

ARKANSAS METHODIST

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

VOL. XLIII.

LITTLE ROCK, ARKANSAS, THURSDAY, OCT. 16, 1924.

No. 42.

PUNGENT PARAGRAPHS.

Disappointment is in store for him who depends on joy from mere earthly treasure.

You do not look in the mirror for the transformed life, but others may see its glow in your face.

Life is not a joke, although many people live as if it were.

Some people seem to enjoy bad health; certainly they enjoy telling others about it.

God's estimate of the value of human life may be counted in the cost of divine life on the Cross.

The rust of idleness destroys life, while the friction of activity strengthens and enlarges it.

The heart that cannot beat in sympathy with sorrow is pauperized or petrified.

THE CONSERVATION OF FOREST RESOURCES IN ARKANSAS.

(An Address delivered at The State Fair on Rock Island Day by A. C. Millar, Secretary of Arkansas Forestry Com.)

In America our resources of soil and forest have been so abundant that we as a people have assumed that they were inexhaustible. These, rather than our coal, lead and zinc, have been our greatest assets, and yet, like the air and water, they have been so cheap and so available that their intrinsic value has not been appreciated. Our fertile fields have made food and raiment cheap. Our far flung forests have supplied material for homes of the poor and for cities that have sprung up like magic. Inexpensive tie timber has facilitated railroad construction. Abundance of wood pulp has contributed to increase in reading matter and to the use of sanitary food packages.

We have accepted these advantages without gratitude to our Creator and consumed them with reckless abandon. For many of us the destruction of trees has been an occupation; for all of us utter carelessness in their use has become a confirmed habit. It is not strange, then, that only a few far-visioned men have realized that the supply was limited and would soon be exhausted. They have tried to warn us; but we have refused to heed. Now, the end is so near that, at last, the best citizens begin to recognize the impending calamity, and they are now endeavoring to arouse our whole citizenry to the danger and to secure co-operation in saving our basic resources.

Forests are absolutely essential to a habitable world. If all trees were destroyed, climatic conditions would immediately occur that would transform our globe into a desert and the maintenance of life would be impossible.

At the present rate of consumption, if nothing is done to reforest, or to conserve our forests, in twenty-five years practically all timber convertible into lumber will be exhausted; and in fifty years, if we should continue to consume the fragments and permit the ravages of fire, our whole land would lie waste and our civilization would be threatened with extinction.

If, centuries ago, European countries had not begun to practice forestry, most of their area would today be an uninhabited wilderness. In Asiatic countries, where trees are scarce, a considerable part of the people's energy is spent in collecting substitutes to use for heating and cooking, and life is a mere wretched existence.

With such dire results impending, is it unreasonable to sound the alarm? Is it not the highest type of patriotism to awaken our people and induce them to utilize the necessary means for self-preservation?

Among all the sinners we of Arkansas are about the worst. Originally our state was an almost unbroken forest. Except in small areas in some ten counties the forest primeval prevailed. The prairies were considered worthless, and the best soil was where the trees were biggest. To have a good farm, clearing was necessary. As there was no market for logs they were piled and burned. Our pioneer ancestors literally sold their forest birthright for a mess of "potash," as the negro preacher would say. The hero was the destroyer of trees. In many instances even the house yards were cleared because shade was considered hurtful to health, and domesticated trees and shrubs were planted for ornament. The only use for timber was to build log houses and rail fences and for firewood.

A little later local saw-mills consumed small quantities for local demands, and good lumber was "dirt cheap." Then, as Eastern and Northern timber became scarce and the price of lumber rose, great corporations bought Arkansas wood

WHEN THOU SHALT BESIEGE A CITY A LONG TIME, IN MAKING WAR AGAINST IT TO TAKE IT, THOU SHALT NOT DESTROY THE TREES THEREOF BY FORCING AN AX AGAINST THEM; FOR THOU MAYEST EAT OF THEM AND THOU SHALT NOT CUT THEM DOWN (FOR THE TREE OF THE FIELD IS MAN'S LIFE) TO EMPLOY THEM IN THE SIEGE.—Deut. 20:19.

lands in large tracts; big mills were established; and lumber became one of our chief commercial products. At first these mills cut only the best trees and left young trees which in ten or twenty years would be good saw timber; but, later, as the price increased, the smaller trees were also cut, and, at last, practically nothing but shrubs and defective trees were left on the cut-over lands.

For the companies this policy is for the present profitable; but for the state and for future generations it is ruinous. However, the lumber companies should not be blamed. They have been doing just what most of the farmers have been doing—taking as much as possible of immediate value without considering the necessities of the future. If the farmer will not protect his land from deterioration, although he would get returns from year to year, why should the lumber companies be expected to lose a present profit for a problematic gain a generation hence when all of the stockholders are beyond the need of earthly profits?

By utilizing hitherto unused assets and establishing immense plants which have given our state prestige as a producer of fine lumber and a creator of ideal industrial communities, the great lumber companies have rendered our state and humanity a real service. Be it said to the credit of the managers of these companies that most of them are public-spirited men, liberal givers to education and benevolences, developers of communities with high living conditions, and that they have been far more ready to conserve our forest resources than the state has been to co-operate. It is largely through the efforts of these men who have no expectation of living long enough to realize personal financial benefits, that the movement for forest conservation is now being agitated. Surely our people will respond to this kind of leadership!

Until recently our best people have looked with complacency upon the vast stretches of cut-over lands because the opinion prevailed that these acres would soon be cleared and devoted to agriculture. Now we are startled to learn that most of these lands are not suited to profitable farming and that the demand is so meager that there is not the remotest prospect that one acre in a hundred of these waste lands will ever be needed or used for agricultural purposes. The rich lands in river and creek bottoms, if they can be drained and protected from overflow, will gradually be fully cleared and subjected to cultivation. But at least half of our state is either mountainous or poor, flat land practically worthless for anything but the growing of trees. For these lands the time has come to regard timber as a crop.

Less than one-fourth of our virgin forests is left. By practicing scientific forestry this may be maintained as a perpetual forest. By reforesting, another fourth may be restored and in twenty-five years begin to produce, and in fifty years be almost as valuable as it was originally. With one-half of our lands forever devoted to its greatest possible crop, our state would have a tremendous and increasingly valuable asset which would maintain a great industry, supply a real human need, and furnish, through equitable taxation, a sure revenue for all of our state institutions. Not only are these things to be accomplished by preserving our forests, but these forests guaranty sufficient rainfall and protection from erosion and destructive floods. It is almost too late to get the best results, but by quick and concerted action we may save ourselves from impending disaster.

Having had the imperative need for forest conservation presented to him, Governor T. C. McRae, with that willingness to render public service which has characterized his administration, conferred with interested citizens and then appointed thirty-three men as an Honorary Forestry Commission and requested them to study the situation and submit propositions for consideration and adoption.

There are four principal problems requiring solution: (1) The protection of our forests from destructive fires; (2) A system of equitable taxation that will protect the owner against prohibitive taxes on the growing timber, while it yields a fair tax from the land itself and a deferred tax from the timber when cut; (3) Provision for creating State and National Forests; and (4) A plan to encourage the small owner to maintain a perpetual woodlot.

1. Protection against fire is a primary and necessary condition. Even large trees are retarded by forest fires; and it is impossible to reforest cut-over lands when annual fires, or even occasional fires, destroy the young trees and impoverish the soil itself by burning the leaves and grass which are necessary to maintain fertility and prevent erosion.

It is estimated that this year Arkansas forests have been damaged to the extent of \$5,000,000. This is an utter and useless waste. To prevent it there must be provision for organizing and educating the people so that every citizen may become intelligently interested and ready and available for co-operative service.

2. The state is entitled to a fair return in taxes from timber lands, but in order to encourage the owner to plant and protect trees for an unproductive period of ten to thirty years, the state should enter into a contract to tax only the land values during the process of growth, and then collect an equitable tax from the timber when it is mature or is cut. By this method the public and private interests are both conserved. Certain other states, notably Louisiana, where conditions are similar to ours, have worked out a plan for deferred taxes on growing timber, and it should be possible for Arkansas to devise a similar method.

3. There are lands which are almost valueless for private ownership or use in small bodies. It should be made possible for these to be purchased at a nominal price and converted into National or State Forests. Thus lands at present practically worthless would become an asset to the state or nation and a benefit to coming generations. Otherwise this land will produce neither public nor private revenue. The process may be made almost costless with results that will be priceless.

