and by prejudice! Thank God! I do not believe it. Per contra, I proclaim the New Testament doctrine that we grow by catholicity and by Christian love.

We do recognize that East differs from West and North from South. We do believe that each section of the Church should be left to work out its own peculiar problems in its own peculiar way. And the consummate merit of the present plan of unification is that it provides for this very thing. Jurisdiction No. 1 can have its own peculiarities, and Jurisdiction No. 2 will attend to its own local matters in its own way without let or hindrance, while at the same time giving itself to the larger concerns of the Church and of the nation.

Let it be remembered and never forgotten that this American nation is not two but one. A divided Church is simply out of date and out of place in a united nation. "A united nation" did I say? And yet not united. Many diverse elements threaten the very life of America. Racial antagonisms threaten us. The strife—the bloody war—between labor and capital threatens us. The massed and solid forces of unrighteousness threaten us. The hope of the world lies in America. Shall a divided Methodism keep open wounds that should have healed long ago? Shall a divided Methodism keep

America divided? As patriots as well as Christians our duty is plain. Let us put Christ in the midst of all. Let us bind together the two bleeding sections of Methodism. How can a divided and warring Methodism stand for love and unity in the nation at large?

"We grow by racial prejudices!" Never! We grow by racial appreciation and good will. No one more than I believes in and stands for racial purity and integrity. The white race must remain white and the black race black; the blacker the better for the blacks, and God knows the better for the whites. By this we stand and shall stand forever. But not "racial prejudice." Prejudice is not a Christian word. It represents an unchristian feeling. It is an ugly thing. We ought to cast it out of our hearts.

4. One of our bishops, objects to the powers given the Judicial Council.

In particular he criticizes Section 4 of Article IX, which reads as follows:

"The Judicial Council shall also have power to arrest an action of a connectional Board or other connectional body when such action is brought before it by appeal by one fifth of the members of said body present and voting or by a majority of the bishops."

He says: "I do not want our Mission Board handled in any such way." I wonder when the bishop changed his mind. For he was a short while ago an ardent advocate of this very thing and is in part responsible for the presence of this article in the plan. The facts are as follows: A few years ago there arose a misunderstanding between the bishop in charge in Mexico and the Board of Missions. The bishop held that the Board of Missions was trying to do an unconstitutional thing. For this reason Bishop Hoss, who prepared the Episcopal Address, which was read by Bishop Denny at the General Conference meeting in Atlanta, Ga., in 1918 and signed by Bishop Candler and all the bishops, made the following recommendation:

"But we suggest that some easy method be devised for arresting illegal and unconstitutional action upon the part of the Boards of the Church. The General Conference may be checked, the Annual Conferences also are under legal and constitutional restraints, and the bishops are liable to be summoned before the Committee on Episcopacy and tried by the General Conference for any violation of law. But the law of the Church has never provided an authority to decide questions of law that may arise in the General Boards, a fact which we think deserves your careful consideration and action."

This was the origin of the provision which the bishop now objects to. It is quite interesting to observe that the bishop now objects to the very plan which a short while ago he strongly favored. Well, "the times change, and we change with them."

5. Again, one of our bishops objects to unification with the Northern brethren because, he says, Northern Methodists and Southern Methodists have always been unlike in spirit and practice and have grown more and more unlike with the passing of the years.

This same bishop also objects to Northern Methodists spending money for their white work in the South, since both Churches are Methodist Churches preaching the same gospel and called to do the same work.

Well, he cannot have it both ways. If we are greatly different one from the other, as he says, then the Northern Church has just as much right in the South as the Baptists and the Presbyterians. If, on the other hand, we are so much alike that we ought not to compete one with the other (and this is my position), then we ought to stop this competition and find some way of getting together. The present plan does give us the chance to make a beginning of unification by cooperation. It does not go all the way, but it does make a

start in the right direction. For one to say that he is in favor of unification but does not favor this plan is as if one should say that he is greatly desirous of taking a trip to California but objects to anything that will start him in that direction.

The fact of the business is there is only one way to put a stop to the competition and conflict now going on between the two great Episcopal Methodisms. And in all the world there is nothing like it, for these two Churches are related the one to the other as are no other two Churches. For eighty years now we have tried every other sort of plan. First, we had no fraternal relations with the other but stood off and frowned at each other. Then we Southern Methodists repudiated the plan of separation and tried invading Northern territory. Then we tried the Cape May Commission. Then we tried federation. Then we tried the Federal Council with full power to decide conflicts, and it decided nothing. Meantime as each Church grows stronger the conflict grows stronger. If we were two weak Churches, there would be no conflict. If we were different the one from the other as Baptists and Presbyterians are different, there would be no conflict. It is not our differences that bring about our difficulties; it is our similarities. We preach the same gospel; we have the same efficient form of episcopal administration; we have the same spirit of evangelism; we both "look upon the world as our parish." We are essentially one. Since we are essentially the same in origin, in belief, in spirit, in purpose, and in polity, this essential unity ought now to be made actual in organization and administration throughout the world.

I favor the present plan of unification for the following reasons:

1. Because it gives to each jurisdiction the right to look after jurisdictional matters in its own way, making us one but allowing for diversity in matters that do not touch connectional interests.

2. I favor the plan because a broken-hearted world and a nation filled with discordant and warring elements cry aloud for peace and unity. America needs a united Methodism. The world calls upon Methodism to unite all her forces for the salvation of mankind.

3. I favor the present plan because these two great Methodisms have with the lapse of time become more and more one in spirit and in purpose. Eighty years ago there was sufficient reason for the bisection of American Methodism. Fifty years ago there was still reason why it was best for these two Churches to work in independence each of the other. The reason for separation has now entirely passed away. There is no longer any excuse for a divided Methodism. Division is now simply artificial and forced. Separation no longer helps; it now hinders the progress of the gospel of Jesus Christ.

A JOINT STATEMENT BY FIVE BISHOPS.

There are many obvious reasons why the undersigned should issue a joint statement pointing out some few of the defective and dangerous provisions of the proposed Plan of Unification.

We observe in the outset what should not be overlooked or obscured, namely, that the matter before the Church at this time is not Unification in general, but a particular plan which should not be considered upon a mere impulse of sentiment alone or chiefly, but which must be judged by its essential contents and probable consequences. However, attractive may be some possible conception of unification, it does not follow that the pending plan would fulfil the proposed purpose of Unification. On the contrary, there is nothing in the proposed plan which achieves the objects of Unification as those objects have been set before the Church repeatedly by the express actions of the General Conferences which have considered the subject.

It has been constantly declared

that the chief ends of Unification are to remove irritating competitions, prevent overlapping and duplication of work by the two Churches, save the needless expenditure of men and means, eliminate unseemly friction, and arrest the erection of "altar against altar."

But none of these desirable objects does this plan propose to accomplish; on the contrary, these objectionable conditions are expressly continued by it, as is clearly shown by Article III of the Plan which is as follows:

"Section 1. Jurisdiction No. 1 shall comprise all the Churches, Annual Conferences, Mission Conferences, and Missions now constituting the Methodist Episcopal Church and any other such Conferences and Missions as may hereafter be organized by its Jurisdictional Conferences with the approval of the General Conference.

Section 2. Jurisdiction No. 2 shall comprise all the Churches, Annual Conferences, Mission Conferences, and Missions now constituting the Methodist Episcopal Church, South, and any other such Conferences and Missions as may hereafter be organized by its Jurisdictional Conference with the approval of the General Conference."

It must be borne in mind that the Northern Jurisdiction, as thus defined, will be co-extensive with the United States, while the Southern Jurisdiction will be restricted to the South and West where the Methodist Episcopal, South, now is. The Northern Jurisdiction will be unlimited and will cover the Southern Jurisdiction like a blanket.

This fact cannot be too carefully considered nor too constantly borne in mind.

That we do not misconceive or misinterpret this provision of the plan is shown clearly and conclusively by the following facts.

The General Conference of 1922 adopted unanimously a report containing these two paragraphs:

"The General Conference of 1918 instructed our Bishops to appoint a Commission to negotiate with a like Commission from the Methodist Episcopal Church with reference to the exchange of territory and such other adjustments as may be possible and practicable, in order that all needless waste and competition may be eliminated and that American Methodism may under the most favorable conditions and to the best advantage occupy and cultivate the whole field. Our Bishops at their first meeting after the General Conference of 1918 appointed the Commission thus ordered, and we have been informed that a like Commission has been appointed by the Methodist Episcopal Church."

"We recommend, therefore, that this Commission be continued and that the Commission on Unification, for which provision is made in this report, be and is hereby instructed to extend all possible aid and co-operation to this Commission, to the end that the fraternal purposes for which it was constituted may be speedily accomplished and that American Methodism may without needless delay occupy and cultivate the whole field under the most favorable conditions and to the best advantage."

Acting under these instructions, the College of Bishops appointed Collins Denny, A. F. Watkins, E. B. Chappell, Paul H. Linn, Horace H. White, J. H. Reynolds and Levin Smith to meet a like Commission from the Methodist Episcopal Church, and the Joint Commission thus constituted, met on February 14, 1923, in Cincinnati, Ohio. At this meeting, by the unanimous vote of the seven Commissioners from our Church and by a majority vote of the Commissioners of the Northern Church, the following agreement was adopted:

"That neither Church shall organize a new society in any community in which the other Church has a duly organized society, except by the consent of the Quarterly Conference of the existing society."

In the meeting of the Joint Commission on Unification, held at Cleveland, Ohio, July, 1923, the following amendment to the Plan of Unifica-

tion was offered:

"From the adoption of this agreement neither of the two Jurisdictions shall organize a congregation in any community in which the other Jurisdiction has an existing congregation until the Quarterly Conference of the existing congregation shall consent."

This amendment was rejected by the Joint Commission on Unification, not receiving a single vote from the Northern Commission and but five votes from the Southern Commission, yet two of the members of the Southern Commission on Exchange of Territory, who voted for this agreement in February, 1923, voted in the Commission on Unification against it in July, 1923. The Southern Commissioners who voted for it were Collins Denny, Horace H. White, J. T. Leggett, James Rogers, and John S. Candler.

There can be no mistaking the significance of the rejection of this amendment by the Joint Commission on Unification. Its rejection manifestly means that the Church North is authorized and justified by the proposed plan of unification to organize Churches at any place within the territory occupied by the Church South.

But one excuse has been offered, so far as one knows to us, for the rejection of this amendment: It has been openly said that to have adopted the amendment would have been to question the sincerity of our Northern brethren, yet in more than one point the Plan specifically attempts to guard against practices unbrotherly and impracticable to the South, as for example the Presidency of Negro Bishops over white Conferences and over the General Conference itself.

It is claimed by the advocates of the Plan that under it there will be a voluntary merger of competing churches and Conferences after the two Churches are united under one name and declared to be one Church. Let us examine this. What inspired the original organization of Northern churches in Dallas and Houston and New Orleans and Louisville and Nashville and Atlanta and Jacksonville and Miami and Tampa? It was the desire for Northern fellowship and Northern views in administration and Northern money to aid their enterprises, and the very same things that controlled in the original organization will induce these established congregations to maintain the same relation in the new Church. Similar reasons will control many Southern Methodists in border territory, and where outside pressure to unite becomes insistent many Methodists will quietly withdraw and unite with other Churches.

It is further evident that the Northern membership in the South will not come into our Church; for when the Plan of 1920 was before the Northern General Conference, the members in the Regional Conferences falling in the South so strenuously objected to a place in our Church that the "Regional Conference Plan" was not even voted on by the Northern General Conference. If they would not agree to a Plan of Union, which placed them in a dominantly Southern Jurisdiction, how can they be expected to come under the present Plan which specifically provides that they may continue and expand their work as integral parts of the Northern Jurisdiction?

We have not invaded Northern territory, as that territory existed in 1844. Illinois is cited as an exception to this statement, but it must be remembered that an independent Christian organization in Illinois asked admission into our Church, and in 1870 was received. Furthermore, the portion of Illinois, occupied by our Church with the small number of less than seven thousand members and members, touches the Northern Church at but four or five points, and in large portions of that territory no Christian organization is found. It is largely unoccupied mission territory.

It is pertinent to remark in this connection, that with no other numerous body of Methodists does the

Methodist Episcopal Church deal invasively as it does with our Church. The territory of other Methodisms outside of the United States is protected, is uninvented, is respected. Although thousands of the members of the Methodist Episcopal Church have moved to Canada, yet that Church does not go into Canada. Nor does it enter the British Isles, or Australia. Even in Africa the Limpopo River is the dividing line between the Methodist Episcopal Church and the Wesleyans of Great Britain.

In all foreign fields, territorial limits are drawn and respected by the Methodist Episcopal Church. Our Church occupies Cuba exclusively, while the Northern Church thus occupies Porto Rico. We are in Brazil and they in other parts of South America. Mexico, China and other fields have been divided in an amicable and brotherly spirit, and the division is respected. Here in the United States alone, and that too throughout all the fields cultivated by our Church, and where its work has been so signally blessed by God, it is invaded, hampered and obstructed.

It must be noted that the "Plan" effects the repeal of the "Plan of Separation," a Plan adopted in 1844 by an overwhelming majority of the General Conference of the undivided Church, and pronounced valid and binding by a decision of the Supreme Court of the United States to which there was no dissent. Our Northern brethren undertake to justify their unceasing infraction of this Plan by stating that conditions have altered since its adoption in 1844. To this it is sufficient to reply with what is a truism in law and morals, namely, that no change of situation can nullify a contract once rightly made.

If the "Plan of Separation" be repealed, a Plan upheld by the highest court in the land, and by which we hold all the property belonging to the Church South obtained prior to 1844, to what substitute for it can we look and upon what can we depend?

Moreover, the "Plan of Unification," now proposed for adoption by our Church, proposes a relation to the Negro not best for him, and not possible for us. That the Negro, is entitled to every right, to justice, to kindness, to helpfulness, needs no emphasis from us. In not a single instance have we by act or word denied him kindness, justice, right. On the contrary, we have striven as those who must give account to God to accord him freely everything to which he is entitled. We are not now thinking for the first time that injustice, unkindness, lack of helpfulness are sins in the sight of God—sins for which all guilty persons must answer at the dreadful day of judgment. We know that justice is the concession of right. This Plan of Unification, which we are asked to adopt, calls for the acceptance by our people, (in reality the election) of two negro bishops. Article VI of the Plan is: "The bishops of the two Churches as at present constituted shall be the bishops of the united Church without further action."

The Negro bishops of the Northern Church do not stand on a footing legally differing in any respect from the other bishops of that Church. It is not on our part an injustice, or unkindness, to deny this or any other office. There is a wide difference between right and privilege. No one of us has been elected to any civil office, nor have we ever received even one vote for such an office. This failure has not been the denial of a right, it has been simply the recognition that the privilege of such positions, is not granted to us, because not best for us, nor for those among whom we live.

