

ARKANSAS METHODIST

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

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PUNGENT PARAGRAPHS.

Distance lends enchantment to biography; the great men all seem to be dead, or in a far country. History as written is not a statement of facts; but it is the historian's fiction hung upon a framework of facts.

The man without real dignity of character tries to impose upon the public by wearing a uniform. Be not deceived, often a uniform is a badge of servitude.

Some children are trained and disciplined; some are, merely "raised" after the manner of pigs and calves.

Brain fever is an old-fashioned disease, but in the olden days there may have been material for the fever to feed upon.

Are we not fain to think that both mote and beam are in our adversary's eye?

Those who are paying extravagant rents here may be making no deposits on account of reservations in the house of many mansions.

To support a known bad man because he is the nominee of your party is to submit to slavery to a party, and to boast of it is to glory in shame.

A FAR REACHING DEMAND.

At the conference of the League of Nations at Geneva last week Japan astounded the representatives of other nations by demanding the right to wage war against a nation over a question of internal policy of the other nation, if that policy offends Japan.

While later discussion developed the fact that the principle might apply to many questions, it seems evident that Japan is seeking to get justification for an attack on the United States over the offense of our exclusion of Japanese from this country.

No sane and well informed man would argue that Japan is meditating an immediate war-like attack on our country. Under present conditions, while Japan might inflict considerable injury, ultimate victory over this country is not conceivable. But Japan has a far look. There is good reason to believe that certain eventualities might readily drive Russia, Germany, and Japan into an alliance; and even China might be drawn into the defensive and offensive union. Such an alliance would be tremendous. Russia and China have multiplied millions of men and enormous natural resources. Nature has given them impregnable defenses on the North and South. With warlike and armed Japan defending one end and Germany, efficient, trained in arms, and thirsting for revenge, at the other end, such a military combination would hold its own against the world.

To meet this menace there are two things to do. First, while not preparing for offensive operations, let us by creating an air fleet, coast defenses, and submarines make ourselves so strong to resist that it would be folly for any nation to attack across the sea. Second, let us cultivate Great Britain, France, and Germany, and establish a defensive alliance that would cause any other group to pause long before attacking. In spite of the fact that we have fought Germany, these four nations are blood kin and have many natural and acquired relations which should bind them into a defensive union. Without compromising national pride or dignity we should cultivate the friendship of the German Republic. We have declared that we were fighting the Kaiser and not the German people. Now the Kaiser is no longer leading and the Germans are a self-governing republic; hence there is no sufficient reason for holding aloof.

There are ethnic and economic reasons for the union of Japan, Russia, and China. Under the hegemony of Japan, proud and ambitious, sensitive and offended, it will be easy to create a condition which would result in arraying these three powerful and resourceful nations against the nations of the West. It would be Orient fighting Occident with the chances in favor of the Orient unless the Occident ceases to commit suicide by internecine strife. It is time for statesmanship and wise diplomacy.

We are not advocating war. We sincerely desire to prevent it, and we can conceive of no better means than by making ourselves so strong that other nations will fear to attack and by uniting the four most advanced and at present powerful nations—Great Britain, France, Germany, and the United States—into a defensive league. Our wise men should consider these conditions before other alignments have made this combination impossible.

THEREFORE BEING JUSTIFIED BY FAITH, WE HAVE PEACE WITH GOD THROUGH OUR LORD JESUS CHRIST; BY WHOM ALSO WE HAVE ACCESS BY FAITH INTO THIS GRACE WHEREIN WE STAND, AND REJOICE IN HOPE OF THE GLORY OF GOD.—Romans 5:1-2.

THE AFTERMATH.

The aftermath of the perversion of justice in the Leob-Leopold case is seen in the efforts to get clemency for other youths who have been sentenced to death. A poor, friendless boy, who had no early opportunities and has no "super-intellect," and who did not plead guilty and who does assert his innocence, has been sentenced to be hanged.

The following comment of an influential journal indicates the situation: "Every argument made in behalf of mercy for the Leopold-Leob duet applies with manifold force to Bernard Grant. The sons of the two richest Jews in Chicago confessed they were guilty; this son of a Christian mother 'back of the yards,' who has supported his family since he was fourteen, has always protested his innocence. Yet the rich men's sons go to prison and to eventual parole, while the poor woman's son goes 'into the night,' to quote Clarence Darrow. Leopold and Leob will be paroled as surely as the sun shines. Any governor of Illinois can pardon them. In the not distant future a man will be made governor of Illinois on the specific promise to pardon them. By that time the public will have forgotten. But if October's sentence is executed, Bernard Grant will be beyond the reach of human mercy. Where are the alienists at this juncture? Where is Clarence Darrow with his long and moving pleas for mercy? Where are the millions of the Leob and Leopold families? Where is the judicial decision that set forth the points in Bernard Grant's case? All three boys are of the same age—nineteen; but Leob and Leopold were too young for hanging! This is no plea for hanging anybody. Hanging is far too final a thing for a man to take into his hands; far too horrible a thing for anyone to plead for. But who will plead for Bernard Grant? Again, where is Clarence Darrow? He has defended poor men before, but for rich retainers from Unions and other organizations. What can he do, for the sake of the public conscience, in Bernard Grant's case, without a fee? It is a queer turn of fate that the whole stability of the Leob-Leopold sentence in the public mind is going to turn upon the fate of a poor boy from 'back of the yards.'"

THE INDEPENDENCE OF THE JUDICIARY.

In order that the courts may be impartial and above and beyond the control of undue outside influence they must be independent of the other departments of government. There is an effort now by certain Socialistic elements in this country to intimidate and hamper our Federal Supreme Court. It is often claimed that this Court is usurping power. It is important that we should understand this issue.

Judge R. E. L. Saner, the able retiring president of the American Bar Association, in his presidential address at the recent annual meeting at Philadelphia, made the following comment: "Our Federal judges have never yielded to popular appeal nor to political expediency, but if their action is made dependent upon the will of Congress, then the same condition inveighed against in Magna Charta and in the Declaration of Independence will obtain in America and justice will no longer prevail. The independence of the Judiciary must be preserved now, as it has always been preserved. The argument of John Marshall in *Marbury vs. Madison* has never been successfully refuted: 'The Constitution is either a superior paramount law, unchangeable by ordinary means, or it is on the level with ordinary legislative acts, and, like other acts, is alterable when the Legislature shall please to alter it. If the former part of the alternative be true, then a legislative act contrary to the Constitution is not law; if the latter part be true, then written constitutions are absurd attempts, on the part of the people, to limit a power in its own nature illimitable. Certainly all those who have framed written constitutions contemplate them as forming the fundamental and paramount law of the nation and consequently the theory of every such government must be that an act of the legislature

repugnant to the Constitution is void.....So, if a law be in opposition to the Constitution; if both the law and the Constitution apply to a particular case, so that the Court must either decide that case conformably to the law, disregarding the Constitution, or conformably to the Constitution disregarding the law, the Court must determine which of these conflicting rules governs the case. This is of the very essence of judicial duty. If, then, the Courts are to regard the Constitution, and the Constitution is superior to any ordinary act of the Legislature, the Constitution, and not the ordinary act, must govern the case to which they both apply.' And between the Departments of government, it is apparent to any candid and thoughtful student of Government that this final power to determine the constitutionality of an act of Congress is properly and safely vested in the Judiciary, for, as Hamilton says in the *Federalist*: 'The Executive not only dispenses the honors but holds the sword of the Community. The Legislature not only commands the purse, but prescribes the rules by which the duties and rights of every citizen are to be regulated. The Judiciary, on the contrary, has no influence over either the sword or purse; no direction either of strength or wealth of society, and can take no active resolution whatever. It may be said to have neither force nor will, but merely judgment, and must ultimately depend upon the aid of the Executive arm for the efficacious exercise of even this faculty.' Yet it is urged that this power to declare the unconstitutionality of an act be taken from the Supreme Court entirely, or circumscribed by legislative enactment or constitutional amendment. We saw in the organization of the last Congress, the overpowering influence of a small insurgent, but highly organized Bloc. Representatives, in many cases, have ceased to be agents clothed with discretion and the duty to exercise their own volition, based upon experience and accurate knowledge.....This has encouraged the activities of highly organized minority factions, who seek by intensive propaganda to convince the representatives that their particular wish is the voice of the people.....To this disproportionate power in the insurgent Blocs, and subservience to popular propaganda, may be traced the present tendency of Congress toward the enactment of sumptuary laws, increasing Federal interference in affairs of private concern, and then denying to it that measure of faith and confidence, which it might more creditably strive to attain.... The great preserving, protecting balance-wheel of the American Government has been, and is, and will continue to be the Supreme Court of the United States, which nearly always irrespective of the political affiliations and beliefs of its members, has uniformly been guided by that patriotic love of country and that fervid devotion to justice which is exemplified in its unsullied record since the beginning of our government."

"RESPECTABLE BOOTLEGGING."

Under the caption above, that excellent periodical, *The Dearborn Independent*, discusses an important question, as follows: "There is a feature of prohibitory enforcement which strikes one as being worth consideration. It is the enormous demand for proprietary concoctions carrying a large alcoholic content, which, pretending to be cure-alls for real or imaginary ills, are really intended to satisfy the cravings of a diseased appetite for intoxicants. The liquor habit fed by these alleged remedies, strangely enough, is encouraged by persons who are strong prohibitionists. It is a lamentable fact that many earnest individuals are the most ready to recommend a 'patent medicine.' There is little need to name these nostrums, but it is a fact that some newspapers advertise but few others. Imagining the 'kick' to be evidence of a restoration of vitality, the dupe of the medicine man will sit down and pen a testimonial that the mixture has cured him after all other remedies have failed. It matters not if the does has to be repeated in increasing quantity each day until the taker is a hopeless addict. Carefully edited descriptions of the run-down condition of sufferers 'before taking' find hundreds of others whose symptoms seem to them the same. They seek the specific and in the end find themselves enslaved, for it is on the alcoholic content such nostrums depend for any results at all, and such result can be but temporary."

A Christian should have a whole head and a holy heart.

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PERSONAL AND OTHER ITEMS.

What are you doing to support your church paper?

Go to church next Sunday. It will do you good and encourage your pastor.

The editor spent last Sunday in Dierks, and will give an account of his trip next week.

Wesleyan Institute for Mexican Boys, San Antonio, Texas, has been remade by the Centenary.

Are you helping your pastor to close up his work so that he may make a good report at conference?

The Centenary represents the Church's supreme effort to Christianize and Americanize the foreigners in our midst.

The editor received a card last week announcing the arrival of Ruel Palmer James, Jr., on October 3, at the parsonage at Waldo.

The Centenary went to Tucson, the seat of the University of Arizona, in which only three or four professors were Church members, and in two years won two congregations.

"No man or woman of the humblest sort can really be strong, gentle, pure and good, without somebody being helped by the very existence of that goodness.—Phillips Brooks.

The Centenary has established three day schools in Tampa; greatly increased the number of preachers, workers, and churches wherever immigrants abound in the South and Southwest.

The oldest church in the word—that built in 300 A. D. on Mount Ararat by St. Gregory—is to be exactly reproduced by the Armenians of Los Angeles. A congregation of 600 will worship in it.

The Centenary has erected at Smithville, Okla., the Willis Fulson Training School for Indian boys and girls. It is our only institution for the red men—the gift of the Centenary to the Church.

Do not fail to renew your subscription before expiration. Under our cash-in-advance plan, all subscribers who are in arrears thirty days are dropped. It is not a personal matter, it is a business policy.

While in the city attending the funeral of Mrs. Alonzo Monk, last Tuesday, Mr. J. W. House of Fairview Church, Texarkana, called at the office. He spoke in tender terms of both Dr. and Mrs. Monk.

Dr. W. M. Hayes, our pastor at Des Arc, who was badly injured in an automobile accident a few weeks ago, writes that he is rapidly recovering and hopes to be in his pulpit Sunday. He had a very narrow escape.

The Cokesbury Press has just issued a book entitled "Modern Evangelism and Ancient Environment" by Walt Holcomb, which contains some of the messages he delivered in Europe during his recent tour there.

Word comes to the office that Bro. G. P. Fikes of the Bono Circuit has been transferred to the Southwest Missouri Conference. He now is at the Waynesville charge in the Springfield district. He reports it a good charge among a good people.

Rev. J. A. Womack, presiding elder of Fayetteville District, while attending a meeting of presiding elders, called last Tuesday and reported favorable conditions in his District. He expects his preachers to make a fine report at conference.

Rev. J. B. Andrews, Conference Evangelist, who is engaged in a meeting at Augusta writes: "Our meeting doing well here. Business houses all closing for the morning service and majority of the business men attend the meeting, giving us good crowds for the day."

So far as I can make out, the Y. M. C. A. today stands higher in the regard of China than any other form of Christianity—this because the Association has learned how to turn responsibilities over to the Chinese themselves and to reflect the decisions of the Chinese.—Bishop F. J. McConnell.

Centenary missionaries are going in and out among the Five Civilized Tribes as well as the "wild" or "blanket" Kiowas and Comanches of Oklahoma. Native evangelists preach in the tribal dialects, and thus the Gospel is being carried to the red men who otherwise could not have it.

Library quarters twice as large as those of last year were opened for students of the University of Arkansas at the beginning of the new term. With the erection of a women's gymnasium on the campus, space formerly used for that purpose on the basement floor was made available for the library.

Walt Holcomb has recovered from injuries sustained in an auto accident while in Los Angeles, California and is now at his home in Cartersville, Georgia. In a letter from Bro. Holcomb he says: "My recovery has been remarkable." He intends visiting some of our annual Conferences and is now ready for work.

Rev. A. H. DuLaney, conference evangelist, closed last week a very successful revival at Gardner Memorial, North Little Rock, with Rev. Edward Forrest, pastor. The last report gave thirty-five accessions to the church. Bro. DuLaney goes from North Little Rock to Aubrey to assist Rev. H. H. Blevins in a revival.

Bro. J. T. Thompson of Capital View Church, Little Rock, called at the office Friday and reported an old fashioned revival under way at his church. Bro. F. G. Roebuck was doing the preaching and has been meeting with marked success. To date he has had fifteen conversions. The revival came to a close Sunday night, October 5.

Prof. Martino-Fusco claims to have discovered manuscripts of Livy's writings that have never before been known. The parchments, if spread out, would cover half a square mile. The data gathered from these parchments will contribute much to the history of Rome and the ancient world. It is strange that only one-fourth of his historical writings have hitherto been known.

A few weeks ago the N. Y. Herald-Tribune published a sensational story about a "17,000 Ton Floating Cafe at Anchor off Fire Island" in which it represented that this big ship was doing a big liquor business. Now it appears that this was simply a reporter's hoax, and the reporter who was responsible has been discharged. This discharge sets a good precedent.

A confident advertising man assures us dogmatically in the daily papers that a Rolls-Royce is "the finest thing on wheels." All wrong, brother. The finest thing on wheels is still a baby carriage. And finest thing on wheels is not the Church which the Church with a future is not the Church which likes to be referred to as the "Church of the automobiles." The Church with a future is the "Church of the baby carriages."—Exchange.

Chinese students to the number of 130 have arrived in Minneapolis from Seattle on a special train. They will scatter to attend various schools throughout the country. Included in the party are twelve Chinese girls who will enroll in Southern institutions. The University of Southern California has enrolled a number of Chinese students, most of whom are honor graduates of Chinese schools.

In last Sunday's Gazette is an able argument in favor of the adoption of the three Constitutional Amendments by Col. H. L. Rammel, the leader of the Republican party in this state. We are glad that this able statesman, who is also a leading member of our First Church, has written on this subject and shown that these amendments are not partisan measures, but matters of general public interest and should be supported by all good citizens.

Swimming for women is required in twenty-two colleges and universities as part of their work, according to the Department of the Interior, Bureau of Education. Cornell University, Iowa State Agricultural College, Rockford College, Syracuse University, Cincinnati University, University of Wisconsin, Wells College, Western Reserve and

Wooster College refuse to grant a degree to a student who fails to pass a fixed swimming requirement.

Between 600 and 700 weekly religious papers are listed in Ayer's American Newspaper Annual and Directory as published in the United States. So large a body of print, aggregating millions of pages in the course of the year, necessarily has much influence on American life. The contributors to these publications and the editors are the sources of well-considered teaching, remarkably sane and well-balanced, besides much information.—Homiletic Review.

Here in the South it is unfortunate that the Democratic Party is so overwhelmingly in the lead; for honest divisions of opinion and controversies founded on issues bring out the best in men and put them on their mettle. As conditions are, whether we live in Texas or in Florida, we know in advance that one party is going to prevail along one-party lines, and that no blunder of motive or judgment, however grievous, will alter a majority of our votes.—Holland's Magazine.

Dr. Marion Nelson Waldrup opened his third year at Central Church, Kansas City on last Sunday. The past year has been one of great blessing in strengthening every Department of the Church. The Life Service Band now numbers twenty-one. Five of these volunteers have been licensed to preach during the past year, and three were admitted to the South West Missouri Conference, at its recent session. The Statistical Report was good, yielding a total raised for all purposes of \$43,820.00.

Pine Bluff has the distinction of obtaining the first cotton textile mills attracted to Arkansas by the development of hydro-electric power on the Ouachita River by the Arkansas Light and Power Company. The mills are to be established in Pine Bluff by John Stuart and Company of Amsterdam, N. Y., and will consist of a 10,000 spindle plant, with a knitting mill of capacity sufficient to utilize half the yarn produced by the spinning mill. The mills will be in operation by December 31, 1924, and will employ between 200 and 300 people.

Dr. Stanley Jones, regarded by leaders of the Y. M. C. A. in India as one of the most effective speakers to men, asked Mahatma Gandhi not long ago what line he thought Christians should take if they were to appeal to the people of India. Gandhi replied: "First, practice your religion without adulterating it or watering it down; practice it in its rugged simplicity. You must emphasize love, as love is the central thing in Christianity, and you need to study non-Christian religion more thoroughly so that you may have a more sympathetic approach."

Commenting on the needs of the Conference organ, the St. Louis Christian Advocate says: "At an early date a moderate endowment fund should be raised to protect the paper against possible emergencies. One good brother has already proposed to make a liberal contribution. One hundred individuals or congregations giving fifty dollars each could provide an adequate sum to cancel all indebtedness and leave a margin for endowment." That is a good suggestion that should be followed in the case of all Conference organs. Who will start a fund for this paper?

Rev. R. L. Jackson, our Pastor at Fitzgerald Memorial Church, San Francisco, went out on Admission Day, and lined up 12 persons for future church membership. Brother Jackson is a great visitor, and will show a splendid increase this year, most of the members being secured by personal solicitation. Our preachers who do not see the value of visiting might make a note of this. Brother Jackson began on Sunday, Sept. 21, a meeting at his church. He did most of the preaching, although Dr. C. D. Bulla preached a sermon or two. We are glad to note the steady progress of this historic Church.—Pacific Methodist Advocate.

On the night of Sept. 26 the many friends of Dr. G. W. Droke, dean of the State University College of Arts and Sciences, enjoyed with him at the Mountain Inn at Fayetteville a dinner celebrating his seventieth birthday. This excellent gentleman and scholar is entering upon his forty-fourth year in the University faculty. He is physically and intellectually vigorous, and his many friends among whom are numbered thousands of old students hope he may be able to finish a half century of service. Throughout this long period Dr. Droke has been a member of our church in Fayetteville, and he is now the popular teacher of a large Sunday School class.

Dr. Cyrus Brooks Austin, whose recent death at the age of seventy-three ended a forty-five years' connection with Ohio Wesleyan University, was one of the few men who have successfully held the position of dean of women in a coeducational institution. For forty years Professor and Mrs. Austin were in charge of Monnett Hall, the large dormitory for women at Ohio Wesleyan. Dr. Austin was appointed Dean of Women in 1883 and continued in this position for thirty-seven years. Austin

Hall, the new dormitory for women just completed at Ohio Wesleyan is named for Vice-president Austin as a monument to the many years which he gave to the women of the University.

The salaries of judges of Supreme Courts in the United States are relatively very low. The present salary of a Supreme Court justice is only \$14,500, of a judge of the Circuit Court of Appeals, \$8,500, and of a District judge, \$7,500. In England the Lord High Chancellor receives \$50,000 a year, and the Lord Chief Justice \$40,000. In a few of our states the salaries are good. A judge of the Supreme Court of Pennsylvania is appointed for twenty-four years and receives \$17,500 a year and a Supreme Court judge in New Jersey receives \$25,000. In Arkansas with two-thirds of New Jersey's population a Supreme judge receives only \$4,000, and our judges are capable men who could earn in their profession of law many times their salary. If Amendment No. 10 is adopted their salaries will not exceed \$7,500, and will still be among the lowest in our country.

At the parsonage of Fairview Church, Texarkana, last Saturday night Mrs. Elizabeth Carl Monk, wife of Dr. Alonzo Monk, quietly passed away, after a protracted illness. A service was held in Texarkana Monday and the interment was in Oakland Cemetery this city Tuesday morning. Mrs. Monk, whose maiden name was Carl, was the granddaughter of the celebrated Methodist pioneer preacher, Rev. Peter Cartwright and belonged to a prominent Mississippi family. Forty-seven years ago she was married to Dr. Alonzo Monk, who was then pastor of Spring Street Church in this city. During his pastorates in Tuscaloosa, Macon, Birmingham, Ft. Worth, Memphis, Louisville, and Little Rock, she made a host of warm friends who remember her as a woman of the finest Christian character. A host of them sent messages of sympathy. Dr. P. C. Fletcher conducted the funeral, and was assisted by Bishop S. R. Hay, Dr. James Thomas, Dr. E. R. Steel, and A. C. Millar. Members of Little Rock Conference were pallbearers. Mrs. Monk is survived by her husband; by three sons, Rev. Alonzo Monk, Jr., Rev. M. S. Monk, Senator Carl Monk of Oklahoma, and one daughter, Mrs. Bryan, wife of Rev. G. J. Bryan of Texas. The bereaved family have the sympathy of a large number of brethren and friends in the loss of the noble wife and mother.

BOOK REVIEW.

Young People's Work for Young People: A Handbook of Interpretation and Method for the Epworth League; by Blaine E. Kirkpatrick; published by the Methodist Book Concern, New York and Cincinnati.

In his foreword the author says: "This book is written in the faith that with Christ at the head, the present dynamic 'Youth Movement' contains the potential power to make a 'new heaven and a new earth.' It is written with the conviction that the most momentous issue now before us is to secure youth's acceptance of Christ's leadership. It recognizes also, however, that the chief move for that acceptance must come from within rather than from without the group of the world's youth. These pages are therefore addressed not primarily to older workers with young people, but to the young people themselves. What they do for their own crowd is vastly more important in their own development than what others do for them.... We have tried first of all to present an interpretation, and only secondarily a method. And even the methods given are meant only to be suggestions, not to stifle originality, but as a starting point for initiative." The book may be used in Epworth League Institutes as well as in private study. It is both inspirational and instructive. Those who wish to know and appreciate the League for all that it is worth would do well to possess and read it.