4. In the older states much of the timber is in woodlots on the farms. If farmers are instructed in forestry methods and aims woodlots may be kept indefinitely and become a source of perpetual profit to both the farmer and the state. The profit from ten acres in trees may often exceed the profits from almost any other kind of farming. Without his woodlot the farmer will soon be suffering from firewood and paying exorbitant and constantly increasing prices for the wood and lumber which he needs.

It is the purpose of the Honorary Arkansas Forestry Commission to prepare measures for adoption by the Legislature so that the forestry problems may be honorably and speedily solved. Everything is to be done in the open. No private or corporate interests are to be served at the expense of the whole people; but an effort will be made to correlate to mutual advantage all interests. By literature and address the public will be informed and urged to co-operate. Suggestions from all sources are invited and will be appreciated.

If a system of scientific forestry had been adopted thirty years ago, and if provision had been made for equitable taxation on timber as it was removed, Arkansas would today have its forest assets undiminished and a revenue from that source sufficient to maintain the state government without recourse to other forms of taxation. Unfortunately we have bartered our heritage for a mere mess of "potash," and allowed the ash itself to float down to the Gulf.

It is too late to recover all that we have lost, but not too late to adopt a remedial measure that will in a large degree retrieve our losses and save us from the reproach of neglecting our posterity.

As secretary of the Commission I appeal to all good citizens for intelligent and hearty co-operation, and promise a quality of satisfaction that is derived only from active participation in a great humanitarian enterprise. Let us attack this vital problem with vigor and courage and work patiently until it is solved.

Some people have not achieved because they were always aggrieved.

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A. C. MILLAR Editor
J. C. GLENN Assistant Editor
MYRTLE GREENHAW Treasurer

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METHODIST CALENDAR.

N. Ark. Conference, at Fayetteville, Nov. 5.
Little Rock Conference, at El Dorado, Nov. 26.

PERSONAL AND OTHER ITEMS.

The Grover Cleveland party is engaged in a community-wide evangelistic campaign at Wesson, which has continued four weeks.

Rev. R. P. Shuler, of Trinity Church, Los Angeles, is closing his quadrennium with 1,000 new members for this year and 3,000 during the four years.

The habit of fair play is not an instinct, but an acquired characteristic. Play fair yourself and you help others to acquire the habit.—Youth's Companion.

The assistant editor worshipped with Rev. P. R. Eaglebarger, pastor Washington Street Church, North Little Rock, last Sunday morning. In the following issue a more detailed account will be given of the visit.

Rev. P. R. Eaglebarger began a revival at Washington St., North Little Rock, Sunday. He is being assisted by Rev. Edward Forrest of Gardner Memorial. According to Tuesday's report, they are having a splendid attendance.

Last week the birth of a son in the parsonage home of Rev. and Mrs. R. P. James, of Waldo, was announced. Now the sad news comes that the little one passed away on Oct. 6. The sorrowing parents have the sympathy of many friends.

For the last two years the assistant editor, on account of the work which he was doing at Hendrix College, has been living at Conway. That work having been completed in June, he has recently moved to this city and is domiciled at 1217 Louisiana St.

The General Education Board of New York has offered a million dollars to the combined endowment fund of Hampton Institute and Tuskegee Institute, the two leading institutions for the practical education of negroes, on condition that another million be raised.

Supt. J. L. Bond of the Western Methodist Assembly spent several days in the city last week attending the State Fair and transacting business for the Assembly. He had just closed contracts for the sale of lots to two desirable purchasers who will probably build attractive cottages for next summer.

An invitation has been received to attend the dedicatory exercises of the Francis Asbury Monument, Washington, D. C., in the Mount Vernon Place Church, Tuesday, October 14, and at the site, Sixteenth and Mt. Pleasant Streets, Wednesday, October 15. This will be an interesting historic occasion.

On account of the serious accident of his two boys the assistant editor canceled an engagement with Brother Henderson at Malvern. He was sched-

uled to speak at 1st Church Sunday night. On other page we are carrying a write-up and cut of the new Sunday school annex which is nearing completion.

Increasing interest in negro education may be seen in the fact that in North Carolina the amount raised by taxes alone and spent for negro education rose from \$250,000 in 1913 to \$4,000,000 in 1923, and the value of school property increased from \$500,000 to \$5,000,000. Similar increases have occurred in other Southern States.

At the State Fair, in a contest among students and young artists, Mr. Fred Holloway, son of Rev. A. E. Holloway of Morrilton, won the prize in a music voice contest. Mr. Holloway is a student in voice culture at the State Normal and a senior of Hendrix College. After graduation he will continue his musical studies in Chicago.

Mr. Henry Thomas, for years with the Blass Men's Department, paid the office a flying visit Monday. He is now in the insurance business, being connected with the New York Mutual Life Insurance Company. Mr. Thomas is the superintendent of the Pulaski Heights Sunday School and has for a number of years been a prominent member of the official board.

Last week Rev. L. H. Estes, secretary of the Methodist Hospital at Memphis, called while in our city. He came to confer with Bishop Hay and presiding elders about the work of the Hospital. He is enthusiastic about the prospects of that great institution, and has an interesting plan to submit at conference. If our people co-operate this will become one of the great hospitals of the South.

The latest contribution to scientific research is the Boyce-Thompson Institute of Plant Research recently established near Yonkers, N. Y., by William Boyce-Thompson, a wealthy copper magnate, who believes that by the study of plant life under unusual conditions many interesting and valuable discoveries may be made. In Arizona he is also developing an arboretum for the flora of the Southwest.

J. L. Shelby, pastor of East Side Church, Paragould, has just returned from Hot Springs where he has been under treatment of a specialist for rheumatic trouble. Brother Shelby states that he is improving rapidly and will be able to resume his pastoral duties shortly. He speaks in the highest terms of his membership. They have been very kind and thoughtful of him during his recent illness.

Taxation, national, state, municipal, reached the enormous total of \$7,716,000,000 in 1923. That is \$750,000,000 more than it was in 1922, and \$5,500,000,000 more than it was in 1913. Here is one very effective cause of the "high cost of living" of which everyone complains. We cannot permit it to increase at the present rate without endangering first our prosperity and then our political stability.—Youth's Companion.

Last week after the presiding elders' meeting in North Little Rock, Rev. F. M. Tolleson, presiding elder of Ft. Smith District, called and gave a favorable account of the meeting and of conditions in his District. He had also accompanied his son Francis to the General Hospital where he submitted to a minor operation for a slight injury growing out of football. The boy is doing well and expects to return to Hendrix College this week.

Rev. A. M. Shaw, formerly a member of Little Rock Conference, now at Oakdale, La., writes: "Our work is prospering, notwithstanding heavy losses this year, due to the removal of one big mill and the recent burning of another. I am just convalescing from a light attack of 'flu.' Our son Joe is back in Hendrix. Marvin, the eldest, who is still superintendent of schools at New Madrid, Mo., has had a fine tour through Europe this summer."

That the railways used fuel in their locomotives more efficiently and economically in June, 1924, than in any previous month in their history is pointed out by the Railway Age in an editorial in its current issue. This is a matter of great importance since the total fuel bill of the railways in 1923 exceeded \$600,000,000. The Railway Age publishes statistics showing that the increased efficiency with which coal is being consumed by the railways is saving many millions of dollars annually.

It has been decided by the Home Missions Council and the Council of Women for Home Missions that the annual meeting will be held at Atlantic City, January 13-15, 1925. The place was determined after correspondence with the various Board secretaries. An endeavor is going to be made to bring together a full representation of these constituent boards for the purpose of a restudy of the whole missionary situation as well as the consideration of some very specific types of work which ought to be approached with more definite plans of cooperation. The work with Spanish-Speaking Americans and also the opportunities in connection with Government Indian Schools will no doubt be given special attention.

The Methodists of Ft. Smith gathered at our church last Thursday evening in a city-wide reception to Bishop and Mrs. Sam R. Hay who have recently come to live with us at least for a while. It is a privilege which Fort Smith appreciates to have Bishop and Mrs. Hay in our city and we wish that their residence here might be permanent. Bishop Hay is now presiding bishop over the States of Arkansas and Louisiana. An interesting program was given and the evening was heartily enjoyed by those who were present.—Bulletin, First Church, Ft. Smith.