Again this Plan gives the super-General Conference "full legal power" "to provide for the transfer of members, preachers, Churches, pastoral charges, districts, Annual Conferences, Mission Conferences, and Missions in the United States from one Jurisdiction to another, provided that no transfer shall be made without the consent of the members, preachers, Churches, pastoral charg-

es, districts, Annual Conferences, Mission Conferences, and Missions that it is proposed to transfer." It will be noted that this provision covers the consent of those who go from one Jurisdiction to the other, but says nothing of those who are to receive. To protect us at this point would not the consent of the Northern Jurisdiction of the Southern Jurisdiction, but on the consent of the Northern Jurisdiction; for this plan does not provide for any option on the part of the Church to which the transfer comes. It is the South alone that is in jeopardy.

It may be replied that some protection of the receivers will surely be included in the provision to be enacted later. But where is the assurance of this protection? By existing law members can be transferred from any one of our congregations to any other. Some of the advocates of this plan seem to suppose they meet all objections at this point when they tell us that some of our own Negro members from Brazil, Cuba, or the Congo, may come to America and claim their Church membership, or Conference membership, among us in this home land. The answer to this ought to have occurred at once to those who set it up, namely that carries the implication that in the South the separation of the races is impossible and wrong. It is not the Negro from the Congo, Brazil or Cuba who will embarrass us and hurt himself, it is the millions now in our land.

It is a significant fact, though not mentioned often, if at all, by the advocates of this Plan, that again and again the Plan speaks of a "Constitution." Where and what is that "Constitution?" Truly in so many respects our Church is asked to enter a so-called Unification whose terms are definitely nowhere set out. We are told that this Plan is but the first step, that after we unite we can settle all matters. Truly such a movement is another Children's Crusade.

It must be noted that the exact point on which the Church divided in 1844 is brought up in this Plan, that the position of our Fathers is repudiated. Article V, Section 2, 4, of the Plan reads: "the General Conference shall have full legislative powers" "to define and fix the powers, duties and privileges of the episcopacy." When Bishop Andrew was virtually deposed by the majority of the General Conference of 1844 this exact power was claimed as legal by the North, denied by the South. It is easy to point to the word "Plan" in Article V, Section 3, 2.—"The General Conference shall not change or alter any part or rule of our Government so as to do away episcopacy or to destroy the plan of our itinerant general superintendency," but if in 1844 a majority could override all that the word "plan" protects without Article V, Section 2, 4, how much more can it override that protection with Article V, Section 2, 4? Truly this Plan will Hamlinize our Church should it be adopted.

We object to this Plan because it denudes the Annual Conferences of their powers. It is unaccountable that brethren quote Article V, Section 1—"Every vote in the General Conference shall be by jurisdictions and shall require the accepted majority vote of each jurisdiction to be effective,"—as the protection of our Annual Conferences. It is to be noted that Article V, Section 1, has no reference to Annual Conferences. To give it such a reference is the plain, old, common, yet unyielding fallacy of *ignoratio elenchi*, that is, the answering to the wrong point. The section referred to affects and affects alone the Jurisdictional Conference. Our brethren have never been willing, and they ought not to ever be willing, to turn over their rights and duties to the General Conference, yet under the mistaken assumption that this Plan, because of Article V, Section 1, protects the Annual Conferences (to which let it be emphasized that it has not the slightest application), they are asked to vote for it.

Let not our brethren sacrifice their rights because advocates of the Plan lack logic.

In 1808, when the constitution of the delegated General Conference was adopted every fifth preacher who had traveled four years and was in full connection was elected to the General Conference, and that Conference was constitutionally restricted from reducing the representation below one delegate for every seven preachers. This Plan of Unification gives the General Conference, without asking the concurrence of the Annual Conferences, the right to reduce the clerical delegates to one for every 120 members of each Annual Conference, and an equal number of lay delegates. Our largest Annual Conferences now have no more than eight or nine clerical delegates in the General Conference. This Plan empowers the General Conference to reduce those largest delegations to three clerical delegates. The Plan not only makes a "supreme and all-controlling" General Conference, it leaves very little room for the Annual Conferences in the government of the Church. Under our present law even an "episcopal veto" is not final. In that case two-thirds of the General Conferences can send the measure believed by the bishops to be unconstitutional to the Annual Conferences, and in those bodies our law requires a three-fourths vote of all the members of the several Annual Conferences who are present and vote. An amendment to this Plan of Unification was offered in the Commission to reserve to the Annual Conference the determination of such matters, and the amendment was voted down.

There are many other dangers and even obnoxious features in this plan, but for lack of space and especially because of the precipitancy with which the General Conference was called, these features mentioned above and others must be left to the consideration of the called session of the General Conference and the Annual Conferences.—Warren A. Candler, Collins Denny, U. V. W. Darlington, W. U. Ainsworth, James E. Dickey.

FEARS AND FACTS ABOUT UNIFICATION.

By Bishop John M. Moore.

The opponents of the plan of Unification seem now to have found their line of attack and agitation. They express their opposition in terms of fear: (1) Fear of the design of the Northern Methodists with illustrations drawn from the Civil War and the Reconstruction period. (2) Fear of perpetuating the Northern Church in the South. (3) Fear of negro intrusion upon membership in our Southern Churches and church bodies. (4) Fear of women being made regular preachers with full orders. (5) Fear that many of our people will withdraw and organize a new church or demand the right to maintain the old one. (6) Fear that the opposition bishops who are in charge of the big conferences will disrupt the churches within their territory. (7) Fear (or the hope) that if the plan carries in the General Conference it will be defeated in the Annual Conferences. Up to date the opposition is confined almost entirely to these fears, or to the positive assertion that these things will surely happen.

That the General Conference will approve the plan with a very decided majority no one doubts. Why say that it will be defeated in the Annual Conferences? It is because those who say it think the members of the Annual Conferences. Up to date the opinion of the members of the General Conference, or less? Better able to judge the matter, or less? Less open to appeals to provincialism and sectionalism or more? Less influenced by appeals to race prejudice or more? Why say that the members of an Annual Conference will vote differently unless one wishes to infer that they are more intelligent or less, more prejudiced or less, more open to those emphasized fears or less? Some one will say: "They will be affected by

the appointing power having them in charge." That is a fearful indictment, which is shameful if true, and most unbrotherly if not true.

What of the suggestion that the opposition bishops in charge of the large Conferences may disrupt the churches within their territory? It is utterly preposterous. It is a covert charge of disloyalty, which no man has a right to intimate. It should be scouted to the limit.

The suggestion that some of our people in the old South might withdraw and organize a new church or demand the right to maintain the old one if unification prevails is grossly absurd. Sensible people such as ours will not be swept off their feet in any such way even should their opinions not be accepted. Why should they secede? Unification would scarcely touch the people in the lower South. They would hardly know in their church life that anything had taken place. The people really affected are on the border, in Maryland, Virginia, West Virginia, Kentucky, Missouri, Oklahoma, and the far West and they are overwhelmingly for unification, with of course some notable exceptions, because they need unification. They are face to face with actual conditions which they believe and expect unification to modify greatly to their comfort and advantage. Who would suppose that the old South with its sentiment would desert the upper South in its heroic effort to mend its state of existence? The plan does not allow any injury of any kind to come to the lower South and it does provide large and effective means for great good and widespread aid to the upper South. Were the lower South not really for unification, which cannot be admitted in the least, the suggestion of a possible secession is so utterly absurd as not to be entertained for a moment.

The idea of opposing unification on the basis that women might thereby be allowed to preach! That is "femininitis" with a vengeance. Personally, I am not very favorably inclined to licensing and ordaining women for the ministry, but I know well enough that unification will have nothing to do with it one way or the other. When women get where they want to preach they are going to preach. That is their way. Before the General Conference in 1918 the anti-unificationist opposed unification because as he declared that might bring laity rights to women and to that he was strongly opposed. Well, unification did not then come but laity rights did. The argument in this present case is just as spurious. Besides, nothing can come in the united church without the majority vote of the Southern Jurisdiction. Nothing can happen in the united church which could not happen in ours standing alone. There have been women preachers from Priscilla to Evangeline Booth and Anna Howard Shaw and the heavens have not fallen yet. Women will preach if they want to preach and the church will not deny them license and orders when it becomes convinced of their "gifts, graces and usefulness" irrespective of whether unification comes or not.

Then here comes the poor negro! He has been worth a great deal to the anti-unificationist in the past and he must do service again. It is true that he is to have his own coach on this great Methodist train but the anti-unificationist is fearfully afraid he might want to sit in one of the white coaches. The negroes have their own churches, their own pastors and presiding elders and their own bishops and do not want it otherwise. Practically all of them live here in the South and serve us day by day. They are not Northern negroes but Southern. The most of us have not interested ourselves enough in the religious life of our servants to find out the church to which they belong. Unification will not change in the least their status or the relation to us. A handful of them representing their Annual Conferences will sit in the Northern section of the General Conference, but everything that the General Conference does must have the majority vote of our section.

The negro vote will be cast with the vote of the Northern section, but it will not affect our section. Some one asks: "Could not a negro demand admission into one of our white churches?" No, not unless our Southern jurisdiction arranges it so he can do so. Provision is to be made by the General Conference for the transfer of members from one jurisdiction to another and that provision must be approved by the majority of our Southern representatives. We, the Southern group, can arrange in the first General Conference the provisions by which the negro may come in or stay out of our churches. The negro knows he is not wanted in a Southern white church. He does not want to be in the white church. He prefers the church of his own people. Why should any one pretend that he wants it otherwise. Again who is it that does not know that the white people of the South can protect themselves absolutely and utterly against any intrusion of the negro anywhere or in anything. They have always done it and why imagine a vain thing now? To make an argument against unification based on the negro in my opinion can be little less than simply a camouflage and an appeal to race prejudice. This is hardly fair to the negro, or fair to the people who are obsessed with such prejudice. Christianity is not helped by such appeals, because they are baseless, manifestly unfair, and wanting in genuine Christian charity.

Some anti-unificationists are severely discounting the integrity and honor, the Christian spirit and purpose of the Northern leaders. They seem to be endeavoring to create the impression that we are about to fall into the hands of wicked, designing men. Listen to this: "It is not strange that the General Conference of the Methodist Episcopal Church, North, adopted it with such haste and unanimity. The plan gives them so much advantage over our church that most naturally they leaped to seize the prize which they thought they saw in sight, apparently forgetting any other consideration." It does seem that such a statement so sweeping in its dictum and so harsh in its criticism and arrangement should have been supported by some semblance of proof, but one was offered. Was there any to give? If it be true that we are not treating with gentlemen and Christians, but with crooks and men of evil design then of course, union on any basis would be utterly unthinkable. But it will be hard to prove by the records that we have been more honest in our dealings, more considerate in our relations, more upright in our methods, more zealous in our Christian labors, or more faithful to our promises than they have been to theirs. During the ten years of my membership on the Joint Commission I never heard an unkind word from one of them regarding the South, our church, or any one of its leaders, present or past. Their spirit has always been Christian and brotherly, and their action generous, if not magnanimous. Who can give a different testimony? One may judge from their actions of these several years they want union without domination and unity without offense. To say that they are not just as good, just as devout, just as Christian in act, thought and purpose as we are is to assume the tremendous responsibility of furnishing proof to the contrary. This movement is uniting two bodies of Christians of equal integrity, equal religious devotion and equally high and holy aims.

The Old Plan of Separation and its infringement are very naturally brought into service. "Every Conference and church that has been set up by Northern Methodism in the South is here in violation of that plain compact," says one. They have been "illegal intruders." Rather severe language! Is it true? They say no, and make very courteous, but very positive denials of these allegations. Without entering the discussion we may say truly there are evidently two sides to the matter. Anyway, is it any wonder that the Plan of Separation

tion, if it were broken, was not kept? It was born in strife, at the opening of the most stormy period in our national life, culminating in an awful civil war and a most irritating period of reconstruction. Hatred ran high. Christians were scarcely brothers. Southern Churches were not really open to Northern communicants and had there been no Northern Methodist Churches organized in the South there would have been no Methodist places of worship open to Northern Methodists. Had there been no Southern Methodist Church during this war period Methodism in the South would have all but died out. The Northern Church kept up its work in the South because of the increasing number of Northern people coming to the South to live and wanting a congenial Methodist Church life. Theirs was an act of Methodist conservation as was that of the General Conference of 1844. To speak now of them as "illegal intruders" may be accurate, according to one's viewpoint, but it is to use language that belongs to the feverish state of a past period and not to these days of fraternal relations.

Let us keep in mind that many of our strongest churches in the South today would be seriously crippled if all the Northern people in them were to retire. This present criticism of Northern people is proving very painful to this great element in many of our city churches and in the border states. They do not believe that Northern Methodists are dishonest, designing men and women "illegal intruders" and they are becoming restive under such unjust reproach of the brethren.

We are not attempting unification on the basis of 1844, nor in the spirit of 1865, nor of the parties in those conflicts. We are not called upon to trust the participants of those days nor approve their deeds. We can get nowhere by fighting old battles—that may be why some men insist upon fighting them anew. We are trying to bring together those who were born largely after the close of that period, who have gone together through two foreign wars, who have listened to and applauded fraternal addresses for fifty years, who have had federation parties since 1876, and who have been in negotiation for unification for a decade. We know each other, we can trust each other. Unification is to bring such Christians into one working body.

Will the plan perpetuate the Northern Church in the South? Who could think so who has any just conception of what we are trying to do and who appreciates the spirit actuating this movement? There will be no Northern Church left, and no Southern Church. There will be two sections in the same church. If the churches in any locality are congenial to all the Methodist people in that territory there will be no need for two jurisdictions in that community. But if we are to continue our talk about "intruders" on one side, rebels on the other, and dishonest and designing men on both, then, division will be kept up. The Spirit of Unification will consummate the purpose of unification, but the spirit of censure, of strife, and un-Christian conduct will postpone the desired end which is the unity of Methodism in every part of the territory which it covers. We are expecting the spirit of unification to prevail.

The anti-unificationist claim that the plan does not unite. "Its heartiest advocates do not claim that it is any more than a step toward union!" Well, that is interesting. It is a step toward union in the same way and about to the same degree that a wedding is, just a step toward union. In what respects do the two differ? Starting life together, blending lives, living under the same roof, having things in common, producing a common family and yet having two jurisdictions. (Of course, some men demand that there be but one jurisdiction). That is marriage; that is Methodist union under this plan. Marriage can be eventually discontinued only by legal procedure; the same is true of this union. Some one calls it a "loose"

union. It is tight enough to hold and hold for all time. The anti-prohibitionist always says that prohibition does not prohibit, but he knows better, and that is why he is against it. The anti-unificationist may say this plan does not unite, but he knows it does, and that may explain his opposition.

The plan is a real plan. It creates one church, with one name, one ritual, one hymnal, one body of doctrines, one membership, one ministry, one council of bishops (that should be the common name) one constitution, one General Conference, one Judicial Council. All that comes at once. There is only one place in which the plan provides a process of unification instead of an enactment, and that is, for putting together churches in the same community and the same territory. This to be sure is most important and the two churches are uniting with set purpose of bringing about union and unity where there has been competition and conflict. This can be done and will be done, but not by the instantaneous process. There is need for time exposure. Living together perfects any union where human beings with their varying temperaments are involved. Within ten years under the provisions of this plan of unification one may reasonably expect harmony, united churches, and oneness of purpose, action and living in all the localities and territories where now there is altar against altar and the distressing if not unseemly rivalry.