OSCEOLA AND WILSON.

Having an engagement with Rev. E. K. Sewell for Sunday, Sept. 28, I alighted from the train at Wilson at 8:30 p. m., Saturday, and was directed by Bro. Sewell to re-enter the train and go on to Osceola for Sunday morning service. This change was to accommodate Rev. Guy Murphy, the pastor, who had been called away by the death of his youngest sister, Mrs. John Minor, at Jonesboro on Thursday before and whose funeral was at the old family burying ground near Smackover. This made it impossible for Bro. Murphy to be in his pulpit on Sunday. I was warmly received by Mrs. Murphy, my old student, and her daughter Rachel, and entertained as if I were a member of the family. My sympathy went out to Bro. Murphy in his bereavement, but it was a great pleasure to be in his home.

As the old church building had been torn down and the new only begun, our people have been worshipping for some time in the elegant court house, one of the most beautiful in the state. I went to Sunday School and had the privilege of talking on Missions to the Men's Class. It was promotion day, and the efficient superintendent, Mr. Joe W. Rhodes, Jr., awarded a large number of certificates. It is a good school and is completely departmentalized and is doing excellent modern work. During the preceding week a Two-Unit Sunday School In-

stitute had been held with Luxora and Wilson cooperating, and twenty-five enrolled. At eleven I preached to a fair-sized congregation in the court room, and had the pleasure of meeting a number of old friends.

My first visit to Osceola was before it had a railroad, and I made my entree on a steamboat, running up from Memphis. It was then an old-fashioned, sleepy river town. Now it is a thoroughly modern little city, with substantial brick business houses, paved streets, water works, beautiful residences with lovely lawns, fine high-school building, all indicating prosperity and up-to-date ness.

During the recent fat years, plans were adopted and the foundation laid for a large and costly two-unit building on a new and more central site. But the lean years caused a suspension of construction, and our people only now feel sufficiently recovered from the effects of deflation to proceed. Some new material is on the ground and work will soon begin on the Sunday School unit, and it is hoped that this may be ready for use some time next year. The auditorium unit will not be attempted until there is a fuller financial recovery. When completed the structure will be worthy of any community of the size of Osceola. While Osceola is a city of considerable wealth, being surrounded by a magnificent farming country, our congregation is not rolling in riches; hence their building enterprise is quite ambitious. The membership is about 300, and under the inspiring leadership of Bro. Murphy, one of our most efficient young pastors, it is growing in numbers and spirituality. Some forty members have been added since last conference, and the prospect is for a fine report this fall. It is distinctly helpful to revisit a community that has been so completely transformed for the better in a few years.

After dinner, Bro. Sewell came for me in his "Gospel Chariot," as the Wilson Pastor's Ford is dubbed. He made a little detour to show me the positively splendid peach orchard of Mr. Geo. W. Edrington, a few miles south of Osceola. There a five-acre orchard of three-year-old trees had been literally loaded down with perfect peaches this summer. More than half the crop was pulled prematurely to prevent the trees from committing suicide, and much beyond a thousand bushels were marketed. This proves that fruit right down within a few hundred yards of the Mississippi River can be raised to perfection and made tremendously profitable. This furnishes a "streak of fat" between the lean streaks of cotton production.

Picking up Mrs. Wilson and a neighbor at the parsonage, Bro. Sewell went on to a settlement two miles below at Golden Lake, where we once had a flourishing church in pioneer days, and I was permitted to preach in the open air (a stiff breeze and chill) to a small congregation of people who work in that neighborhood for the company that handles river gravel where it is elevated from the river barges and dumped into cars. It is a big industry. Bro. Sewell has made for himself several afternoon appointments where he preaches just for the love of the service he may render. Incidentally, it may be mentioned, that his neighborliness has created a demand for his services at numberless funerals where other pastors are not available. These activities are Christlike, and although rendered to a moving element of society will return rich rewards when the Master counts his jewels.

After a circuit through the country we came back to the parsonage and Bro. Sewell, with perfectly pardonable pride, showed me his wonderful garden, nursery, and poultry yard, and permitted me to enjoy some of the fruits at supper. Bro. Sewell can produce, and Mrs. Sewell can with equal proficiency prepare; hence their table might well be the envy of the epicure. At night I preached to a fair congregation.

Monday I remained to visit the school, and addressed the high school and upper grades on Agriculture and Forest Conservation. The building, located in a forty-acre field, about a quarter of a mile out for the sake of quiet and control, is one of the finest buildings in the state. It is brick with a high basement, two regular stories, and one big room on the third story and a roof that may be used for play. It is convenient, elegantly and completely furnished, and as well kept as a fine hotel. The building and ground and furnishing are worth \$200,000. There are sixteen in the faculty, and students come in from the country around, some on a motor car on the railroad. The enrollment runs to about 400. It is a first-class high school and its graduates are admitted to any reputable college or university that receives on certificate. It is a Smith-Hughes school and has agriculture, manual training, and domestic science. Supt. E. T. McCuiston, an A. B. of Hendrix College and an A. M. of Peabody College for Teachers, with one of the best salaries paid in the state, is ably assisted by a corps of college-trained teachers among whom are the following Hendrix students: Miss Gladys Bassett, principal, Mr. G. W. Botts, Jr., and Mrs. Gertrude (Whaley) Addis; and a graduate of Galverly College, Miss Nellie Dyer, daughter of Rev. Elisha Dyer. Mr. F. T. Mitchell with large practical experience teaches agriculture and manual training. An excellent cafeteria is maintained for

the noon lunch. Supt. McCuiston is a thoroughly practical educational enthusiast whose highest ambition is service.

A few days ago a wonderful school building just completed for the negroes was destroyed by fire. It was intended to give to the negroes training adapted to their needs. It will be rebuilt as soon as possible.

The town of Wilson belongs to Mr. R. E. L. Wilson, and is built up around his great mill plant. It is fast becoming one of the best communities in the state. There are houses of different sizes and types so that any taste and purse may be accommodated. All the lawns are beautifully kept and have an abundance of flowers, grass and shrubbery, many of the houses being almost hidden behind shrubs and vines. Mr. Wilson's home is a cozy cottage, enlarged from time to time by adding a room or a verandah, and embowered with shrub and vine. The community house, the old school remodeled, is a thing of loveliness without and within. A new business house of re-enforced concrete, occupying half a block, where every business in town will find shelter, and the Company's offices, is nearly finished. The second story is intended for offices and living apartments with all modern conveniences. This magnificent fire-proof structure will cost \$200,000. In front, the old business houses will be removed, and the block will become a beautiful park. There is nothing superior to it in the state. This costly and permanent building is justified because the rapid clearing of the forest lands provides a fabulously fertile agricultural area that will maintain business when the mill has exhausted the forests.

This ideal community and rapidly developing farming section is the product of the fertile and forceful brain and practically sympathetic heart of Mr. R. E. L. Wilson, who fifty-nine years ago was born in a log house a few miles away, and who now owns the town, much of the surrounding country, a railroad, mills, and many other interests. He takes a pride in his business success, but gets his chief satisfaction out of his large investments in the life of his neighbors through the schools and helpful environment.

One object of my visit was to confer with Mr. Wilson, who is a member of the Forestry Commission. An hour with him is a tonic. He is crowded with business, but is affable and ready to discuss public welfare. Although his own schooling was limited, he is educated in a large and practical way and is tremendously interested in educating the rising generation. He takes profound pleasure in noting the transformation of life that has grown out of the school influence in the community. He believes that it pays to educate the negroes; because they make better neighbors and workers. There are those who object to a "one man's town," but when that town is in many ways the best industrial town in the state, it is captious caviling to object. Mississippi County, Arkansas and the United States are all vastly better because Lee Wilson has lived and worked. His success means health, prosperity, education and happiness for a multitude of his fellows. May he live long and continue to prosper.

While our church there is legally a Methodist church, it is in a very real sense a community church, and with a man of Bro. Sewell's type it actually ministers to the whole community. Returning from army service five years ago, partially crippled from a severe wound, Bro. Sewell has walked into the hearts of the people. He loves folks, and, just as when he was a college student at Hendrix, he delights to help others. His Christian optimism is contagious. His industry is exemplary. His garden is an object lesson. A fuller account is given elsewhere. His membership has grown, the salary has increased, the collections are always in full. This year improvements on the church have cost about \$1,000. The church and parsonage are among the most attractive places in the town.

In order that I might stay to address the school and yet make my afternoon connection at Memphis, Bro. Sewell conveyed me in his car to Most of the road is splendid hard-surface pike, but at a few places detours were necessary because work was in progress. This road is one of the very best in the state. It is unusually wide, is almost perfectly level, is well surfaced, has no bad curves, and runs through a stretch of well improved farming country with towns and villages at frequent intervals. There are some old settlements along Frenchman's Bayou, but elsewhere most of it was forest and swamp not many years ago. Now good roads, big ditches, spacious fields, large barns, and elegant homes abound. With proper development in another quarter century it will be a veritable agricultural paradise. This is one part of the state where the cut-over lands will almost all be cultivated, and not reforested because of the value for a high type of agriculture. When Memphis becomes a city of 500,000, which should soon happen, cotton and corn will be largely supplemented with orchards, truck gardens, and dairies, and the population will outstrip that of any other section of our commonwealth. One who has never traveled off the railroads in Eastern Arkansas has yet much to learn of our resources.—A. C. M.

CONTRIBUTIONS

REWARD

By Clyde Edwin Tuck

I shall not yearn for any starry crown
When my last day on earth comes
to a close,
And I behold my latest sun go down—
I'll ask Thee only for the peace that
flows
From out Thy never-failing fount of
love,
Descending from the mount of joy
above.

I long not for a mansion in the sky
Beside a street all paved with bur-
nished gold,
But only for Thy rest, dear Lord, I
sigh—
The rest that comes to those within
Thy fold—
Then sense of safety after storm and
strife,
Sin's pitfalls and the whirlpools of
this life.

There may be, somewhere, dazzling
gates of pearl,
Through which the souls of the re-
deemed may go;
And in Thy Aiden meadows may un-
furl
Such blossoms as our vales can
never show;
But if such splendor should not be
for me,
I would be happy only Christ to see.

The angels, with gold harps about
Thy throne,
May chant sublime hosannas to
their Lord,
While I may pass by voiceless and
and alone;
But it will be for me enough reward
If, only when my earthly race is run,
I hear the gentle Shepherd say,
"Well done!"—Jefferson City,
Mo.

OUR DEBT TO EDUCATION.

By J. Marvin Nichols.

American civilization is the product
of intellectual and moral culture. In
the days when the Puritan Colony in
Massachusetts did not number over
4,000, the universities of England and
Scotland were represented among
them by over 100 graduates. A cat-
alogue of the founding of our histor-
ic colleges and universities would best
reveal our fathers' interest in higher
education:

Harvard	1637
William and Mary	1693
Yale	1701
Princeton	1746
University of Pennsylvania	1749
Columbia	1754
Brown	1764
Dartmouth	1769
Queen's Rutgers	1769
Hampden-Sidney	1776
Washington and Lee	1782
Washington University	1782

Even before our national independ-
ence had been won, colleges and uni-
versities had been established which
have stood unshaken until this day.
No human brain can compute the in-
fluence of these institutions in the
making of our government, and in her
struggles for freedom. No wonder
Professor Huxley declared that if a
nation could purchase a potential
Watt, or a Davy, or a Faraday at a
cost of a hundred-thousand pounds
down, he would be dirt cheap at that
money.

Dr. Wilbur F. Crafts examined the
records of seventy foremost men in
American politics. They were cabi-
net officers, senators, congressmen
and governors of national reputation.
Thirty-seven of them were college
graduates; five more had only a part
of a college course; twenty-eight did
not go to college at all. To this in-
vestigation there is but one inevita-
ble conclusion: Not more than one
young man in every 500 goes to col-
lege at all. This one-five-hundredth
man belongs to the phalanx that fur-
nishes four-sevenths of our public of-
ficers. It appears, therefore, that a
collegian has 750 times as many
chances of becoming prominent as oth-
er young men. The investigation is ab-
solutely startling. Professor Thwing's
is even more so. In Appellton's Cy-
clopedia of American Biography are

studied the careers of 15,142 men
most conspicuous in American his-
tory. Of this number but 5,326 were
college men. Of the various callings,
the per cent stood as follows among
the collegians:

	Per Cent
Explorers	3.6
Artists	10.4
Inventors	11.
Philanthropists	10.
Business Men	17.
Public Men	18.
Statesmen	33.
Authors	37.
Physicians	46.
Lawyers	50.
Clergymen	53.
Educators	61.
Scientists	63.

Can the young man see that one col-
lege man in every forty attains recog-
nition to one in every ten thousand
non-college men? Can they see that
a college-bred man has 250 times the
chance of attaining recognition that
the non-college man has?

OUR LAYMEN AND THE PLAN OF UNIFICATION.

By Bishop Edwin D. Mouzon, Chair-
man of Commission on Unification.

It is altogether likely that the erud-
ite author of the "Minority Report"
has spent more time than any man
in America doing research work in
the archives of Methodist history. It
is said that sometimes even great
Homer nods, and it is certain that
there are numerous and very serious
errors in that most remarkable ad-
dress presented to the General Con-
ference by the Rev. Bishop Collins
Denny. It is my purpose in this pa-
per to call attention to only one of
these errors, a misleading mistake
which needs to be corrected both in
the interest of actual fact and for our
guidance in drawing a legitimate an-
alogy.

I.

I understand the "Minority Report"
to say that the Plan of Separation
adopted in 1844 provided that before
it could become effective it had to be
submitted to the vote of the member-
ship of the Church at large.

I quote from the "Report," which
has been put in pamphlet form and is
being sent out all over the Church:

"The Plan of Separation was sub-
mitted 'throughout the Southern Con-
ferences,' to the members of the An-
nual Conferences, and to the local
ministry and membership of our en-
tire territory amounting to nearly
500,000," and 'the declaration has been
sustained and a separate organiza-
tion called for by as great a majority
as 95 to 5.' (See page 21.)

"The whole Church by an over-
whelming vote adopted the Plan of
Separation, and the whole Church
ought to be given the opportunity to
vote whether it is to be repealed. This
Plan of Unification nowhere makes
provision for a vote by the member-
ship of the Church, the persons most
concerned." (See page 22.)

I ask in all candor: What does the
reader understand the writer of the
"Minority Report" to mean when he
says these things? I know perfectly
well what preachers and people every-
where understand him to mean. And
it seems to me that he does mean and
intended to mean one thing—namely,
that the Plan of Separation adopted
by the General Conference in 1844
provided that before it could become
effective it was to be submitted "to
the members of the Annual Confer-
ences and the local ministry and mem-
bership of our entire territory amount-
ing to nearly 500,000."

If the learned author of the "Min-
ority Report" does not mean this and
did not deliberately intend to have
our people to believe this, then he has
by setting down certain sentences
side by side made it necessary for all
who do not know the facts of history
to suppose that the Plan of Separation
required the vote of the member-
ship of the Church at large before it
could be made legal and become ef-
fective.

In the interest of the facts of his-
tory and that we may not be misled
by drawing an analogy which is not
legitimate I call attention to the
statements quoted above and make

the necessary correction. The Plan
of Separation made no provision what-
soever for a vote by the membership
of the Church.

There was a provision for a vote
by "societies," "stations," as well as
by "Conferences." But that vote had
nothing in the world to do with the
approval and adoption of the Plan of
Separation (the General Conference
had already settled that); that vote
was to be taken only in the "border
Conferences," and the question to
be voted on was not the approval or
disapproval of the Plan of Separation,
but whether or not the "society,"
"station," or "Conference" would "ad-
here" North or "adhere" South. Let
the interested reader turn to any good
history of Methodism or to the offi-
cial records of those memorable days,
and he will find that the language of
the Plan of Separation is as follows:
"All the societies, stations, and Con-
ferences adhering to the Church in
the South by vote of the majority of
the members of said societies, sta-
tions, and Conferences shall remain
under the unmolested pastoral care of
the Southern Church,.....provided
that this rule shall apply only to so-
cieties, stations, and Conferences
bordering on the line of division and
not to interior charges."

Only along the "border" did the
Plan of Separation allow the laymen
to vote on anything, and that had
nothing to do with the adoption of
the plan itself. But the plan having
already been legally adopted, the lay-
men were allowed to say whether or
not they would go with the Northern
or Southern branch of the Church.
And this, let it be observed in pass-
ing, required only a majority vote. A
mere minority was not permitted to
defeat the will of the majority.

The carrying out of the provisions
of the Plan of Separation was con-
ditioned only upon one thing—name-
ly, the decision of the Southern An-
nual Conferences, and these were
composed entirely of preachers. The
exact language of the Plan of Sepa-
ration is as follows: "Should the An-
nual Conferences in the slaveholding
States find it necessary to unite in a
distinct ecclesiastical connection, the
following rule shall be observed with
regard to the Northern boundary of
such connection." (Then follows the
rule quoted above.) "This necessity
was left to be determined by the
judgment of the Annual Conferences
in the Southern and Southwestern
States. They alone were to be the
umpires in deciding this question."
("History of the Organization of the
Methodist Episcopal Church, South,"
page 337.)

In the light of the facts herein set
forth one reads with surprise the
attempt of our distinguished histor-
ian to draw an argument from anal-
ogy in the following language: "The
whole Church by an overwhelming
vote adopted the Plan of Separation,
and the whole Church ought to be giv-
en the opportunity to vote whether or
not it is to be repealed. This Plan of
Unification nowhere makes provision
for a vote by the membership of the
Church, the persons most concerned."
There is no analogy whatsoever be-
tween the two. The attempted argu-
ment, therefore, vanishes into thin
air. And it does this for two good
and sufficient reasons:

1. The Plan of Separation made
no provision for a vote by the mem-
bership of the Church.
2. The Present Plan of Unification
does make provision for a vote by the
membership of the Church, the per-
sons most concerned, and it does this
in the way which the combined wis-
dom of laymen and preachers has de-
cided all such things should be done
in Southern Methodism. (The state-
ment will be developed more fully
later on in this discussion.)

II.

While it is strictly accurate to say
that the Plan of Separation made no
provision for a vote by the laymen
of the Church, there can be no doubt
that the bishops and preachers in
1844 and 1845 moved carefully and
wisely and did nothing that did not
have the approval and indorsement of
an overwhelming majority of the
membership of the entire territory

concerned.

Let us hold clearly in mind the im-
portant stages of that historic "Sep-
aration." They are seen in the fol-
lowing steps:

1. A committee of preachers drew
up the Plan of Separation. There
were no laymen on that committee.
2. The General Conference, com-
posed entirely of preachers, voted
to set up the Annual Conferences in a
separate connection.
3. The final determination of the
matter was left to the vote of the An-
nual Conferences in the slaveholding
States. Only the preachers had any
chance to vote on the question, since
at that time no layman sat as a de-
legate in an Annual Conference.

Bishop Joshua Soule in his letter
to the General Conference of 1846, in
which he formally and officially "ad-
heres" South, states fully and accu-
rately all the processes by which the
organization of the Methodist Epis-
copal Church, South, was effected. I
give his exact language: "I view this
organization as having been com-
menced in the 'declaration' of the de-
legates of the Conferences in the
slaveholding States made in New York
in 1844, as having been advanced in
the several stages of the 'Protest'—
'the Plan of Separation'—the appoint-
ment of delegates to the Louisville
Convention—the action of that body—
in the subsequent action of the An-
nual Conferences, approving the acts
of their delegates at the Convention,
and in the appointment of delegates to
this General Conference." ("History
of the Organization of the Methodist
Episcopal Church, South, page 507.)

Observe that Bishop Soule says not
one word about any vote by the lay-
men of the Church. He says nothing
for the good and sufficient reason that
they had nothing whatsoever to do
with the legal processes by which
Southern Methodism was organized.

Nevertheless, it should not be for-
gotten that the bishops and preachers
in 1844 and 1845 did nothing that did
not have the approval and indorsement
of an overwhelming majority of the
membership involved. In order to
make sure that they had the mind of
the Church and in order to carry the
laymen along with them in the things
they were doing, they suggested the
holding of extra-legal meetings where
the "male members of our Churches"
could "express their views." ("His-
tory of the Organization of the Meth-
odist Episcopal Church, South," page
390.) There was no constitutional
way at that time in which the "male
members of our Churches" could "ex-
press their views," and therefore it
became expedient to hold these gath-
erings which had no legal but only a
moral value. That they were of great
value in enabling the bishops and
preachers to carry the laymen along
with them there can be no shadow of
a doubt.

It will be of interest in this connec-
tion to read a section from the great
Pastoral Address issued to the min-
isters and members of the Methodist
Episcopal Church, South, by the Gen-
eral Conference of 1846 and signed by
Joshua Soule and T. N. Ralston: "The
General Conference had confided the
right of decision to 'the Annual Con-
ferences in the slaveholding States'
as the sole judges of the necessity of
a separate General Conference juris-
diction, South. The Southern dele-
gations, however, decided to consult
the people before exercising the right
conferred by the General Conference.
A year was allowed for deliberation.
Meanwhile the subject was fully dis-
cussed and came up for judgment and
action not only in all the Annual Con-
ferences but also in nearly all the
Quarterly Conferences and other of-
ficial bodies representing distinct and
entire charges, besides primary meet-
ings of the people almost innumera-
ble, throughout every division of the
South. And the result was that the
ministry and membership of the whole
Church in the slaveholding States in
the proportion of at least ninety-five
in the hundred decided in favor of
separation as essential to the suc-
cess of Methodism in those States."

Let it be said once more that the
Plan of Separation of 1844 made no
provision whatsoever for a vote by

the laymen of the Church, preachers framed the plan, and the vote of preachers legalized it.

But the present Plan of Unification does provide for a vote by our laymen and in the manner which the combined wisdom and experience of both laymen and preachers has built into the fundamental law of the Church.

Laymen have come into their own in Southern Methodism in recent years. Our women also now have the rights of the laity. With the initiation of the unification movement laymen had as much to do as preachers, and at every step of the way laymen have worked side by side with preachers. No one would think for a moment of wanting any Plan of Unification that did not meet with the approval of our laymen.

Let several things of significance be carefully noted:

1. Three successive General Conferences (1914, 1918, and 1922) discussed the question of unification and ordered a Commission to work out the plan. All these General Conferences were composed of an equal number of laymen and preachers.

2. The Southern Commission that co-operated in framing the plan now before the Church was made up of five bishops, ten preachers, and ten laymen.

3. The General Conference meeting in Chattanooga, which so overwhelmingly voted to endorse the pending plan, was made up of an equal number of laymen and preachers.

4. The Annual Conferences which will finally ratify and make legal the Plan of Unification are composed of all the traveling preachers and "eight lay delegates from each presiding elder's district."

5. And these lay delegates are elected by the laymen who are delegates from the several charges to the District Conference. The District Conference is itself preeminently a laymen's conference.