A farewell party was tendered to Brother and Sister P. O. Whittle at the McKee home, 1021 North 13th street, last Tuesday evening. A large number of their friends gathered to enjoy the evening with them and to bid them goodbye and godspeed. Bro. Whittle left Friday night for Kansas City where he will preach in his new charge this morning. Mrs. Whittle and Paul Jr., will leave tomorrow for a brief visit with Dr. and Mrs. C. C. Whittle at Henryetta, Okla., and will go on to Kansas City this week. We wish for them the very best in life and pray that God may bless them in their new field of endeavor.—Bulletin, First Church, Ft. Smith.

Any lessening of regard for God's Holy Day is to lessen regard for all things holy. To say that all days are alike as some say is false. Such folk do not speak as regarding the day unto the Lord. Only with the Christian man are all days alike for he regards all his days as unto the Lord. Yet with him the Sabbath is God's Holy Day as the one day apart for that worship that teaches the sanctity of all things in every relation of man and God. Such men have sanctified in their hearts Jesus Christ as Lord, who has sanctified all things unto himself, that his disciples may be kept from the evil and sanctified in deed and in truth.—St. Louis Christian Advocate.

Among all the creatures with which God has peopled the earth, man is the only one that creates himself. It is this that definitely sets him apart from the rest of creation. He alone is the partner of the divine in his own making. The command to subdue all things is a command, first of all, to subdue and compel the nature within himself and to turn it to his own purposes. Insofar as he shapes himself in accordance with the plan he has adopted, he is a sovereign spirit, akin to God; insofar as he remains static, adding nothing to the endowment with which he was born, he is flesh, brother to the beast, and fit only to return to the dust from which he sprang.—Alvin E. Magary in Character and Happiness.

A Roman Catholic bishop some time ago paid a splendid tribute to Protestant ministers and churches at an Eucharistic Congress held in Santiago, Chile. One topic for discussion at the conference was, "What Shall We Do With the Protestants?" several speakers advocating using methods made infamous during the Inquisition, but finally one of the bishops said, as reported in the "Woman's Missionary Friend": "Brethren, say what you will about the Protestants, but they have three things that we may well learn from them. They have a clergy whose life is beyond reproach, whereas ours is the laughingstock of the whole country. They preach and they practice temperance, and we ought to do the same. They have the open Bible and they put it into the hands of the people."—Christian Observer

A few days after Bro. Glenn, our assistant editor, had moved his family to our city, his two young sons, while riding a bicycle near their new home, were knocked down by a negro recklessly running an automobile against the bicycle. The older boy was badly bruised and the younger one suffered a fracture of the skull. They were rushed to a nearby hospital and given the best of medical attention. At first it was feared that the little fellow would not recover; but he is now resting easy and all indications point to recovery. Fortunately, Bro. Glenn, who was just leaving the city, was reached and recalled. He and Mrs. Glenn were in great distress for several hours until the outcome could be known. A host of friends sympathize with them in their trial and rejoice over the prospect of recovery.

BOOK REVIEW.

Church Usher's Manual; by Willis O. Garrett, D. D., pastor, First Presbyterian Church, Miami, Fla.; published by Fleming H. Revell Co., New York and Chicago; price 50 cents.

It is said of this book: "The purpose of this manual is to present in brief some form of the principles and methods of procedure, which may be conducive to the better ordering and carrying out of the important duty of welcoming strangers to the House of God. The value of such a work will not be denied, and Dr. Garrett's wise and practical suggestions cannot well fail to make for efficiency, and an intelligent as well as a truly Christian apprehension of the duties and obligations of Church ushering." It will pay our pastors to read this book so that they may instruct their ushers.

APPRECIATION.

We wish to express our very deep gratitude to our host of friends throughout the State who so beautifully and sympathetically remembered us during the most solicitous hours of our lives when our two boys were injured in an automobile accident.

The many telegrams, floral offerings, long distance calls, numerous local messages, and letters of condolence were great stimulants to us.

To the Lochridge & Company Ambulance Service, we extend special thanks. The proprietors rendered helpful and immediate service.—J. C. Glenn and Wife.

PAPER PLANS APPROVED.

Last week when the Presiding Elders of our two Conferences were in consultation with Bishop Hay, the assistant editor went before them and presented the Circulation Plan for sending *The Arkansas Methodist* into Every Methodist Home in Arkansas. The Plan was carefully considered and heartily approved by Bishop Hay and the Presiding Elders.

The Plan has been submitted also to many of the Preachers' Meetings, and is now being submitted by mail to those who were not reached in the meetings.

It is gratifying to report that practically all pastors and all lay leaders who have been reached have given their endorsement. It is reasonable to assume that this approval means the approval of the same men when gathered in Conference. With this assurance we are making plans for the greatest Circulation Campaign in our history. We expect a minimum of 25,000, and with that circulation we can promise a better paper in many ways.

There is no doubt that the proposed Plan will work if every pastor accepts it and co-operates. It is the solution long desired. It will make it possible to send the message of the Church into every Methodist home in our State. This will guarantee a more intelligent and better informed membership and the accomplishment of the objects proposed by the General Conference and the Annual Conference. Let us do it.

THE STATE FAIR.

The State Fair, which was held last week in the new park west of Little Rock, was a complete success. When it is remembered that all of the improvements have been made since spring, the results are amazing. Great permanent buildings had been erected, hardly surpassed by any fair buildings in the country. Fine drives had been graded. The street-car lines had been extended. All things were ready and in good condition.

The exhibits were highly creditable. Some of the best cattle, hogs sheep and poultry in America were shown. The agricultural and educational exhibits were peculiarly attractive. As these were all home products they were unusually interesting.

The Game and Fish Commission had an exhibit that drew a crowd at all times. It was instructive, and should help our people to appreciate the value of our game and fish and co-operate for their protection. Let us perfect our laws and preserve our wild life.

The U. S. Government and the Arkansas Forestry Commission, with the assistance of Mr. E. W. Gates and Mr. Adam Trieschmann of the Crossett Lumber Co., presented specimens of woods, charts showing forest conditions, and illustrations of forest fires and losses. This made an impressive exhibit and every day drew large crowds of people who were inquiring about the forest problems. Many secured literature and left their addresses for more. Mr. W. K. Williams, the Crossett Lumber Company's forester, was on hand all the time to explain the objects and charts. Mr. Charles A. Plymale, forest supervisor, and others rendered valuable aid. The effect of this array of forest information should be beneficial.

The Rock Island Railroad executed a profitable program with speakers on different phases of rural life.

The crowds were large and orderly. Every one seemed to be well pleased. Certainly the showing made of agricultural resources and progress will stimulate those who attended to better farming.

Mayor B. D. Brickhouse and those associated with him in promoting the State Fair are entitled to the unstinted praise and appreciation of the whole State. All public-spirited citizens should unite to make the State Fair each year better than before. It will pay in increasing state pride and loyalty and in advertising our resources abroad.

DIERKS AND ITS LUMBER INTERESTS.

As Dierks is one of the newest towns in the state and its lumber interests are among the greatest, I have for several years desired to visit it. Last week my desire was gratified, and I was surprised and pleased.

Saturday morning I arrived over the DeQueen and Eastern Ry., and after a few minutes at the parsonage, Bro. Leonard, who is the pastor of our church, and I went to the office of the Dierks Lumber and Coal Co. where we met the superintendent, Mr. J. S. Montgomery. Soon Mr. J. M. Campbell, superintendent of logging for this mill and the two in Oklahoma, came in on his motor car, a Ford on

railroad car-wheels, and we four traveled by this clean and easy mode to the camp in the woods. Here we found a well kept and pleasantly situated group of houses where the loggers live. We had dinner in the boarding house, and pronounced it and the supper, which we had later, fit for a king. We saw the steam leader, which always fascinates me with the rapidity and safety of its movement. It is wonderful how it picks up the biggest log and swings it on the car as easily as one handles a toothpick. The log road runs most of the fifteen miles through cut-over lands. A new road is being built and soon the camp will be moved.