Some one will ask which side will be the gainer. When people get married they cease asking such questions. What is one is the other. Both sides will be gainers and neither a loser. Competition gives away to co-operation. The entire church will belong to all of us and we to the entire church. Jurisdictions will mark our fields of labor and expression, but we, ourselves, will be in one church working together with one aim toward one end. Being one we shall be true to all.

The plan is built upon two major and controlling principles namely: two jurisdictions and every vote by jurisdiction. Those two ideas go through everything. They make absorption, swallowing up, domination of one side by the other, the taking of advantage of one side by the other, utterly impossible. No rule or change can now or henceforth be effected without the majority vote of each side. The provisions for transferring members (white or colored) preachers, churches, districts, or what not must be approved by both sides before they can go into effect. The General Conference will make the rules and conditions and create the agencies by which all these transfers are to be made. If the South is imposed upon by reason of these transfers it will be her own fault because nothing can be done in the General Conference without the majority of her jurisdiction. The Northern Church as the larger has been most magnanimous in approving the every vote by jurisdictions which safeguards property and people and all interests that may now or hereafter be involved. This was her own suggestion in the making of the plan.

The plan is not a constitution of the united church, but a compact of union. However, the constitution is not unknown as it will come out of the existing constitutions documentary in the Northern Church, but somewhat undefined in our church. These constitutions by the compact will continue in effect in the respective groups until the common constitution is formulated and adopted.

The benefits to be derived are very many. The following may be enumerated: (1) It unites a family, an ecclesiastical household. This is no small matter. (2) It stops waste, expenditures for overlapping and competitive activities. (3) It makes an American or national church out of two sectional churches. Sectional churches with their provincialism and prejudices resulting therefrom cannot be of the highest service to the nation. Unification is a patriotic service. The

union of Methodism will unquestionably aid in bringing about other unions of sectional churches. (4) It will further the unity of Protestantism in this country which well known conditions make exceedingly desirable. (5) Unification appeals strongly to the young life of Methodism which has already lost interest in the old division. (6) It will remove the unseemly and indefensible divisions from the Methodisms in the foreign fields and provide a powerful agency for delivering the gospel and the impact of Christian civilization upon all parts of the world. (7) It will bring a good conscience to all who pray for the unity of God's people.

What will be some of the inevitable consequences of the rejection of the plan? (1) The fearful disappointment in the border states where many unions of churches have been planned by the people, irrespective of the authorities. (2) Severe losses in members and churches in the sections where some kind of a union has become a practical necessity to Methodist activity. The people will unite. (3) The belief will be established by this rejection that Southern Methodism is doomed to permanent sectionalism. (4) The present prevailing competition and strife will be continued and made permanent. (5) Conflict and agitation will be intensified as well as prolonged. Unification can not now die an easy death as its advocates are too numerous to be silenced readily. (6) The work in the border states and in the far west will make increased demand for missionary church extension aid in order to be sustained in the face of the accentuated competition. (7) The Southern Church will lose every point of advantage and sympathy which it has gained with the intelligent religious public of this country should it reject a simple, feasible, fair, practical plan of unification. The most solemn question which every voter in the General Conference and in the Annual Conference must face is "Can we afford to take the consequences which the rejection of this plan of unification will bring to us now and for the future?"

In the face of all these considerations the appeal to approve the plan now before the church is it seems to me, simply irresistible. Dallas, Texas.

MEETING OF JOINT BOARD OF PUBLICATION.

The Joint Board of Publication of the Texas Christian Advocate met in regular Session at the Publishing House at 10 a. m., April 24th.

Reports were submitted by the publisher and the editor.

The editorial work and policy of the editor, Rev. P. E. Kiley, was unanimously and enthusiastically endorsed, and he was unanimously re-elected.

The following paper was unanimously adopted: "Resolved that the Board has heard with great pleasure and satisfaction, the annual report of our publisher, Rev. Geo. S. Slover, which shows:

"(1) That the circulation of the Advocate has increased to practically fifteen thousand subscribers.

"(2) That the publisher is making the Advocate pay its way.

"We would call especial attention of our pastors and constituency generally to the fact that our contract with the publisher stipulates that 15 per cent of all the net profits of the paper is to be turned over to the church to be expended in promoting the interest of the Advocate and we are assured by the publisher that when his goal of 40,000 subscribers is reached there will be a gratifying amount to be expended.

"With these facts in view we especially urge our pastors and lay leaders to use all diligence to increase the circulation of the Advocate so that the immediate goal of 40,000 subscribers, set by the publisher, may be speedily reached.

"We also heartily endorse the proposition of the publisher to furnish the Advocate for six months for \$1.00 in cash or for eighteen months for \$3.00,

and allow the pastors to settle for such subscriptions at the approaching sessions of the Annual Conferences. We believe that this should be a great stimulus and aid in getting the Advocate into the homes of all our people."

In addition to this paper the Board authorized and requested the Publisher to secure some one to represent the Advocate at each District Conference, and in addition, to have appointed a statement concerning the Advocate, for circulation among the pastors and others at the District Conferences.

The Board, not only by formal resolution and by unanimous re-election endorsed the editor, but individually, the members were very hearty in their commendation of his work and reported that from every section of the State words of appreciation of the paper are being constantly heard. The Board believes that we not only now have the best Advocate in the connection, but are enthusiastically optimistic that the best is yet to be.

Jno. M. Barcus,
Secretary of the Board,
Texas Christian Advocate.

BOOKS WITH A PRESENT-DAY APPEAL.

The following interesting and helpful books are published by Fleming H. Revell Company, New York City.

Any boy ten years or older will be thrilled by Dillon Wallace's *THE STORY OF GRENFELL OF THE LABRADOR*. It portrays the heroism of modern missions. A true story that fascinates like fiction. Price \$1.50.

G. Campbell Morgan's *"BEHOLD THE COMETH"* is orthodox without being offensively dogmatic. This discussion of Christ's Second Coming is both enthusiastic and sane. Price \$0.75.

Louis Albert Bank's *WONDERFUL BIBLE CONVERSIONS* "retells the New Testament accounts of some outstanding instances of conversions which occurred during the life and ministry of our Lord, and the days immediately following Pentecost." They are both interesting and easily usable by the preacher or the Sunday School teacher. Price \$1.50.

LAW vs. LAWLESSNESS, edited by Fred B. Smith, is an excellent summing-up of the present law-enforcement situation. It is made up of the great addresses of the most outstanding men in America, who met recently in the Citizenship Conference held in Washington. Price \$1.00.

G. P. Putnam's Sons, New York City, have published *MORE TWICE-BORN MEN* by Harold Begbie. Those who have read Dr. Begbie's *TWICE-BORN MEN* will not be satisfied until they have read this latest volume of his, which is made up of the confessions of young men.

The Cokesbury Press, Nashville, Tenn., has issued a very helpful volume dealing with our rural situation. Every minister dealing with rural problems should read Kenyon L. Butterfield's *A CHRISTIAN PROGRAM FOR THE RURAL COMMUNITY*.

No Epworth League or Sunday School library is complete without a copy of E. O. Harbin's *PHUNOLOGY*. A book that is being used everywhere by our young people who get up games and stunts for their socials.

Order any of the above books from LAMAR & BARTON, Nashville, Tenn., or Dallas, Texas.—Lester Weaver.

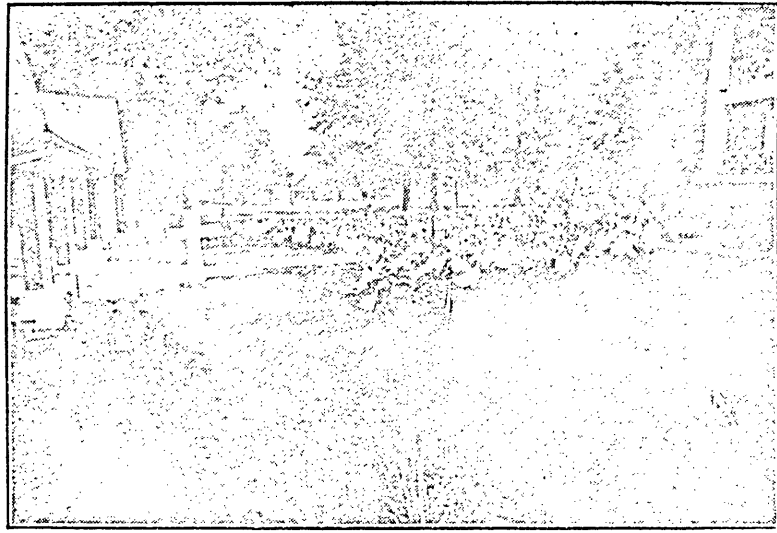
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THE EPWORTH



The Morning Watch, Galloway Assembly.

MT. SEQUOYAH.

Dear League Friends:

Let me attempt to give to you something of the joyful surprise which I received last Wednesday when I entered the Mt. Sequoyah grounds for the first time since the League Assembly last year.

It is the new League Building I am trying to tell you about. Words cannot tell you the thrill of pride that swelled in my heart when I beheld that great building that we all have a part in building.

I had no idea that the building was so nearly done.

Why the roof is on (all but the tile) and all the windows are in and the temporary partitions are up.

We are actually using it for classroom work during the Sunday School Training School which will be in session till the 9th of July.

The workmen go to work every day at noon and work their eight hours in rushing it to completion. We have class work all morning.

You must see it to half understand how grand it is. It really makes everything else about Mt. Sequoyah look insignificant in comparison. There is nothing at Junaluska that can compare with it.

As you know from the preliminary description, it is built of brown native stone to the second story; from there up it is dark brown mat brick. The pillars of the immense porch are of the brown native stone with black mortar.

and the location! It is decidedly the most commanding on the Mount. It looks down on the rest of the grounds, just like the League was "the whole cheese."

And oh, yeah! I was about to forget the two League emblems in marble, one on each side of the building

But you must all come to see it Aug 11-22 to get the thrill.

And don't forget to send in your quota of 50c per member to Howard Johnston, if your League hasn't. It will be the regret of your life if you fail to do your part on this, the greatest monument to Leaguedom in the world.

God bless Mr. Nollner as he leads us in this great enterprise.—Byron Harwell, Pres.

LEAGUE ADVERTISING.

Rev. J. C. Glenn, the assistant editor of the *Arkansas Methodist*, was with us for two lectures on League advertising. These lectures were greatly enjoyed by the delegates, and should bear much fruit in the success of our Leagues.

Brother Glenn is one of the most forceful speakers of our Conference, and has decidedly "winning ways" among the young people. We hope to have him with us full time next Assembly for an extensive study of this subject.

NEW CONFERENCE OFFICIARY.

N. Ark. Conf. Epworth League. President, Byron Harwell, Conway. Vice President, Harney Chaney, Batesville.

Treasurer, Howard Johnston, Conway.

Secretary, Noel Chaney, Plummerville.

Life Service Supt., Johnnie Forrest, Searcy.

Junior Superintendent, Gertrude Weir, Fort Smith.

Intermediate Supt., Effie Jones, McCrory.

League Page Editor, Miss Ida White, Russellville.

Epworth Era Agent, Ralph Stuck, Jonesboro.

District Secretaries.

Batesville District—Cledice Jones, Batesville.

Booneville District—Eva Mae Carmichael, Booneville.

Conway District,—Vivian Clergett, Morrilton.

Fayetteville District—Mrs. Lester Weaver, Bentonville.

Fort Smith District—Ethel Taylor, Clarksville.

Helena District, Lillian Nelms, Harrisburg.

Jonesboro District—Ralph Stuck, Jonesboro.

Paragould District—Laura Andrews, Walnut Ridge.

Chaney, promoted, is not new at the job. She has been an understudy of the job for a year or more, having assisted Mr. Chaney in much of his work.

Ralph Stuck, Jonesboro District, has gone about his job already with the characteristic Stuck energy and enthusiasm. He was the first Secretary to write to all his Leagues, and is planning a summer of visiting and promotion in his District.

Cledice Jones, succeeding Marie Connely in the Batesville District, at her own urgent request, is a seasoned League president, of Central Ave. League. He is one of Batesville District keenest Leaguers. The fact that he is a Banker by trade should not be held against him.

ATTENTION CHAPTER PRESIDENTS!

It is up to you to get a gold seal for your League next year. If you don't get under it and see that it is done, you may rest assured that it will not be done. So if your League fails, it is YOUR FAULT.

Remember that.

Now, it was decided by the League Presidents at the Assembly that the first Sunday in July would be the day when you should call the attention of your League to your goal for a Gold Seal League next year.

So make a careful study of the standard of efficiency (you will receive one in the next few days. If not, ask your pastor for his.) and then go before your League Sunday night, or as soon thereafter as possible and put the matter before all the members, asking their cooperation, and tell them what is to be done.

Ask the pastor to mention your aim before the entire congregation.

Remember, where most Leagues "fall down" on the gold seal is the first two months after Assembly. Be sure to have the business meetings and Council meetings in July and August, and send in report to the District Secretary upon request.

The rest is easy. I am counting on you.—Byron Harwell, Pres.

ABOUT THE NEW PRESIDENT.

They say a new broom sweeps clean. If this be true, the League work in North Arkansas is going to have a clean sweep this year, so far as the president is concerned; for



The Assembly Quartette and Accompanist, Galloway Assembly.

Searcy District—Virginia McCain, Searcy.

(Assistant Secretaries will be announced in full later.)

NEW DISTRICT SECRETARIES.

Two boys and a girl were added to the District Secretaries staff this time, all of them promising to set even a higher pace of efficiency in the District work than last year—which will be going some.

Vivian Clergett, the new Conway District Secretary, succeeding Noel



The Assembly Group, North Arkansas Conference

THE LEAGUE

he is certainly entering upon his duties this, the fourth year of his administration, with a "new" feeling and energy.

The principal reason for this unabated enthusiasm and interest in the work of the Conference is that beautiful \$12 brown leather brief case presented to him on the last night of the Assembly by the Leagues of the Paragould District. It was a tonic to see him skip around the dining room like a lambkin, tossing his gift into the air and showing it to everyone.

Mr. Harwell has given practically his full time during the past few weeks to promoting the work of the Conference League, and if the quantity and quality of young life that flocked to the Galloway Assembly two weeks ago is any indication of the League interest in our Conference, the League work has "come to pass in North Arkansas."

He should certainly feel repaid for all the hard work invested in the Conference League work. It is paying rich dividends. The ministers and Church as a whole in North Arkansas should give our "new president" all possible encouragement and assistance in the work.—Ed.

WHAT'S THE BEST CONFERENCE?

Fifteen Gold seal Leagues in North Arkansas. Who can beat it? Central Office reports that so far, North Arkansas is more than 50 per cent ahead of any other Conference in the Church in number of Gold Seal Leagues.

The next largest number of Gold Seal Leagues reported to date by Central Office is North Texas, 10; Little Rock, 8.