In this way the Methodist Episcopal Church, South, has given her laymen full and ample room and opportunity to make their will known. None of the above-named provisions had been made in 1844 when the Plan of Separation was pending. To raise now a hue and cry about ignoring the rights of laymen is to call in question the fairness and wisdom of our entire episcopal method of administration. Ours is a representative form of administration decidedly more democratic than that of the American government. Our form of Church administration is not congregational. It is representative. But "politics make

strange bedfellows," and a man is made to wonder when he sees who it is just now that is raising objections to our Methodist way of doing things and urging the adoption of the principles and practices of the Congregational Churches. Have a care, dear brethren, or you may pull down the pillars of our ecclesiastical temple! Methodists have a certain way of doing things, and we should stand for law and order in Methodism. "Let everything be done decently and in order."

But this effort to stir up laymen against the preachers will not succeed. In no Church in the world is there finer feeling between the two than in our Southern Methodist Church. Bishop Hoss had occasion once under circumstances quite dissimilar from those which now surround us to say the same thing, and he said it in his usual forceful manner: "The suggestion that it may be necessary to reach the laymen by going over the heads of the ministers, is, if serious, sinister; and if not serious, silly. Our ministers and laymen have marched together too long to split up into opposing camps now. That will take place the day after the Greek calends." ("Methodist Fraternity and Federation," page 131.) Nashville, Tenn.

A PLAIN STATEMENT OF WHAT HAPPENED IN THREE DISTRICT CONFERENCES.

Bishop Collins Denny came into the bounds of the Baltimore Conference this year and presided in three District Conferences.

In the Lewisburg District Conference he made an address against the present Plan of Unification, working for a verdict by the Conference that would be expressed in the adoption of resolutions against the Plan and in the election of lay delegates opposed to the Plan. The resolutions were adopted and ordered published in the Baltimore Southern Methodist.

Mr. E. C. Eagle, a reputable lawyer of Hinton, W. Va., the Prosecuting Attorney of that city, who is also a member of the Board of Missions of the Baltimore Conference and was a lay delegate to the Lewisburg District Conference and was elected a reserve-delegate to the coming Annual Conference, sent to the Baltimore Southern Methodist an article in which he criticised the speech of Bishop Denny and the methods of procedure in the election of lay delegates to the Annual Conference. Brother Eagle wrote to the Editor of the Baltimore Southern Methodist: "If they have that resolution published in your paper, we want this article also published; but if they do not make publicity of it, we have no desire to rush into print and will ask that it be not published. We want this article to appear in the same issue in which they have the resolution published." In this Brother Eagle was acting as spokesman for other laymen also.

The resolutions came to our office, and were published in our issue of August twenty-eighth followed by the article of Brother Eagle.

On September the fourth the Editor visited the Alexandria District Conference, at Upperville, Va. In a very few minutes after the arrival of the Editor, Bishop Denny left the chair, came to the Editor on the floor, and denied using the language attributed to him by Brother Eagle. The Editor replied that he had heard him use the words "mad bulls" and "tiger." A few minutes later the Presiding Elder, Rev. J. T. Lambert, arose on the floor of the Conference, and read to the whole body assembled a personal letter written to him by Rev. W. O. Talbert, Presiding Elder of the Lewisburg District, in which the Editor of the Baltimore Southern Methodist was named and severely criticised for publishing the article of Brother Eagle. Following this Bishop Denny arose with a copy of the Baltimore Southern Methodist in his hand and addressed the Conference. In his address he stated that he was a Christian gentleman; read as follows from the article of Bro. Eagle,

"He (Bishop Denny) referred to the M. E. Church as a 'Tiger awaiting her prey' and as a 'mad bull rushing down upon its victim to gore him to death'; and called upon the people present to say whether they thought he had used such language, to which a few answered 'No.' The Bishop then specified the number of sessions of the Baltimore Conference in which he had been seated with the Editor (showing how carefully he had prepared for his attack, for it is not to be supposed that he carries in memory the date of the entrance into the Conference of all the preachers), stated that during these years he had been much on the floor, and drew the conclusion that the Editor could not help but know him well and know that he would not use such language as Brother Eagle attributed to him. He further specified that the Editor was present at Alderson and heard the speech, and, therefore, knew that Brother Eagle misrepresented him. Thus Bishop Denny charged the Editor of the Baltimore Southern Methodist with publishing something that he knew was not true.

The Editor was astounded, but succeeded in collecting his wits sufficiently to ask for the privilege of the floor, which Bishop Denny readily granted. Then the Editor stated that he had sat on the front seat during the time the Bishop was making his speech at Alderson and that he had heard the Bishop use the words "mad bull" and "tiger," and use them in such a relation in his speech that there was no doubt in the Editor's mind but that the M. E. Church was pictured as the mad bull and the tiger. The Editor went on to give more in detail what he remembered of that part of the Bishop's speech, and said that the only way he could account for the unusual course of the Bishop was that under the excitement of the hour he had used the words attributed to him and had forgotten that he had used them.

The Bishop's only answer to all of this was to the effect that the Editor's account was somewhat different from the account of Brother Eagle. He made no further specific denial of the use of the words. It was noted, however, that the Bishop's speech against unification at Upperville was tame as compared to his speech at Alderson. Something had happened in the meantime, and it is not hard for some of us to guess what subdued his spirit and caused him to change his tactics.

The Editor did not write an editorial on the Alexandria District Conference, for the reason that this was the outstanding event of the day, and he did not wish to discuss it. And the present editorial never would have been written had not the Bishop forced it by his further attack upon the Editor at the Roanoke District Conference, held at Eagle Rock, Va.

At Eagle Rock, after the Editor had made his speech presenting the work of the Conference organ, the Bishop made practically the same charge against the Editor as that which he had made at Upperville. The Editor asked for the privilege of the floor and the Bishop granted it.

The Editor opened his statement by asking the Bishop if he was to be understood as denying using the words "mad bull" and "tiger" in his speech at Alderson. The Bishop answered that he had no recollection of using them and that certainly he had not used them in the sense in which the article in the Baltimore Southern Methodist said he used them.

This time the Editor was better prepared than at Upperville, where he was taken unawares. He had hoped that the Bishop would not repeat the Upperville performance; but had taken the precaution to carry with him the note book in which he had taken notes of the Bishop's Alderson speech.

The Editor then stated to the Conference that he had heard the Bishop's speech at Alderson; that he had taken notes upon it, sometimes taking the exact words as they fell from the Bishop's lips and sometimes jot-

ting down words that would bring to mind again the ideas used by the Bishop; that when he received and read the article of Brother Eagle he recalled that the Bishop had used the figures of the "mad bull" and the "tiger" and that he had consulted his note book and found it so recorded, though not in the exact words that Brother Eagle quoted. Then the Editor said further that Bishop Denny had used the figure of the "mad bull" after relating at length what has been called "the invasion of the Northern Church into the territory of the Southern Church" and telling of their many unfriendly acts, that in using this figure he had said about this: (Here the Editor wants it understood that he is not claiming to quote Bishop Denny verbatim, but is giving the idea) "Some one says: 'Don't pay any attention to history. Leave history alone.' I am willing to leave history alone, but history will not leave me alone. I am in a field. A mad bull rushes down upon me to gore me to death. I am perfectly willing to leave the bull alone but he won't leave me alone." The Editor said further that for any man to make such a speech as Bishop Denny did and put into it all the force and bitterness and venom that he put into his Alderson speech, and then use the illustrations of a mad bull and a tiger, and say that he did not mean the M. E. Church is mere quibbling.

Who is the mad bull, according to this speech, if not the M. E. Church? If one says "History is the mad bull," ask "What history?" The answer must be "The history made by the M. E. Church." Now that is mere quibbling. And who is the tiger?

When the Editor turned to his note book and read, here is what he found, "Some say 'Don't pay any attention to history.' You cannot help it. It won't let you alone. Illus: Bull in field. I would be perfectly willing to let Bull alone but he won't let me alone. To vote for the plan is to validate all the invasion. . . . It is rushing into a tiger's den. It is war or absorption. You lock yourself in prison. What comfort to you is it that the Northern General Conference locks itself in prison also. . . . Named long list of preachers like Norval Wilson, Regester, Veitch, etc., and said 'I must keep faith with these men—I cannot desecrate their graves.'" Nowhere in these notes do we find the exact words that Brother Eagle quoted, but the ideas are there and the Editor did not take down all the Bishop's words.

Now let all readers remember that the question between the Bishop and the Editor is this: The Bishop has charged the Editor with publishing an article the Editor knew was a misrepresentation of what the Bishop had said. In the light of this plain statement which the Editor is now making, can any one believe the charge? It ought to be very clear that nobody has misrepresented the Bishop. He said these things and he meant them when he said them. Besides the Editor, there are other good men and true, whose word would be accepted anywhere in the Baltimore Conference, who heard his speech, and would be willing to swear, if that should be necessary, that he said these things.

More than this, before the Editor published this article he received a letter from Hon. M. L. Walton, Woodstock, Va., a member of the Board of Directors of the Baltimore Southern Methodist stating that Brother Eagle had sent him a copy of the article and Brother Walton urged the Editor to publish it. Further, Brother Walton stated that Judge E. D. Newman, Woodstock, Va., our Conference Lay-Leader, our Centenary Treasurer, the leader of the lay delegation to the last General Conference, who was present at Alderson and heard Bishop Denny's speech and had read Bro. Eagle's article, felt that the article ought to be published. But even then the Editor did not publish the article until he had submitted it to Rev. J. Howard Wells, D. D., the Editor's presiding Elder, the vice-chairman of the Board of Directors of the Baltimore

MOST PITIFUL SIGHT IN LIFE

is a man or woman who has no "will-power" as a result of nerve force exhaustion

All the physical suffering which may be caused by nervous irritability, headaches, backaches, indigestion, heart palpitation, etc., as a result of nerve exhaustion, are nothing as compared with its awful effects upon the mind and "will power."

The most pitiful sight in life is a man or woman who has "no will"—who has noble impulses and desires but not enough "will power" to carry them through. The memory also fails, the judgment is bad and everything therefore seems to go wrong.

In such cases, do not take mere stimulating medicines nor narcotic drugs (which only further injure your delicate nervous system), but what you need is something to put more nerve force into your nerves and more iron into your blood to help make new nerve force with which to feed your starving nerve cells. This is most effectively accomplished by the free use of Nuxated Iron. This valuable product contains the principal chemical constituent of active living nerve force in a form which most resembles that in the brain and nerve cells of man. It also contains strength-giving organic iron for the blood and may therefore be said to be both a blood and a nerve food. Millions of people are using it. Satisfactory results are guaranteed to every purchaser or the manufacturers will refund your money. Beware of substitutes. Look for the word "Nuxated" on every package. Sold by all druggists.

NUXATED IRON
For Red Blood, Strength and Endurance

Southern Methodist, the leader of the clerical delegation to the last General Conference, who also felt that it ought to be published. Does any one find anything in the Editor's actions that denotes haste and carelessness?

This is a most unusual charge that Bishop Denny has brought against the Editor and it has been brought in a most unusual way. He knew the columns of the paper were open to him. He spurned to use them and went with his story to the District Conferences. The Editor must say this, however, that Bishop Denny was fair in that each time he gave the Editor an opportunity to answer.

Rumors are flying thick and fast about what happened between the Bishop and the Editor, therefore the Editor feels justified in taking this space in the Conference organ to tell the people the plain facts in the case.—Baltimore Southern Methodist.

ALVIN PEARSON PARKER.

August 7, 1850—September 10, 1924. Dr. Parker was born at Austin, Texas, August 7, 1850. The family removed shortly to Missouri, where Dr. Parker spent his boyhood and youth until going to China as a missionary in 1875.

He founded the Buffington Institute, the forerunner of the present Soochow University. In the early days of the school he taught most of the classes personally, teaching the science courses in his own workshop and laboratory. It was necessary for him to make his own books and get together the scientific instruments necessary in his laboratory. Many of the instruments were made with his own hands.

From 1895 to 1908 he was President of the Anglo-Chinese College in Shanghai. He was also President of the American Association of China during approximately this period, the only clergyman ever to have this honor.

He was one of the half-dozen greatest Chinese scholars of his day, the author of many books in Chinese on physics, chemistry, astronomy, and all branches of mathematics, from algebra to calculus, and the translator of many more. He had charge of the translation of the whole Bible into Chinese. He translated most of the Hastings Bible Dictionary into Chinese, and at the time of his death was engaged, with a few others, in compiling a Cyclopaedia of Religion and Ethics in Chinese. He was also writing a history of China, and with a few Chinese scholars was preparing the first commentary on the Scriptures ever written in Chinese. For many years he was the editor and compiled the International Sunday School Lessons for China in Chinese.

He was the editor of the China Christian Advocate (English) and the Chinese Christian Advocate (Chinese.) He was several times the President of the Chinese Conference in the absence of a Bishop, being called on after the sudden death of Bishop Lambuth.

For many years he was the President of the International Committee of the Y. M. C. A. in Shanghai. He was the President of the Board of Trustees of Soochow University, and also President of the Board of Trustees which held the property of our Church in China for the Board of Missions.

He was urged to accept the Presidency of the Nanking University, but would not accept it because of the necessary separation from the work of our Mission which the place involved.

While President of the Anglo-Chinese College he was offered the position of Minister of Education in Peking with any salary he might name, but he refused because he wanted to continue his Mission work.

A little later a delegation came from the Emperor of Korea, bringing costly presents, and besought him to accept the place of Advisor to the Emperor, at any salary and dignity he might demand. This offer he also refused.

Many of the biggest men of China during the last ten years were Dr. Parker's "old boys," and on whom he

had stamped the impression of his character: David Z. T. Yui, head of the Chinese Y. M. C. A.; C. T. Wong, a delegate to the Paris Peace Conference, and present Premier of China; C. Y. Cheng, head of the National Christian Council of China, and others. Small wonder that he was universally loved by the Chinese and honored by them.

A Missionary Secretary said of Dr. Parker, that he was the greatest man of our Church in China for a long time. He was one of the great missionaries of all time, and his work will live until the end of the age.

The following was the order of service: Hymn No. 593, "Servant of God, Well Done"; Prayer, Dr. Chas. D. Bulla; Old Testament Lesson, Dr. Charles D. Bulla; Solo, "O Love that will not Let Me Go," Mr. Kilbury; Address, "Dr. Parker as I knew Him in China," Prof. Bloom of the Law Department, University of Shanghai; Talk, "The Life and Work of Dr. Parker," Dr. J. N. R. Score; Hymn, No. 157, "The Lord is Risen Indeed," Benediction. The last hymn was Dr. Parker's favorite hymn.

Large masses of beautiful flowers, artistically arranged, covered the casket and the chancel of Pioneer Memorial Church, Oakland, where the funeral services were held. The following were the pall bearers: Revs. A. T. O'Rear, R. U. Waldraven, W. R. Thornton, Jesse Lanning, R. L. Jackson and W. H. Nelson. The body was cremated at the Oakland Crematory, and the ashes will be shipped to Shanghai, to rest in the soil he loved so well.—Pacific Methodist Advocate.

MR. HARVEY M. KING IS ELECTED ARCHITECTURAL SECRETARY OF THE BOARD OF CHURCH EXTENSION.

It has been my desire for sometime to return to the work of the pastorate, and in obedience to this desire and to sincere convictions as to duty, my resignation as Architectural Secretary was tendered to the Board of Church Extension at its last Annual Meeting, April 30, of the present year, to take effect October 1, when my Conference meets.

By direction of the Executive Committee Dr. Ellis and I took immediate steps to find a suitable man to take charge of this Department, and after considerable correspondence Mr. Harvey M. King, at that time Professor of Architecture at the North Dakota Agricultural College, was invited to become a part of our working force in order that he might get acquainted with our work, and that the Executive Committee might have opportunity to pass upon his qualifications.

Mr. King accepted this invitation, and during the time that has elapsed since he has been diligently engaged in studying the work of the Architectural Department and the work of the Board of Church Extension in general, and has also been a part of our regular staff in the office. He has made a pleasing impression upon all who have met him, and has displayed real ability in grasping the particular problems involved. Believing that he is fully qualified to carry on successfully the work of the Department of Architecture, which has become so important a part of the work of Church Extension, Mr. King was on Sept. 24 duly elected Architectural Secretary by the Executive Committee of the Board of Church Extension, and from this date will be in charge of the Department of Architecture.

The work will continue on the well defined lines already established with such further development as may be called for from time to time. The efficient staff and office force already formed will ably assist him.

The close co-operation which has been established with the General Sunday School Board through the Joint Commission will be maintained, and Mr. King has already met with a number of those who will be his co-workers in this new field.

Mr. King is well qualified for this position, and the Board is to be congratulated on securing his services. He is a native of Minnesota. He has a B. S. degree in Architecture from

the University of Minnesota, and a Masters degree in Architecture from the Massachusetts Institute of Technology. He has had practical experience in the offices of such architects as Frank Irving Cooper, Boston, Mass., and Croft & Boerner, Duluth, and Minneapolis, Minn. He is an active member of the American Institute of Architects. He held a commission in the Navy during the war, and spent the summer of 1921 in Europe traveling and studying. He is 30 years of age, and has been a member of the Methodist church from youth.

With the training and experience above briefly outlined, and the natural and acquired ability possessed by Mr. King, I am very confident that the work of the Department of Architecture will be carried forward on a high level.

It only remains for me to say that I leave the Department of Architecture with a sincere regard for all of those with whom I have been so intimately associated for several years. The working staff of my own office has been loyal and faithful. The several Secretaries of the Board under whom I have served, and its Officers and members, have been courteous and brotherly, and for every member of the general office force of the Board I have a most kindly feeling. My association with the staff and the workers of the General Sunday School Board has been not only pleasant, but very profitable, and has given me new light upon the problems of religious education. Only a sincere conviction that duty calls me to another field could induce me to sever my relations with those who have been my fellow workers for the past several years.—J. A. Baylor.

APPROVED LIST OF PREACHERS' INSTITUTES GIVING THE UNDERGRADUATE COURSE OF STUDY.

By Rev. R. H. Bennett.

We are pleased to report another good year of work by our Summer Institutes for Preachers giving the undergraduate course of study. Indeed, the present year's work seems to be the best done yet in this valuable department of the training and studies of our young preachers.

With the improved and increasing opportunities offered by our Church to our young ministry, we are gratified to believe that the educational equipment of our pastors is steadily improving and we are looking forward and working to the desired standard under which every undergraduate preacher who cannot take a full college and seminary course of study in residence, shall avail himself of both the helpful and extended study through the Correspondence Schools at Emory and Southern Methodist Universities, and also the inspiration and fellowship of the Summer Institutes. As is well known, the law of our Church is that no undergraduate preacher can be passed from a lower to a higher class at his annual conference unless he has taken the entire course of study—and the entire course—either in one of the Correspondence Schools or in a Summer Institute. Under this law he may take a part of the course through the Correspondence School and a part at the Summer Institute, but the entire course must be taken through these two agencies. It is the province of the annual conference examining committees to see that all undergraduates do their work in accordance with this law.

As the work of no Institute can be accepted by a conference committee unless the said Institute is approved by the General Conference Board of Education, in accordance with the directions of the Board, a list of approved Institutes for the guidance of the annual conference examining committees follows:

Conferences—Alabama, Louisiana and Mississippi; Where Institute was held—Seashore Divinity School, Biloxi, Miss.

Conferences—Central Texas, Texas, North Texas and West Texas; Where Institute was held—Southern Metho-

dist University, Dallas, Texas; Southwestern University, Georgetown, Texas.

Conferences—East & West Oklahoma; Where Institute was held—Oklahoma City, Okla.

Conference—Florida; Where Institute was held—Southern College, Lakeland, Fla.

Conference—Holston; Where Institute was held—Emory & Emory College, Emory, Va.

Conferences—Missouri, Southwest Missouri and St. Louis; Where Institute was held—Central College, Fayette, Mo.

Conferences North Carolina and Western North Carolina; Where Institute was held—Trinity College, Durham, N. C.

Conferences—Memphis and Tennessee; Where Institute was held—Lebanon, Tennessee.

Conference—Western Virginia; Where Institute was held—Barboursville, West Va.

"HEALING OURSELVES."

Issued with the avowed determination to make such strides in ministering to the needs of America first, so that no one shall ever again repulse and silence foreign missionaries with the rebuke, "Physician heal thyself," home mission secretaries of the M. E. Church, South, have printed a volume presenting in detail the problem and policies of the Home Department of the Board of Missions of the M. E. Church, South. It is an official volume entitled "Healing Ourselves," published by the Cokesbury Press under the auspices of Drs. R. L. Russell, J. W. Perry and Robert H. Ruff, home mission secretaries. The author is Dr. Elmer T. Clark, considered one of the outstanding publicists of the day.

In "Healing Ourselves," Dr. Clark has found wide field for his ready pen, and although the story is presented in logical sequence and is largely historical, so vividly is it portrayed that one is apt to forget that he is reading a study in missions and becomes absorbed in the unfolding drama of life in America among peoples who are as badly in need of Christianizing influences as many in pagan countries. Among the most interesting chapter headings are "The Trail of the Forty Niners," "Acadians of Louisiana," "Helping the Negro Uplift," "The Highlanders of Appalachia," "The Call of the Red Man," "Descendants of Caesar," "Our Latin American Neighbors," "The Small Town and Open Country," "The Church Among the Masses," "The Messengers and their Message."

Dr. Clark is publicity secretary of the Centenary Commission of the M. E. Church, South, and has made his home in Nashville for the past five years, coming here from Missouri. During the war he was newspaper correspondent for the St. Louis Republic and special writer for the "New York Tribune."

PAIN IN RIGHT SIDE
Indigestion, Gas, Colic, Gallstone troubles. I tried everything, even 2 operations, before finding help. I'll tell you about F.B.E. **MADELINE E. UNGER**, Department 14-3, 22 Quincy Street, Chicago, Illinois.

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For Colds Headache
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which contains proven directions

Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON, 303 E. Sixth Street, Little Rock, Ark.
SUPERINTENDENTS OF PUBLICITY
North Arkansas Conference, Mrs. E. F. Ellis, 104 N. College St.,
Fayetteville
L. R. Conference, Miss Fay McKee, 1907 Broadway, Little Rock
Communications should reach us Friday for publication next week.

LATEST LIST OF PUBLICATIONS SENT FREE ON REQUEST.

A revised price list of record books, handbooks, yearbooks, missionary entertainments for adults, young people, and juniors, leaflets, etc., giving price of each, is now ready for distribution to those who desire same.

Mrs. A. B. Smith, Director of the Literature Depository, requests that cash accompany all orders, as failure to do so causes many complications and unnecessary expenses. When no money is sent with an order, the order is filled promptly nevertheless, and inclosed with the order is a duplicate showing what material was ordered and price for same, this duplicate to serve as a bill. If this is not paid promptly, then another is necessary at the first of the month. Last year, hundreds of bills of less than fifty cents were still unpaid on our books. Please co-operate with us in helping to put this office on an efficiency basis. Send for a price list at once and send cash with your order.