After dinner we returned to town, and Mr. Montgomery personally conducted us through the huge mill plant, and pointed out all of its interesting features. Everything is operated by electricity, and the conveyers swinging from a monorail carry the finished lumber to the immense shed and pile it in stacks 25 or 30 feet high without a human hand touching it. The latest processes are used for kiln-drying and sawing, and unusual economies are obtained. The capacity of this plant is 150,000 feet and during the 7 years that it has been running it has been shut down only seven days—a remarkable record. There is in ice plant that supplies all the surrounding towns, and electricity is furnished to DeQueen, Lockesburg, and Horatio, and arrangements are being made to supply Nashville. The Company prides itself on the quality of its casing, finishing, and flooring. The pine is short leaf and light weight. The finest lumber is shipped in cars that are lined with heavy paper to keep the lumber clean in transit. Uses are found for all the short and small pieces; hence eight per cent of the output is material formerly wasted, and the saving amounts to \$400 a day. This is highly commendable from the standpoint of forestry because the timber is saved and utilized to the best advantage.

After inspecting the mill, we returned in a car to the camp where I had the privilege of addressing the people at the school house on forest conservation. Mr. McCurry, who has charge of the forest operations, was with us. He is greatly interested in fire prevention. After the address we returned to town where I was entertained at the hospitable home of Mr. and Mrs. Montgomery.

On Sunday I preached twice at Dierks and also at Green's Chapel, one of Bro. Leonard's appointments, about four miles southwest. There they maintained a good Sunday School, and were proud to announce that on their quota of \$125 for Superannuate Endowment they had already paid \$27. I also spoke briefly on forestry both in country and town. Monday morning I had the privilege of addressing the fine body of youth in the high school on forest conservation. Altogether during the three days I spoke nine times, and enjoyed it.

Although Dierks as a mill town is only seven years old, it is a well laid-off, substantial town of 2,100 people. The "Big Store," as the Company's store is called, is an immense department establishment where almost anything may be obtained. It is one of the biggest mercantile concerns in Southwest Arkansas. The building is of brick and concrete, and is unusually well lighted and ventilated. Mr. Holland is the capable manager. There are many other substantial business houses and the residences are comfortable and attractive. The Dierks Banner, owned and edited by Mr. C. C. Hudson, one of the best editors in Arkansas, is a fine all-home print paper, a credit to the town. It has a good office and does a large job-printing business. One of the features of the Banner is a weekly Farm Letter by the county demonstration agent.

The school building, located on a commanding elevation, is a fine two-story brick, accommodating all the grades and a four-year high school. The efficient superintendent, Mr. G. P. Beane, is ably assisted by eleven teachers. Everything about the premises betokens a well managed school of some 400 pupils. The school tax is supplemented by a donation of \$125 a month from the Lumber Co., and every citizen contributes \$1 a month as a voluntary tax for the support of the school. In this way it is well financed.

Our church is the one active organization in the town. It is in a very practical sense a community church, and as Bro. Leonard is the only resident pastor he has an open field. Since his pastorate began three years ago, he has remodeled the church building and his salary has been doubled. The house now has a beautiful small auditorium and two wings divided for Sunday School purposes. The membership has been considerably increased, and the Sunday School well organized. Seven of the young people are in college. Bro. Leonard preaches regularly on Sunday afternoons at three places in the country. At Green's Chapel he has a good membership and loyal support. He has recently organized another society with ten members. At the camp he has large congregations. Bro. Leonard seems to know everybody and is highly appreciated. He is evidently the right man for this cosmopolitan community, and is doing a fine piece of constructive work. One of his sons is in Henderson-Brown College, the other son is working in the "Big Store," and the daughter is in the high school. The parsonage, where Mrs. Leonard presides, is a large well arranged cottage built under the leadership of Rev. W. W. Nelson,

whose ministry is pleasantly remembered.

During my three days at Dierks I was treated royally by Bro. Leonard and Mr. and Mrs. J. S. Montgomery who entertained me. Mr. Montgomery, who began his career as a lumberman at Daleville, near Arkadelphia, and has been connected with the mills at Graysonia and Warren, is a well equipped man and is tremendously interested in his work. He is proud of the splendid record of the Dierks Company. This is the latest of the three mills established by the three Dierks brothers, pioneers in the lumber business, and now managed largely by their progressive sons. In addition to the mills, the Dierks people own the two railroads which connect their mills and large coal interests. It was my privilege to meet three of the younger Dierks in Little Rock some weeks ago and to be assured that they are deeply interested in our policy of reforestation and protecting our forests. With their large holdings in Southwest Arkansas they will be able to maintain their mill at Dierks for thirty years; but by proper care of their forests it may run on indefinitely.—A. C. M.

DE QUEEN AND NASHVILLE.

On my way to Dierks I stopped at Ft. Smith to confer with Supt. Bond and Mr. G. C. Hardin and certain real estate men about the sale of our Mt. Sequoyah lots. It is probable that soon the Western Assembly will have skilled, energetic representatives out selling the lots. It is believed that, when the lots are properly presented to our people of means, many will buy and then build cottages on Mt. Sequoyah.

Leaving Ft. Smith about noon Friday, I had a pleasant trip on the K. C. S. Ry., which runs through some of the most picturesque scenery in the State, and reached De Queen in time to attend a protracted meeting which Bro. Burnett, the popular and successful pastor, had been conducting for two weeks with the help of Bro. J. E. Cooper of Nashville who was doing the preaching. His sermon that night was strong and helpful. There was much testimony concerning the high character of his preaching. The meeting culminated Sunday night in several conversions. Bro. Burnett thought that the church had been distinctly helped. We have fine people at DeQueen and Bro. Burnett is pleased with his charge. Their greatest need now is a new building so that the splendid Sunday School may function more fully. De Queen is a live progressive town, and shows signs of continued improvement. Since the railroad shops have been located at De Queen there has been substantial growth in every way. I enjoyed a good night's rest at the Lutten Hotel, which is conveniently situated near the railroad station. While at De Queen I had the pleasure of meeting Bro. and Sister Hilliard of Horatio who were at the meeting, also many other old friends.

Bro. Cooper promised to call for me at Dierks on his way home on Monday, and was there on time. We had a pleasant trip. The roads are good through this country and work is still going on. Just before reaching Center Point, we had a magnificent view of the country from the highest point in that vicinity.

As we passed through Center Point, we had a moment with Bro. Lee, who as lawyer and useful citizen serves church and community in many ways. Memory carried me back to my first visit when good Bro. J. H. Gold was pastor and Bro. Hughes was the leading citizen. The railroad robbed Center Point of opportunity to be a big town, but it is a good community in a fine country, and as the farms improve under fruit culture, it will regain some of its prestige. Between Center Point and Nashville, great peach orchards are growing. Good houses have been built and there is every evidence of a rapidly improving rural section. The soil, as at Highland, is peculiarly adapted to peaches, and stimulated by the example of Mr. Bert Johnson, a truly great layman and prince of peach-growers, the people are more and more devoting themselves to orchards and truck growing.

At Nashville, I enjoyed a fine dinner at the parsonage, and saw the new church, which Bishop Hay had auspiciously opened two weeks before. By the way, Bro. Burnett secured the Bishop for the same Sunday night, and succeeded in getting him over to De Queen in spite of a severe rain storm. It is reported that the Bishop's preaching at both places was of the highest order. By his brotherliness and democratic manner and willingness to serve, Bishop Hay is captivating our people and strengthening the episcopacy. May his tribe increase.

The new church, a handsome brick, with fine auditorium and big basement, is a monument to the energy and faith of Bro. Cooper and his noble people. The basement is not quite finished, and with the heating plant will cost some \$6,000 more, making the total cost \$38,000. Under the leadership of Bro. Cooper our church at Nashville has a bright future. Before building the church the parsonage was moved and remodeled. It is now a gem, affording comfort and convenience for pastor and family. The town has made substantial growth, and is now one of the best in Southwest Arkansas. With the continued progress of orchard and trucking interests Nashville promises to be the center of a very prosperous community.—A. C. M.

CONTRIBUTIONS

THE LORD'S PRAYER: A PARAPHRASE.

By G. T. Cazort.

Our Father which in heaven art,
Thy name shall hallowed be.
Thy kingdom come in every heart;
All men shall bow the knee.

And on the earth Thy will be done
By men with sins forgiven,
As angels which surround Thy throne
And do Thy will in heaven.