This is a 300 per cent increase over last year. Is it unreasonable to set a goal of 100 per cent increase, or 30 gold seal Leagues next year?

We think not. Let's not be satisfied with merely leading Leaguedom; let us go on to perfection.

SPECIAL PROGRAM ON THE STANDARD OF EFFICIENCY.

At the Galloway Assembly it was decided that the first Sunday in July should be the date for definitely launching the League Chapters of N. Ark. toward their goal for a "Gold Seal in 1925."

Of the 63 Chapter presidents taking Mr. Nollner's work at Assembly, sixty of them pledged themselves to go back to their Leaguers and make any sacrifice necessary for attaining a gold seal the coming year. If only half of them make good on their promise, what a record it would be for leaguedom!

But we confidently expect more than 50 per cent of them to make good. This year's record of 15 Gold Seals in North Arkansas fully demonstrates that

IT CAN BE DONE

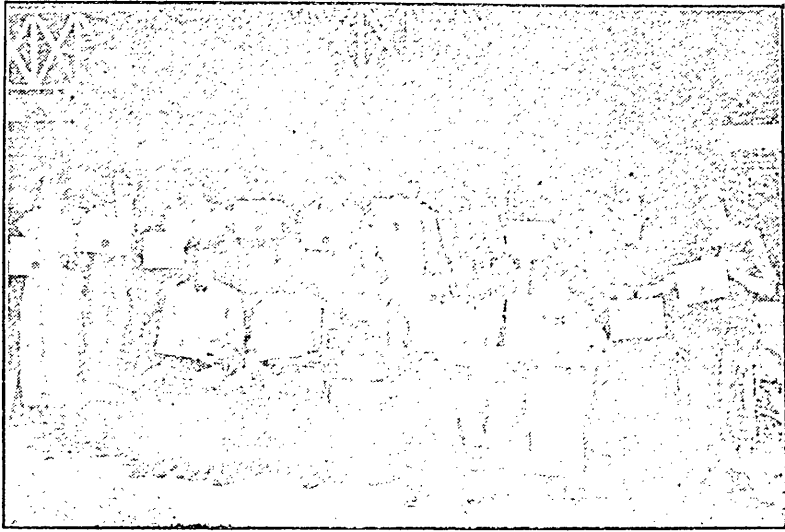
in any kind of a League. Listen to the list of Leagues making the Gold



Central Office Representatives, Galloway Assembly.

Seal this year—any kind you ever heard of—town League, country Leagues, big Leagues little Leagues, old Leagues and young Leagues! Listen:

Bentonville, Oakley Chapel, Russellville, Morrilton, Conway, North Little Rock, Gardner Memorial, First Church Seniors and Juniors, Augusta, McCrory, Batesville, Peach Orchard, Corning, Hoxie and West Helena.



Presidents of the fifteen Gold Seal Leagues in North Ark. Conference.

PEACHES.

We had 'em. Yes, the usual bevy with pretty dresses, 'n' everything.

But also luscious, juicy ones right off the trees of Galloway orchard.

President Williams made the welcome announcement one morning at breakfast that there would be baskets of peaches placed over the campus, and we were welcome to eat them as many and as long as we cared to.

And we did not need to be begged. If we ate all that were in the baskets we could find plenty more on the trees in the adjoining orchard. For many of us these were the first peaches of the season, and our actions in disposing of them bespoke louder than words our thanks to President and Mrs. Williams for this treat.

MORE HOSPITALITY.

President and Mrs. Williams must have studied up all year on ways to make the Leaguers have a good time at Assembly.

One of the mystery features of the Assembly was the inexhaustible stack of sanitary drinking cups that could be found at all times at the dormitory entrances. These were but further evidences of the thoughtfulness of our hosts, President Williams having purchased 5,000 for the use of the Leaguers during the Assembly.

BOYS! BOYS! BOYS!

One of the pleasant surprises of the Galloway Assembly last week was the unusually large percentage of boys who were in attendance. Of the 404 Leaguers who attended the banquet on the opening night, 121 were boys—exactly 30 per cent.

This is as it should be. We hope to

increase this percentage next year and the next. For if the League doesn't train the future strong laymen of our Church, who will?

We were glad to see you, boys, every one. Come again and bring one.

OUR QUARTETTE.

One thing that would make the Assembly an indelibly pleasant memory, if there were nothing else to remember, was the enchantingly beautiful music furnished throughout the Assembly by the Assembly Mixed Quartette, composed of two of Galloway's sweetest singers, and two of Hendrix' best.

Misses Ruby Reid of Russellville, Tommie Gossett of Swifton, Lowell Thompson of Conway and Virgil Eady of Batesville, accompanied by Miss Ila Johnston, pianist, and graduate of Galloway, made up the charming band that led us in music throughout the session.

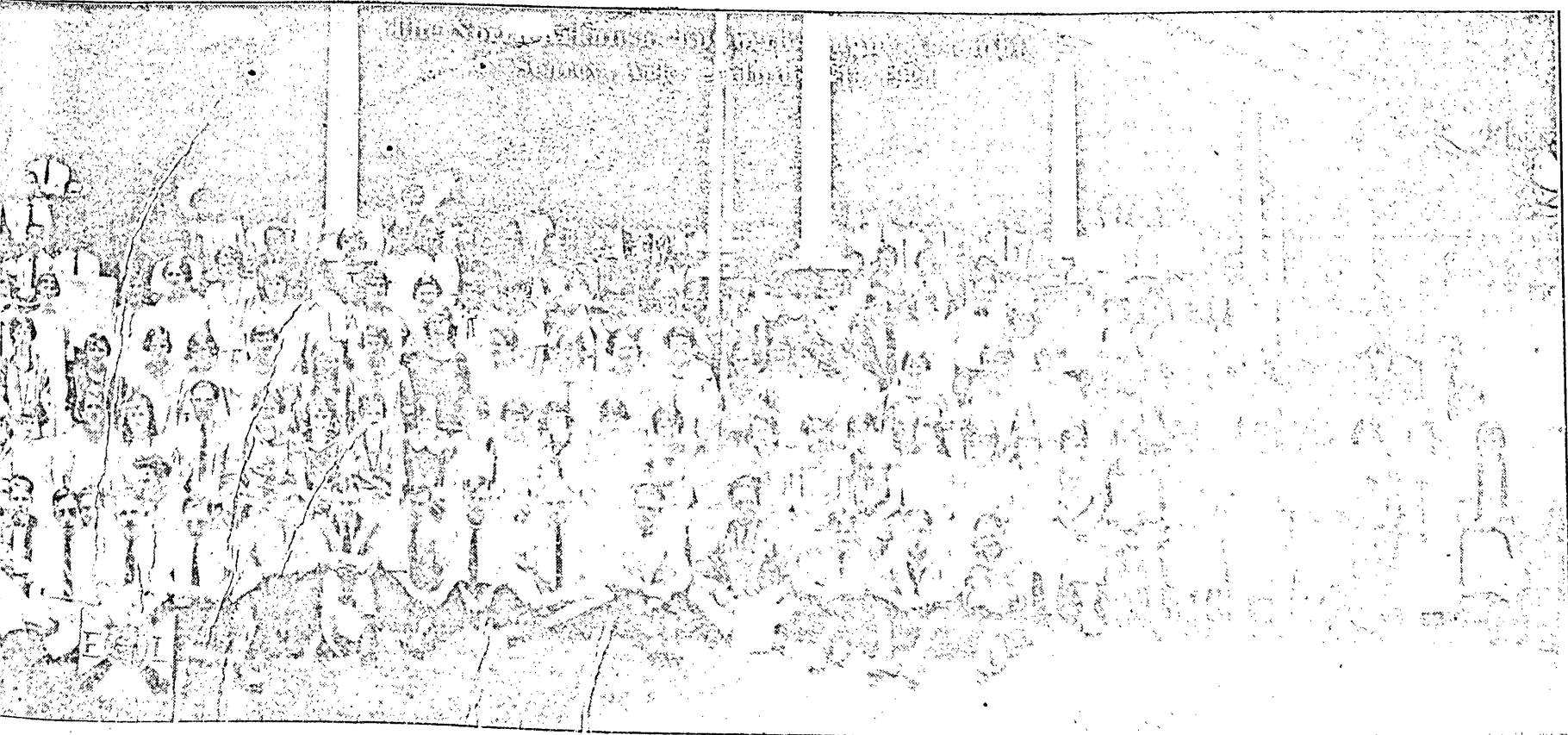
VIRGIL EADY, ALL ROUND MUSICIAN.

Mr. Virgil Eady, the gifted musical director and cornet soloist of Hendrix has proved that we don't have to go out of North Arkansas for the best talent. His work as director of music, both at the Little Rock Conference Assembly and the Galloway Assembly, was of the highest order.

While we greatly missed Mr. Sage's wonderful solos and his charming personality, yet after we saw Virgil in action, and heard him on the cornet a few times, he quickly found a warm place in the love and admiration of the delegates.

MOVIES.

We wish to acknowledge our indebtedness to the American Motion Picture corporation of Atlanta for the



Galloway College, Searcy, Arkansas June 9-14, 1924

gratis use of their new movie films of the Bible.

OUR GREATEST ASSEMBLY.

This year's Assembly was pronounced by everybody, from President Williams on down, the biggest and best Assembly that we have ever had.

512 attended, as follows: 313 paid boarders in the dormitory; 36 members of the faculty; 43 pastors and pastor's wives (most of whom went on to Hendrix after the second day) and 120 Leaguers from Searcy and towns within a radius of 15 miles who did not board in the dormitories.

A very high grade of class-work was done, both on the part of the instructors and the delegates. The Leaguers realize more and more that these Assemblies are primarily for training and information rather than inspiration, and recreation.

OUR NEXT YEAR'S ASSEMBLY.

North Arkansas League Assembly has arrived at the stage where it has to be limited. Sounds awfully hard-boiled, doesn't it? Well, it hurts the cabinet worse to say it than it does you to hear it.

It's this way—figures talk: Our first Assembly four years ago had a total attendance of 58, faculty and all; the next year, we had 271; last year we had 310; this year 512.

At that steady ratio of increase, it doesn't take much of a mathematician to figure where we would land in about another year, if we do not regulate attendance in some way.

More will be heard on this subject later.

OUR CENTRAL OFFICE REPRESENTATIVES.

This year our Assembly was especially fortunate in having—we think—the cream of the Central Office Force. At least, those who do not know the rest of the force think that they would have to be mighty nice to surpass the quartette sent to us.

First of course, comes Mr. Nollner, whom we have just about adopted as our own. His connection with the League Building at Mt. Sequoyah has given us a personal interest in him. He was on the job from the beginning to the end of the Assembly and rendered invaluable service as instructor in the President's section and as platform speaker on League Administrative Problems.

Then the two charming young ladies, Miss Lelia Beth Roberts, successor to Miss Ida Mallary Cobb, and Miss Catherine Cobb, daughter of Dr. P. L. Cobb, Nashville. Their work was most satisfactory in every way, and they entangled themselves in the heartstrings of all Assembly Leaguers, especially the Life Service volunteers.

And last, but by no means least, was "Big Chief" (Dr. D. L.) Mumpower. He has become known over Leaguedom as the most popular missionary representative in the Church, and North Arkansas was fortunate indeed to get him with so many other and older Conferences clamoring for him.

We could desire no finer quartette of Central office representatives, and hope that they may all be returned to us next time.

—YE GOODE TYMES.—

The fun began when the first two Leaguers arrived at Galloway, and continued to increase as the crowd grew. Mantles of dignity were discarded at the gate and everybody sang, everybody yelled, everybody ate "Lolypops" everybody drank red "sodie pop," everybody played, and, in fact, we had one week of hilarious enjoyment.

To start things off right we wined and dined at the opening banquet until an "early" hour on Monday night. This state of joyous intoxication proved to be permanent.

Howard Johnston won garlands of glory by being the only one able to get to breakfast on time, fully dressed, and in his right mind. Nobody else was vain enough to make such an attempt.

Cabinet members had to be labeled in order that they might be distinguished from those who were not members of the "dignity."

Stunt night was great! Judges were found to be suffering from brain pressure after having to select the best one.

Even our dignified president was so beside himself with joy (or something stronger) that he went for 36 hours without even removing his shoes.

The faculty responded to the president's call for a cabinet meeting only when assured of a feast of "Lolly Pops."

Competition between the King Tutt, Whiz Bang, and Just About Universities proved to be the main feature of the recreation. Their field day exercise was a regular riot. Ralph Nollner won the 30 inch dash while Dr. Mumpower carried off first place in the 2 yard relay.

Tennis playing began at 4:20 a. m. Pillow fights were staged at regular intervals each night. The duration of these events depended entirely on the physical ability of the contestants.

The climax was reached on Friday which was set aside as "commencement" day for those having attained to the intellectual requirements of the three universities. Class histories, wills, valedictories etc. were given by various graduates. Dr. Springitand-tellit delivered an appropriate address to these brainless wonders. Dr. Grabitandholdit delivered the diplomas. Dr. Dolittle know-nothing, the only speaker in captivity having a world-wide reputation as a bum speaker, delivered the class address.

Despite the seeming hilarity of the week the entire performance was clean, sane, and sober.

On Friday night when the band played "Home, Sweet Home," we wept—not tears of longing, however—but of "regret."—Vivian Clerget.

EXTRA FINE OFFICERS IN LITTLE ROCK CONFERENCE FOR NEW YEAR.

Every year almost every high school and college foot-ball team loses several of their "letter men" and the next year the team is just as strong and wins just as many games as before. This year the Little Rock Conference lost nearly half of their best officers, but with the new material we have to take the places the new year looks brighter still. We regret giving up the old ones but we realize that we can not keep them always and the main object of the League is to develop leaders.

It has been advised by moving picture officials to those who want to enter that profession that he or she should ask and honestly answer the question: "Do I want to show myself or do I really want to work?" We believe that every new officer in the Little Rock Conference has honestly accepted his new office willing to work his hardest for the Conference, for the real earthly reward for the work done, is the joy in doing it. Finally, let us remember that this work is as responsible as any known and let us not undervalue what is undertaken. The Cabinet this year is one of the greatest groups ever gotten together and we believe that they have what is called staying power and will fight to the end to keep the Little Rock Conference the best.—H. T.

MEET THE OFFICERS IN THE LITTLE ROCK CONFERENCE.

Rev. F. G. Roebuck, president. Bro. Roebuck is pastor of Pulaski Heights Church, Little Rock. He has taught the First Department for the past four years at the Assembly and has won for himself the love of every Leaguer at the Assembly.

Mack Lawes, vice-president. Mack is one of the leading Leaguers at Lakeside Church, Pine Bluff. We are looking forward to Lakeside to give us another president like Neill Hart.

Mrs. Roscoe Blount. Mrs. Blount is now entering on her third year as secretary and she is one of the best the Conference has ever had. Mary

Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON... 303 E. Sixth Street, Little Rock, Ark.
SUPERINTENDENTS OF PUBLICITY
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L. R. Conference... Miss Fay McRae, 1007 Broadway, Little Rock
Communications should reach us Friday for publication next week.

A PRAYER.