IMPORTANT NOTICE FOR OBSERVANCE OF WEEK OF PRAYER, NOV. 2-8, 1924.

Last year a change was made in the distribution of the Week of Prayer literature. The same plan as last year will be carried out this year. Please take note that the Conference Superintendents of Young People and Juniors will not handle the Week of Prayer literature according to the new plan. All program material will be sent out from Literature Headquarters just as the regular quarterly literature is sent out, each Conference receiving its portion and distributing it according to its regular method of distribution. The president of each adult auxiliary is expected to distribute the programs and leaflets to the proper persons, the Superintendent of Young People and Juniors receiving theirs from the auxiliary president. In the auxiliaries where there are no Young People and Junior or-

ganizations, the adult auxiliaries may use the literature provided, if they desire.

WIDENER AUXILIARY.

The Missionary Society here is doing a good work. They have a very interesting Bible Study, one Mission book has been read this year.

There has been an addition of four new members during the last quarter.

Our president is quite faithful in her work—always on time with an inspiring devotional service.

A social meeting was held recently at the home of Mrs. Rambo, an appropriate program was given and a delightful social hour followed.—Mrs. J. T. Hood, Supt. of Study and Publicity.

PERSONAL.

First Church Van Buren, has lost one of its most faithful and spiritual members, in the death of Mrs. Annie E. McConnell, which occurred Tuesday morning, Sept. 30, at the home of her daughter, Mrs. E. R. Simpson, with whom she lived.

COTTON PLANT.

After a month's vacation the Missionary Society met last Tuesday at 2:30 p. m., with Mrs. S. Kennedy. An average attendance was present, though we had hoped for a larger attendance as this was our first meeting since our four week's revival meeting.

We have much to accomplish in the next three months if we carry out our program. It will mean intensive work not for the few but for all.

To the members of the Bible Study class and all who will join us in this study, we wish to say we are soon to begin the study of a new book "Studies in Prophecy." There will be books for those who wish them at our next regular meeting. The books are only 25 cents each, we trust everyone will get a book and help us in this much needed work.—Mrs. Anna Brown.

OSCEOLA AUXILIARY FINDS "DEBT ETERNAL" INTERESTING.

The meeting last Monday was with Mrs. Baber. We had a very interesting study meeting on our new book "The Debt Eternal." "The Debt Eternal" is the debt which each generation owes to the generation following. This is a tonic which is of vital interest to us all, and we expect to derive great benefit from this study. Mrs. Flannagin led the study last Monday which dealt with the influences of the home. The next study meeting will be the second Monday in October when we shall study another phrase of the "Debt." The book is beautifully written and very readable. We think all our ladies will want to read it.—Mrs. Guy Murphy, Supt. Study and Publicity.

AN APPRECIATION.

In as much as God saw fit to remove from this earth by death, our beloved president Mrs. C. A. Engerth, on Sept. 3.

Therefore be it resolved by the members of the W. M. S. of Wilmet Methodist Church, that in addition to losing our faithful and earnest president, we and the whole church have lost one of our most devoted Christian workers;

That no one could be missed more than she is being missed in the work of our society, Sunday School and Church;

That we hereby, express to Mr. C. A. Engerth and family, our deep sympathy in their great sorrow;

Be it resolved further, that this re-

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.

REPORT OF S. S. DAY OFFERINGS IN N. ARK. CONF. FOR TWO WEEKS ENDING OCT. 4.

Conway District.

Beebe	\$ 15.00
Gardner Memorial, North L. R.	17.58
Jonesboro District.	
Macey, New Hope	3.75
Turrell, Tyrone Chg.	10.00
First Church, Jonesboro	41.37
Fisher Street, Jonesboro	9.50
Mt. Carmel, Huntington Ave., Jonesboro	3.45
Leachville	25.00
Manila	23.00

Total \$148.65

Standing by Districts.

Batesville District	\$724.24
Helena District	593.63
Jonesboro District	523.07
Conway District	474.38
Ft. Smith, District	443.99
Booneville District	334.62
Paragould District	334.05
Searcy District	279.58
Fayetteville District	246.81

Total \$3,954.37
—C. D. Metcalf, Treasurer, Batesville, Ark.

SEARCY TRAINING SCHOOL.

This week the Searcy Training School is in session. It has been developed as a school particularly in the interest of our girls in Galloway College, and offers a splendid faculty and specialization courses leading to the Gold Seal diploma. At one time during the year 106 credits were issued to students taking college work parallel with the courses in Religious Education, and since then a large number of pupils have qualified for credits given through the Training Section of the General Sunday School Board.

We trust that at this time a large number will complete work which will mean better prepared teachers in our Sunday Schools and that many of those who are looking for a field of active and worth while Christian work will adventure in this delightful field of religious education.

Several changes in the faculty were made necessary at the last moment, one to accommodate our colleague Clem Baker in the Texarkana school and enable him to offer Primary Worship in the Texarkana school, and Mrs. Ray takes the place of Miss Hansen for Junior Organization. On account of the inability of Miss Arant to fill her engagement Miss Aleen Moon of the Central Office teaches the course on Intermediate Senior Psychology.

solution be spread on our minutes, and a copy sent to her family and one to the Wilmet Weekly, and to the Arkansas Methodist for publication in the columns thereof.

Respectfully submitted,

Mrs. Shackelford,
Mrs. Crandall,
Mrs. Jackson.

THE WOMAN'S BUILDING AT MT. SEQUOYAH.

We can hardly realize now the importance of this Woman's Building of which we are beginning to talk. Nothing like it has been attempted before in our Southern Methodism. It is a pioneer enterprise. The idea fostered and brought to completion at our last Council Meeting by the strenuous efforts and persistence of our two honored representatives, Mrs. C. F. Elza and Mrs. W. H. Pemberton, and in our recent executive meeting when the initial donation of one thousand dollars was made by the Little Rock Conference it was resolved that

Every detail has been completed for a successful school under the careful supervision of the Pastor, Rev. H. C. Hoy and the Board of Managers.—H. E. Wheeler.

S. S. DAY OFFERING—CORRECTION.

In the report for Sunday School Day offerings from the Batesville District in the Methodist last week Guion is credited with having paid \$12.00. This should be Guion \$2.00, Bethesda \$12.00. This is an error of the printer since the amounts as furnished here were in the official copy of the report furnished by Mr. Metcalf our Conference Treasurer.—H. E. Wheeler.

JUNIOR SCHOOLS.

We have just received a report of a splendid Junior School held at Joiner August 24-28, taught by Mrs. J. D. Barksdale of Blytheville in which 12 were enrolled in the course of "Sunday School Organization."

We have also received reports of a Junior School just held in Yellville in which 21 were enrolled for the course on "The Pupil."—H. E. Wheeler.

ADVANCE REPORTS IN THE ROUND-UP CAMPAIGN.

By a special concession we allowed a few schools to be checked prior to October 5, and the first one to report is the school from Mountain Home, which has qualified for 10 seals and maintains its rank as a standard school for 1924. This school was checked by Rev. W. A. Lindsey, who is so genuinely interested in the development of the Sunday School program for his district.

The schools at Piggott and Rector have just been checked by Mrs. J. A. Joseph and each of these schools has qualified for three points each. We are confident that all of our schools are going to show up better than they did last year and we are preparing to send additional supplies and seals to any of our official checkers and to give prompt recognition to reports received in our office.—H. E. Wheeler.

MEMBERSHIP CAMPAIGN.

We are receiving daily supplies for the Membership Campaign in the Sunday School and never were finer helps offered to all our churches for building up their Sunday School membership. Reports reach us from Nashville that the demand for these supplies has been absolutely unprecedented, and we trust that our pastors and superintendents will secure what they need at once in the way of posters and leaflets and in whatever quanti-

in some way we make this a tribute to our Conf. President who was elected permanent chairman of the committee appointed to devise means and plans for the erection of the building. Much work, many meetings, and many letters, correspondence galore and thought and care by night and day are all involved in this honorable office.

We are proud of our president, we are glad of ways in which she is leading us and when in the near future we shall go to Mt. Sequoyah and look upon a beautiful, substantial brick building, with class rooms, committee rooms, auditorium and dormitories, built by and for the women of Southern Methodism, west of the Mississippi, we will feel a just pride in the enterprise and call her blessed who led us to make this expression of faith and loyalty to the cause we all love so well. "Sequoyah" has come to stay. And our hearts swell with pride as the way opens and Methodist women take their place there.—Mrs. E. R. Steel.

SAVED FROM AN OPERATION

Mrs. Shaw Calls Lydia E. Pinkham's Vegetable Compound a God-Send to Sick Women

Cambridge, Maine.—"I suffered terribly with pains and soreness in my sides. Each month I had to go to bed, and the doctor told me I simply had to go under an operation before I could get help. I saw your advertisement in the paper, and I told my husband one day to get me a bottle of Lydia E. Pinkham's Vegetable Compound. Before I took the third dose I felt better. I took it four times a day for two years, getting better all the time, and now for four years I don't have any pains. After taking the medicine for two years I had another child—a lovely baby girl now four years old—the life of our home. I do praise this medicine. It is a Godsend to women who suffer with female troubles and especially for pains at the periods. I surely was very bad once, and I know that Lydia E. Pinkham's Vegetable Compound saved me from an operation."—Mrs. JOSIE M. SHAW, Route No. 1, Cambridge, Maine.

A country-wide canvass of purchasers of Lydia E. Pinkham's Vegetable Compound reports 98 out of every 100 were benefited by it. For sale by druggists everywhere.



ty will serve their purpose.—H. E. Wheeler.

CORNING SCHOOL.

In order to develop a much larger school at Corning we have decided to postpone it until the week of November 30-December 5, and on the original date for this school, we are carrying through a Junior School offering the training of the Devotional Life under the tutelage of Miss Hansen. There is already a large pre-enrollment for both the Standard and the Junior schools.—H. E. Wheeler.

S. S. DAY OFFERINGS LITTLE ROCK CONFERENCE.

Arkadelphia District.
Previously reported\$766.24
Camden District.
Previously reported 528.52
Atlanta Circuit 21.50
Stoney Point 5.00

Total\$ 555.02
Monticello District.
Previously reported 345.55
Morrel 1.00

Total 346.55
Pine Bluff District.
Previously reported 342.91
First Church, Pine Bluff 135.00
Sunshine 15.00

Total 482.91
Prescott District.
Previously reported 688.85
Emmett (Additional) 6.00
Sweet Home 5.00

Total 699.85
Texarkana District
Previously reported 619.64
Doddridge Ct. 8.20
Wright's Chapel 1.26

Total 701.10
Little Rock District.
Previously reported 1042.81
Cross Roads 3.73
Carlisle Circuit 22.00

Total 1,068.54
Grand total for Conf. to date \$4,630.21
—C. E. Hayes, Chm.

FOUR MORE PASTORS ON LITTLE ROCK CONFERENCE HONOR ROLL.

Since our last report four more charges have paid their Sun. School Day apportionment in full and thus placed their pastor's name on the Conference Honor Roll. They are as follows:

Carlisle Circuit, Rev. W. V. Walthal, Pastor.
Doddridge Circuit, Rev. C. B. Powell, Pastor.
First Church, Pine Bluff, Rev. W. P. Whaley, Pastor.
Humphrey-Sunshine, Rev. C. D. Cade, Pastor.

This makes seventy-four charges that have paid their apportionments in full up to date. Many other charges are nearly out. The offerings came in splendidly last week. We are still one thousand dollars short of the total amount received for Sunday School Day last year. We are doubling the number of our training schools this year and sincerely trust that every Sunday School in the conference will send us an offering. We are depending upon our pastor friends together with our fine superintendents to look after the financial side of our work while we carry on the big program intrusted to us. Now is the time to stress final payment of these apportionments.—Clem Baker.

ANNUAL CHECK-UP CAMPAIGN NOW ON.

When this reaches our readers Arkansas Methodism will be in the midst of the second annual check-up campaign for its Sunday Schools. During this campaign everyone of the one thousand Methodist Sunday Schools in Arkansas will be visited by an authorized representative of the General and Conference Sunday School Boards for the purpose of holding an institute with the workers, interpreting the Program of Work, awarding seals of recognition, and filling out a report on the work accomplished by each school this year.

One hundred and fifty select pastors and laymen will be engaged in this work, each of these checkers has been assigned a definite number of schools to visit during the period October 5-19. The Check-Up Campaign has proven to be one of the most helpful things that we have ever undertaken for the promotion of Sunday School work in Arkansas, and we earnestly solicit full co-operation on the part of all pastors, superintendents and other Sunday School workers in the state.—Clem Baker, H. E. Wheeler.

SCHEDULE OF VISITATION FOR CHECK-UP CAMPAIGN, PINE BLUFF DISTRICT.

We give below the schools assigned to the visitors in the Check-Up Campaign for the Pine Bluff District. Each visitor is expected to visit and report on all the schools on all charges assigned to him.

Rev. A. C. Rogers, Sherrill Tucker, Swan Lake, Circuit, Humphrey and Sunshine.

Rev. Rex B. Wilkes, Roe Circuit, Gillett Circuit and DeWitt.

Rev. S. R. Twitty, Stuttgart, St. Charles Ct., and Bayou Meto Ct.

Rev. W. P. Whaley, Douglas, Grady, and Sheridan.

Rev. M. S. Monk, Carr and Hawley.

Rev. C. D. Cade, Altheimer and Wabbaseka.

Rev. M. K. Rogers, Star City, Redfield Ct.

Hon. A. R. Cooper, Sheridan Ct., Rison, Pine Bluff Ct., Lakeside and First Church.

Rev. B. F. Musser, Rowell Ct.

SCHEDULE OF VISITATION FOR CHECK-UP CAMPAIGN, LITTLE ROCK DISTRICT.

We give below the schools assigned to the visitors in the Check-Up Campaign for the Little Rock District. Each visitor is expected to visit and report on all the schools on all the charges assigned to him.

Rev. C. M. Reves, Asbury and Pulaski Heights.

Rev. E. R. Steel, Maumelle and Oak Hill Ct.

Rev. S. T. Baugh, Keo-Tomberlin Ct., Lonoke and Carlisle.

Rev. W. C. Scott, Winfield, Twenty-Eighth St., First Church.

Rev. J. W. Thomas, Hickory Plains Ct., Hazen-DeValls Bluff.

Mr. C. E. Hayes, Forrest Park, England, Bauxite, Douglassville.

Hon. R. D. Lee, Austin Ct.

Rev. W. R. Jordan, Bryant Ct.

Rev. A. J. Christie, Mabelvale Ct., Halstead.

Rev. R. M. Holland, Carlisle Ct., Des Arc.

Rev. F. G. Roebuck, Henderson, Highland and Hunter.—Clem Baker.

PINE BLUFF HAS BEST TRAINING SCHOOL IN THREE YEARS.

The Pine Bluff Standard Training School closed its fifth session at Lakeside Church Friday night. This was the best school we have had in Pine Bluff in three years. Eighty-five certificates were awarded. Nineteen Sunday Schools were represented. Nine pastors took credit. Rev. W. P. Whaley was chairman of this Board of Managers, and Rev. M. S. Monk Dean of the school. The instructors were Miss Fay McRae, Miss Anna Marie Hansen, Mrs. G. R. McDonald, Dr. Emmett Hightower, Rev. O. W. Moerner and Dr. Ed F. Cook. The Pine Bluff people entertained the school and did everything else to make it the success it was. This is the third Standard Training School held in the Pine Bluff district this year. The others were at Altheimer and Stuttgart.—Clem Baker.

NOTES ON THE PINE BLUFF SCHOOL.

Rev. M. S. Monk serving as Dean of the school threw his whole life into making it a success. He had the sympathy of the entire membership of the school over the serious illness of his mother.

Miss Fay McRae who has recently been approved as a beginner specialist taught in her first school. Her

work prophesies that she will be one of the outstanding instructors in the whole Church.

Mrs. A. R. Cooper completed her work for the Gold Seal Diploma and won the congratulations of the entire school.

Rev. J. A. Hall came all the way from the Texarkana District and took credit under Dr. Ed F. Cook.

Rev. J. E. Waddell came over from the Camden District and earned a credit on the Educational Task of the local church.

Pastors receiving credit in this school were: Rev. A. C. Rogers, Rev. M. K. Rogers, Rev. J. E. Waddell, Rev. E. F. Wilson, Rev. J. A. Hall, Rev. J. W. Nethercutt, Rev. C. M. Thompson, and Rev. S. R. Twitty.

HOT SPRINGS TRAINING SCHOOL NEXT WEEK.

We are having two Standard Training Schools in the Little Rock Conference this week. One at Warren and the other at Texarkana. Next Week we have the second session of the Hot Springs Standard Training School. The instructors for Hot Springs are: Mrs. Byron Harwell, Mrs. F. T. Fowler, Dr. J. S. Seneker, Rev. C. M. Reves and Dr. O. E. Goddard. We are looking forward to good schools at all of these places. After this we have schools at Crossett and Arkadelphia and will close out the year by more than doubling our work for any previous year.—Clem Baker.

What the Payment of Christian Education Pledges at this Time Would Mean to Our Colleges.

HENDRIX COLLEGE.

50 Per Cent On Your Investment.

Hendrix College is in the midst of an effort to raise \$300,000 to meet a conditional gift of \$150,000 by the General Education Board of New York, the same to be added to the endowment of the College. For every two dollars paid the college on Christian Education pledges or otherwise, one dollar is brought from New York.

A Great Necessity.

Moreover, the need of the College for this endowment is compelling. For the last three years the College has lost a hundred students a year because of lack of teaching force. This endowment is the only way whereby the income can be increased with which to employ additional teachers.

GALLOWAY COLLEGE.

High Standing—Higher Standards.

The collection of Christian Education pledges will give such substantial help to Galloway College that she will get \$50,000 needed by December to meet the requirements of the Board under the new Standard of Classification. Galloway MUST remain "A" grade.

Inspiration.

It will mean a wonderful inspiration to the Alumnae in their effort to finish their building to cost \$100,000.

A Larger Goal.

It will go a long way toward gaining the next goal—\$300,000 Endowment and MEMBERSHIP in the North Central Association.

HENDERSON-BROWN COLLEGE.

Loss Of Opportunity To Youth.

Many boys and girls cannot be trained for Methodism and service to society without Henderson-Brown College receiving help from Endowment. The Campaign is on for \$300,000 endowment.

Corresponding Advancement.

The Educational Standards are being advanced from year to year and Henderson-Brown MUST advance also. Full collections at this time would aid the College in the advancement and maintenance of her high standing.

A Great Service.

634 have been graduated in Henderson-Brown College in the thirty-four years of her history and 4900 have been under her influence from one to four years.

JUST 10 MORE DAYS!!!

Our Fiscal Year Ends October 19th—Just 10 more days. At that time the management of the Methodist is required to make a complete financial report covering the year. We are extremely anxious to make a good report.

Brethren of the Ministry, won't you see to it that we receive a list of at least twenty-five (25) subscriptions from your charge on or before the 25th of October? This will enable us to submit a favorable financial statement to the Commissioners.

Spend just one day in this helpful work. It will relieve us materially and will help you in your work.

Just 10 More Days! Please Remember—and Help Us. Thank You.

Epworth League Department

LESLIE HELVEY.....Treasurer Little Rock Conference
1612 West 8th Ave., Pine Bluff
HOWARD JOHNSTON.....Treasurer North Arkansas Conference
Conway
HOMER TATUM.....Editor Little Rock Conference
4216 West 12th St., Little Rock
IDA WHITE.....Editor North Arkansas Conference
Russellville

A NEW PLAN OF LEAGUE WORK.
It being impossible for the District Secretaries to keep in touch with every League and the churches where there are no Leagues as yet, we have outlined a plan of work similar to that of the Sunday School.

We have the hearty approval of all the Presiding Elders and all of the pastors that we have had time to see.

In the near future there will be called a meeting of all the officers and group leaders to plan more definitely the work in each district, however one District Chairman is not waiting for a called meeting but has planned a program to be given in each group this month. We will be glad to hear of the other chairmen going ahead and outlining the work in their districts.

Below we give a list of the officers and group leaders for all the Districts, and the District Goals:

ARKADELPHIA DISTRICT. District Officers.

Chairman, Rev. L. T. Rogers, Hot Springs, Hot Springs, Ark. Cedar Glades Route.

Secy-Treas., Rev. J. A. Henderson, Malvern, Ark.

Dist. Secy., Paul V. Galloway, Arkadelphia, Ark. c/o H. B. C.

Assistant Dist. Secy., Miss Teresa Drumheller, 715 Prospect, Hot Spgs.

Group Leaders.

Group No. 1—Miss Teresa Dial, Leola, Ark. Charges, Benton, Carthage Ct., Traskwood Ct., Leola Ct.

Group No. 2—Miss Marie Agricola, Arkadelphia, Ark. Charges, Arkadelphia, Arkadelphia Ct., Dalark Ct., Friendship Ct., Okolona Ct.

Group No. 3—Miss Ruth Smith, Hot Springs, Ark. Charges, Central, Third Street, Park Ave., Oaklawn, Hot Springs Ct., Percy Ct.

Group No. 4—Mr. Oswald Taylor, Bearden, Ark., R. F. D. Charges, Sardis, Lono, Holly Springs, Princeton Circuits.

CAMDEN DISTRICT. District Officers.

Chairman, Rev. R. P. James, Waldo, Ark.

Secy-Treas., Rev. H. R. Nabors, Hampton, Ark.

District Secy., Mrs. H. P. Rice, Huttig, Ark.

Assistant Dist. Secy. Miss Merle Couch, El Dorado, Ark. c/o Western Union.

Group Leaders.

Group No. 1—Miss Maude Robinson, Camden, Ark. Charges, Camden, Camden Ct., Chidester Ct., Eagle Mills Ct.,

Group No. 2—Mrs. H. C. Harlow, Bearden, Ark. Charges, Thornton, Bearden, Fordyce, Kingsland Ct., Hampton Ct.,

Group No. 3—Charges, Stephens, Waldo, Magnolia, Atlanta Ct., Bussey Ct.

Group No. 4—Chas. Ragan, El Dorado, Ark. Charges, Junction City, Wesson Ct., Huttig-Strong, El Dorado Ct.

Group No. 5—T. W. Chadwell, Smackover, Ark. Charges, Smackover, El Dorado, Norphlet, Lonann.

MONTICELLO DISTRICT. District Officers.

Chairman, Rev. Roy E. Fawcett, Dumas, Ark.

Secy. Treas.

Dist. Secy., Mrs. Clarence Peel, Lake Village, Ark.

Assistant Dist. Secy., Miss Margaret Matthews, Arkansas City, Ark.

Group Leaders.

Group No. 1—Miss Sadie Duncan, Dumas, Ark. Charges, Dermott, Dumas, Tillar-Winchester, McGehee,

Ark. City Ct., Watson-Kelso, Lake Village, Eudora Ct.

Group No. 2—Mrs. J. R. Dickerson, Portland, Ark. Charges, Montrose, Portland-Parkdale, Wilmot, Snyder Ct.