Our daily bread of Thee we ask;
Forgive our sins, we pray,
As we perform our daily task
And on this earth we stay.

And as Thy blessings we receive,
And at Thy feet we bow,
Our enemies may we forgive,
O Father, teach us how.

When tempted, leave us not alone;
From evil set us free.
Our praises then shall be Thine own
Throughout eternity.

And thine shall all the glory be;
Thy power shall have no end
Thy kingdom last eternally—
So be it Lord, Amen!
Lamar, Ark.

AGAIN I ASK WHO MISUNDERSTANDS AND WHO IS MISLED?

By Bishop W. A. Candler.

Sometime ago I published an article under the caption, "Who Misunderstands and Who is Misled?"

Some weeks after it appeared, Bishop Edwin D. Mouzon undertook to answer it.

I have waited to reply to his answer until he could pass it through the papers of the Church, the editors of some of which found it necessary to print it in sections on account of its length.

But I suppose I need not delay longer, but reply now, without doing him injustice.

(1) Bishop Mouzon casts his long article in six sections, marked by Roman numerals, the first of which begins as follows:

"It would seem to the average Methodist that the men who drew the plan of unification are somewhat more likely to understand it than those who made no contribution toward framing it."

It is hardly possible for Bishop Mouzon or anybody else to reduce all the Methodists to an average, and then say correctly and authoritatively what that average man might think on any subject.

But nothing is more common than the fact that men misunderstand and over-estimate a thing they have framed. The bias of authorship inclines them to overlook its defects and ascribe to it excellencies which it does not possess.

The Scriptures warn us that a man may "think of himself more highly than he ought to think;" and again it is said, "Every way of a man is right in his own eyes."

However I have not said that the men who drew the plan did not understand it, nor have I claimed that I understand it better than they. It is contained in a little leaflet of eight pages, and where it is definite anybody can understand it. But on some very vital points it is quite equivocal in its purport and purpose, and on these points the Northern and Southern advocates are by no means agreed. This was the contention of my article which Bishop Mouzon attempts to answer.

The gist of my article was contained in these pertinent questions, which Bishop Mouzon has signally failed to answer:

"If the speeches and writings of the Southern Advocates of the proposed plan of unification differ so widely from the utterances of its Northern Advocates, what would probably be the heat of the discussion of the subject in the first General Conference of the United Church, if the plan were adopted?"

"With such contradictory interpretations of a most essential feature of

the plan, what agreement could be expected of the Southern delegates and the Northern delegates in the first General Conference? And if either side blocked the action proposed by the other side, what sort of an explosion would follow?"

"Who misunderstands this plan? Do the Southern advocates of it misinterpret it? Or, do its Northern advocates misinterpret it?"

"Who is being misled? Are the white members of the Southern Church being misled? Or, are the Negro members of the Northern Church being misled?"

I will not say that Bishop Mouzon side-steps these questions; for that would be to accuse him of intentional evasiveness. But I will say that he misses the mark when he tries to show that I set up my interpretation of the plan against the interpretation put upon it by its framers.

I showed by exact quotations from their published utterances that the Northern advocates and the Southern advocates of the plan were not agreed among themselves concerning the status of Negro bishops in the United Church proposed in the plan of unification.

For example, I quoted Bishop I. B. Scott, a Negro Bishop of the Northern Methodist Church who said over his own signature in a carefully prepared article:

"Bishop Mouzon, chairman of their commission on unification, in an attempt to quiet the fears of his brethren, says, in an article sent out to the papers of his church and others of the secular press. It is this:

"One of the finest things about our present plan of unification is that it completely avoids the difficult question of the colored man in the church by leaving us to deal with it as we please and leaving our Northern brethren to deal with it as they think best."

Now with regard to our bishops, he says:

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

"As to the manner of the election of these brethren it might be well to say it meant a different thing to us from what our Southern friends seem to understand it. The motion to elect the colored bishops in this way was made by a colored man and welcomed by all our delegates for the reason that they feared that some white brother might secure the election, and without the least thought that it would give us a different grade of bishops."

Evidently Bishop Scott disagrees with Bishop Mouzon. Which of them misunderstands and which is misled?

I now give an utterance on the same subject that was made by Bishop W. P. Thirkield shortly after the election of Bishops Jones and Clair, the two active Negro Bishops of the Northern Church. He said, through the *Southern Christian Advocate* of New Orleans: "Their election by a body of 800 delegates from the whole world, not grudgingly but with contagious enthusiasm and a vision of its significance as related to the whole world, is an event of far-reaching importance. It forever gives assurance that ours is not a white man's Church, but a Church as broad as humanity and as all inclusive as the redemptive blood of Jesus Christ."

Bishop Thirkield understood the significance of the election of the two Negro bishops, and he probably holds today the same sentiments. He is a member of the Northern Commission on Unification, and doubtless interprets the proposed plan of unification in accordance with what he said concerning the election of the two Negro Bishops. Does Bishop Mouzon agree with him?

Bishop Thirkield did not overstate the degree of enthusiasm with which the measure was adopted that provided for the election of the Negro bishops; for the members of the General Conference arose spontaneously on its unanimous adoption and sang Julia Ward Howe's "Battle Hymn of

the Republic," which begins with the line,

"Mine eyes have seen the glory of the coming of the Lord," and contains the stanza referring to the federal troops in the civil war, "I have read a fiery gospel writ in burnished rows of steel:

'As ye deal with my contemners so with you my grace shall deal. Let the hero born of woman crush the serpent with his heel. Since God is marching on."

Dr. Claudius B. Spencer, editor of the *Central Christian Advocate*, is authority for the statement that a Negro delegate after the election and ordination of the two Negro bishops exclaimed, "Today is the day of our ecclesiastical emancipation!" Upon this exclamation Dr. Spencer remarked editorially, "His words were not an exaggeration. The consecration of Robert Elijah Jones and Matthew Wesley Clair to the identical office and in the identical language as that used in the consecration of the fifteen white bishops eliminated forever any semblance of a color line in the Methodist Episcopal Church."

That expression of opinion by Dr. Spencer and the words of Bishop Thirkield disagree utterly with the opinion which Bishop Mouzon expressed to an unnamed traveller on a train in Oklahoma, and with which that unnamed Northern preacher agreed. Evidently somebody among the four must misunderstand the meaning of the matter and some of them must be misled.

The Episcopal Address to the Northern General Conference at which the two Negro Bishops were elected was prepared and read by Bishop W. F. McDowell, chairman of the Northern Commission, and in it was incorporated this paragraph, with much else of kindred import:

"Union is not desirable unless it is right. For the union of likeminded bodies, bodies that are one in heart and spirit, any person might heartily labor. On the other hand, the prevention of a formal union between bodies that are not one in heart and spirit would be a worthy endeavor. Because of its tremendous importance the union of any Churches must be on the right basis. The goal is so desirable that we must not be turned aside into a false path or give up our effort to find a true one."

"We must ask of all movement for union or federation four questions and determine our attitude to them by the answer they make:

1. Does the movement make for a real brotherhood of Christian people? 2. Does the movement make for the real unity of all sections, races, nations, and classes within Christ's Church? 3. Does the movement make for unity of life, unity of sacrificial, atoning purpose toward men, unity in the holiness and passion of the Church's life, like the unity between Christ and the Father? 4. Does the movement make for evangelistic efficiency and the triumph of the cross among all peoples, all classes, all races, and on all continents? By its answer to these searching questions the movement must be tested both in its general and in its particular features.

"For the Church of Christ is not a racial Church. The Church of Christ is not a national, sectional, or class Church. Plans of union that sectionalize the Church are not plans for Christian union."

There is no slight reason to believe that Bishop McDowell has renounced or modified in the slightest degree the principles thus enunciated. Doubtless he believes the proposed plan of unification is in perfect harmony with them. Otherwise he would oppose it as he opposed the plan of 1920.

Does Bishop Mouzon agree with Bishop McDowell?

Rev. J. U. King, a Negro preacher, was sent by the Northern General Conference as Fraternal Messenger to the General Conference of the Africa Methodist Church, assembled at Louisville, Ky., May 1924. In the course of his address on May 9 he made eulogistic reference to the pas-

sage in Bishop McDowell's Episcopal Address from which the foregoing extract is taken, and said:

"This classic Chapter on universal brotherhood paved the way for the adoption of a special resolution which elevated two Negroes to the highest office in the gift of their brethren, unrestricted, unlimited, full-fledged bishops of the Methodist Church."