We thank Thee, O God, for the gift of Thy well-beloved Son, who came to seek and save us, and who willingly "tasted death for every man." We thank Thee, He not only made atonement for the race, but that He also lives above to make intercessions for us. We beseech Thee hear Him for us, and hear us for His sake.

We thank Thee, our Father, for the coming of the Holy Spirit, and that He not only "convicts the world of sin, and of unrighteousness, and of judgment," but also renews, enlightens, quickens, comforts and enriches all who believe on the Son of Thy Love. May He dwell in us richly, that we may grow up into Christ, our Living Head," and "glorify Thee in our bodies and spirits, which are Thine."

Enlighten us, O God, that we may understand and appreciate the program of Thy Son for the salvation of the whole wide world, and help us that we may be intelligent, earnest and efficient co-workers with Thee. Hear our prayers for Jesus' sake Amen.—L. P. Smith.

PERSONAL MENTION.

Mrs. Seth Reynolds is sorely bereft by the death of her beloved Aunt Miss Roberta Jordan who was called from this life on June 20. With heartfelt sympathy, many collaborators are thinking of Mrs. Reynolds, praying that the Holy Comforter may abide with her continually.

Hosts of co-workers in W. M. S. will be glad to know that Mrs. J. T. Beal is now recovering from her severe illness. She hopes to go soon to Ludington, Mich., and will be accompanied by her daughter, Mrs. Lula

T. is very prominent in Church duties at Highland, Little Rock.

Leslie Helvie. Leslie is another one that has done well in every office that he has held. The year that he was district secretary of Pine Bluff District his District won the Banner. Mr. Helvie's first year as treasurer showed an increase in the treasury of over \$1500.

Miss Ruth Price. For several years Miss Price has filled the office of Corresponding Secretary very admirably. This office is one of the hardest in the Conference. "Miss Ruth" is president of our League at Nashville.

R. L. Ashcraft. "Red" is the president of the League at England and is one of the best prospects for the highest offices of the Conference. His duty this year is Era Agent. Last year he was one of the stars on the Hendrix football team.

Miss Eula Smith. Miss Smith is our new junior superintendent, taking the place of Miss Juanita Barnes. She is also junior superintendent of Hunter Memorial League at Little Rock, which is one of the best in the Conference.

Leslie Smith. Leslie has been in the Conference several years filling the office of vice-president. This year he is our Intermediate Superintendent. Mr. Smith is chairman of board of stewards at Hunter Memorial, Little Rock.

The District Secretaries will be introduced next week.—H. T.

CITY LEAGUE ORGANIZED AT HOT SPRINGS.

The organization of a City League Union at Hot Springs was completed Sunday afternoon, June 22, by Neill Hart, former president, of the Little Rock Conference, and Miss Bess McKay, field Secretary. There were 45 Leaguers present at this meeting.

Beal Dibrell, the newly elected Pub. Supt. L. R. Conf. W. M. Society.

Mrs. C. F. Elza, Pres. L. R. Conf. W. M. S., as a delegate to the called session of General Conference M. E. Church, South sitting in Chatanooga, Tenn., may enjoy a cool breeze from Lookout Mountain. It is certain she will hear some warm debates on Unification. Possibly she will "answer" some arguments of those Bishops opposing the forward movement. At any rate, she will give a steady vote in favor of Unification. Our hope is that she'll find time to tell us about this memorable gathering through this W. M. Dept.

Miss Esther Case, Council Sec. Latin-American and African fields, accompanied by Miss Estelle Haskin, Council Sec. Literature, will sail early in August for Brazil. Let us bear in mind these consecrated gifted women as they visit our missions and carry the Gospel of Jesus to the peoples of South America.

INTERESTING MEETING AT COTTON PLANT.

The W. M. S. met Tuesday with Mrs. W. G. Jones, about twenty members were present.

The "Voice" program on social service was presented by the leader, Mrs. Jone. A poster "Social Service is Heart Service," leaflets and an all-round discussion made the program very interesting. A reading by Mrs. Bland, "The Plunkett Family," and one by Mrs. Jeffett, "The Master's Visit," were especially good.

"I Think When I Read That Sweet Story of Old," sung by Helen Dillon, with Allie B. Proctor, at the piano, and "Jesus Wants Me for a Sun beam," by six little Junior Missionary girls, were indeed sweet and we

Miss Teresa Drumbeller, one of the officers of the Union, writes that Central Church will be the first League to entertain the Union in the form of a reception and get-together, Thursday night, July 10, 1924. Neill Hart and Paul Galloway, the new District Secretary of Arkadelphia District, are expected to be present at this meeting.—H. T.

CUPID AGAIN AT WORK.

Our Miss Juanita Barnes, who has been a loyal officer in the Little Rock Conference for several years, decided to start this new League year right. So, on June 25, she was married to Dr. Harry Reinart, a prominent physician of Hot Springs. The ceremony was performed by Rev. J. J. Stowe, pastor of Central Church, at the home of the bride on Ramble Street, in the presence of a large gathering of friends and relatives. Miss Bess McKay was in charge of the reception which followed the ceremony. A party that drove over from Little Rock included Miss Lillian Peaslee, Miss Effie Brannon, Alfred Williamson, and Homer Tatum. We all wish her great joy and particularly congratulate the man who has won the heart of this estimable young lady.—H. T.

VIRGIL EADY A GREAT ADDITION TO ARKADELPHIA ASSEMBLY.

It is the opinion of all that the greatest addition to this year's Assembly at Arkadelphia was in having Mr. Virgil Eady, a student at Hendrix, as musical leader of the Conference. With his ability as leader he added much pep and enthusiasm throughout the program. Byron Harwell says there is one thing about those Little Rock Conference Leaguers—they do know a good thing when they see it.—H. T.

are sure all enjoyed and appreciated their presence.

Following the program a business meeting was held. Mrs. Lula Hill, our District Sect., presenting some of the work we are expected to do this summer. The North Arkansas Conference will furnish the bed linen for Methodist Hospital in Memphis. Our district prorata being nine dozen pillow cases and nine dozen sheets.

It was voted that we invite the Group Meeting for this section to be held here in the latter part of June. This meeting will be very helpful and much enjoyed.

It was decided by the Mission Study Class to postpone the final report on the book, "Creation Forces in Japan," which they are now studying, until September as it seems impossible to get all the class together during the summer.—Mrs. Anna Brown, Supt. of Publicity.

FIRST CHURCH, PINE BLUFF.

Our Woman's Missionary Society has not left a leaf unturned during this the second Quarter. Really, and truly, it does seem that we have done all that was in our power to work effectively and to interest others in the work.

Each Monday afternoon has been used in some form of Missionary work.

Our program day in April was a very educational affair. The subject, "New Neighbors from Lands afar" being discussed very thoroughly. Christian Stewardship was also presented then. In May the subject, "Girlhood Forces" was discussed from every angle, a great deal of interest was manifested in the different phases of this work.

In this month (June) our Social service Supt., Mrs. A. G. Wheeler, had charge of the program which was very interestingly arranged. "Child Welfare" was the subject and as the "child" is the chief interest of woman, each number given was full of enthusiasm, and therefore very interesting. At the close of the meeting Circle four invited the audience to the basement where they served a delicious ice course very much to the pleasure of all present.

With best wishes for all of our auxiliaries.—Mrs. J. C. Fisackerly, Pub. Supt.

JONESBORO FIRST CHURCH.

Our auxiliary is in a "flourishing" condition. Really, I am sure there has never been a time in its history when the attendance has been so good. This is due in part, no doubt, to our attendance contest. At the first of the year the membership was divided equally under two captains, or leaders. At the monthly business meetings, always held at the church, the two captains and their "sides" line up to be counted. As a penalty, the losing side must serve light refreshments at the next social meeting. The attendance has more than doubled since the plan was adopted. Also, at the first of the year each member pledged herself to earn a definite sum to apply on the new church building fund.

Again, at the first of each year our year-book programs are made out and distributed promptly. They contain names of hostesses, leaders and helpers for all the programs of the year. Thus a member knows long in advance what her topic is and can give it intelligent study. Mrs. W. R. Stuck has long been the efficient chairman of our program committee.

We are studying the second of our mission books. At its close, as heretofore, we will meet in all day session at the home of a member, and review the book, chapter by chapter, and enjoy a bountiful noon lunch served picnic fashion.

A program of unusual interest last month was the Bennett memorial at which Mrs. Hatcher, the conference president, presided.

Next month a special program in the interest of the Missionary Voice will take the place of one of the Sunday evening services at the Church. During the summer, as a spur to lagging interest, we have again tak-

en up the "Capsule Friend" idea.

Our local work is systematically carried out through the social service committee co-operating with the leaders of the six "districts" or groups, which groups have regular monthly meetings for the purpose, and for Bible study.—Mrs. H. Pewett, Supt. of Publicity.

SEARCY DISTRICT GROUP MEETING.

On June 19th an all day meeting was held at Higginson. The church was decorated with ferns and flowers and looked fresh and pretty with the new carpet, piano and electric lights, put in. Every effort was made to welcome and make comfortable about forty delegates. Five out of the seven adult auxiliaries in the territory were represented and Mrs. Golden, Supt. of the Juniors of Kensett, represented the Juniors. We appreciated having with us Mrs. R. A. Dowdy, Conference Corresponding Secretary, and Miss Mary Fuller, Supt. of Y. P.'s work. Mrs. T. L. Durham, President of Higginson Auxiliary, led the devotional Scripture lesson taken from the 12th chapter of Romans. Mrs. L. L. Walker led in prayer, Mrs. Crisp extended greetings. Reports from Searcy, Kensett, Griffithville, McRae and Higginson showed advancement and interest. Special music was rendered by local auxiliary. The afternoon session was opened by singing hymn "My Faith Looks Up To Thee." Devotional led by Mrs. White of Kensett. Mrs. Snipes of Searcy sang a beautiful and touching song. Miss Fuller presented the Young People's work in an able manner pleading for leaders as the one thing needful. Mrs. Dowdy gave a talk on "Echoes from the Council Meeting" which filled each one with enthusiasm and will inspire, I am sure, us to greater efforts to do our best in the auxiliary to help carry on this great work.—Mrs. Lula Hill, District Secretary.

(This is Mrs. Hill's first group meeting and we certainly appreciate her report and the good work she is doing.—Mrs. E. F. Ellis.)

MONTICELLO DISTRICT.

The annual meeting of the Monticello District Woman's Missionary Society was held in Lake Village June 18 and 19, with Mrs. J. A. Parker District Secretary presiding. The program was opened with group of songs led by the young people.

Greetings to the visitors extended by Mrs. Akenhead were followed by the organization of Conference and appointment of Committees. At noon a plate lunch was served the visitors. The afternoon session opened with a devotional service led by Mrs. W. S. Anderson, after which Mrs. Parker, District Secretary, gave her report, which was brief owing to her recent appointment to this office and the limited time in which to obtain reports from Auxiliaries.

Mrs. W. S. Anderson, former District Secretary of Monticello District and Mrs. J. W. Rogers, former Secretary of Pine Bluff District were introduced.

Of the delegates reports, some were very fine, though very few reached their average in Missionary Voice subscriptions. Monticello District welcomes one new auxiliary, New Edinburg, and invites others in. Those reporting at this meeting were Arkansas City, Dermott, Dumas, Eudora, Lake Village, Monticello, McGhee, New Edinburg, Parkdale, Portland, Snyder, Warren, Wilmar and Wilmot.

Mrs. Cunningham of Arkansas City told in a very interesting way "How to get on Honor Roll," and Monticello District plans to be 100 per cent on the Honor Roll next year.

On Wednesday evening Rev. E. C. Rule, of Dermott, delivered a stirring address to the young people. The young people then presented a beautiful pageant portraying the wonderful vision of Miss Bennett and how she answered the call to service for others.

Thursday morning Conference opened with a short devotional led by

Rev. Mr. Barry of Wilmot. Rev. Davis, Presiding Elder for this district of the C. M. E. church was called in and made a short, appropriate talk.

A round table discussion on Bible and Mission Study was led by Mrs. J. W. Rogers, several auxiliaries entering the discussion and bringing out new ideas on conducting Bible & Mission Study classes.

Rev. and Mrs. A. M. Shaw and daughter Eleanor of Oak Dale, La., but formerly of Lake Village, were welcomed visitors to the meeting. Mrs. W. S. Anderson led round table discussion on Social Service and Mr. Shaw's talk along this line was very helpful. Mrs. Akenhead presented a Social Service poster which she brought from the Summer Conference at Arkadelphia, and it was much appreciated. Mrs. J. S. Parker, of Snyder, then told us how to make a little society go, which will also make a big society go.—first it must have a prayerful president and then there must be love and service.

At the noon hour a fish lunch was served as no others can serve one.

Thursday afternoon session was presided over by Mrs. W. S. Anderson. Mrs. A. J. Russel of Dumas led the Devotional. The Rural Missionary Society was thoroughly explained by Mrs. J. A. Parker.

Plan of the District Parsonage Committee was presented by Mrs. Rogers, chairman. Young People and Junior work was discussed and new thoughts and plans were given by Mrs. Akenhead recently returned from Henderson-Brown Y. P. Conference.

Mrs. C. C. Haynes, Mrs. J. W. Robertson, Miss Laura Elder, Miss Frankie Livingston and Miss Ruth McDill were very kind in furnishing vocal and violin solos. They and Jessie Janie Rogers, who gave all the accompaniments on the piano proved their ability and added much to the enjoyment of all in attendance.

A rising vote of thanks was given Mrs. Parker for her splendid program and her untiring efforts for the success of this District meeting. Each auxiliary pledged support and cooperation in every way possible. Monticello's kind invitation to meet with them next year was accepted.—Mrs. H. T. Rucks, Secretary.

NOTES FROM MISSIONARY COUNCIL.

(Mrs. W. H. Pemberton)

From the Gulf States and Eastern Division Mrs. W. H. McCoy, Secretary brought a fine report of high endeavor and achievement. In this Division 37 deaconesses 27 missionaries, 24 indorsed and employed workers and 2 foreign missionaries detained at home served faithfully. In Augusta, Ga., Birmingham, Ala., Chattanooga, Tenn. and Portsmouth, Va., City Mission work was carried on for negroes, and in Shreveport, La., Deaconess Ragland directed a Daily Vacation School for negroes, enrolling ninety-five.

In six settlements were conducted in which 10,355 patients were treated. Sixteen conducted Daily Vacation Bible Schools. There were ten kindergartens, 8 for white and 2 for negro children. Ten of our settlements have well equipped play grounds, nine for white and one for colored children. There are twenty-five clubs for mothers, and hundreds of boys and girls enrolled in clubs and classes. In six settlements trained young men are employed as leaders for the larger boys and to direct gymnasium work.

In our schools of the Eastern Division we have in Brenard Institute, N. C., 301 pupils; in Pine College, Ga., 190; in Vashti, Ga., 139; in MacDonell French Mission School 24 and in Ruth Hargrove Settlement School 61.

Enrollment in co-operative homes as follows:

Eva Comer Co-operative Home 177, Belle Bennett Inn, 89 and in Robert McIntire Home 34. Door of Hope 16, Babies 17. Total enrollment in schools and Homes 1,048.