Group No. 3—Mrs. J. T. Rogers, Hamburg, Ark. Charges, Crossett, Hamburg, Hamburg Ct., Fountain Hill Ct.

Group No. 4—Miss Gertrude Heflin, Wilmar, Ark. Charges, Monticello, Monticello Ct., Mt. Pleasant Ct., Wilmar.

Group No. 5—Mr. Watt Childs, Warren, Ark. Charges, Warren, New Edinburg, Hermitage, Ingalls, Arkansas-Southern Camps.

PINE BLUFF DISTRICT. District Officers.

Chairman, Rev. C. D. Cade, Humphrey, Ark.

Secy-Treas., Rev. M. K. Rogers, Grady, Ark.

Dist. Secy., Miss Audrey Wharton, 1200 Beech St., Pine Bluff, Ark.

Assistant Dist. Secy., Miss Mary Ellen McKewen, DeWitt, Ark.

Group Leaders.

Group No. 1—Mr. Mack Laws, 1422 State St., Pine Bluff, Ark. Charges, First Church, Lakeside, Carr, Hawley, Sheridan, Sheridan Ct., Rison.

Group No. 2—Rev. W. W. Nelson, Sherrill, Ark. Charges, Altheimer-Wabbaseca, Humphrey, Sunshine, Sherrill-Tucker, Swan Lake.

Group No. 3—Miss Mary Ellen McKewen, DeWitt, Ark. Charges, DeWitt, Gillett Ct., St. Charles Ct., Roe Ct.

Group No. 4—Miss Parmelia Adrain, Star City, Ark. Charges, Star City, Grady Ct., Rowell Ct.

PRESCOTT DISTRICT. District Officers.

Chairman, Rev. W. C. Yancey, Glenwood, Ark.

Secy-Treas., Rev. J. E. Cooper, Nashville, Ark.

Dist. Secy.

Assistant Dist. Secy., Miss Dell McClanahan, Hope, Ark.

Group Leaders.

Group No. 1—Rev. Jess Galloway, Blevins, Ark. Charges, Blevins, Prescott, Prescott Ct., Gurdon.

Group No. 2—Miss Irene Taylor, Arkadelphia, Ark. c/o H. B. C. Charges, Delight, Amity, Womble, Glenwood, Roseboro, Caddo Gap, Mt. Ida and Oden Circuits.

Group No. 4—Rev. C. D. Meux, Nashville, R. F. D. Charges, Nashville, Mineral Springs, Center Point, Highland, Bingen Ct., Murfreesboro Ct.

Group No. 3—Mrs. Mack Garland, Emmett, Ark., Charges, Hope, Emmett, Columbus, Washington-Ozan Cts.

LITTLE ROCK DISTRICT. District Officers.

Chairman, Rev. Andrew Christie, Bauxite, Ark.

Secy-Treas., Rev. A. W. Hamilton, Bryant, Ark.

Dist. Secy., Miss Lillian Peaslee, 2316 Vance St., Little Rock, Ark.

Asst. Dist. Secy., Mrs. Andrew Christie, Bauxite, Ark.

Group Leaders.

Group No. 1—Mr. Elliott Stoddard, 1118 Rice St., Little Rock, Ark. Charges, First Church, Winfield, Asbury, Highland, Hunter, Pulaski Heights, Capitol View, 28th St., Henderson, Forest Park.

Group No. 2—Miss Vera Metcalf, Bauxite, Ark. Charges, Bauxite, Bryant, Oakhill Ct., Maumelle Ct., Mabelvale Ct. Charges, Lonoke, England, Koo-Tomberline.

Group No. 4—Charges, Carlisle, Carlisle Ct., Hazen-

DeValls Bluff, Des Arc, Hickory Plains Ct., Austin Ct.

TEXARKANA DISTRICT. District Officers.

Chairman, Rev. J. M. Hamilton, Ashdown, Ark.

Secy-Treas., Rev. L. C. Gatlin, Richmond, Ark.

Dist. Secy., Miss Maurine Walker, Stamps, Ark.

Assistant Dist. Secy., Miss Lucile Phipps, Texarkana, Ark.

Group Leaders.

Group No. 1—Rev. B. F. Roebuck, Texarkana, Ark. College Hill. Charges, First Church, Fairview, College Hill, Fouke Ct., Doddridge Ct., Texarkana Ct.

Group No. 2—Rev. R. H. Cannon, Stamps, Ark. Charges, Lewisville, Stamps, Spring Hill Ct.

Group No. 3—Mr. Henry Sykes, Richmond, Ark. Charges, Ashdown, Foreman, Richmond Ct., Paraloma Ct., Winthrop Ct., Ogden Ct.

Group No. 4—Mrs. H. P. Greer, Horatio, Ark. Charges, DeQueen, DeQueen Ct., Lockesburg, Dierks, Horatio Ct., Umpire Ct.

Group No. 5—Miss Mae Goolsby, Mena, Ark. Charges, Mena, Egger Ct., Hatfield Ct.

DISTRICT GOALS.

1. To organize and maintain an Epworth League in every charge.

2. To hold a District Institute with every chapter in the District represented.

3. To hold at least four Group meetings of each group during the year.

4. To encourage every one to be a Standard League by placing a chair in every room and personal files made by a Conference or District officer for the purpose of checking same.

5. To encourage the observance of all Special days, especially Anniversary Day, April 12, 1925.

6. To insist upon every chapter making a pledge to Missions and paying monthly.

7. To observe one day in the Fall as "District Day" at which time a collection will be taken to defray the expenses of the District.

8. To enlist the enthusiastic support of all the pastors in the accomplishment of these goals.

THE EUDORA-REID EPWORTH LEAGUE CAMP.

Some time in August about thirty of our Epworth Leaguers with some Baptist and Presbyterian friends went into camps on Boueff River about ten miles from Eudora, under the leadership of Rev. Jas. V. Reid, one of our evangelists, of Ft. Worth, Texas. We certainly had a great, good, and profitable time.

There were hours for recreation such as for music, singing, games, campfire stories, stunts, swimming, rowing, fishing, hunting, (the boys bringing in as many as thirty squirrels at a time) eats, rest, study, devotional and inspirational services, and very helpful and interesting lectures.

There were from fifty to one-hundred visitors every day and every one was delighted with the splendid programs.

The behavior of the Leaguers was fine and their co-operation and that of the visitors and citizens was all that could be asked for.

Bro. Reid is certainly one of the best all-round men with young people, in all our connection. His management of the camp, his general leadership, his music and lectures were all of the highest type, and his sweet Christian fellowship and charming personality were unsurpassed. He is engaged for the camp next year, and we plan for larger things and anticipate a great future for this Eudora-Reid Epworth League Camp.—J. J. Mellard, P. C.

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Tasteless
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Is an Excellent Tonic for
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CHILDREN'S PAGE

"WHAT DO WE PLANT?"

Henry Abbey.

What do we plant when we plant the tree?
We plant the ship, which will cross the sea.
We plant the mast to carry the sails;
We plant the planks to withstand the gales—
The keel, the keelson, the beam, the knee;
We plant the ship when we plant the tree.

What do we plant when we plant the tree?
We plant the houses for you and me.
We plant the rafters, the shingles, the floors.
We plant the studding, the lath, the doors.
The beams and siding, all parts that be;
We plant the house when we plant the tree.

What do we plant when we plant the tree?
A thousand things that we daily see;
We plant the spire that out-towers the crag.
We plant the staff for our country's flag.
We plant the shade, from the hot sun free;
We plant all these when we plant the tree.—Dearborn Independent.

A MESSAGE FROM THE HILL.

"Are you going to the contest, Ivor?"

Ivor shook his head. "I cannot leave the sheep," he replied. "They would be safe enough," begged Ian. "I'm going to leave mine. And you know you are one of the best archers in the kingdom. You would surely win the prize."

"I cannot go, Ian. My father is away, and he trusts the care of the sheep to me. Our neighbor told only yesterday of a strange beast that enters the sheepfold under the shepherd's eyes and carries off the sheep." "There are ever such tales," replied Ian. "The sheep are quite safe. They will not wander when the grass in their own pasture is so fine. You are foolish not to go."

But again Ivor shook his head. He could not leave the sheep alone. He had promised his father to watch them, and he must keep his promise. But how he longed to enter the archery contest. It had been announced that all boys of his age in the kingdom could compete for the prince's medal, which was a high honor. Ivor was a fine marksman and had made himself a bow that carried far and nearly always hit the mark. But when his father left that morning, he gave up all hope of entering the contest.

As the days passed, and he heard much from Ian about the contest, his heart grew heavy. But he had one comfort. The contest field lay in a grassy meadow just beyond the hill on which his sheep browsed. From a certain point he could loo down and see all that took place.

The day of the contest brought great excitement. Crowds of people filled the valley at an early hour. Targets were set up, and canopies, flying gay pennants, were erected over the stands on which the prince and his followers were to sit. Ivor was excited, too. He had brought a crayon and paper, on which he hoped to keep the score. He had also brought along his finest bow and several of his best arrows, though he had no hope of using them.

There were many contestants, and shout after shout rang out as an arrow came near the mark. Ivor fairly trembled with excitement. He watched constantly for Ian, but as the afternoon wore away, he had not yet been called. Just then Ivor's attention was attracted to something else.

He heard the distant barking of dogs, the frenzied bleating of many sheep, the thud, thud of running hoofs. He ran across the hilltop, where he could get a better view of his own sheep. They were safe, but disturbed by something that was happening farther away. He ran farther,

and at once saw what was the matter. A strange beast was among Ian's sheep. He was chasing the frightened animals, and in spite of Ian's trusty dog was likely to do grave damage unless he was stopped at once.

Ivor thought quickly. He knew that he alone could do little, for if he left his own sheep unguarded, the beast might enter his pasture and injure them. However, he called his dog and ran across to Ian's pasture, blowing loudly upon his horn as he ran. Here, with the aid of the two dogs and the noise from his horn, he was able to drive off the animal. But he knew that at any minute it might return. He must have help. Suddenly a plan formed in his mind. Taking the paper on which he was keeping score, he printed as well as he could:

"Ian, come. Danger. Ivor."

Through this he threaded his swiftest arrow. Then, running to the spot on the hill on which he had been standing, he saw that Ian was about to take his turn at the target. Taking careful aim, he let the arrow fly.

Watching its quick course through the air, he saw with joy that it fell at Ian's feet just as Ian's arrow flew from its bow, and entered the bull's eye. At once Ian stopped and picked it up. Then dropping his bow, he started running in the direction from which it had come, followed by many who had read the message and were anxious to help. When they reached the hillside, Ivor was bathing the wounded sheep and binding its wound with his kerchief.

The strange animal proved to be a great wolfhound which was even fiercer than the fiercest wolf the shepherds had ever seen. Great was their joy when, later in the day, he was captured.

But best of all, the next day, as Ivor was sitting upon the hillside, a messenger from the prince arrived. As Ivor arose to his feet, he said:

"The prince has heard the story from the lips of Ian, who hit the bull's eye. Ian says he has not won the prize fairly, for he won it when neglecting his duty. So it will go to the next nearest marksman. But the prince thinks you have won far more than a prize. By remaining at your post you have done a finer thing. Hence, he sends you a special medal and a piece of gold that you may buy shoes and a cloak and so attend school, which he hears you desire above all things."

"The prince also sends you this message:

"It is a fine thing to learn from books, but learning to do our duty comes first always. When we have learned that, we have a good start toward other things."

Ivor could scarcely speak for joy. His first thought was to run home and tell his father his good fortune. Then he glanced at the sheep. He must remain with them until sundown. Even now he must keep his promise to remain by them.—Selected.

MAIDA'S REWARD.

Little Maida was both disappointed and angry. Sometime ago mother had promised that she would surely take her to view the May Day parade. Just two days before the parade Maida had to go and catch cold. That was why she was so angry. Doctor White said that under no circumstances would he permit her to catch more cold by standing and viewing the parade. That was why she was very disappointed.

She had pleaded very hard with mother the morning of the parade to be permitted to go and see it, but mother still said no and also she meant it. "There will be plenty of other parades, dear," she told her disappointed little daughter, "but if you should happen to catch cold then there might not be any more Maidas."

"But this will be the very first year that I have ever missed the parade, mother dear, pleaded Maida desperately. "My old cold is much better and if I bundle up well I'm quite sure that I will not catch any more."

At last mother was partially successful in making Maida see the risk

NEWS OF THE CHURCHES.

NEW ASSOCIATE SECRETARY FOR MISSIONS AND S. S. EXTENSION.

Miss Otie G. Branstetter, who was elected by the General Sunday School Board at its meeting last May, as an Associate Secretary for Missions and Sunday School Extension, entered upon the duties of her office on September 15. Her work will lie in the field of missionary education in the Sunday School.

Miss Branstetter took her Bachelor's degree at Millsaps College, was graduated from Scarritt Bible and Training School and took her Master's degree in Emory University. She specialized in Bible and Religious Education and comes to the work eminently qualified for the task assigned her.

From the standpoint of the missionary program of the Church, the most important interest lies in the field of missionary education in the this process alone can the Church of the future be made truly missionary. Miss Branstetter, therefore, will be welcomed by all who are interested in the program of missionary education through the Sunday School.

PURCELL, OKLA., REVIVAL.

There have been eighty professions in our revival up to the middle of the second week. These are the greatest results ever reached in a meeting in this city in twelve days. Evangelist Ed Phillips is assisting the pastor Rev. Frank Cochran and they make a team that is second to none. The men's meeting held in Rex Theater last Sunday by Bro. Phillips was one of the best ever held in this county. There were forty men forward for prayer. Half that number took a definite stand for Christ and have joined the church.

"EAGLE'S NEST SERMON."

Nineteen years ago I delivered a sermon on "Stirring up the Eagle's Nest," in our Church in Oakland, Cal. I was soon requested to repeat it. It became, evidently, my most popular message. It has been delivered scores of times; and I have received probably hundreds of requests for its publication.

Will you allow me space to announce now that it is in the hands of the printer, and will be ready for delivery by Oct. 10? I am not doing it with any thought of gain; but merely to meet a demand, and to give this message to the public. It will be a neat pamphlet, at the nominal price of fifteen cents a copy, postage paid; or \$1.50 per dozen. Orders may be sent me at Oakdale, Louisiana. I

she would run of catching more cold, and so after cautioning her to remain in her room until the family returned from the parade, hurried away. After mother had left poor Maida threw herself on her little bed and had a good cry. In her heart she realized that mother and Doctor White were perfectly right about not letting her go, but still she hated to miss the parade when her cold seemed so much better.

Suddenly a naughty little thought crept into Maida's active mind. Why couldn't she run out and see part of the parade and then get back before the family returned. They would never know the difference and Maida was quite sure that it would not hurt her cold any. She still had plenty of time to reach a certain spot before the parade passed, if she hurried. Then suddenly she stopped her preparations and sat down again.

"No, I musn't do it," she exclaimed to herself with a very guilty little feeling. "It would not be acting fairly to either mother or Doctor White, for I promised them both faithfully that I wouldn't leave the house today. I never yet broke my word to mother dear and I never mean to."

It was a very difficult decision for the terribly disappointed Maida to make, but after all now she felt much better for being strong enough to overcome her temptation.

Just at this moment Maida was

pray that it may, in this printed form, prove the blessing to many that it has seemed to do in its oral delivery. —A. M. Shaw, Oakdale, La.

A MESSAGE FROM GENERAL PERSHING.

Sept. 27, 1924.

Editor Arkansas Methodist,
Little Rock, Arkansas.

Dear Editor:—

As one of the medical officers of the United States Army that had previous training, I was sent overseas early in 1918, and after having made the perilous voyage, through a sea infested with German U-boats, I was stationed at the little French city of Blois, before being ordered up to the front.

One morning I walked into the mess hall and was handed this little message from the Great Commander in Chief:

"Hardships will be your lot, but trust in God will give you comfort; temptation will befall you, but the teachings of our Saviour will give you strength. Let your valor as a soldier and your conduct as a man, be an inspiration to your comrades and an honor to your country."

Gen. John J. Pershing,
C. in C.

This little message was of so much real benefit to our officers and men that I want to give it to you now so that on the retiring from command of our armies, of our Great Commander, it may be an inspiration and help to others who may see it and profit by it.

Sincerely yours,
H. E. Ruff, M. D.,

Formerly Major, Medical Corps, United States Army.

REVIVAL AT LEPANTO.

On last Sunday night we closed a splendid revival campaign in the Methodist church of Lepanto held by Rev. S. M. Yancey and Mr. A. V. Hardin of Clarksville. The writer saw it through his own eyes as a pastor and it looks like the best revival we have had in Lepanto. That is saying a great deal for we had a fine one last year. The meeting was great in at least three respects; that is, it thoroughly revived the church from the youngest to the oldest and from the richest to the poorest and put it on a much better working basis. In the second place the meeting made a strong, fervent, sane plea to the unsaved through the gospel messages of Brother Yancey and the splendid singing of Brother Hardin. There were twenty-two professions and twenty additions to the church. We have received more than this in some cam-

rather surprised to hear the sound of music, which seemed to be coming nearer every minute. Very much excited and terribly anxious to find out what it could mean Maida flew to her window, which was at the front of the house, and opening it looked out.

"Why it is the May Day parade," she cried to herself. They must have changed the route at the last moment and now it is going to pass right by our house after all. Now I can see it and I don't have to leave the house. Isn't it a good thing that I decided to mind mother dear, for if I had left the house I'd have surely missed it after all."

So this was how Maida saw the May Day parade from start to finish after all. She enjoyed it ever so much and entirely forgot all about her cold. When mother returned and heard Maida's confession she gave Maida a big loving hug and said:

"I'm mighty glad that my little girl followed mother's advice. By doing so you have taken care of your cold and also seen the parade you hated so much to miss. I knew all the time that the parade was going to pass our house, but I didn't tell you as I wished to surprise you."

Maida went to bed that night a very happy little girl and awoke next morning to find that her cold had entirely left her.—A. F. Whitney in Methodist Protestant.

paings, but a successful revival is not always measured by the number of converts. In the third place the meeting enlisted the support of the entire community. Christian people of all denominations are loud in their praise of Brother Yancey's preaching and those who profess no faith are praising him too as a fearless and forceful preacher. Brother Hardin sang his way into the hearts of our people before the meeting was a day old.

It isn't necessary to say much about Sam Yancey in a personal way for he is well known to the readers of the Arkansas Methodist. Suffice it to say that this prince of story tellers and preachers was at his best and completely captured the town.

Brother A. L. Hardin of Clarksville is a new man in the state and this was his first meeting. He handled the choir and the congregation with success and proved himself a splendid soloist. Brother Hardin is a man of education and culture and has had experience in some of the larger churches of the West. Any one in need of a good singer cannot make a mistake here.

We are closing out a good year's work. This meeting will be a great factor in closing the year successfully.—R. A. Teeter, P. C.

REVIVAL AT MENA.

We closed a meeting last night of fifteen days. Rev. A. Norman Evans, First Church, Ft. Smith, did the preaching. His preaching is of very high order. We had good crowds and all were delighted with his messages. He is one of the best preachers that ever came our way. We will receive a large class next Sunday as a result of the meetings. The members of the Methodist Episcopal Church will join in a body. Mena now has one Methodist Church. Unification is working here. We all believe in it, and are putting it into practice. Bro. Evans helped wonderfully in getting it to go. Following the service recently at 11 a. m. seventeen young people presented themselves for Life Service. It was a great time with us. Our folks will never forget the service, nor the man who did so much to make it possible. Mena Methodism is on the map. We have had nearly 300 accessions to the church in the two years and ten months. To God be all the glory.—T. O. Owen, P. C.

CECIL CHARGE.

We have just closed our last meeting on this charge. We have held three meetings this year on our Charge, that is, with the assistance of others, doing most of the preaching. We haven't had as many conver-

sions and additions to the Church as we would like.

We only had fifteen conversions and reclamations in all, but we would rather have just ten that really accepted Christ on their own free will and accord than to be able to report seventy-five that been asked a few questions and reported saved. This method is crowding our churches today with people who have never had a change of heart. "Ye must be born again."

We have eight additions to the Church this year by letter and profession of faith. Two babies baptized. We also have two young men who have answered the call to the ministry and are making preparation for same.

We held our meeting at Webb City first and had good attendance and good order. We were hindered there on account of not being permitted to hold day services.

We held our meeting at Grand Prairie next. Rev. A. L. Riggs did the preaching for us there. Brother Riggs did some very strong preaching, the Church being very much revived and a few souls made new in Christ. Bro. Riggs is a very consecrated man and we enjoy having the privilege of the association with men of his type.

We have just closed our meeting at Cecil. Rev. Riley Jones was with us and did the preaching. He only stayed with us a week but there were not many visible results. Bro. Jones worked hard and did his best for us and we trust there were more results than were visibly manifested.

We didn't get to hold our meeting here when it was first planned, and on account of crop gathering we could not hold day services, and therefore were handicapped on that account.

There are other hinderances of this year which we are not able to discuss here.—J. E. Peters, P. C.

MISSOURI PACIFIC RAILROAD BREAKS ALL RECORDS.

The Missouri Pacific Railroad broke virtually all its operating and traffic records during August, declares L. W. Baldwin, president of that road. Loaded cars handled aggregated 139,874 as compared to the former record of 138,928 cars established in October, 1923. Loadings totaled 101,945 cars as compared with the former record of 99,444 cars last October. The record for the daily movement of both loaded and empty cars was broken six times during August. The first was August 2 with 27,147 cars moved and the sixth, August 30, with 29,418 cars. Miles per car per day during the month averaged 35 against a daily average in 1923 of 20.6 and in 1922 of 21.8. From January 1 to August 31 the Missouri Pacific handled 13.3 per cent larger volume of traffic than in the same period last year. A subsidiary of the Missouri Pacific and Wash, the American Refrigerator Transit Company, has purchased 1,000 automobile cars and 2,000 refrigerator cars for the Missouri Pacific, which has also placed an order for 100 more locomotives.

WILSON COMMUNITY CHURCH

Religious activities in the Wilson community were begun about twenty years ago under the leadership of a Methodist circuit rider on a very large circuit comprising several adjoining communities. For a number of years this organization struggled along at a dying rate, the pastor receiving annually a small appropriation from the mission board of the old White River Conference to supplement the meager salary paid by the several small churches of the circuit. The Sunday services were held in the local schoolhouse. Desiring that the people of the growing community might have better church, social and intellectual facilities, R. E. Lee Wilson, Sr., proposed to pay \$1 for every dollar the church would raise, for the erection of an adequate building for the church and other community activities. The Rev. Fay C. Sterling was employed as pastor for full time by the Wilson church.

With the donation of Mr. Wilson,

contributions of members and their friends and donation of the Church Extension Board, the church building was completed in 1910. It is a substantial two-story building in the center of town. The first floor is made up of a large auditorium, a library and a pastor's study. A commodious hall with a number of ante-rooms was provided for lodge rooms on the second floor. Here, the five or more secret fraternities still have their home.