Does Bishop Mouzon agree with this interpretation of the action of the Northern General Conference?

Do his associates on the Southern Commission agree with this interpretation? Does Hon. H. H. White, who it is said drew the pending plan of unification, agree with it? If so, his views have changed since he wrote concerning the plan rejected by the Northern General Conference at Des Moines, May 1920. On January 30, 1920, Judge White published the following statement of his position on the status of the Negro in the United Church:

"1. I am in favor of unification. 2. I do not believe that the time for unification has arrived, because the Northern Church has about 350,000 Negro members, who in my opinion will be a disturbing element, if the Churches are united at this time. 3. I stand with the five members of the Southern Commission who voted 'No,' because the plan recognizes the principle of proportionate Negro representation, and I do not believe that Negroes should be granted this right or privilege. It is true that Negro representation by the present plan is limited to five per cent, but if the membership should increase to above that ratio they could logically, and I think they would, insist on a continuance of proportionate representation to any extent whatever."

"I assisted in framing the plan which is being submitted, and believe it is the most satisfactory plan that can be proposed at this time. If the Southern Church decided to concede the principle of proportionate representation, I shall abide by the decision; but personally I am opposed to it."

(Signed) H. H. White.
Alexandria, Va.
January 30, 1920.

The plan now proposed is, with respect to the status of the Negro in the United Church, far more objectionable than the plan of 1920, which Judge White so strenuously and wisely opposed.

It gives Negro Bishops (bishops not then in existence) official authority in the United Church as the plan of 1920 did not.

The following sections of the proposed plan refer to their place in the United Church and are quoted in full.

Article V Section 2, defining the powers of the proposed General Conference, gives that body authority as follows:

"To define and fix powers, duties, and privileges of the episcopacy; to fix number of bishops, to be elected by the respective Jurisdictional Conferences and to provide in harmony with the historic practice of Episcopal Methodism for their consecration as bishops of the whole Church."

The General Conference is thus empowered to tell each Jurisdiction how many bishops it may elect and of what sort, white or black. And it provides for the ordination of the bishops elected "as bishops of the whole Church."

Article VI is as follows:

"The bishops of the two Churches as at present Constituted shall be the bishops of the united Church without further action."

"Immediately after the union shall have been consummated the bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the Church."

"A bishop may be assigned to administer in any part of the Church, provided that when he is assigned to administer within the jurisdiction other than that by which he was elected it shall be with the consent of the majority of the bishops of the jurisdiction involved."

By this section the Negro Bishops are placed upon the same basis with

all other bishops "of the united Church without further action."

They also are included when it is said "the bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the Church."

In the college of bishops they have votes as do all other bishops and they participate in arranging "for the superintendence of the work of the Church." In the college of bishops a majority of all determines issues there. It is not like the proposed General Conference in which each Jurisdiction votes separately and may veto what the other proposes. And one of the matters determined is the assignment of bishops. Negro Bishops will thus participate in fixing the assignments of all the white bishops, both Northern and Southern.

They may be members of the Judicial Council, and it is certain the negro members of the Northern Jurisdiction will be represented in that Council by a Negro Bishop, or by some other Negro. That Council passes upon all appeals and determines them by a majority vote. The appeals of white preachers, if the proposed plan is adopted, will be heard and determined by that tribunal. No negro has ever been appointed to serve in the Supreme Court of the United States; but they may, and will, sit in the Supreme Judicial Council of Methodism, if the proposed plan of unification is adopted.

Doctor Claudius B. Spencer evidently had all this in mind when he wrote and published the following editorial:

"There seems to be an idea in some quarters that, when the two Churches are united by the proposed plan, our Negro bishops will be made to feel that they are to go and sit down in the back-ground. We have seen statements that the Negro bishops will not preside over the General Conference. We presume that is so. And there are a large number of white bishops who will not preside over that General Conference, since a very small number, possibly only two from each jurisdiction, will be the limit. It is unlikely that of the two designated one jurisdiction will name a colored bishop, because the selective process will name only those most highly endowed in parliamentary intricacies. But that a bishop in the Methodist Episcopal Jurisdiction will be cast aside because of his color is rather an exaggeration.

"At the last General Conference, Bishop Jones presided over a regular session of the General Conference and Bishop Clair assisted in the consecration of the Bishops-elect, and with dignity and acceptability from every standpoint.

"Moreover, this resolution was passed by the General Conference:

"Whereas, the treatment of colored peoples in all parts of the world by Christian nations, for the most part white, constitutes a direct challenge to the teachings and ethics of Jesus; therefore,

"Be it Resolved, That we, the General Conference of the Methodist Episcopal Church refuse to recognize as valid in Church or State any discrimination on the basis of race or

color; for 'He hath made of one blood all nations,' 'We are also His offspring.'"

"That is the flag of the Methodist Episcopal Church. The record made by the General Conference at Springfield does not disclose any particular symptoms that that flag will be hauled down. It is a fact that our Negro bishops are in every particular the equal, ecclesiastically speaking, of any other bishop, North or South; and would sit in every meeting of Bishops where the United Church met, nor would they be allowed to feel themselves out of place.

"Did our brothers in the other Jurisdiction have any other idea? Who told them so?"

Manifestly Dr. Spencer thought, and doubtless continues to think that some men in the Southern Jurisdiction did not understand the matter, and did have "a different idea." To whom did he refer if not to Bishop Mouzon and other Southern members of the Commission on Unification? Who misunderstands and who is misled. Dr. Spencer or Bishop Mouzon?

In this connection it may be observed that Bishop Mouzon speaking to the second paragraph of this editorial of Dr. Spencer said in his article:

"At the recent session of the General Conference of the Methodist Church one of these bishops presided. (It is not mentioned, however, that this took place when the colored fraternal delegates were presented to the Conference). A very appropriate thing, one would think."

I do not know why he omitted any reference to the participation of Bishop Clair in the ordination of the five white bishops elected at Springfield. It can scarcely be doubted that if the proposed plan of unification were adopted one or more Negro bishops would participate in all the ordinations of white bishops, both Northern and Southern, in the future. How would that affect Methodists in the South. Will all the sessions of the General Conference be held outside the South?

(2) Bishop Mouzon seeks to break the force of these indisputable facts by saying of the proposed plan of unification that it leaves "our Northern brethren with their colored membership to work out their own problems." But when our Church and the Northern Church pursue such opposing policies on this subject can it be truly said, as is declared by the proposed plan of unification, that these "two Churches are essentially one Church, one in origin, in belief, in spirit, and in polity?" Would a General Conference of our Church rise and sing spontaneously after an election of bishops "The Bonnie Blue Flag," or "The Battle Hymn of the Republic?"

My article, which Bishop Mouzon criticizes, was concerning the Negro bishops, and not about the Negro members of the Northern Church, and he wanders beyond the range of the subject I discussed in order to bring the colored membership under review. But he finally returns to the Negro Bishops, and makes this remarkable admission:

"Under the plan of unification there will be something not altogether different from a modified diocesan episcopacy. The Northern Diocese will be the Northern Jurisdiction; the Southern Diocese will be the Southern Jurisdiction. And within the Northern Jurisdiction there will be the colored Annual Conferences over which the colored bishops will have the right to preside. Each jurisdiction will elect its own bishops."

"A modified diocesan Episcopacy" violates the constitutions of both Churches, and conflicts with the following provision of the proposed plan itself:

"The General Conference shall not change or alter any part or rule of our government so as to do away episcopacy or destroy the plan of our itinerant general superintendency."

Are the two Churches so far apart in spirit and polity concerning the Negro question that they must violate their constitutions in order to provide for the Negro bishops of the North-

ern Church?

When the Bishops Jones and Clair were elected it was done under an action of the Northern General Conference for "the election of two Negro General Superintendents." That was constitutional. And to call Negro Bishops "General Superintendents" and then limit them to Negro Conferences is something worse than unconstitutional. Moreover, to give them authority to participate in "the superintendence of the work" of the whole church when they are confined in their labors to Negro Conferences does not seem to be just to them or wise for the Church. How will they be able thus to contribute to the superintendence of the Whole Church?