St. Mark's Settlement is located in the heart of the old French quarter

of New Orleans. This beautiful new plant with gymnasium, clubrooms, woman's department, clinic and chapel represents an investment of \$145,000, the united contributions of the Board of Contributions and the Woman's Missionary Council. There is no debt on the property which was largely acquired through Centenary gifts.

Our Wolff Settlement, Ybor City, Fla., reaches the largest number of people of any of the four settlements supported by the Missionary Council in Florida, being located in a community of more than twenty thousand Cubans. This plant is valued at \$15,000. It has a playground, gymnasium, kindergarten and day nursery and clubs, and classes for boys and girls.

Rosa Valdez Settlement in West Tampa, Fla. serves Cubans and Italians in its three buildings, and the plant is valued at \$38,000. During the Council we had the pleasure of seeing this beautiful building erected with Centenary money, and some of the girls and young women who are being blessed in and through its great work.

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STAUNTON, VA.
For young ladies. Established 1842. Term begins Sept. 11th. In Shenandoah Valley. Unsurpassed climate, modern equipment. Courses: Collegiate, 4 years; A. B. Degree; Preparatory, 4 years; Music, Art, Expression, Domestic Science, Athletics—Gymnasium and Field. Catalog.

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AFRAID SHE COULD NOT LIVE

Operation Advised, But Lydia E. Pinkham's Vegetable Compound Made It Unnecessary

Glasgow, Kentucky. — "I was run-down, nervous, with no appetite. My side had given me trouble for five or six years. At times it was all I could do to live, and the doctor said I couldn't live but a short time longer without an operation. That was two years ago. My sister-in-law recommended Lydia E. Pinkham's Vegetable Compound. She had never used it herself, but she said one of her neighbors suffered just like I did, and it cured her. After I had had four bottles the pain left my side. I had a fine appetite to eat anything that was put before me, and I began to do all my work and my washing, something I hadn't done for years. I am a much better, and this last fall I began feeling with my side again, so I began taking the Vegetable Compound again. When I had taken my fourth bottle, which makes me feel much better, I feel so much better when I take it and everybody says I look better. My appetite improves and I feel stronger in every way. I am a very nervous woman and seem to help my nerves so much."—Mrs. MAGGIE WATLER, Glasgow, Ky.

Sunday School Department

REV. C. N. BAKER.....Little Rock Conference Superintendent,
406 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.

S. S. DAY OFFERING IN N. ARK. CONF. FOR TWO WEEKS ENDING JUNE 28.

Batesville District.
Previously acknowledged\$244.97
First Church, Batesville 100.00
Hope S. S., Tuckerman Ct. ... 12.27

Booneville District.
Previously acknowledged 143.00
Conway District.
Previously acknowledged 89.69
Conway 90.00

Fayetteville District.
Previously acknowledged 67.88
Ft. Smith District.
Previously acknowledged 15.00

Jonesboro District.
Previously acknowledged 3.00
Marion 50.00
Yarbro, Blytheville Ct. 14.00
Promised Land, Blytheville Ct. 5.63
Reese, Blytheville Ct. 2.70
Joiner, Whitton & Bardstow 4.70
Huntington Ave., Jonesboro .. 30.09
Blytheville, First Ch. 125.00
Osceola 50.00
Brookland, Brookland Ct. 15.00
Shiloh, Brookland Ct. 6.00
Pine Log, Brookland Ct. 7.00
56—Bono & Trinity 3.45
Wilson 10.47

Paragould District.
Previously acknowledged 232.42
Helena District.
Previously acknowledged 423.36
Lexa 5.00
Moro 12.00
Earle 50.00
Shiloh 13.05
Crawfordsville 30.00
Widner 15.00
Clarendon 9.22
Rondo 10.00

Searcy District.
Previously acknowledged 162.60
Valley Springs 15.00
..... 177.60

TOTAL\$2,067.41
—C. D. Metcalf, Treasurer, Batesville, Ark.

S. S. DAY OFFERINGS LITTLE ROCK CONF. RECEIVED TO JUNE 28.

Arkadelphia District.
Previously reported\$588.19
Bethlehem 6.50
New Salem 29.00

Camden District.
Previously reported 353.52
Harrell 12.00

Little Rock District.
Previously reported 935.76
Halstead 4.00
Fletcher Springs 4.39
Bethlehem 4.30

Monticello District.
Previously reported 264.09
Pine Bluff District.
Previously reported 202.91

Prescott District.
Previously reported 537.80
Moscow 2.25
New Salem 2.25
Delight 21.33
Columbus Ct. 4.80
County Line 1.50

Texarkana District.
Previously reported 593.89
Mt. Pleasant 3.60

Wade's Chapel 5.37
Total to date\$602.86
—C. E. Hayes, Chairman

PLEDGES FOR THE FOWLER-KING SPECIAL.

Since our last report the following schools have sent in pledges to the Fowler-King Missionary Special:

	per month
Winchester	\$ 1.66
Strong	1.00
Central Ave., Hot Springs	20.00
Dalark	3.00
Grady	2.50
Mineral	.50
Sardis	2.00
Redfield	.41
Hickory Plains	.50
Richmond	2.50

This makes a total of \$1,792.63 per year already subscribed. We must raise \$6,000 this year to take care of this Special. We thank the schools that have already sent in their pledges and trust that this will encourage others to get busy and make their pledges. Mr. Fowler is doing a wonderful work, and all those schools that have subscribed for this work will be getting a report of the work later on.—Clem Baker.

LITTLE ROCK CONFERENCE LAST MONTH.

Since our last report, on May 22, 146 teacher-training certificates have been issued to Little Rock Conference workers. Ten of these were to Little Rock Conference preachers. This makes a total of 1,296 certificates issued in the Little Rock Conference since the first of the year, 107 of which have been to preachers. This is the most remarkable record our Conference has ever had during the month of May, and shows that teacher training has become a permanent policy of this great Conference. The Texarkana District with Rev. J. F. Simmons, presiding elder, and Rev. T. O. Owen, superintendent of Teacher Training, led in number of certificates awarded. This was the only District that had a Standard School during the month. The record by Districts to date is as follows:

District	credits
Arkadelphia District	21
Prescott District	49
Camden District	128
Monticello District	184
Pine Bluff District	190
Texarkana District	202
Little Rock District	518

Again let it be remembered that no Standard School has as yet been held this year in the Arkadelphia and Prescott Districts. Both these Districts have arranged for several Standard Schools to come in the fall series. Beyond any doubt our Conference is making the best record of any year of our work and will go far beyond our goal of 2,000 certificates before conference.—Clem Baker.

THREE MORE LITTLE ROCK CONFERENCE PASTORS GO ON CONF. HONOR ROLL.

During this week three more charges in the Little Rock Conference have paid their Sunday School apportionment in full and thus placed three more pastors on the Honor Roll to be displayed at Conference next fall. Several charges are nearly out, but we must remember it takes longer for a circuit to pay out than a station. This makes forty-eight in all down to date.

Rev. L. T. Rogers, Hot Springs Ct.
Rev. J. C. Johnson, Prescott Ct.
Rev. B. F. Scott, Columbus Ct.
—Clem Baker.

LITTLE ROCK CONF. AHEAD OF THIS TIME LAST YEAR ON S. S. DAY OFFERINGS.

It will be interesting to Little Rock Conference people to know that our Conference is ahead of this date last year in the amount of Sunday School Day offerings reported. I have recently gone into the records and for the sake of comparison give below the amount received by Districts up to June 28, 1923, together with the amount received by Districts on the same date 1924.

Name of District	1923	1924
Little Rock Dist.	\$698.25	\$948.45
Texarkana Dist.	603.85	602.86
Prescott Dist.	536.50	569.93
Arkadelphia Dist.	505.26	623.69
Pine Bluff Dist.	372.16	202.91
Monticello Dist.	369.33	264.09
Camden Dist.	253.10	365.52

Total\$3,337.33 \$3,577.45
—Clem Baker.

MY DELIGHTFUL TRIP TO KENTUCKY AND WEST VIRGINIA.

I worked so hard from the first of January to the first of June under the heavy schedule of Training Schools in my own Conference that some of my good preacher friends were beginning to warn me that I had better let up. Well, if they could all see me now they would find me looking better and weighing more than I have in ten years. The reason? Why I have been on a most wonderful trip to Kentucky and West Virginia. In both States I taught in a two weeks' pastors' School, but every one was so kind to me and my work was so pleasant that it was more like a picnic than work.

Our first school was held in Logan College at Russellville, Ky. This school was for the Louisville, Kentucky, and Illinois Conferences. There were some 125 preachers in attendance. Illinois alone sent 23 preachers and they were about the liveliest and "shoutiest" bunch of Methodist preachers that I ever saw. Arkansas was represented in the faculty by Dr. O. E. Goddard, Prof. T. B. Manny, and myself. I had 64 credit pupils in this school. Prof. Manny not only proved himself a real authority in the field of Rural Church work, but also revealed the fact that he is a musician of unusual talent. Arkansas should be proud of Manny. Dr. Goddard always takes his place among the big men on any platform. He was used extensively as a platform speaker in addition to his class work. From Russellville I went on to Louisville where I spent one day trying to catch up with some correspondence and resting up for my next school. While in Louisville I was the guest of Rev. C. P. Moore, our Conference superintendent for the Louisville Conference. Through his kindness and that of his daughter, Ruth, who is a wonderful chauffeur, I had a delightful drive over the entire city and through Louisville's fine parks and out on some of the pikes surrounding the city. It is great to have such friends as the Moores to make one's day in a strange city so happy. You just can't beat this Sunday School fraternity anyway. From Louisville I went to Barboursville, West Virginia, and taught in the West Virginia Conference School, held in Morris-Harvey College. This is the college where Prof. Harry King of Galloway once taught and from which Bishop Darlington was elevated to the episcopacy. This was another good school, but was broken up into too many classes in an effort to put on all the undergraduate courses for young preachers. This is a mistake. I spent one Sunday in Charleston, West Virginia, while there and had the privilege of preaching in our Humphre Memorial Church. West Virginia is a great state and our people there know just how to make a stranger feel at home. I was the only Arkansas man on the faculty, but enjoyed being with such men as Dr. W. A. Shelton of Emory and Dr. J. W. Pearson of Springfield, Mo.

I learned several things on this trip that will help me in the promo-

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tion of our Hendrix Summer School another year. Dr. J. B. Adams, the dean of the Russellville School, and Miss Ruth Moore, the secretary of this school have the best organization for running the school and the best system of records for keeping a permanent history of the school that I have seen. We will do well to follow their lead in Arkansas. The climax of the final session of the school was an ovation given to Miss Moore, who of her own accord raised a thousand dollars to help pay the expenses of the pastors to the Summer School. Arkansas can well afford to sit at her feet and learn how to do this job better another year. And now I am back at home again. There is much to do, but I feel just like getting hold of the big end of a big job again.—Clem Baker.

FT. SMITH DISTRICT PROGRAM FOR 1924.

The Fort Smith District has in some respects an even more elaborate program than any other District in the Conference. It is the only District that is undertaking to qualify for the "B" type standard in the elementary work. The following are the officers for the District: Rev. F. M. Tolleson, Rev. E. G. Downs, Rev. R. H. Lewelling, Mrs. Robt. Williamson, and Mrs. F. M. Tolleson.

The District is divided into five groups, with the following leaders: Rev. Sam Yancey, Rev. J. B. Stevenson, Rev. A. L. Platt, Rev. J. E. Lark, and Rev. A. N. Evans.

The District has undertaken to increase its Sunday School membership by 600 during the present year which will make the membership of the Sunday School equal to that of the church membership in the District.

The District has undertaken to clear all of its Sunday Schools from the Centenary and to promote, actively, the great Sunday School Special carried by the Conference.

Although this District has a large number of classes already organized it is undertaking to report an additional twenty-five during the year.

Children's week will be promoted in the following schools: Van Buren, East Van Buren, City Heights, Fort Smith (First Church), Midland Hgts., Dodson Avenue, Greenwood, Lavaca, Ozark, Charleston, Altus, Alma, Clarkesville, Lamar, and Mulberry—fifteen in all.

The District undertakes to promote an elementary Institute, and this has already been held with great success.

One Standard Training School will be held this year in Fort Smith and Junior schools have been planned for every pastoral charge.

An effort will be made to enroll every pastor in the District and at least 20 superintendents in the 1,000 Study Club.

One feature of the work in this District is to secure the membership in the Sunday School of all church members in the District and to erect a family altar in every home.

Sunday School Institutes have been planned for Clarksville and Dodson Avenue. The first comes in September and the last in October.

The following persons have been approved for teaching in Junior schools: Rev. F. M. Tolleson, Mrs. F. M. Tolleson, Rev. and Mrs. R. H. Lewelling, Rev. and Mrs. Sam M. Yancey, and Mrs. Bessie Carpenter. Others will be recommended later on.

The budget for the District is \$900 and the effort will be made to secure the observance of Sunday School Day in every charge. \$40.00 has been appropriated for the elementary work in the District and \$40.00 for the Executive secretary. Most of the funds available will be applied for promoting the training work enterprised for the year.—H. E. Wheeler.

CHILDREN'S PAGE

GREATNESS.

He has achieved the heights—unhelped, alone.
The way was steep, and many a cutting stone
Hurt his brave feet, but ever on he pressed,
Unwavering, and reached his goal—his best.

Nor can he joy in his achievement—no,
While there are footworn, toiling ones below
He looks with pitying eyes that understand—
A tender smile; he reaches out his hand.
His strength to their poor feebleness is lent,
So is he great, with noble discontent,
Till others share the good that he has won,
And those who toil in darkness find the sun.
—Bertha Gerneaux Woods, in Christian Herald.

ROB SITS DOWN.

Little Rob was determined to wear his new sailor suit to Harold's party. He had several other nice suits that he could have worn, but like all other little boys of his age he wished to wear the newest to show his friends. Mother strongly advised against doing so, but Rob had his heart set upon it.

"Don't you blame me if anything happens to it," warned mother. "Remember that your blue suit has got to last until spring."

"I'll be awfully careful of it, mother dear," promised Rob faithfully.

So Rob put on the new suit, gave his mother a loving kiss and then hurried off to the party. When he arrived there he was immediately surrounded by an admiring crowd of his little friends, who told him over and over again how much they admired the new suit. Everyone resolved that they would ask their parents for one just like it.

Rob had a jolly time at the party until it came time to play blind man's buff. At last it was his turn to be it. After he was blindfolded he sat down upon a nearby chair for a moment or two in order to give the other players sufficient time to hide. Just as he seated himself he heard Harold give a sudden cry of warning.

"Don't sit there, Rob," Harold called out. "The chair has just been varnished and you will stick to it."

The warning was received too late, however, for by this time Rob was seated and the damage done. When he attempted to rise he found himself stuck fast to the chair. If he struggled he realized that he would quickly lose part of his new suit, something that he certainly did not wish to do. To make matters worse, he heard all the little girls in one corner of the room giggling and whispering among themselves.