Soon after the erection of the building it was decided to conduct the church on the community church plan, and to be affiliated with the Methodist Church, South, from which the pastors are supplied. The people of all creeds living in the community are invited to affiliate. Members are received by certificate from other churches, by profession of faith in Christ and baptism in the manner the person prefers, and where the people desire to affiliate with the community church and at the same time prefer to continue their relation with the denomination from which they come, they are received as associate members.

Free of Sectarianism

Under this plan the community has been practically freed from sectarian prejudices and bickerings. It has proved to be by far the most expedient plan of church work in a small industrial and agricultural community like Wilson.

Our present pastor is serving his fifth year with the church. During his stay there has been a great increase in church membership and attendance. Also, in our Sunday School we have a more efficient organization and increased attendance.

The Rev. E. K. Sewell, our pastor, has been in church for nearly twenty years and in our community he is regarded as a very able church leader; he is greatly beloved by the people of the community and is regarded by all as the highest type of Christian gentleman and our community recognizes his value and wants him to stay with us. Mr. Sewell loves humanity—just folks—more than anything else except justice and truth and he loves these for humanity's sake. He refuses to discuss creeds and dogmas because he regards religious opinions as something very sacred to those who have them. This man is anchored in this community and he loves the people whom he serves. He is more than a pastor—he is a helper, an advisor in many capacities—and under his skillful direction, the community idea is paramount.

The hobby of this preacher is gardening, and he always has the best garden in the community and he does the work himself. He says this outdoor work in close touch with nature keeps him "fit" and his greatest pleasure comes in passing a basket laden with vegetables over the fence to his neighbors. Mr. Sewell is quite a recognized authority on gardening and is frequently called on for information of this nature. We hail him as the champion tomato raiser in Northeast Arkansas. At present he is growing 15,000 Lombardy poplar sprouts to plant in either side of the new concrete highway which passes through the county. He is doing this gratis.

Handles Charity Work.

In a community like ours there is very little charity work to be done, but the pastor has charge of this work and handles same in such a satisfactory manner that he deserves special mention. We have a Community Goodfellows' Fund that takes care of urgent charity cases. A great part of his afternoons, Mr. Sewell, with his good wife, uses in visiting the people of the church and also in visiting the sick and in this way he keeps the status of the entire community at his finger tips. His motto is: "Keep busy, Keep fit and Keep smiling," and it seems to us that he lives up to this motto in every sense of the word.

The community church pays its pastor \$2,400 annually, furnishes a parsonage and a car. His car is known far and wide as the "Gospel Chariot." The popularity of this pastor and his

wife is always clearly demonstrated at the time the annual conference meets. All clubs and organizations in the community petition the powers that be in conference for the return of Rev. and Mrs. Sewell for the coming year.

When new people come into the community they are invited to attend church and Sunday School and made to feel at home when they come. The question of, "To what church do you belong?" is not frequently heard. Nobody cares. Anyone can join the Wilson Community Church who believes in God and takes Jesus Christ as his guide.

And so as time goes on it is our desire to see Wilson Community Church thrive and continue to be loved, served and being served, blessed and being blessed, so that when the summons comes ending our dwelling here on earth, we shall be prepared for that "perfect fellowship of the heavenly saints."—F. T. Mitchell, in Farm and Ranch.

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Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, hoarseness and bronchial asthma, there is nothing better.

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To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

photography business, finds time to carry the Gospel in song. In a recent communication from him, he tells of his work at Poyen and Malvern.

With Colson at Payen.

Early in September, Brother Forbes sang for Rev. J. J. Colson, the pastor, in an eight-day meeting. While the community is made up largely of Baptists, Brother Forbes states that they had very good crowds daily. The meeting resulted in much good. Their church was revived. The pastor is loved by his people, the evangelistic singer stated.

With Brother Henderson.

Brother J. A. Henderson, Malvern's popular pastor secured Mr. Forbes to lead the song services for a few days during the Fisher revival campaign at first church. The evangelist's throat gave him trouble and he had to call in a chorus director as the former was doing the preaching and leading the chorus. The pastor reports a great revival, and he was pleased with Brother Forbes' contribution during the last days of the revival.

After spending a few days in Memphis, Tenn., attending the Eastman School of Professional Photography, Mr. Forbes will return to Little Rock.—J. C. G.

ARKANSAS METHODIST ORPHANAGE REPORTS GIFTS.

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

For Margaret Evans, from a friend\$ 2.50

Susanna Wesley Bible Class

1st Church, Texarkana, Ark. 5.00

J. T. Nelson, Ozan, Ark. gift .. 5.00

Woman's Wesley Adult Bible

Class, 1st Church Texarkana, .. 5.00

Men's Bible Class, 1st Church,

North Little Rock, Ark. .. 5.00

Mr. Ben Greer, Imboden, Ark. 11.00

Mrs. R. F. Fowler, Saginaw,

Mich., gift 5.00

The Matron has received at the Orphanage, the following articles:

A generous collection of games and toys from Mrs. Hugh D. Hart and children.

Business and Professional Women's Club, shoes, hose, and street car tickets for large girl. Special.

Miss Mabel Irvine, books and school supplies for one girl.

Suit of clothes for large boy by a friend.

Emrick Hollowell, school books.

W. M. S., Heber Springs, Ark., quilt.

Mrs. G. H. Westfield, City, Toys, games and clothing.

Judge Frank Smith, City, four heating stoves.

W. M. S., First M. E. C., S., City, two boxes bindings.

Mrs. Lily Thomas, Mabevale, tomatoes.—James Thomas, Supt.

WHAT WILL THEY DO WHEN YOU ARE GONE



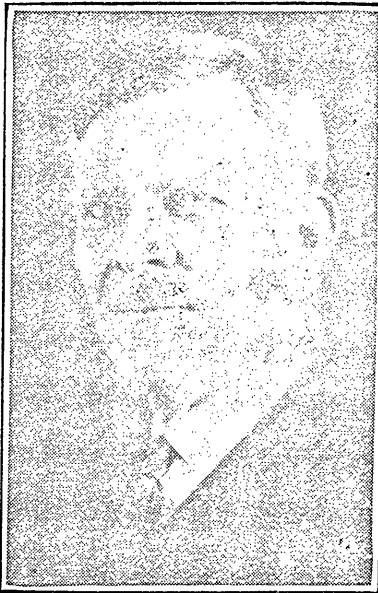
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A REAL ESTATE BARGAIN.

A good two-story, eleven-room house on a lot 110x165, near Henderson-Brown College and Arkadelphia High School, may be bought at a bargain price if sale is made immediately. The owner is not in position to use it. If you want a cheap, but good home in one of the educational centers of the State, write for fuller information to H. R. Johnson, 15th St., Arkadelphia, Ark.



MR. E. E. GUINNUP.

We were unable to get Brother Guinnup's picture for our special Springdale issue which came out several weeks ago but through the courtesy of Springdale's live-wire pastor, Rev. Ira A. Brumley, we secured a picture of Mr. E. E. Guinnup. The latter is the choir director of First Church, Springdale. The pastor states that he is one of the most efficient musical directors he has ever seen. Mr. Guinnup is Manager of the Welch Grape Juice plant at Springdale.

THE COST OF CHURCH PAPERS.

One of the unsolved problems of the church is the circulation and maintenance of its periodical literature. Perhaps the papers of the M. E. Church, South, are as well established and as well supported as those of any other church; yet, as is well known to those who have to do with their management, there is a constant struggle to "make ends meet." In this connection, that we may not feel that ours is a peculiar situation, we take the following from a recent issue of the Central Christian Advocate, published at Kansas City, Mo., one of the best known and most widely circulated organs of the Methodist Episcopal Church:

"The church has not taken kindly to the mounting deficits in the Advocate, and the late General Conference crystallized that feeling into mandatory instructions. This is not to be wondered at, since the total deficit for the quadrennium had mounted to \$522,252.47.

"The deficits in the Epworth Herald (\$101,598.90), the Methodist Review (\$28,615.12), the Christian Apologist (\$45,135.86), brought this deficit up to \$697,602.35; and on top of that, the subsidies to our Italian, Swedish, Philippine, Hawaiian, Spanish, etc., foreign languages made the final total deficit \$767,346.10, or three-quarters of a million dollars.

"The aggregate seemed staggering. And it is. And were this the beginning and end of the matter, it might bury the Advocates, crushing out of existence the highest type of official church press Christendom has ever exhibited. And it may be done yet.

"But there are two phases of the question to be considered. The first is the temporary nature of this avalanche of costs. During the quadrennium preceding this last quadrennium with which we are now concerned, the Western Christian Advocate, for example, came to General Conference showing a net balance of profit of \$7,847.54. But it came up to Springfield showing an increase of cost of \$48,498.74; and the Northwestern, which had made a profit of \$5,902, had a change of \$65,321 to the bad, and came up to Springfield in company with the rest of the family only a little under \$60,000 in the red. The New York Advocate went from a deficit of \$21,246 in the preceding quadrennium to \$132,196 in the last, an increase of \$110,949.57. The Central rose from a deficit of \$14,000 in 1916-19, to the crushing sum of \$101,362 in 1920-23. And yet in all this contrast, the editorial end was kept at the very

minimum, the soaring costs appertaining alone to the cost of production. This is temporary. Already the decensus averno is stayed. We look for a better country, not like Abraham when he went forth by faith alone, but like Abraham plus, because the better times are already coming through the front gate."

The editor of the Central, in discussing the situation and endeavoring to find the solution of the difficulties confronting the publications of the Methodist Episcopal Church, says the need is "more subscribers." We agree with him.—N. O. Christian Advocate.

MOUNT SEQUOYAH.

Beautiful for situation, the joy of all visitors, is Mt. Sequoyah, on the crest of the scenic Ozark Mountains in the State of Arkansas. Here twelve conferences of the Methodist Episcopal Church, South, west of the Mississippi River, have established the Western Assembly, which is similar in aim to the Southern Assembly at Lake Junaluska, North Carolina. The Assembly owns more than four hundred acres of land and with the exception of about one hundred and fifty lots the entire 400-acre tract is being reserved for use of the Assembly.

Not only is Mt. Sequoyah beautifully situated, but also it is ideally located to minister to the Methodists of the West. Within a radius of 300 miles from Mt. Sequoyah are situated St. Louis, Kansas City, Little Rock, Tulsa, Dallas, Fort Worth, New Orleans and many smaller places. In all this territory splendid railroad service is given by the Frisco Lines and the auto roads are good and are being improved constantly.

Four years ago forty men living west of the Mississippi River and present at Junaluska began the movement that has resulted in this new Assembly. In the summer of nineteen-twenty-three the Assembly began operations in a small way. This year visitors were surprised to see the remarkable development. Today one finds on Mt. Sequoyah about forty cottages, two large dormitories, tabernacle, dining-room and kitchen, office building, book store and rest rooms, drug store, superintendent's home and greatest of all, the Epworth League building. The cottages and dormitories are all screened and fitted with necessary furniture. The grounds are lighted with electricity and there is an abundant water supply as well as sanitary sewerage. Shower baths and toilets are conveniently located for all. But what is on Mt. Sequoyah today is only an earnest of what is to be.

How can one better spend a vacation than at such a place, resting amid the beauties of nature, with the finest Christian companionship and the opportunity to hear lectures and sermons and good music and to study and play? Even people from our Baltimore Conference might take the trip to Mt. Sequoyah with pleasure and profit.

Dr. A. C. Millar, editor of the Arkansas Methodist, is the president of the Western Methodist Assembly; Dr. C. O. Ransford, editor of the St. Louis Advocate, is the secretary, and Mr. J. L. Bond is the superintendent. Mr. Bond lives upon the grounds. He is a courteous and cultured gentleman, and is constantly on the alert to make everybody happy and to make the Assembly "go." Write to him at Fayetteville, Ark., if you want more information about Mt. Sequoyah.—S. K. Cockrell in Baltimore S. Methodist.

THROUGH ARKANSAS IN AUTOS.

The enterprise of the Chamber of Commerce of Fayetteville, Ark., helped to place the Western Methodist Assembly on Mt. Sequoyah overlooking their delightful little city, when nineteen other cities and towns were bidding for it. This Chamber of Commerce gave to the Assembly 400 acres of land; \$35,000 cash; free connection with city's water supply, electric system and sewerage; and built a hard road from the city below to the Assembly grounds on the top of the

mountain.

After hearing this the members of the Southern Methodist Press Association, in session at Mt. Sequoyah, were not surprised to hear that this same Chamber of Commerce planned to entertain a thousand or more farmers at a barbecue and would like the Press Association members to join them, and that on the following day the Chamber of Commerce would take the members of the Press Association for an automobile ride through the Arkansas Ozarks. It was accordingly so done.

At eight o'clock on the morning of August the eighth three large automobiles, furnished and driven by members of the Chamber of Commerce and in charge of Mr. W. F. D. Batjer, secretary of the Chamber of Commerce, started from Mount Sequoyah and by six o'clock that evening had traveled over 120 miles, traversing five counties in the Arkansas Ozarks and touching many points of natural beauty and historical interest.

This editor remembers with peculiar delight the wonderful springs amid such natural beauty at Monte Ne, the panoramic view from the mountain heights over the Horseshoe Bend of the White River, and the silvery Lake Lucerne, where we ate dinner in a hotel dining-room built out over the water. Another interesting sight was a hotel in Eureka Springs, where one could step in from the street on the lower floor of the hotel, take an elevator up to the seventh floor and step out of a seventh-floor door on to another street of the city, the hotel being built right against the side of a mountain, and certain streets of the city being on one level and other streets on other levels.

The car in which this editor rode was driven by Mrs. W. J. Frost, wife of Dr. W. J. Frost, one of the prominent members of the Chamber of Commerce. The other cars were driven by Mr. Earle Bates and Mr. "Tony" Sowder. All of these were "boosters" for Fayetteville, and Fayetteville is worth boosting. It is said to be the most attractive town in the Ozark region and one can well believe it.

On this trip we were accompanied also in other cars by two Texas presiding elders and their families, Dr. F. M. Richardson and Dr. C. L. Bounds. It was delightful to have them.—S. R. Cockrell in Baltimore Southern Methodist.

SORE EYES Dickey's old reliable Eye Water cools and relieves a sore eye. Once used always wanted. Doesn't hurt when applied. Call for the genuine in red folding box. Price 25c. Does not burn or hurt. DICKEY DRUG COMPANY, Bristol, Virginia.

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RECIPE FOR GRAY HAIR

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

BANANA FARM FOR SALE.

Would you like to own a five acre banana farm that will cost you \$2,500, easy terms, and bring you a net annual income of \$3,000 while you remain at home on your job? Do you know anything else like this? Write for particulars. Address, J. M. Rhodes, Orlando, Fla.

SERMON ON THE RESULTS OF SIN.

(The following is the report of a sermon preached by Rev. P. C. Fletcher, D. D., on Sunday, Sept. 28, from the text, "Be sure your sin will find you out," as it appeared in Monday's Arkansas Gazette. It is so pertinent that we give it to our readers.—Editor.)

"If ever a man deserved, from our human point of view, the noose, that man is the so-called Rev. Lawrence M. Hight of Mount Vernon, Ill.," declared Dr. Philip Cone Fletcher, pastor of the First Methodist Church, in his sermon recently on "Should the Rev. Lawrence M. Hight Be Hanged?"

"This man pleads for mercy," Dr. Fletcher said. "How much mercy did he show his wife and Wilford Sweet-in, whom he poisoned?"

"This man Hight broke three of the great commandments of God—"Thou shalt not covet thy neighbor's wife;" "Thou shalt not kill;" and "Thou shalt love thy neighbor as thyself."

"People are asking, 'Which was the worse crime, that of Loeb and Leopold, or that of Lawrence Hight?' I do not hesitate to say that the crime of Hight was the worse, though the Loeb-Leopold crime was unprovoked and atrocious. Loeb and Leopold are boys yet in their teens; they were spoiled by too much money and too little restraint; they are abnormal intellectually and subnormal morally; they make no pretense to piety. But, on the other hand, Hight is a man of mature years; he had been mar-

POPULAR PAMPHLETS.

"Character Sketches" of Robert E. Lee and Stonewall Jackson, 15c each; five or more 10c each; highly endorsed.

"The Methodist Steward" 10c a copy.

"Fundamental Doctrines of Methodism" 5c per copy; \$4.00 per 100.—H. H. Smith, Blackstone, Va.

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ried 26 years; he is the father of grown children; he was a minister of the Gospel; because of his profession he had the confidence of the public; he committed the crime with cold-blooded premeditation; he carried the purpose of his crime in his heart for three months; he preached the funeral sermon of the man he murdered. Such a man deserves to be classed with rattlesnakes and mad dogs, instead of human beings," said Dr. Fletcher.

"The minister of the Gospel is held to strict account and should be, by the public for his conduct, for he stands out before the public as an ambassador, as an exemplar, as a spiritual criterion, and as a teacher of righteousness. Hence the minister should live upon a high and holy plane. There is no greater moral paradox than a godless minister—one who is coarse and carnal, and worldly; one who stoops to that which is mean and false. For these reasons Lawrence Hight's crime transcends in infamy and brutality similar crimes committed by men not ministers.

"But does the crime of Hight in any wise invalidate Christianity and the Christian ministry? Not at all. Christianity stands for all that is highest and holiest in human life, and those who do wrong only reflect shame upon themselves. There are in America not fewer than 200,000 ministers who do justly, love mercy and walk humbly with God. They are as true to the principals of right as is the needle to the pole. Shall we judge St. John by the traitor, Judas? Do we think less of the heroism and patriotism of the soldiers of the American Revolution because there was a Benedict Arnold? Shall we judge the noble legal profession by the 'trick-lawyer'? Shall we judge the honorable medical profession by the quack? Neither should we judge the ministry by such a man as Hight, a man who had little or no standing in his conference.

"One fallen minister attracts more attention and is given more publicity than 100,000 ministers who are true to their Lord and Master, just as the crooked tree in the forest attracts more attention than all the straight trees. The man who whips his wife is more talked about than all the husbands who go home and kiss their wives. Such a crime as that of Hight brings to the true minister's heart a real sorrow, and increases the difficulties of his efforts to bless men."

A TEXAS LETTER AND EXHORTATION.

As I am housed in on account of rain and mud, I use my pen for a few minutes in order that my friends may hear from us.

My work out here is somewhat pleasant. Some good people to work among. We have made some advancement over the past. I am just home from Mountain Home, where I held a meeting with a brother pastor, in which there were many blessed, and a goodly number united with the church. We are on our home-run to the Annual Conference.

Our son Herman is a patient in the Tubercular Hospital at Carlsbad, Texas. He is making slow progress.

Well, naturally, when we meet with the reverses of life, we are inclined to observe more of the evils of the times than we do when prosperity comes.

So I am thinking that in every age of the world since man's creation, sin has been an abomination, and in order for one to condemn sin with emphasis, he must have courage with considerable faith. It cost John his life to condemn sin in one lone instance. For he had said that it was not lawful for Herod to have his brother Philip's wife. John was fully aware of the fact that "he that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Such a one, I call a Christian hero. The wise man has said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." And when St. John declares that "all unrighteousness is sin," and again, "the wag-

es of sin is death," it makes us wonder how people read the Bible. Then I am led to ask this quaint question, What has happened to sin? Most everything is being discussed nowadays, but seldom do we hear of sin being discussed. Recently a man argued with me that we would be forced and compelled to modernize Christianity so as to meet the demand of the people. Sin has been so improved upon that but little a man may do is found objectionable. The standards of sin and unrighteousness have been so raised and the standards of morals and righteousness have been so let down that it requires an expert to discern the difference. I hope the reader will understand me. But after all is said, sin remains the same, and has the same effect upon man that it ever had.

We see the effects of sin in many outward demonstrations in life. But the real seat of sin is in the heart. A man may be a murderer and yet never commit the overt act. A man may be guilty of adultery, and never touch a woman. Sin and even its effects, may be hidden from man, but not from God. It seems that with many, sin has been abolished. Everything is all right. "They all do it." Now God has spoken through his Word, and we cannot afford to call in question what he has said. Yet many of us do. Sometimes it requires close observation to discern between the genuine and the counterfeit, and when we begin to live away from God, we become unable to make the proper discriminations.

There are many violations of God's law being indulged in by church people, which render them powerless. They cannot do the things they would, because they are shorn of their power, and yet they say, "Our way is equal, and the Lord's way is unequal."

God has forbidden Sabbath desecration, and worldly pleasure; but man has set at naught God's word, and is pursuing his own way.

In some things God is very explicit. He has set bounds about man, and said, "Thus far shalt thou go, and no farther." We are supposed to be intelligent beings, and he expects us so to be. Otherwise we would not be free moral beings. The Lord did not say, "Thou shalt not speed through the streets and kill people," but we know that would be criminal. He did not say, "thou shalt not dance," but we know that the modern dance tends toward immorality and shame. Neither did he say, "thou shalt not smoke cigarettes," yet we know the evil, yes, the sinful practice is degrading and ruinous. The Lord does not say that the new born infant must be forced to breathe the foul odor of tobacco upon coming into life; but from the acts of many fathers, this is their interpretation of God's Holy Word.

A few things the Lord did say. He says that we must make him first in our thoughts and lives. The Lord did say, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are an abomination unto the Lord thy God." It makes us faint and sick, when we see so many women doing this forbidden thing. And, again, I fear our mothers and daughters have gone woefully wrong by destroying their beautiful hair. Paul says that the long hair of a woman is a glory to her. A woman should not be shorn. If Rahab had not had that flax at her command, she could not have hidden God's messengers, and if she had not had that rope at hand, neither could she have let them down through the window to escape. Had Mary had bobbed hair, when she anointed the Master's feet, she would have been deprived of one of the highest honors that has ever been accorded to any woman.

"Fads," pride and vanity are rendering helpless thousands whom God could use if they could only be satisfied to live within the limits of God's domain of service. If we are shorn of our power, we are naked and helpless before God.

Will you listen to God speak, and then obey him?—J. C. Evans, Medina City, Texas.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT.

(Fourth Round.)
Holly Springs, Providence, Oct. 11-12, Conf. 3 p. m. Sat.
Oaklawn-Lonsdale, Lonsdale, Oct. 19, pr. 11 a. m., Conf. 3 p. m.
Central Ave., Oct. 19, pr. 8 p. m., Conf. Wed., Oct. 22, 8 p. m.
Benton Sta., Oct. 26, pr. 11 a. m., Conf. 2:30 p. m.
Malvern Sta., Oct. 26, pr. 8 p. m., Conf. Nov. 12, 8 p. m.
Leola Ct., Leola, Oct. 29, pr. 11 a. m., Conf. 3 p. m., pr. 8 p. m.
Traskwood Ct., Traskwood, Nov. 1-2, Conf. 3 p. m., Sat., pr. 11 a. m. Sun.
Malvern Ct., Keith Mem., Nov. 2, Conf. 3 p. m., pr. 8 p. m.
Lono Ct., Nov. 5, pr. 11 a. m., Conf. 3 p. m.
Princeton Ct., Princeton, Nov. 8-9, Conf. Sat. 3 p. m., pr. arranged.
Carthage & Tulip, Tulip, Nov. 9, Conf. 3 p. m., pr. 8 p. m.
Pearcey Ct., Friendship, Nov. 15-16, Conf. 3 p. m., Sat., pr. arranged.
Third Street, Nov. 16, Conf. 3:30 p. m., pr. 8 p. m.
Park Ave., Nov. 19, Conf. 8 p. m.
Hot Spgs. Ct., New Salem, Nov. 22-23, Conf. 2 p. m. Sunday.
Cedar Glades to be arranged.
Pastors, please see that trustees reports be carefully prepared, and that a correct list of trustees for each church and parsonage and other church property be in shape for this conference.