Bishop Mouzon proceeds to say:

"Do not our people know that the Northern Methodist Church does not have mixed Annual Conferences? They have white Annual Conferences and colored Annual Conferences. The color line runs everywhere throughout their Church."

In this he is not accurate. The color line does not "run everywhere throughout their Church." Negroes are members, and official members, in Churches in the North that are predominantly white. It is unfortunate that the policy of the Northern Church is not uniform with respect to this matter. It is one thing in the North and another thing in the South, and nobody can foresee the outcome of such a double-minded method. But let it pass.

(3) Bishop Mouzon urges, and urges justly that American Methodism should do more to save the Negroes providentially in America. I agree with him. And with me this is no recently born conviction. Before I was eligible for deacon's orders I began preaching to Negroes whenever I could, and I have continued to do so for nearly fifty years. I was one of the founders of Paine College at Augusta, in 1882; bought the ground purchased for it and raised much, if not most of the money to pay for it; boarded in my home Dr. Morgan Calloway and Dr. George Williams Walker, its first teacher; served on its Board of Trustees for more than thirty years, resigning reluctantly when our Church placed on me the consuming labor of Chairman of the Educational Commission charged with the establishment of our two universities and also the duties of membership on several other boards and commissions and thus impairing my efficiency on the Board of Trustees of Paine College.

But it is one thing to render service for and with the Negroes of our Colored Methodist Episcopal Church, and it is quite another thing to agree to put White people in any measure under the official Superintendence of the Negro Bishops of the Northern Church and merge our Church into an ecclesiasticism in the legislative and judicial departments of which the Negro members of the Northern Church would participate influentially.

In this connection it is pertinent to call attention to a most important fact. The General Conference held at Hot Springs in 1922 instructed our Commission on Unification to "exercise scrupulous care that the relation of sympathy and support by the Methodist Episcopal Church, South, on behalf of the Colored Methodist Episcopal Church in America be kept in view," and that General Conference declared "We owe to that body peculiar obligations of duty and honor which we cannot forget or ignore in contracting relations with any other body of American Methodists."

But the proposed plan of unification contains no reference to these "obligations of duty and honor" beyond the following feeble recommendations tacked on at its end in such a way as to suggest it was an afterthought:

"We recommend that financial support of the Colored Methodist Episcopal Church be continued by the jurisdiction with which it is historically related and to such an extent as that jurisdiction may deem wise."

But what about the Negroes in the Northern Methodist Church under the proposed plan of unification?

Prior to the Northern General Conference of 1924 they were helped educationally by a "Board of Education for Negroes" and otherwise by the "Board of Home Missions and Church Extension." The support of "The Board of Education for Negroes" was provided for by the Discipline as follows: "Contributions shall be taken through the Church for the maintenance and support of this work, and for this purpose Lincoln's Birthday shall be observed whenever practicable," and pastors of Churches and their local committees were commanded "to provide for an annual day in the interest of this cause, and wherever practicable this day shall be the Sunday nearest to Lincoln's birthday."

At the General Conference in Springfield, Mass. last May, the Negroes complained that they were not getting a fair deal in the division of educational funds, and demanded that this "Board of Education for Negroes" be merged with the "Board of Education" and that the funds of the combined Board be distributed to the white and the colored membership alike. To this demand the General Conference acceded.

Now, if under the proposed plan of unification the resulting duplex Church is to have one Board of Education, the Northern Methodist Negroes will be preferred creditors upon the benevolence of the Southern Jurisdiction while the members of our Colored Methodist Episcopal Church must be contented with such financial support as is suggested in the recommendation attached at the end of the proposed plan.

Is it proposed that we thus send away our Colored Methodist Episcopal Church, with her children, as Hagar and Ishmael were sent into the wilderness with a little "bread and a bottle of water?" Does that carry out the order of our General Conference with reference to the fulfillment of our "peculiar obligations of duty and honor" to our Colored Methodist Episcopal Church?

But it may be said that each Jurisdiction under the proposed plan of unification will retain its own separate Boards, including its Board of Education. Where then will there be any union of the two Churches?

Who can tell us what the proposed plan provides about this matter of Connectional boards? All that it says clearly is this:

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

Who knows what boards or bodies are meant by that provision of the proposed plan? Is it not most indefinite and incomplete?

(4) In my article nothing more was said about the general defects of the proposed plan, than that it "is too loose and imperfect to risk holding a General Conference under its provisions." Bishop Mouzon misses the point again, and says, "Well, we could hardly be immodest enough to claim that the work of our hearts and minds was perfect." He seems to imply that my objection to the plan is that it is not ideally perfect. I never thought of it in connection with anything ideal. When I said it was imperfect I meant that it was an ut-

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terly unfinished scheme which left unsettled too many matters of the gravest nature and the greatest importance. So it does; and herein our Commission forgot another instruction of the General Conference. That body distinctly declined the proposal of the Northern Church to leave the framing of a plan of unification to a "Joint Convention." Nevertheless a majority of our Commission agreed to a plan which leaves the most serious matters to be settled by a joint General Conference which in effect would be much the same as the "Joint Convention," which our General Conference declined.

Another matter in which a majority of our Commission on Unification did not obey the expressed will of the General Conference was their failure to follow instructions with reference to the "Joint Commission on Exchange of Territory." The action of the General Conference on that subject instructed the Commission as follows:

"The matter committed to this Joint Commission bears a vital relation to fraternity between the two churches and affects directly the matter of unification. Irritating competitions cannot fail to engender hostile sentiments toward any form of unification.

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

"The Commission on Exchange Territory," to which the General Conference instructed the "Commission on Unification" to "extend all possible aid and cooperation" met a similar Commission of the Northern Church in Cincinnati, Ohio, February 14, 1923, and adopted the following agreement, every Southern Commission, and four out of the seven Northern Commissioners voting for it:

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

This agreement was in perfect accord with the following declaration of the Federal Council of Methodism on January 21, 1914, which said:

"The General Conference of both Churches, through repeated declarations, have approved the principle that when either Church is doing the work expected of Methodism in any community the other Church shall not organize a society or erect a Church building in that community."

It was also in keeping with all the agreements of fraternity and federation, from the work of the "Cape May Commission in 1876" unto the meeting of the "Commission on Exchange of Territory" at Cincinnati, February 14, 1923.

In July, 1923, five months after the agreement was made by the "Joint Commission on Exchange of Territory" an amendment to the plan of unification, embodying the same principle, was offered in the Commission on Unification and it was rejected, all the members of the Northern Commission voting against it and a majority of the Southern Commis-

sion against it, including two Southern Commissioners (Doctor P. H. Linn and Doctor J. H. Reynolds) who were members of the Commission on Exchange of Territory' also, and who in that Commission voted for the agreement adopted in Cincinnati, February 14, 1923. The Amendment to the plan thus strangely rejected was as follows:

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

Pending the consideration of this amendment Bishop Denny, who offered it, was asked several questions by a Mr. Cherrington of the Northern Commission, concerning the meaning and application of the word "community" (a word repeatedly used in all the agreements of comity and federation) and in turn he asked Mr. Cherrington this perfectly courteous and relevant question:

"May I also ask a question? Is there any part of the territory of the United States of America that you recognize as our territory exclusively?"

Whereupon, as shown by the stenographic report of the proceedings of the Commission on Unification, this colloquy followed between the Chairman and Bishop Denny:

"The Chairman (Bishop E. D. Mouzon): I rule that question out of order. It has no bearing on the matter before us."

"Bishop Denny: 'It has a very decided bearing. No objection has been made from the Chair up to this time to any question asked by any member of this body.'

"The Chairman: There does come a time when the Chair must speak, and he speaks now."

"Bishop Denny: The question I am asking now is perfectly pertinent to the matter before us."

"The Chairman: If you appeal from my decision, why do so. But that is my decision."

"Bishop Denny: With the greatest reluctance, I appeal, and state my grounds. Pertinent to this amendment, and to the question permitted to be asked of me is the question I have asked, because it relates to any community in which we can claim to have as a Church any jurisdiction. If that be not pertinent to this question, to this amendment, how could I bring out from any one who would ask me or you a question whether there be an understanding of what is covered by this word 'community?' I understand what is involved, of course. I am not quite so dull as not to; but I hope it will not be turned down."