At last Harold's mother smilingly came to his rescue. She first took the bandage off his eyes and told him to remain quiet for a moment. Taking a screwdriver she unscrewed the cane seat of the chair and then freed poor Rob. That is, he was half free, because he still had the chair seat sticking to him. She advised him to hurry home so that the tailor could remove the seat from his trousers with some proper preparation.

By this time poor Rob was almost in tears over what had happened. Not only was his brand new suit ruined, but also his nice afternoon at the party had been spoiled. If he had only minded mother he was quite sure that this dreadful accident never would have happened. All the people who passed him on the street stared curiously at his back and then laughed hard.

When his mother saw him she smiled, too, but did not scold poor Rob, for she realized how badly he felt. She helped him undress and then sent the suit to the tailor, who said that he would do the best he could to save it. As for Rob he never quite forgot this incident and now

always closely follows his mother's advice in all things. The tailor was fortunately able to save the new suit, and whenever Rob wore it after that he always felt of every chair before he sat down.—A. F. Whitney in Ex.

HENRI'S FLAG.

"Rah! Rah! Rah, for our flag! Rah, for the Red, White, and Blue!" yelled the boys and girls.

Paul and his chums were quite hoarse from cheering so much.

It was Independence Day and their town was mounting a large flag in the public square.

The streets were all crowded with people. Some men had made speeches. The children had sung America and The Star Spangled Banner. The band had played and played.

Then the flag had been run up to the top of the tall pole and everybody had cheered until they were hoarse.

As Paul made his way through the crowd to go home, he ran plump into Henri Bianca. Henri was a little Italian boy who had not been living in the town very long—indeed he had not been living in America hardly a year. He was well mannered and always neatly dressed but he talked so queer that the boys of the town had never asked him to play with them.

But today Paul was so happy that he asked Henri's pardon for stepping on his toes and said: "Didn't we have a dandy flag raisin'? I think our flag is a beaut', don't you?"

As he said this he stopped to look back at the flag which was now waving in the breeze.

"It ain't my flag. I doan like 'Merican flag. I doan like 'Merican boys," cried Henri, spitting in the direction of the flag. "Merican boys laugh at me and call me 'dago'."

Then before Paul could say a word he turned and sped down a side street.

Paul stood and gazed after him in amazement. That anyone should not love the flag and could spit at it was a terrible thing, he thought.

Then he remembered that Henri had always lived in Italy and would naturally love that flag best. But since he was now going to live in America he should learn to love the American flag, too.

Then Paul began to feel ashamed for he remembered that he and the other boys of the town had never done anything to help Henri learn to love the American flag. No wonder he did not like the American boys or their flag.

So after dinner Paul went down on the back street where Henri lived to ask him to play ball that afternoon. He thought he would make a start to remove Henri's dislike of American boys.

Henri's home was small but nice looking with a great many flowers in the yard. In one corner of the yard some little girls had made a tent of rugs. As Paul walked by suddenly smoke began pouring from it. The girls had made a fire in it. Then one of the girls rushed out with her dress on fire. It was only a little blaze but Paul sprang over the fence and quickly wrapped one of the rugs about her. This put the blaze out by the time Henri had come from the house and put out the fire in the tent.

The little girl was not hurt but one of Paul's fingers was slightly burned. He refused to allow Henri to get salve to put on it and started back home to have it attended to.

But Henri walked along with him and gave him one of the two large oranges he pulled from his pocket. He also gladly accepted the invitation to play ball that afternoon.

When they came in sight of the flag Henri plucked Paul by the sleeve and said, "See! It is my flag now. You 'Merican boy. 'Merican boy save my sister. I want be 'Merican boy. See!"

He then took off his cap and saluted the floating flag reverently several times.—Mary D. Ammerman, in Central Methodist.

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NEWS OF THE CHURCHES.

A CORRECTION.

Our attention has been directed by a fine citizen of Beebe to an erroneous statement that crept into our write-up on Beebe in the issue of June 12. It was this, that Beebe had a pool hall. This, we have been informed, is not true. Beebe is free from this evil agency. So we gladly make this correction.

It was also stated that Beebe needs an Ice Plant and a Creamery. This was in error. Beebe has a modern Ice Plant that not only serves the city, but supplies the adjoining towns. The Creamery in operation at the present is doing a splendid business, shipping its products to Chicago and other cities.

SIBERIA MISSION WANTS BOOKS. Dear Friends in America:—I again appeal to you to send us books for our Library in Harbin, Manchuria. Our English school has been a great success. We have enrolled more than one thousand Russian students during the past year. One of our great needs is a good English Library, and we have not the money to buy the necessary books.

I appeal to each person who reads this to send us just as many books as you can. We shall be glad to get any kind of books, but our English pupils especially like short stories. If you do not have any books, send us a subscription for a good Magazine one year. If each Methodist who reads this, will respond you will make it possible for the Methodist Institute in Harbin to have the best Library in the city. I received many books from my last appeal but not near enough.

It is very easy to send books to us. Just wrap them in good paper, address to Rev. George F. Erwin, 128 Telen-skaya St., Harbin, Manchuria, China. Put the required postage and be sure to mark them "Printed Matter." They will come without any trouble.—George F. Erwin, Pastor.

1924 EPWORTH LEAGUE ASSEMBLY AT GALLOWAY WOMAN'S COLLEGE.

This was the largest gathering of Leaguers ever held for a similar purpose in Arkansas, and when Tuesday morning came they reported to classes as if they were a group of college students who had just marticulated, and were going to their first day's work.

Their enthusiasm was unbounded, giving evidence of enough dynamic power to run the entire state. One day, I am sure, this same power will be a very real help in a very substantial way.

In spirit and earnestness the Conference was a great success. The Leaguers are a great bunch, and play the game according to the rules.—J. M. Williams.

MEETING AT STAR CITY.

Rev. Rex B. Wilkes of Stuttgart has just closed a twelve days' revival meeting for us. Our church has been wonderfully strengthened and uplifted spiritually by the inspiring sermons which Bro. Wilkes preached to us. Our community as a whole has been blessed beyond expression.

During the series of meetings we had fifteen professions of faith and twelve additions to the church.

W. A. Trussell, county agricultural agent, conducted the song service.

Our beloved pastor, Rev. O. C. Birdwell, is always on the job with a smile and word of encouragement for everyone.

The better we know him the more we love him and pray that it will be our blessing to have him with us another year.—Reporter.

LAVACA.

We have just closed a very successful meeting. Bro. Sheehan did the preaching. He preached good gospel messages which were convicting. There were about 20 conversions, a great many reclamations, and many more reconsecrated to render a greater service for God. The whole coun-

try was stirred as it never was before. Many of the people say we had the largest crowd that ever attended the service at Lavaca. The crowd each of the two last Sunday nights was estimated from 1500 to 2500 people. It was said that the second Sunday night there were about 50 cars from Ft. Smith, and a large number from Branch, Charleston and Greenwood. We are expecting greater results to come in the way of membership. We had 12 additions to the church and one joined the Baptist church and one was to be reinstated in the Baptist church.—Pastor.

YOUNG METHODISTS.

Methodism means business. During the past two weeks her young people have been assembling in large numbers to better prepare themselves for church work.

The meeting of the Little Rock Conference Epworth Leaguers at Henderson-Brown College was largely attended. A real school was conducted in the morning and rest and recreation were given in the afternoon.

We were delighted to have these earnest young Methodists with us.—J. M. Workman, President.

RESOLUTIONS ON UNIFICATION.

WHEREAS in the providence of God the unification of the two larger branches of Methodism has become a possibility; and

WHEREAS the bishops of the Methodist Episcopal Church, South, have called a special session of the General Conference to take action on the proposed plan of unification; and

WHEREAS we realize the many advantages and spiritual blessings possible to our Church through the proposed plan, which fully safeguards the liberty of action in both branches of the Church;

BE IT THEREFORE RESOLVED that we, the laymen and ministers of the several churches of the Methodist Episcopal Church, South, in Washington, D. C., assembled for a Joint Quarterly Conference, approve the proposed plan of unification between the Methodist Episcopal Church and the Methodist Episcopal Church, South.

BE IT FURTHER RESOLVED that we request our own General Conference to approve the plan; and that copies of this resolution be sent to our College of Bishops, and to the various Conference organs in our Church.

METHODIST BENEVOLENT ASSOCIATION.

Dr. George H. Rowell of our Church, an educator, a preacher and speaker of ability, a field man, a business school man, an active Christian worker and brother, has been selected by the Board of the Methodist Benevolent Association as assistant to the general secretary, to give his full time and talents to the work of the Association in Conferences, Schools, Assemblies, local churches and communities, as well as in the Home Office, to a greater enlargement and growth of the Association.

It is felt that the field of service and benevolence is unlimited; 7000 preachers, 7000 wives, and hundreds of thousands of laymen and their wives.

We are rising up and going forward with Dr. Crowell as field man in this great work in our Church, with the slogan of A Thousand New Members per Year!

Come brethren, realizing the great beneficence of the department of our Church work to the old soldiers of the Cross, their widows and orphans, as well as to the laymen, their widows and orphans, let us "aid and abet" the work that even more than the slogan of a thousand new memberships shall be realized per year.—Methodist Benevolent Association.

REMINISCENCES AND NOTES.

In looking down on the hills and valleys, forests and rivers into Arkansas as it was fifty-two years ago, what do I see? First, the old trails and by-ways, muddy roads and rough highways over which I traveled for nearly twenty years. Second, the old

log school and church houses with now and then a nice frame church, or box church, as we used to call them, where the people assembled for worship. I can recall but one brick church and that was located on Second Street, Little Rock, and was the only Methodist church in the city. Third, the ministers I see were Browning and Ratcliff, Calvin Gentry and Robert Stopley, Andrew Hunter and A. R. Winfield, John F. Carr, Sam Colburn, Tom Ware, and many others too numerous to mention. Fourth, I see the old homes where I was entertained. Some of them with large families, boys and girls, and these were always my friends, many of whom I received into the church and from these I have received many nice letters since my superannuation. One of them was a son of Sam Moore of Hamburg, Ark., my first charge. He owns a large orange grove in Long Beach, Calif. One more is all I can mention, a son of Brother Cannon at old Gravelly Point, near Lockesburg, Ark. He is an attorney and lives at Stephens, Ark. I recall with great pleasure a meeting I held in that old historic church in 1877, when I received a class of 20 most of whom were young people. I was assisted by two young men in the song service, W. A. Steel and A. Turrentine, who later joined the Conference, served about forty years and died, honored members of the Little Rock Conference. These are some of the things I see as I turn memory's pages back to those days. When I was a young man this I would not do. My motto was the forward look to the work at hand. The last thing I will mention from Memory's page will be the oldcamp meetings. Keener's Camp-ground" with the Bishop on the platform at the 11 o'clock hour in his palmy days assisted by John F. Carr and Marsh Wells and others. Salem Camp-ground, where the platform was usually occupied by Dr. Andrew Hunter, assisted by J. R. Harvey, E. N. Watson and others. Dr. Hunter was a great preacher. The people of Ark. heard him gladly. Gum Springs was another noted camp-ground. Dr. A. R. Winfield took much interest in these meetings. I recall hearing him on one occasion when at the close of his sermon he stepped to the front of the platform and said: "I love God, and all that will join me stand up and clap your hands," and in a moment a thousand people were on their feet praising God like they had received the Holy Ghost on the day of Pentecost. Those were good old days, but let no one say they were better than these days, for this is the brightest day that ever dawned on this old world. I am rejoicing as I look through the columns of the Arkansas Methodist after the lapse of some forty years to see that you are keeping step with the advancing battalions of the church, building assembly grounds for the young people and Sunday school workers, up-to-date churches where they are needed. You are supporting your colleges and they are doing well. My last word: Do not forget your Conference Organ. Help it to look bright and speak loud for Arkansas Methodism.—Z. T. McCann, Evening Rest (Superannuate Home), Salem, Mo.

THE NEED OF THE UNIVERSITY FOR BUILDINGS AND EQUIPMENT.

During the past nineteen years the state has not erected a single building on the University campus. Neither has it appropriated anything but small sums which could be used for equipment. During this period the attendance of college students in the University has quadrupled. The inevitable result is that the University has entirely outgrown its physical plant. The attendance is increasing at the average rate of about fifteen per cent a year. In all probability, when the legislature of 1927 meets, there will be more than 2,000 students in the divisions of the University at Fayetteville.

The time has come when new buildings must be erected and additional equipment provided if the present standards of the University are to

be maintained. Last year the University of Arkansas was placed on the approved list of the Association of American Universities. This attests the high quality of the work of the University, for, of approximately six hundred colleges and universities in the United States, only about one-fourth have succeeded in having their work accredited by the Association of American Universities. Only nineteen colleges and universities in the entire South have attained this standard. It is a matter of vital importance that the work of the University of Arkansas should not deteriorate in quality.

To meet the needs of the University within the next three or four years the legislature should make appropriations, exclusive of those for maintenance and operation, amounting to about a million and a half dollars. These appropriations should be distributed approximately as follows: Agriculture Building\$300,000.00 Gymnasium and Armory .. 300,000.00 Engineering Building 150,000.00 Science Building 150,000.00 Women's Dormitory 100,000.00 Various smaller buildings, improvements on present buildings and grounds, and equipment for agriculture, engineering, scientific and other departments 500,000.00

Even these figures do not take into consideration the great need of an auditorium and a library building, as well as new dormitories for men. The University now has enrolled 1,000 more students than can be accommodated in its dormitories.

That the estimates here made are not unreasonable is attested by the fact that all of the states surrounding Arkansas have, in the last few years, put millions of dollars into buildings and equipment for their state universities and state agricultural colleges. It would require all of the sums mentioned above to place the University of Arkansas on a level, in point of buildings and equipment, with the most meagerly supported state institutions of higher education in any one of the states of Tennessee, Mississippi, Louisiana, Texas, Oklahoma, and Missouri.

In addition to the needs at Fayetteville, there is urgent necessity of at least three branch agricultural experiment station farms in different parts of the state. It is impossible to work out the problems of the farmers in various parts of Arkansas without having experimental farms located in the different sections. At least \$100,000.00 ought to be provided immediately to purchase and equip such farms.

The College of Engineering is, from the standpoint of modern equipment, perhaps in a more serious condition than any other division of the University. The science of modern engineering has practically grown up within the last twenty-five or thirty years, yet the laboratory equipment in the College of Engineering is not very far superior to the equipment possessed by the college a quarter of a century ago. The College of Engineering has attained a nation-wide reputation for the efficiency of its work by reason of the excellent engineers who have been graduated from that college. But the time has come when the college, to maintain anything like its former efficiency, must have additional buildings and a large amount of modern equipment.—President J. C. Futrell in Alumni Magazine.