L. E. N. Hundley, P. E.

BATESVILLE DISTRICT.

(Fourth Round.)
Pleasant Plains Ct., Cedar Grove, Oct. 11-12.
Batesville, Central Ave., Oct. 13.
Newport, First Church, Oct. 14.
Batesville, First Church, Oct. 16.
Annual Conference, Fayetteville, Ark., Nov. 5.
Batesville District Training School, Sept. 15-19.—W. A. Lindsey, P. E.

BOONEVILLE DISTRICT.

(Fourth Round.)
Dardanelle Ct., Oak Grove, Oct. 11-12.
Scranton & New Blaine, New Blaine, Oct. 12-13.
Prairie View & McKendree, P. V., Oct. 13-14.
Paris Sta., Oct. 14-15.
Magazine, at Magazine, Oct. 15-16.
Abbott & Washburn, Washburn, Oct. 16-17.
Waldron Ct., Bird's View, Oct. 18-19.
Waldron Sta., Oct. 19.
Hartford, Oct. 20.
Mansfield, Oct. 21.
Booneville, Oct. 22.
Belleville & Havana, Havana, Oct. 24.
Belleville Ct., New Bethel, Oct. 25-26.
Danville, Oct. 26-27.
Walnut Tree, Walnut Tree, Oct. 27-28.
Ola, at Ola, Oct. 28-29.
Gravelly & Bluffton, Gravelly, Oct. 29-30.
Rover, Rover, Oct. 30, 2:30 p. m.
Plainview, Nov. 1-2.
Perry & Houston, at Perry, Nov. 2-3.
Let every pastor read his Discipline closely. He is the preacher in charge of every activity of the Church. Therefore, let him wake up all that are in his charge and let us have every report on hand. Not to know a simple duty, or to ignore it, is unpardonable.
B. L. Wilford, P. E.

CAMDEN DISTRICT.

(Fourth Round.)
Buckner at Mt. Ida, Oct. 11, 11 a. m.
Taylor at Harmony, Oct. 12, 11 a. m.
Atlanta at Emerson, Oct. 19, -- a. m.
Magnolia, Oct. 19, 7:30 p. m.
Camden Ct., at Silver Springs, Oct. 25, 11 a. m.
Stephens & McNeill at Stephens, Oct. 26, 11 a. m.
Junction City, Nov. 2, 11 a. m.
Wesson at Wesson, Nov. 2, 7:30 p. m.
Kingsland at Cross Roads, Nov. 9, 11 a. m.
Fordyce, Nov. 9, 7:30 p. m.
El Dorado, Nov. 15, 7:30 p. m.
El Dorado Ct., Nov. 16, 11 a. m.
Snackover, Nov. 16, 7:30 p. m.
Chidester, Nov. 23, 11 a. m.
Eagle Mills at Harmony, Nov. 23, 7:30 p. m.
Camden Station, Nov. 24, 7:30 p. m.
Pastors Take Notice.
This is the most important conference of the year. It is here that we elect all church officers. It is here we expect to hear reports from all the departments of the Church, even a report from the Trustees of Church property. My brethren let the round up be a fine one.—J. W. Harrell, P. E.

CONWAY DISTRICT.

(Fourth Round.)
Beebe, at Antioch, Oct. 11-12.
Beebe, Oct. 12, at 3 p. m.
Opelo, Oct. 13, 7:30 p. m.
Jacksonville and Cato, Oct. 18-19.
Cabot, Oct. 19, 3 p. m.
Conway Ct., Oct. 25-26.
Conway, First Ch., Oct. 29, 7:30 p. m.
W. B. HAYS, P. E.

FAYETTEVILLE DISTRICT.

(Fourth Round.)
Osage, Oct. 11-12.
Alpena, Oct. 12, 7:30 p. m.
Green Forest, Oct. 13, 7:30 p. m.
Berryville, Oct. 14, 7:30 p. m.
Eureka Springs, Oct. 15, 7:30 p. m.
Huntsville, Oct. 16, 7:30 p. m.
Hebron, Oct. 18-19.
Brightwater, Oct. 19, afternoon and night.
Centerton, Oct. 20, 7:30 p. m.
Siloam Springs, Oct. 22, 7:30 p. m.
Fayetteville, Oct. 24, 7:30 p. m.
Farmington, at Parkdale, Oct. 25-26.
Winslow, Oct. 26, afternoon and night.
Bentonville, Oct. 29, 7:30 p. m.
Rogers, Oct. 31, 7:30 p. m.
Springtown, Nov. 1-2.
Elm Springs, Nov. 2, afternoon and night.
Prairie Grove, Nov. 3, 7:30 p. m.
Springdale, Nov. 4, 7:30 p. m.
There will be no time for adjourned sessions. Let pastors fully instruct officials as to the reports that are called for and have full attendance for this important business.
Jno. A. Womack, P. E.

FORT SMITH DISTRICT.

(Fourth Round.)
Ozark Ct., at Grenada Chap., Oct. 11-12.
Cecil Ct., at Grand Prairie, Oct. 12-13.
Clarksville Sta., Oct. 19.

Hartman & Coal Hill, at Coal Hill, Oct. 19.
Midland Heights, Conf., Oct. 20.
Van Buren, 1st Ch., Oct. 21.
South Ft. Smith, Oct. 22.
—F. M. Tolleson, P. E.

HELENA DISTRICT. (Fourth Round).

Helena, First Ch., Oct. 12.
Turner Ct., at Turner, 3 p. m., Oct. 12.
Aubrey Ct., at Aubrey, Oct. 18-19.
Holly Grove-Marvell, at Marvell, 7:30 p. m., Oct. 19.
Elaine Ct., at Elaine, 7:30 p. m., Oct. 20.
West Helena, Oct. 26.
Wheatley-Palestine, at Wheatley, 7:30 p. m., Oct. 26.
Hunter Ct., at Hunter, Oct. 27.
Brinkley, Nov. 2.
Forrest City, 7:30 p. m., Nov. 2.—William Sherman, P. E.

HELENA DISTRICT. (Business Sessions and Special Rounds.)

Wynne, 7 p. m., Oct. 14.
Hughes-Hulbert, at Hughes, 7:30 p. m., Oct. 15.
Crawfordsville, 7:30 p. m., Oct. 16.
Earle, 7:30 p. m., Oct. 17.
Aubrey Ct., at Aubrey, 2 p. m., Oct. 19.
Holly Grove-Marvell, at Marvell, 7:30 p. m., Oct. 19.
Elaine Ct., at Elaine, 7:30 p. m., Oct. 20.
Marianna, 7:30 p. m., Oct. 21.
Vandale Ct., at Vandale, 3 p. m., Oct. 22.
Parkin, 7:30 p. m., Oct. 22.
Colt Ct., at Colt, 3 p. m., Oct. 23.
Helena 1st Ch., 7:30 p. m., Oct. 24.
Lexa-Haynes, at Lexa, 10 a. m., Oct. 25.
Turner Ct., at Poplar Grove, 2 p. m., Oct. 25.
West Helena, 1:30 p. m., Oct. 26.
Wheatley-Palestine, at Wheatley, 7:30 p. m., Oct. 26.
Hunter Ct., at Hunter, 2 p. m., Oct. 27.
Clarendon, 2 p. m., Oct. 28.
Forrest City, 7:30 p. m., Oct. 29.
Widener-Madison, at Widener, 7:30 p. m., Oct. 30.
Brinkley, 2:30 p. m., Nov. 2.
The pastors will please be ready to answer question 28.
Trustees should have their reports ready before the time of their conference.
Special sessions are listed for all charges holding regular conference prior to October 1st.
—William Sherman, P. E.

JONESBORO DISTRICT. (Fourth Round).

Manila, at Manila, Conf. 2:30 p. m., preaching 7:45 p. m., Oct. 15.
Lake City, at Lake City, preaching 11 a. m., Conf. 2:30 p. m., Oct. 12.
Monette, at Monette, preaching and Conf. 7:45 p. m., Oct. 12.
Hickory Ridge, at Hickory Ridge, Conf. 2:30 p. m., preaching 7:30 p. m., Oct. 17.
St. Johns, at Minerith Chapel, preaching 11 a. m., Conf. 2:30 p. m., Oct. 19.
Leachville, preaching and Conf. 7:30 p. m., Oct. 19.
Brookland, at Brookland, Conf. 2:30 p. m., preaching 7:30 p. m., Oct. 22.
Bay, at Bay, preaching 11 a. m., Conf. 2:30 p. m., Oct. 26.
Truman, preaching and Conf. 7:30 p. m., Oct. 26.
Fisher Street, preaching and Conf. 7:30 p. m., Oct. 29.
Bono and Trinity, Conf. at Bono, 2:30 p. m., Nov. 1.
Huntington Avenue, preaching 11 a. m., Conf. 2:30 p. m., Nov. 2.
Jonesboro, First Church, preaching 7:30 p. m., Nov. 2.
Let pastors, stewards, and trustees read the Discipline and have all matters in hand so they can give correct answer to all questions. There will be very few adjourned sessions.—W. C. House, P. E.

LITTLE ROCK DISTRICT. (Fourth Round).

Oct. 11, Hickory Plains, 11 a. m., at Cross Roads, Conf. 1:30 p. m.
Oct. 12, Hickory Plains, 11 a. m., Hunter Mem., 7:30 p. m., Conf. follows.
Oct. 18, Bryant Ct., 11 a. m., at Alexander, Conf. 1:30 p. m.
Oct. 19, Mabelvale-Primrose, 11 a. m., Forest Park, 7:30 p. m., at Forest Park.
Oct. 25, Oak Hill-Maumelle, 11 a. m., at Fletcher Springs, Conf. 1:30 p. m.
Oct. 26, Keo-Tomberlin, 11 a. m., Conf. 2 p. m., at Tomberlin, Henderson Sta., 7:30 p. m.
Nov. 2, Hazen-DeVall's Bluff, 11 a. m., at Hazen, Capital View, 7:30 p. m.
Nov. 9, England, 11 a. m., Lonoke, 7:30 p. m.
Nov. 16, A-bury, 11 a. m., Bauxite, 7:30 p. m.
Pastors, S. S. Supts., Pres. Epworth Leagues, Lay Leaders, and all members to make report to 4th Q. C. on Superannuate Endowment in the 1924-25 written report.
Let all reports be brief, but adequate. Study carefully those that you are to select to be the officers of the church for another year. Make lists in advance of the conference so that you may make answers readily and intelligently. With good revivals and a good crop prospect we ought to make a great showing at our Annual Conference.
—E. R. STEEL, P. E.

MONTELEONE DISTRICT. (Fourth Round).

Watson, Oct. 11-12.
McGehee, Oct. 12, 8 p. m.
New Edinburg Ct., at Wagon, Oct. 18-19.
Montrose Ct., at Montrose, Oct. 26, 11 a. m.
Crossett, Oct. 26, 8 p. m.
Dermott, Oct. 29, 8 p. m.
Tillar Ct., at Tillar, Nov. 1-2.
Dumas, Nov. 2, 8 p. m.
Snyder Ct., at Snyder, Nov. 9, 11 a. m.
Hamburg, Nov. 9, 8 p. m.
Fountain Hill, Nov. 15-16.
Arkansas City, Nov. 19, 8 p. m.
Mt. Pleasant Ct., at Rock Springs, Nov. 22-23.
Wilmar, Nov. 23, 8 p. m.
The stewards will push collections for pastor's salary. The preachers will push the collections for Conference Claims.
—J. A. Parker, P. E.

PARAGOULD DISTRICT. (Fourth Round).

Rector Ct., Oct. 11.

OUR NORTHERN EXCHANGES ON THE CHATTANOOGA CONF.

The Church South Declares for Unification.

By a vote of 297 to 75 the General Conference of the Methodist Episcopal Church, South, July 4, declared itself in favor of unification of American Methodism according to the plan submitted by the Joint Commission on Unification. This plan was adopted by the General Conference of our own body in May at Springfield by a vote of 802 to 13.

The Southern General Conference grappled with the plan during a three days' debate, amidst excitement and endeavors to postpone action for a year. The debates were not wanting in sharp exchanges, but when the final came the ballot showed twenty more than necessary to declare the proposition carried. The proposition now goes to the Annual Conferences, lay and ministerial, in both denominations for adoption.

This is the extent we can speak on the subject today as the national holiday interrupted our mechanical operations. We only pass on the word, that no time should be lost to have the united General Conference hold its session in this State, either in Kansas City or St. Louis; here if it is agreeable to our brethren in the sister section. There is every reason why the joint session which will weld into one the church separated in 1844 should be held in the city which most of all symbolizes the new era, the new state of mind, which makes the action at Springfield and Chattanooga possible. With this we close our forms for this issue.—Central Christian Advocate (Kansas City).

Another Step Toward Unification. There appears elsewhere in this is-

Piggott, Oct. 12, a. m.
Rector, Oct. 12, p. m.
St. Francis, Oct. 13.
Walnut Ridge, Oct. 19, a. m.
Hoxie, Oct. 19, p. m.
Gainesville, Oct. 25-26.
Marmaduke, Oct. 26, p. m.
Salem, Nov. 1-2.
Mammoth Spring, Nov. 2, p. m.
—Jas. A. Anderson, P. E.

PINE BLUFF DISTRICT. (Fourth Round).

Sheridan Ct., Oct. 12, 11 a. m.
Sheridan Sta., Oct. 12, 7:30 p. m.
St. Charles Ct., Oct. 19, 11 a. m.
Gillett Sta., Oct. 19, 7:30 p. m.
Roe Ct., Oct. 26, 11 a. m.
Stuttgart, Oct. 26, 7:30 p. m.
Pine Bluff Ct., Nov. 2, 11 a. m.
Redfield Ct., Nov. 2, 7:30 p. m.
Swan Lake Ct., Nov. 9, 11 a. m.
Humphrey, Nov. 9, 7:30 p. m.
Lakeside, Nov. 16, 11 a. m.
Rison, Nov. 16, 7:30 p. m.
—James Thomas, P. E.

PRESCOTT DISTRICT. (Fourth Round).

Center Point, at Bluff Springs, Oct. 11-12.
Glenwood-Rosboro, Oct. 19, 3 p. m.
Amity-Womble, Oct. 19, 3 p. m.
(Joint conference to be held at Glenwood)
Orchard View-Highland, Oct. 25-26.
Murfreesboro, Oct. 26, 3 p. m.
Delight, Nov. 1, 3 p. m.
Gurdon, Nov. 2, 8 p. m.
Mt. Ida, Nov. 9, 3 p. m.
Blevins, at Blevins, Nov. 15-16.
Prescott, Nov. 21, 8 p. m.
Hope, Nov. 23, 3 p. m.
—J. H. Cummins, P. E.

SEARCY DISTRICT. (Fourth Round).

Pangburn Ct., at Hiram, Oct. 11-12.
West Searcy & Higginson, at Gum Springs, Oct. 12-13.
Searcy, First Church, Oct. 14.
Scotland Ct., at Pleasant Grove, Oct. 18-19.
Clinton & Shirley, at Clinton, Oct. 19-20.
Hesper Springs, Oct. 22.
Valley Springs, Oct. 24.
Bellefonte Ct., at Olivey, Oct. 25-26.
Harrison, Oct. 26-27.
Kensett, Nov. 2.
—Jefferson Sherman, P. E.

TEXARKANA DISTRICT. (Fourth Round).

Dierks, Oct. 12, Conf. 2:30 p. m.
DeQueen, Oct. 12, at night.
Foreman, at Wallace, Oct. 19, Conf. 2:30 p. m.
Spring Hill Ct., at Fairview, Oct. 26.
Conf. 2:30 p. m.
Umpire Ct., at Barndale, Nov. 1, Conf. 10:30 a. m.
Egger Ct., at Acorn, Nov. 2, Conf. 2 p. m.
Mena, Nov. 2, at night.
Lewisville, Nov. 9, Conf. 2:30 p. m.
Stamps, Nov. 9, at night.
Ashdown, Nov. 16, Conf. 2:30 p. m.
Fairview, Nov. 16, at night.
First Church, Nov. 19, at night.
Lockesburg, Nov. 20, Conf. 10 a. m.
Hatfield Ct., at Vandervoort, Nov. 23.
Conf. following 11 a. m. service.
College Hill, Nov. 23, at night.
Texarkana Ct., date to be arranged.
This is my sixteenth and last round of conferences on this District. We are closing four years of happy, hard work. I trust that the pastors will have written reports ready and see that the heads of all departments of the Church will have written reports covering all the work of the year. Let all nominations for officials be prayerfully selected.—J. Frank Simmons, P. E.

sue of the Herald a report of the action of the General Conference of the Methodist Episcopal Church, South, on the question of unification. The story was written by our special correspondent, one of the most brilliant newspaper women of our sister church, and gives a vivid account of the three days' deliberations at Chattanooga out of which has come another decisive step toward the unification of the two great branches of American Methodism.

The official vote by which the proposal, adopted almost unanimously at Springfield, passed the General Conference of the Church, South, was 297 to 75. This means, when reduced to round numbers, that for every three votes against the proposal, twelve were cast in its favor. Such a showing must greatly enhearten every advocate of a reunited Methodism. The plan now goes to the Annual Conferences of both denominations for ratification. Should two-thirds of the Conferences of the Methodist Episcopal Church and three-fourths of those of the Church South accept the proposal, the two boards of bishops would then have a united meeting and send official notification to both Methodisms of the decision reached by the Conferences. The bishops at the same time would transmit a call for a joint session of the two General Conferences. It will be remembered that the recent General Conference of the Methodist Episcopal Church adjourned subject to such a call. Inasmuch as the next General Conference of the Methodist Episcopal Church, South, in the normal course of events, would come in May, 1926, it is highly probable that this date would be selected for the joint session should such a meeting be held.

We are delighted with the outcome at Chattanooga, for it indicates a genuine desire for a united Methodism. There will of course be much heated debate on the subject during the coming months. There will also be misapprehensions, misunderstandings, and perhaps even suspicions of motives on the part of individuals both in the North and in the South. And even if the proposal should finally be accepted by both Methodisms, the practical readjustments made necessary by the move would occasion considerable friction and not a few heart-breaks. All this is to be expected. For history shows that in every merger of organizations, secular or ecclesiastical, the road has generally been found to be far from smooth at the beginning. But the sons of Wesley are following the gleam, and notwithstanding the difficulties in the way, if we keep our hearts pure and our love for Christ unsullied, we shall surely reach such a brotherly and workable understanding as will command anew the respect of the whole wide world.—Zion's Herald (Boston).

Unification Advanced by Another Step.

By a vote of 297 to 75, the General Conference of the Methodist Episcopal Church, South, endorsed the plan of unification now pending. The action was taken on July 4, following three days in session, full of lengthy and legal debating. The vote was secured by a roll call of all delegates. Shortly after opening the first session on July 2, Dr. A. J. Lamar, senior publishing agent, introduced a resolution expressing doubt as to the legality of the assembly of the General Conference, and expressing fear of lawsuits over property titles, and asking the bishops and the Annual Conferences to summon another special session for May of 1925. The effect of the resolution would have been to postpone any action on unification at the session then being held in Chattanooga. This resolution of Dr. Lamar's caused about as much controversy as the main matter later on. It was finally defeated on the second day.

Annual Conferences will vote on unification by secret ballot. Since the Southern Methodists have endorsed the plan of unification, the Annual Conferences of both branches of the church will next pass upon the measure. In the Southern Church,

three-fourths of all the members of the Annual Conferences must agree favorably to the plan, while in our Methodist Episcopal Church two-thirds of the members of the Annual Conferences and two-thirds of the members of the Lay Electoral Conference must concur. The vote in the Methodist Episcopal Church will be taken during the calendar year of 1925. A more intensive study of the plan is likely to be followed now since the actual final deciding votes are to be taken in the near future.—Western Christian Advocate (Cincinnati).

On the Way to Unification.

The approval of the unification plan by the Southern General Conference on Independence Day marked the third stage of the progress towards consummation. The first was the agreement of the Joint Commission upon the plan in 1923. The second was the approval of the plan by the General Conference at Springfield in May, 1924, by a vote of 802 to 13. Now the General Conference at Chattanooga has approved it by 297 to 75, a substantial margin of safety beyond the required two-thirds majority. The next stage is the submission of the plan in 1925 to the Annual and Lay Electoral Conferences of the two churches for ratification. It will require a three-fourths majority of the membership (lay and ministerial) of the Southern Conferences and two-thirds of the members present and voting in the Annual and Lay Electoral Conferences of our own church next year. Should both churches ratify, the next step will come in 1926, when the regular session of the Southern General Conference will be arranged to meet in the same place with a called session of the Methodist Episcopal General Conference. These two bodies in joint session will take the necessary steps to put the plan in operation, choose the name of the unified church, and perfect those matters which the plan purposely leaves open for united legislative action.

What happened at Chattanooga is set forth in the editorial correspondence on Page 866. The body seemed fully conscious of the grave consequences of its action to American Protestantism. It gave full consideration to the question which had been raised regarding its own legal status, and after ample discussion dismissed the doubt by a three-fourths vote. The next proposal was for recomittal and further delay. This was earnestly and ably argued, and the merits and defects of the plan were presented with great ability and at great length by representative men and women. No debate on the subject of unification in any recent session of our own General Conference has approached these speeches in thoroughness of preparation, wealth of material, or earnestness of conviction. The measure was not pressed to a vote until the leaders of both sides agreed to the motion to cut off debate. The decision in favor of the plan was therefore most encouraging to those who desire to see the two great bodies of American Methodists working with one heart and soul at their high tasks.

Earnest as were the advocates and opponents of the plan, it must be said that scarcely a harsh, bitter or ungenerous expression escaped the lips of speakers on either side. For this much credit must be given to the leaders of the two groups in the College of Bishops. Bishop Candler had

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been most active in the pre-Conference opposition. Yet he presided with perfect fairness at a critical period and evidently was still honored and admired by the majority who were unable to follow his judgment in this matter. Dr. Thomas D. Ellis and Dr. A. J. Lamar were the floor leaders for and against the plan, respectively. The former flung himself into the cause with ardor, good sense and generosity. His chief speech carried the Conference off of its feet by its appeal to faith and honor, and its summons to his colleagues to shake off the fetters of the past and go forward nothing doubting. His opponent, Dr. Lamar, who never before had lost a great parliamentary battle, was clever, persuasive, ingratiating, tactful, strategical. But this time he was fighting against not so much a plan as a spirit, a spirit of home and faith and high purpose. When worsted he announced that he would carry the fight to his Conference, but if the church at large should approve the plan he would acquiesce. "When you bury me you will bury a Methodist."

It is not to be denied that in some degree the acceptance of this plan is an adventure of faith. Its success depends on mutual confidence and trust. The votes in the two General Conferences ought to be conclusive evidence that the leadership of both divisions of episcopal Methodism have at last come to have this mutual faith. The events of the next eighteen months will demonstrate whether this leadership is truly representative of the ministry and membership. The Christian Advocate, which for the past ten years has spared no effort to diffuse this spirit, is glad to believe that when the churches have full information of the provisions of the plan, the safeguards which are imbedded in it, and the benefits likely to flow from its adoption, the long desired consummation will come.—New York Christian Advocate.

OPEN SEASON FOR CORPORATIONS.

It is political year and an open season for corporations. Although legally organized bodies of men operating under the laws passed by the various Legislatures, the political demagogue, soap-box orators, and others who find profit in creating distrust in the business world, are out gunning for big game. Just as there are good men and bad men, crooked business firms and honest business concerns, there are undoubtedly corporations that use power and influence in defeating the ends of justice in order to increase their dividends. There are also corporations that stay within the law and transact business in an honest and legal manner. There is no more reason and justice in condemning corporations in general than there is in labeling all clergymen scoundrels because occasionally one goes wrong.

A large part of the business of this country is transacted by corporations, and if it is a political sin to accept employment with one of them or own a share of stock, then indeed are we narrowing our field from which to select men for government positions to a class of office-seekers and political grafters who would exist on charity if removed from the public trough.

If corporations are such bad things, why legalize them? If doing business through corporations is proper and legitimate, then our candidates for office should find something else to talk about.

Corporations are made up of citizens who have joined forces for the purpose of transacting business in an economical way. Corporation stock of one kind or another is owned by millions of our citizens. Were it not for laws which permit the combination of capital, this country would be a hundred years less advanced than it is today.

It is possible that some corporations take unfair advantage of the public as do other business concerns, but the candidate who bases his claim

for office on his ability to broil organized business institutions in the fire of his oratory is not offering the people very much in the way of a public servant in the handling of the business of government.—Farm and Ranch.

BATHING BEAUTIES.

Any place within a thousand miles of the water seems to be an appropriate spot these days for holding a contest of bathing beauties. These "beauties" are paraded before the populace and the judges in the scantiest attire and are judged according to the beauty of their limbs and bodies as well as their faces. It seems that certainly our people everywhere must realize the demoralizing character of such contests. And the frequency with which these so-called beauties have appeared in the public prints after the contests and the nature of stories dealing with their alleged escapades must indicate clearly the effect of the contests upon these girls themselves.

But the most serious thing is that it is a degradation of womanhood to parade its intimate physical charms before men. Queen Vashti knew this and in her proud dignity refused to debase herself even at the command of a king.

"Where woman is honored, the Divinities are complacent; where woman is despised it is useless to pray to God."—The Voice.

WHY BAPTIZE INFANTS?

There is only one valid reason for baptizing anybody, and that is a divine requirement. If the Scriptures do not enjoin the baptism of infants, they should not be baptized. If the Scriptures do enjoin it, then they should be baptized. It is to no purpose to say that baptizing infants who cannot understand what is done, can do them good. If by doing them good is meant regenerating and saving them, it is granted that baptism does them no good. But the same is true in the case of grown-up people. Baptizing a man does not regenerate him, nor ensure his salvation. How does baptizing a mature person do him any more good than is done to an infant by baptizing? It is entirely apart from the mark to argue from the good effected. The one decisive question in the case of both infants and adults is, does God require it?

With respect to adults there is no question about the requirement. "Repent and be baptized every one of you," was Peter's demand of those who asked, "What must we do?" But Peter was speaking to persons who had reached the age of moral responsibility. He had nothing to say to infants. The argument is, they could not repent, therefore they were not to be baptized. But this argument may prove too much. Infants can be saved without repentance; perhaps they should be baptized without repentance. When a preacher is preaching to adults about what they must do to be saved we should not construe what he says as applying to infants. We shall have to look elsewhere to find what the Scriptures teach about the baptism of infants.

Infants know no duties. If they ought to be baptized, the duty rests on the parents. Is this a duty which God has laid upon parents? There is no command either in the Old Testament or the New to baptize babies. Does this settle the matter. Our Baptist brethren think so, and it is easy to think so. We do not think so. We think a thing may be a matter of divine requirement for which there is no command in the Scriptures. Most of our Baptist brethren think so too. They observe the first day of the week as a divine requirement and yet there is no command in the Bible to observe the first day of the week. This is the strong point in the contention of the Seventh Day Adventists. They challenge us to show any command in Old Testament or New to observe the first instead of the seventh day. We can't do it. Nevertheless the vast majority of Christendom, including most of the Baptist churches, observe the first day of the week, and claim that they have Scrip-

tural authority for it. We are not peculiar, therefore, in claiming Scriptural authority for infant baptism, though there is no command to baptize them.

It is a sound principle of interpretation that whatever may be deduced from Scripture by good and necessary inference is a part of Scripture. It is on this ground that we claim Scriptural authority for baptizing infants of believers because we believe they are members of the visible Church of Christ. Why do we believe this? Because it is expressly taught in the Scriptures that they are members of the Jewish Church before the advent of Christ.

How does this prove that they are members of the Christian Church? It proves it because the Jewish Church and the Christian Church are essentially the same. This is clearly taught in the eleventh chapter of Romans. Paul presents the church under the figure of an olive tree; and he says the Jews were broken off and the Gentiles were grafted in, and "partake of the root and fatness of the olive tree." Jesus taught the same truth when he said: "They shall come from the East and the West, from the North and the South, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of God." We belong to the same Church of which Abraham, Isaac and Jacob were members, and sit down with them at the same feast of spiritual blessings.

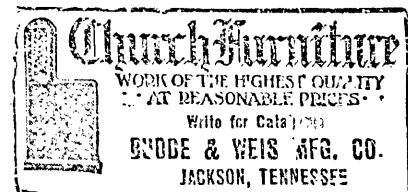
The Church is based upon a covenant between God and his people. This covenant, in its present form, originated with Abraham. It is in these words: "And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee." In the third chapter of Galatians Paul argues for the perpetuity of this covenant, and concludes with the statement: "And if ye are Christ's then are ye Abraham's seed, heirs according to promise." Obviously he means heirs according to the Abrahamic covenant. Jewish children were included with their parents in this covenant. Why should not gentile children enjoy an equal privilege? There is no evidence that they were excluded, but all the inferential evidence is the other way. In every instance of the baptism of parents by the apostles, it is mentioned that the household was baptized. That is what we expect if children were included in the covenant. It is not what we would expect if children were not included.—Presbyterian Standard.

OBITUARIES

RILEY.—Joseph E. Riley was born near Memphis, Tenn., May 19, 1845. His early life was spent in the State of Missouri. He moved to Okolona Ark., in 1903. Bro. Riley was a good man and a good citizen. The people among whom he lived had confidence in him. He was converted while young and though he lived out of the church several years, his whole life was dominated by the principles of Christianity. He led a uniform, upright life, and with the assistance of his faithful wife reared a splendid family. His children and grand children rise up to call him blessed. I could do no better for myself than to feel as sure of my future as I do of his. During his last illness I called to see him and he wanted me to hold prayer. I prayed with him and sang "Saviour More Than Life To Me." When I called next time, he said: "I want you to sing that same song you sang when you were here before." His soul feasted on that sweet song. He and his wife had recently passed their 57th wedding anniversary. After a short service at the home we laid his body to rest in the cemetery at Okolona, Ark., Aug. 24, 1924. He is survived by his wife, one son, J. N. Riley of Hope, Ark., two daughters, Mrs. Elizabeth Armstrong of Little Rock, and Mrs. Luella R. Spencer of Okolona, Ark., and by three grand daughters, four grand sons and three great grand sons.—T. O. Rorie, Jr.

FLANAGIN.—James H. Flanagan was born in Alabama, Nov. 5, 1894, and died at his home, Gillham, Ark., Sevier Co., Aug. 24, 1924. When about 15 years old he confessed Christ and joined the Church. Dec. 16, 1875, he married Miss Georgia Christian. He moved to Arkansas in 1886 and settled in Sevier Co., on the tract of land where he died. In Dec., 1891, when the writer was sent to Silver Hill Mission, Bro. and Sister Flanagan were members of the Johnsonville Church located near the present site of Gillham, Ark. The kindness of Bro. and Sister Flanagan to the young preacher in that first year of his conference ministry will be held in everlasting remembrance. Bro. Flanagan was a cripple for many years, but his industry and self-reliance never forsook him, until near the end of life his feebleness made labor impracticable. His faith in our Savior was the habit of his life, and the consequent presence of the Lord in the heart of Bro. Flanagan brought joy and peace unspeakable in the declining days of life. He has gone to be with his Lord. His devoted wife and children who ministered at his bedside did all that loving hands could do to relieve his sufferings and to comfort him. He leaves a wife and four daughters who grieve not as those who have no hope. Ethel, the youngest daughter, died when young. His loving daughters are Mrs. Paralee Lowe, Mrs. Viola Luttrell, Mrs. Velman Hargiss and Mrs. Emeric Compton. May they all live at our Savior's feet and make at last an unbroken family in the home of eternal life.—John F. Taylor, Pastor.

LAZENBY.—On the morning of May 20, 1924, the death angel visited the family home of W. P. Lazenby in Bell's Chapel community, near Atkins, and took from him his loving wife, Sister Hannah Elizabeth Lazenby. Sister Lazenby was born in North Carolina July 5, 1847. She moved to Arkansas with her parents while a girl. Her maiden name was Blackburn. She was first married to a Mr. Robinson and is survived by the following children by their marriage: D. P. Robinson of Bell's Chapel, Mrs. Lavina Lazenby of Wing, Ark., and Mrs. J. A. Torrence of Russellville. She was married to W. P. Lazenby Nov. 15, 1885. They lived together more than 38 years and are the parents of the following children, who survive: Mrs. Mattie Kyle of Washburn, Ark., Mrs. May Keener and Carl Lazenby of Bell's Chapel. In the death of Sister Lazenby, our church has lost another faithful and true member. She was converted and joined the church in her youth, and lived a beautiful Christian life until death. She was true to her home and devoted to her husband, children and friends. Bro. Lazenby, whose age is 79 years, feels keenly the loss of his companion. She is not dead, but gone. She was "faithful to the end," and has gone to receive the "Crown of life," promised to those who love Him. We know where to find her.—W. J. Williams, Pastor.



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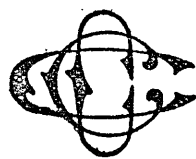


The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South

510.513 Security Building, St. Louis, Mo.



The Forgotten Man Broad-Casting Station.--Listen In.

So far the Southwest Missouri Conference has the distinction of making the best showing of amount contributed for the first year of the Special Effort. This Conference had a first year's quota of \$43,000 and paid by remittances from the Charges over \$36,000. In addition to this, a good layman of this Conference made a special gift to the Southwest Missouri Conference Superannuate Endowment Fund of \$12,000 and from several sources the said fund also received approximately \$4,000 additional.

The Reverend Frank L. Wells, presiding elder of the St. Louis District. St. Louis Conference, has the gratitude of the Board of Finance for the splendid piece of work directed by him, wherein during the past week two bequests were made to the Board of Finance for Superannuate Endowment in the total amount of \$75,000.

In the midst of a building program requiring the expenditure of \$150,000, Centenary Church, St. Louis District, sent a check the past week covering in full the amount due on her Special Effort quota for the first year. Dr. C. W. Tadlock is the pastor.

Wherein We Salute A "King."

Logtown Charge, Mississippi Conference, Seashore District, had a total five year minimum quota of \$2,000. Up to September 6, 1924, the Board of Finance received in cash from this Charge a total of \$2,410.27, or \$410.27 in excess of the five year minimum quota. Reverend T. H. King is the pastor of this Charge. I think the whole Church should pause in the midst of her busy activities long enough to give the grand honors to Brother King. All hail, brother, we dub you twice a "king"—first by birth, and second by laurels won!

They Will Be Happy At Conference
When the pastors of these Charges report at Conference, they will conclude with a smile. Why? Because they will be able to announce that their Charges have paid the first year one-fifth or more of their total Special Effort Quotas.

Auborn, Louisville-Bowling Green, Rev. E. P. Deacon, pastor. Total assumed quota, \$81,560; amount remitted, \$313.10.

Hanson, Louisville—Henderson, Rev. G. W. Pangburn, pastor. Total assumed quota, \$870; amount remitted, \$257.75.

Buchanan Street (Nashville), Tennessee—Nashville, Rev. O. B. Johnson, pastor. Total assumed quota, \$1,046; amount remitted, \$309.

Onley, Virginia—Eastern Shore, Rev. S. A. Donahoe, pastor. Total assumed quota, \$2,500; amount remitted, \$500.

Dover, Kentucky—Maysville, Rev. A. G. Stone, pastor. Total assumed quota, \$642; amount remitted, \$169.25.
Sulphur Springs, Florida—Tampa, Rev. C. T. Howes, pastor. Total assumed quota, \$685; amount remitted, \$148.85.

Danville, Kentucky—Danville, Rev. J. M. Fuqua, pastor. Total assumed quota, \$3,645; amount remitted, \$2,350.

Henleyville, Pacific—Sacramento, Rev. C. E. Bower, pastor. Total assumed quota, \$672; amount remitted, \$237.17.

Marshall, Southwest Missouri—Marshall, Rev. J. E. Alexander, pastor. Total assumed quota, \$2,775; amount remitted, \$1,448.

Manor, West Texas—Austin, Rev.

M. F. Daniel, pastor. Total assumed quota, \$1,440; amount remitted, \$290.

Trinity (Chattanooga), Holston—Chattanooga, Rev. R. N. Havens, pastor. Total assumed quota, \$3,300; amount remitted, \$660.

Corder & Blackburn, Southwest Missouri—Marshall, Rev. W. P. Barrett, pastor. Total assumed quota, \$1,221; amount remitted, \$330.50.

Sturgis, Louisville—Henderson, Rev. S. M. Bailey, pastor. Total assumed quota, \$1,634; amount remitted, \$350.
Elkton & Bells, Louisville—Hopkinsville, Rev. W. I. Munday, pastor. Total assumed quota, \$2,137.50; amount remitted, \$571.50.

Broadway (Louisville), Louisville—Louisville, Rev. D. K. Pegues, pastor. Total assumed quota, \$3,508; amount remitted, \$1,515.

Wagoner Place (St. Louis), St. Louis, Rev. S. M. Robinson, pastor. Total assumed quota, \$3,380; amount remitted, \$686.40.

Warsaw, Southwest Missouri—Sedalia, Rev. J. S. Henley, pastor. Total assumed quota, \$1,320; amount remitted, \$317.50.

Las Cruces (St. Paul), New Mexico—El Paso, Rev. F. L. Glisson, pastor. Total assumed quota, \$2,088; amount remitted, \$420.

Bethany, Louisville—Louisville, Rev. James L. Wooldridge, pastor. Total assumed quota, \$800; amount remitted, \$160.

St. Marks & Mary Werlein Mission, Louisiana—New Orleans, Rev. J. A. Alford, pastor. Total assumed quota, \$1,000; amount remitted, \$258.65.

Hodgenville, Louisville—Elizabeth, Rev. J. A. Alford, pastor. Total assumed quota, \$1,355; amount remitted, \$320.25.

First Church (Henderson), Louisville—Mendersonville, Rev. J. G. Akin, pastor. Total assumed quota, \$2,764; amount remitted, \$930.17.

Trenton & Guthrie, Louisville—Hopkinsville, Rev. A. H. Gregory, pastor. Total assumed quota, \$1,728; amount remitted, \$355.50.

Forest City, Missouri—St. Joseph, Rev. John L. Taylor, pastor. Total assumed quota, \$1,332; amount remitted, \$293.50.

Ben Hill, North Georgia—South Atlanta, Rev. J. F. Sparks, pastor. Total assumed quota, \$1,060; amount remitted, \$233.

Odessa Station, Southwest Missouri—Marshall, Rev. A. Patison, pastor. Total assumed quota, \$1,887; amount remitted, \$377.

Centenary (Nevada), Southwest Missouri—Nevada, Rev. R. F. Campbell, pastor. Total assumed quota, \$2,664; amount remitted, \$532.80.

Sedalia, Southwest Missouri—Sedalia, Rev. M. C. Magers, pastor. Total assumed quota, \$2,850; amount remitted, \$570.

Green Street (Winston-Salem), Western North Carolina—Winston-Salem, Rev. G. A. Stamper, pastor. Total assumed quota, \$2,150; amount remitted, \$430.

Wesley Grove, Baltimore—Baltimore, Rev. G. H. Fielding, pastor. Total assumed quota, \$3,000; amount remitted, \$1,604.

Titusville, Florida—Palatka, Rev. R. A. Selby, pastor. Total assumed quota, \$1,325; amount remitted, \$392.50.

Shelby Circuit, Kentucky—Shelbyville, Rev. R. R. Rose, pastor. Total assumed quota, \$1,200; amount remitted, \$381.

Smiths Grove, Louisville—Bowling Green, Rev. W. D. Millien, pastor. Total assumed quota, \$1,100; amount remitted, \$220.

Fourth Avenue (Louisville), Louis-

ville—Louisville, Rev. J. W. Johnson, pastor. Total assumed quota, \$6,650; amount remitted, \$4,099.75.

First Church (Rocky Mount), North Carolina—Washington, Rev. H. M. North, pastor. Total assumed quota, \$4,000; amount remitted, \$3,800.

St. Mark (Atlanta), North Georgia—North Atlanta, Rev. J. B. Mitchell, pastor. Total assumed quota, \$12,000; amount remitted, \$2,500.

St. Johns (Dallas), North Texas—Dallas, Rev. T. L. Huffstutler, pastor. Total assumed quota, \$2,800; amount remitted, \$560.

Higginsville, Southwest Missouri—Marshall, Rev. W. H. Hargrove, pastor. Total assumed quota, \$1,887; amount remitted, \$379.21.

Centenary (Winston-Salem), Western North Carolina—Winston-Salem, Rev. Z. E. Barnhardt, pastor. Total assumed quota, \$5,000; amount remitted, \$1,183.11.

Central City, Louisville—Owensboro, Rev. W. A. Grant, pastor. Total assumed quota, \$2,666; amount remitted, \$547.50.

Rogersville, Southwest Missouri—Springfield, Rev. J. R. Hargis, pastor. Total assumed quota, \$1,047; amount remitted, \$316.50.

Campbell Street (Springfield) Southwest Missouri—Springfield, Rev. C. E. Ruyle, pastor. Total assumed quota, \$2,640; amount remitted, \$528.

Crewe, Virginia—Farmville, Rev. S. J. Brown, pastor. Total assumed quota, \$2,610; amount remitted, \$628.

Bartow Heights (Richmond), Virginia—Richmond, Rev. W. S. Deyerle, pastor. Total assumed quota, \$3,210; amount remitted, \$642.

Hooker, West Oklahoma—Panhandle, Rev. N. A. Phillips, pastor. Total assumed quota, \$2,100; amount remitted, \$439.50.

San Marcos, West Texas—San Marcos, Rev. C. M. Raby, pastor. Total assumed quota, \$3,450; amount remitted, \$1,869.

Wesley Memorial (Greensboro), Western North Carolina—Greensboro, Rev. E. K. McLarty, pastor. Total assumed quota, \$1,265.90.

Wherein A Pastor Sleeps At The Switch.

I had a letter this week from the Treasurer of the Special Effort Committee of a certain Charge. The brother wrote that he had been holding a considerable amount of Special Effort money for some time because he did not know what to do with it. He said no instructions whatever had been given him as to where to remit the money and he thought he had better keep it until he knew definitely what to do with it. Finally he decided to send it to the Board of Finance in the hope that if it did not belong to said Board it would be sent to the Board that should have it.

Would you believe it? You wouldn't think it possible that any pastor in the Church would be so derelict in his duty, would you? And yet it is true that the Board of Finance is receiving similar letters right along. Therefore, I state again as clearly as I know how to put it:

(1) All money collected on Special Effort quotas must be sent direct to the Board of Finance, Security Building, St. Louis, Mo.

(2) In making remittances the Treasurer's Book of Remittance Forms should be used. One of these books was sent to every Charge in care of the pastor. If it was not received, another can be secured from the Board upon request.

(3) If the Charge wants credit for

RANDOM REMARKS: WISE OR OTHERWISE.

By Sherwin Williams.

Aspire to be the best man possible. Faithfulness is a priceless attribute. Laud every virtue in your friends and thereby condemn your vices.

Since no man has a monopoly on goodness you may have it all.

Have too much respect for yourself to dishonor yourself in any wise.

Hogs are pigs full grown, and crime is evil thinking matured.

Indiscretion makes you a target for the gossip's slanderous tongue, therefore always strive to be discreet.

Be sure your character and conduct compel your unqualified admiration and you will be esteemed by others.

Be right and do right whether you are appreciated by others or not. The approval of a good conscience is worth more than the plaudits of the throng.

Earn honestly, give generously, spend cautiously, save wisely, and you will never know penury.

Use well your opportunities and they will crown you with honor and glory.

Give of your best to the service of men and you will have joy and honor that can not be taken away.

Fools seek new follies and rush to grasp foibles, leaving the worth while things to men of wisdom and discretion.

Every time you help another over a difficulty you help yourself over two.

OUR CONSTITUTION.

There is one institution in this land of ours which, though established in the infancy of our government, is today strictly modern and up-to-date. No advances in mechanics, government or science have been able to outpace it or to throw it into the background. It is as applicable to the purpose for which it was designed as on the day it was formulated. Whenever it is called upon for a new emergency, it reveals a new and unsuspected capacity to meet that emergency with adequate margin. In spite of the progress of modern thought and modern ideals of government, it still remains the standard by which our governmental experiments are tested, and from the result of that test there is no appeal and no intelligent desire for appeal.

That institution, which was conceived in such prophetic wisdom and outlined in such majestic proportions as to defy all attempts at its ultimate measurement, is the American Constitution. It is the guarantee of our liberties and the curb upon our licenses. It is the bulwark of our government behind which all our cherished aspirations and achievements in self-government are securely protected. It opposes itself impregably to the assault of the intellectual enemies of our republic, and annually strengthens its hold upon the confidence and the support of the American people, whose early genius conceived it and whose subsequent welfare has counseled that we never depart from it.—Birmingham Age-Herald.

Special Effort money raised the first year, the money must be remitted to the Board so that it can be received before the adjournment of the Annual Conference.

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