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OBITUARIES

HOLMES.—Mrs. Bettie J. Holmes was born in Tenn., Dec. 14, 1835. She moved with her parents, Mr. and Mrs. Jessie R. Harris, to Arkansas, where in early childhood she was converted, and joined the Methodist Church in which she lived a devoted and beautiful Christian life. She was married to H. G. L. Holmes, November 11, 1856, and to this devoted couple were born eleven children, four of whom died while young. Mrs. Holmes was a pioneer resident of Dallas County, and was well known throughout the County as one of the most prominent women of this section, where she had made a large circle of friends during her many years' residence. After a long, busy and useful life she died as she lived—honored, trusted, and loved. She reared her own monument while she lived in the hearts of all who knew her. Her life was completed, if work done and well done constitutes completion. Her Christian life was beautiful from its beginning to its close, and through all the vicissitudes and sorrows that she met in the way, her faith in God never wavered. We rejoice that her departure was in peace. She suffered in the warfare against a decaying physical organism, nevertheless, her last moments were perfectly tranquil and sanguine, for which we give thanks to Almighty God. Mrs. Holmes is survived by three daughters, Mrs. R. H. P. Ineforo ETAOI ETAOINN Mrs. R. H. Pointer of Pine Bluff, Ark., Mrs. C. R. Mann of Sparkman, Ark., and Mrs. L. S. Abernathy of Weatherford, Okla.; four sons, J. H. Holmes of LaNedra, N. M., C. M. Holmes of Washington, R. A. Holmes, of Malvern, Ark., and D. D. Holmes, of Anadarko, Okla.; and thirty-eight grand-children. She was buried beside her husband in Bethlehem Cemetery, June 16, 1924, with Rev. J. D. Rogers and Rev. C. F. Messer, officiating and paying a deserving tribute to the memory of the deceased.—J. D. Rogers, Pastor.

CHADWICK.—Mrs. Lilly, the wife of Rev. Fred Chadwick, of the East Oklahoma Conference, was born in Milam County, Texas, March 19, 1891. Married Rev. Fred Chadwick, April 3, 1910. Joined the M. E. Church, South, in 1913, under Rev. W. R. Harrison at Amity, Ark. Died at Salisaw, Oklahoma, May 29, 1924. Was buried by the side of her only child, a daughter, at Cotula, Texas. Bro. Chadwick is one of our foremost young preachers. He is our beloved and sympathetic of his brethren.—D. D. Warlick.

BLAND.—Mrs. John D. Bland, nee Louisa Jane Payne, was born near Thornton, Ark., September 21, 1857. She was converted and joined the Methodist Church at the age of fifteen years and was ever true to her God and her church even to the last day of her life. She was married to John D. Bland, Aug. 17, 1879. She was a model wife, never tiring in her ef-

forts to do everything pleasant for her husband. She was a devoted mother full of love and service for her children. If either of her children fail to make their home with her in Heaven the failure will not be chargeable to her lack of training, for she gave them the best of Christian training both by precept and example. She was the mother of eleven children, four of whom preceded her to the world above. Her husband also had been gone several years. Eight of her children still live. T. A. Bland, J. A. Bland, J. E. Bland, and Mrs. Dr. O. W. Hope of Carthage, Ark.; H. D. Bland, of Los Angeles, Cal.; H. J. Bland, of St. Louis, Mo.; S. D. Bland, of El Dorado, Ark.; Mrs. J. C. Harris, of Thornton, Ark. The brightest day of all her life (though she had many) came the day she bade goodbye to her loved ones and friends and entered her eternal home, on Feb. 22, 1924. We who are left here are under the shadow now, but we hope some day to meet her in that glorious home.—Her Pastor, L. W. Evans.

McFALL.—Mrs. Ruth McFall was born August 12, 1876, in Illinois. She was converted, joined the church and consecrated her life to the service of her Master, while a young lady. She was married to Mr. Duffey McFall. This union was blessed by four children, two of whom died in infancy. Mrs. McFall's faith was tested, for her health failed and she was practically an invalid for 15 years. Only the family and dearest friends knew how much she really suffered. All that loving hands and kind friends could do could not heal her fragile body. The Heavenly Father called her to a better home, to be united with her sweet babies. She has gone where there is no more pain, suffering and sorrow. She was a loving daughter and precious mother. She will be sadly missed by her relatives and a host of friends. The beautiful floral offerings gave witness to her wide circle of friends. Mrs. McFall was a great lover of flowers and the floral offerings were highly appreciated by the family. The remains arrived on the morning train, from Little Rock, and were laid to rest in the cemetery in Wheatley, Ark., on April 15. She is survived by a mother, Mrs. Richie of Hunter, Ark., one sister, Mrs. M. Harrell and Mr. Vernon Richie, both of Hunter, A. A. Richie, Brinkley, Mose Hunter of Kensett and Mr. E. N. Richie of Paris, Ill. She is also survived by a son and daughter, Dorothy and Emory McFall, all of whom were at the funeral. Final services were conducted by Rev. J. J. Decker of Hunter and Rev. J. G. Ditchon of Wheatley.

CLICK.—Mrs. Minnie Click, daughter of Mr. and Mrs. J. J. Haney, was born Sept. 26, 1881. She died May 20, 1924, at her home at Briggsville. She professed saving faith and joined the M. E. Church, South, at the age of twenty, in the communion and fellowship of which she lived until her death. She was very useful in the work of the church doing efficient work in all the activities of the church. Truly one has gone out from us who will not only be missed by the home but by the community, and everything indicated at the funeral services that her friends realized that they had sustained a great loss. She was married Feb. 7, 1909, to W. D. Click. To this union three bright boys were born. All of them remain to mourn the loss of the mother. She suffered a long illness, but was not complaining and was very cheerful until the last. Her mother often heard her singing even when she knew the end was near. As Mr. Wesley said, "The best of all is, our people die well." Funeral services were conducted at the Rover Cemetery, attended by many people. The many flowers on the grave were an indication of how highly her friends esteemed her. Services at the home were conducted by the Eastern Star Chapter, and at the cemetery by Rev. N. L. Fair assisted by the pastor.—J. W. Harger, Pastor.

ALLEN.—Mrs. Nancy Allen was born at Bright Star, Miller Co., Ark., Aug. 29, 1854, and died at Allene, Ark., April 4, 1924. She married Mr. A. Tom Allen, Feb. 11, 1879, and in 1896 moved to Allene where she lived the remainder of her life. Her husband, now over 80 years of age, survives her. When a girl, Sister Allen joined the Presbyterian Church, but at Allene, where there was no Presbyterian Church, she joined the Methodist Church where she remained a member until her translation into the church triumphant. On Nov. 20, 1919, she had a stroke of paralysis and the remainder of her life she was an invalid, the last five months being unable to stand on her feet. But she was tenderly cared for. Sister Allen was ready and willing for her time to come to be with her Lord, and her end was peaceful. The funeral was at Allene, attended by sympathetic neighbors and friends and conducted by Revs. M. T. Rose and Benson.—J. F. Taylor, Pastor.

COOK.—Susan Jane Erwin Cook, passed to the home beyond, April 10, 1924. She was born Feb. 15, 1844, in Hardeman County, Tennessee, and joined the M. E. Church, South, at the Campground near old Jonesboro, Miss., when she was 13 years of age. September 15, 1861, she was married to R. H. Hawking and moved to Tipah County, Miss. Her husband en-

listed in the Civil war and died before the war ended. With her little daughter she came to her uncle in Woodruff County, Ark. Sept. 15, 1870, she was married to D. M. Cook. Four children were born to this union. During the eventful years of a long life she experienced the many joys and sorrows incident to human existence, but through them all she held firmly to her faith in God and was a constant reader of the Holy Book. Until she became feeble she was a consecrated church worker and was always present wherever there was sickness or sorrow. Her husband died in 1899, but during his life their home was always open to the widow and the orphan. She consistently lived her religion. She was a devoted wife and mother. The last few years she made her home with her only son, S. M. Cook, near Appleton, Ark. A daughter, Mrs. T. J. Nickens of Ola, Ark., and the son with whom she lived, are the only children she left, but she leaves a host of grand-children and great-grand-children to mourn her loss. From childhood to a ripe old age she lived a Christian and when the hour of her departure came she was glad to go. Such faith is wonderful to behold and should inspire her loved ones to live as she has lived. She is gone but the sweet memory of her beautiful Christian life will linger with us and be a light to our pathway.—One Who Loved Her.

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What Other Publishers Say

THE MISSION OF THE PRINTED PAGE.

By George T. Liddell.

Christian literature has a positive mission in the field of Christian effort, yet it is likely to be minimized in the churches and Sunday Schools. We are apt to take as a matter of course the Sunday School papers, quarterlies, and religious periodicals that are handed to us on Sunday, regarding them just as incidental, rather than a very vital part of our Sunday activity.

It has been an interesting observation, on the part of the writer, during the past year to make the acquaintance of news dealers in many sections of the country, and to inquire of them concerning the literature which is in greatest demand by the American public.

The matter which has the most extensive sale, far beyond any other, is that containing the cheapest, trashiest sort of fiction—stories of adventure in which wickedness and crime play a prominent part, and so-called love stories which are flagrantly vicious.

Second on the list are magazines which have to do with motion pictures. They are in tremendous demand—and one dealer said that the largest single class of buyers of this type of literature consisted of girls between fifteen and eighteen years of age.

The third class, in a general grouping, consists of the popular periodicals of the better sort, devoted to clean fiction, business, stories of successful men, and the like. And at about the same point, as to demand, are listed trade and technical journals, mechanical, electrical, and, just now, radio, the latter being widely sold.

The fourth step of the ladder is held by magazines of genuinely high grade literary and educational value. They are the poorest sellers. Then I asked, "Do you ever have requests from the general public for moral or religious books or papers?" He said: "Not once in six months. We send them to the religious book stores."

And the point I make is this—that this flood of cheap stuff, with particular reference to vicious fiction which is flowing out in a steady stream to the remotest corners of the nation, is the most abominably wicked influence in American life at the present moment. Other evils upon which attention is centered are mild compared with this avalanche of cheapness and sin, in which lust is the central theme, morals are perverted, wrong is made right, vengeance is applauded in fascinating colors.

And it does no particle of good for us, as Christian workers, to condemn, criticize, and protest. It does not avail to prohibit young people, or anyone else for that matter, from reading such trash. It does not suffice to confiscate and destroy such magazines when we find them in the possession of our children, for there are plenty more to be had. The only way before God that we can combat this mighty evil is by cultivating habits of good reading in our young people, and by the increasing use of Christian literature. I would lay it as a responsibility upon the hearts of Christian people that they owe to their Church, to their Lord, and to a coming generation, their best efforts in driving out evil reading matter by planting Christian habits of reading.

No thoughtful Christian needs to be reminded of the power of the printed page—of the young people who have caught vision and inspiration from some thing they have read in a religious paper or a good book—of those

who have found help and strength and comfort just when they needed it most in something they read from a Christian periodical. If we will but keep before us the tremendous power of Christian literature, we will scheme of Christian progress.

The Christian mission of the printed page, then, is, first, to promote the study of the Bible. We believe in studying the Bible itself. We believe that the Bible has in it the power of God. We believe that the Book does speak to human hearts and that the Christian publishers in America are laboring to send people to that first source of strength and of faith. But we know, too, that we need the light that comes from the experience of others. We need the inspiration of knowing what the Bible has done for others. We profit by the guidance of experienced workers in finding methods of teaching and ways of working. We need—and Christian literature and books in a great measure supply this also—a common meeting place

where we may exchange our spiritual experience for those of our neighbors in Christ. In no sense does Christian literature presume to take the place of the Bible. It never should. But it does offer a vast amount to help toward constructive study of the Bible.

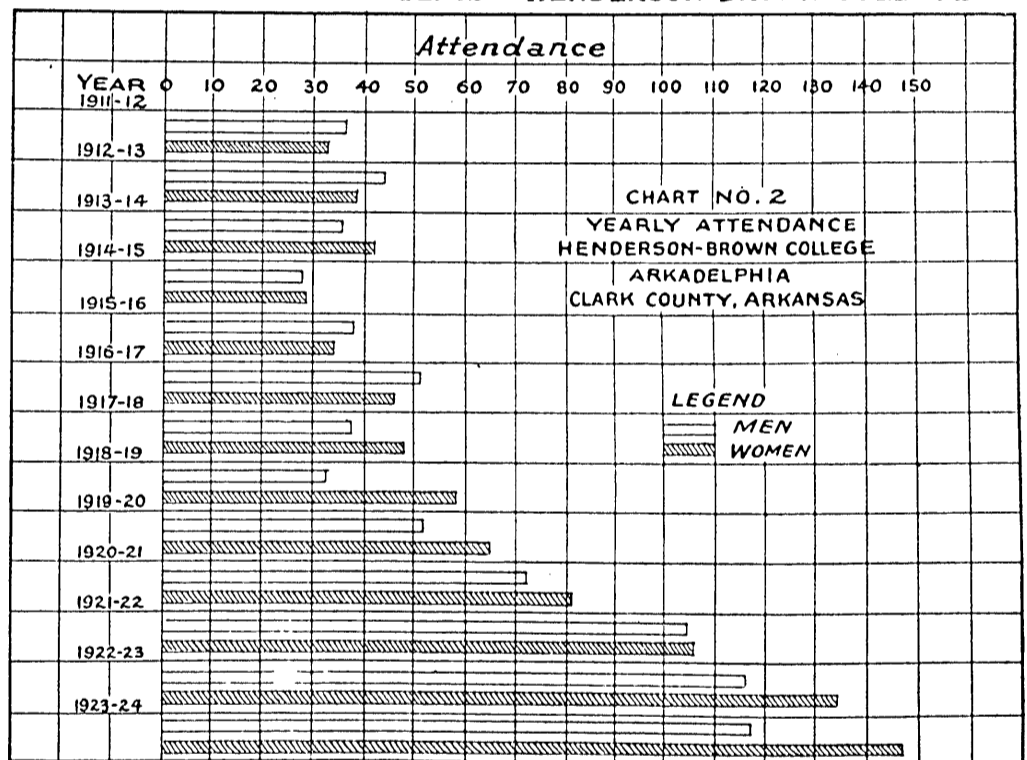
Second, the mission of good literature is the construction of high ideals, particularly in the minds of young people, who as a rule, read anything that is put in their way. If they have easy access to good books and periodicals, they will read them. If right habits of reading are formed early in life, as we are told by a great multitude of men and women who speak from their own experience, those habits will remain. But if good literature is not at hand, then young people will read something else, and the ease with which evil literature may be secured lays a grave responsibility upon those who are able to have a hand in the guidance of boys and girls. And this is a ministry no less important

than standing in the pulpit, no less than teaching a Sunday School class, to see to it that the very best of reading matter is constantly available.

Ultimately, the Christian mission of the printed page is to proclaim the gospel of Jesus. Directly or indirectly, by story or editorial or poem of whatever finds form in words, this is the aim in view. And if Christian literature holds invariably to that purpose, then it has a field of usefulness as wide as the needs of humanity.

Let us not fall into the way of thinking that the ministry of Christian literature is of any less consequence than the ministry of Christian eloquence. Just as many souls have been brought to know God, just as many hearts have been comforted, just as many boys and girls have been inspired to noble endeavors, by the ministry of the printed page as by the power of the spoken word. It is truly a mighty ministry, and we all may have some opportunity to share in it.—Christian Herald.

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