"The Chairman: The Chair does not care to state his reasons for his decision. If you will sustain the decision of the Chair, you will make it known by show of hands. If you do not sustain the decision of the Chair, make it known by the show of hands. The decision of the Chair is sustained."

All that proceeding most surely can not be interpreted as giving "all possible aid and cooperation" to the "Commission on Exchange of Territory" of which Bishop Denny was Chairman.

The defective and dangerous and unfinished plan of unification now proposed was adopted by a majority of our Commission on Unification in disregard of the instruction of our General Conference in three particulars, and it is now proposed that it shall be finished by a Joint General Conference, much, if not essentially, the same as the proposed "Joint Convention," which the General Conference at Hot Springs, Ark., May 1922, distinctly declined to approve.

It has been repeatedly affirmed by Bishop Mouzon and other advocates of the unfinished plan of unification which they would have to finish the plan is a bicameral body like a State Legislature with a Senate and House of Representatives; but if such is the case, let us ask which is the Senate and which the House? Do the Northern delegates compose the Senate

and the Southern Delegates compose the House? Obviously this idea that the Joint General Conference is to be a bicameral, or two-chamber body is a misconception. The body is similar to a joint meeting of the Legislatures of two States—say Tennessee and Georgia—each representing a different constituency and each having the power to veto all the acts of the other.

What would be the chances for peace and love and harmony in such a body?

(5) The most remarkable passage in Bishop Mouzon's article is on this italicized proposition as a text:

"Men who oppose unification will not be permitted to do with our plan what Senator Lodge and others did with the League of Nations."

Under this emphatic declaration he institutes a comparison between the League of Nations and the proposed unfinished plan of unification and makes an implied comparison of himself with President Wilson, while others who disagree with him he compares to Senator Lodge.

Now, I would not indulge derision with reference to this bundle of comparisons; but perhaps it is permissible to use the language of Shakespeare, and say that the difference between the League of Nations and the incompleting plan of unification is so wide that any man who can "know a hawk from a handsaw" can see that the two things bear no slightest resemblance to each other.

And much as I esteem Bishop Mouzon, I never, until he suggested the idea, associated him with the lamented President Wilson, and, somehow, I think he must on reflection regret associating with Senator Lodge his brethren who oppose the adoption of this defective and dangerous plan of unification. I am sure he is not vain enough to classify himself with Woodrow Wilson nor unkind enough to classify with Cabot Lodge his brethren who cannot approve the unfinished plan of unification.

It goes without saying that there is no element of idealism involved in this issue. Men of the highest ideals and the most elevated piety are opposed to this defective plan.

And those who will have membership in the Annual Conference of 1925 will vote according to their convictions without asking anybody's permission.

The entire portion of Bishop Mouzon's article which brings up "The League of Nations, etc." is irrelevant to the subject under discussion.

Equally irrelevant is the noble quotation Bishop Mouzon makes from the writings of Hon. Jefferson Davis. Everybody knows that Mr. Davis did not wish the South to forget its history or abandon its principles. All his utterances, especially his last and greatest work, show that he cherished that history and maintained those principles.

Now in what Bishop Mouzon quotes from him did Mr. Davis have any remotest thought of any plan of Methodist Unification or any other ecclesiastical scheme whatsoever, as a means of reuniting our country.

The country is already re-united, and if it were not, the adoption of this defective plan of unification would not contribute to reunite its sections. It would not contribute to the peace and unity of even the two Churches involved, to say nothing of the whole country. It unifies nothing.

Bishop Mouzon says "it will work." Undoubtedly it will work. A deleterious drug will work in the human system, but its working may result in great damage if not in death. Carbo-lic acid will work, but if not speedily counteracted, it quickly destroys life.

Yes. This plan will work, and if it were adopted there is no antidote for it should prove damaging and deadly to our beloved Church, as I sincerely and assuredly believe it would; for when once adopted, the plan offers no way of escape from the evils engendered by it.

It is not a unifying plan at all, and when I oppose it I am not "the advo-

cate of disunion," as I have been denounced, but the advocate of the peace and prosperity of American Methodism. To such an epithet I must refuse to reply in kind.

But with my view of the defects and dangers of the plan Northern leaders agree.

Just the other day the Editor of the Western Christian Advocate (Cincinnati) said of it:

"The only regret we have in discussing the whole subject is the nature of the proposed plan of unification. It is so remotely unification that one can scarcely see it in that light. The sensible men of both Churches should get together a proposal that would promote organic union."

In a recent letter of Rev. R. P. Shuler of Los Angeles, published in one of our Church papers, was this statement about a conversation that he had with Bishop Waldorf at Winona Lake, Indiana, during the last week in August:

"While at Winona Lake, Ind., attending a recent Bible conference, I had the pleasure of sharing a suite of rooms with Bishop Waldorf, of the Methodist Episcopal Church, one of the most refreshing, inspiring, and magnetic bishops I have ever had the pleasure of knowing. He is enthusiastically in favor of the present plan of unification, and declares that he does not for a moment doubt but that the two Methodisms, as one, will work out their problems to the glory of God and so as to insure the future progress and prosperity of Zion."

"However, Bishop Waldorf stated to me that, while he believed the plan should be adopted and unification brought about after its adoption, he realized that the plan itself when thoroughly analyzed was 'the purest nonsense' and that it did not, as a plan, guarantee unification at all. His hope was and is, as is true with virtually all proponents of the plan, that the plan might bring us to where we would be able to find our way to unification through its provisions. No one who is sane believes that the plan is a plan of unification. It may be a plan contemplating unification. It may be a plan by which we may in the future arrive at unification. It may be, as some contend, a step toward unification, but it most certainly is not unification. Moreover, there are thousands who believe that it will bar the way to actual unification forever and will result quite naturally in assimilation or in the gradual swallowing up of the minority by the majority."

In Zion's Herald of May 7 (the day on which the Northern General Conference adopted the plan with such apparent unanimity) Bishop Thomas B. Neely, another Bishop of that Church, published an article in which he said of this dangerously defective plan:

"The separation continues from bottom to top, and at the top the two Churches are not united as one, but are bound together like two men tied together with a rope around their throats, so that in their struggles they are likely to choke each other, and neither will have freedom, except to

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cry: "Who shall deliver me from the body of this death?"

"In that strangle-hold relation the two bodies are to fight out their desires and demands with the probability of repeating the experiences of the historic Kilkenny cats. Already there are serious injuries proposed to the organic laws of our Church. It is the worst scheme ever invented. It is not a unification and is something to be shunned as one would a viper."

Again I ask "Who misunderstands and who is misled?" Bishop Mounzon's answer to this question does not answer.

Do the Northern leaders misunderstand the plan, and are they misleading their Negro members? Or, do the Southern advocates of the plan misunderstand it, and are they misleading our people?

These questions are too serious to be set aside by sharp personalities and unbrotherly insinuations. They must be seriously met in the fear of God and in deep concern for the welfare of our beloved Church.

I am trying to save from hurt the great Church to which I have given tireless toil and unselfish service for nearly fifty years. I am not careful to defend myself, and I refuse to return railing for railing. I am more concerned to maintain the spirit of Christian Unity with my brethren near me than to unify with others more remote from me.

Peace among ourselves is more important than any plan whatsoever.

WHO MISUNDERSTANDS, AND WHO IS MISLED?

(This was not received when other papers received it. Bishop Candler requests its publication.—Ed.)

The advocates of the proposed plan of unification urge the preachers and people of our Church to accept a confessedly imperfect plan which they assure us will bring peace and prosperity to American Methodism when finally completed by the first General Conference held after its adoption in its present unfinished form.

When in reply to their insistent exhortations it is said that it is too loose and imperfect a plan to risk holding a General Conference under its present provisions, they adjure us to put "away fears and distrust" and "to have faith." They have declared that there is no risk in the plan at any point and that every interest of our Church is safeguarded by it.

When the question of the position, prerogatives, and privileges of negro

bishops is raised, they deride all misgivings about the matter and almost denounce anyone who mentions the subject.

At the General Conference in Chattanooga one of the leading advocates of the proposed plan, who was also a member of the Commission on Unification and claimed to have borne a considerable part in framing the plan, said: "You are in no more danger from the negro bishops than you are from a lightning stroke coming from a radio through the air." The same speaker said the place of the negro bishops in the united Church, if the plan were adopted, would amount to no more than the introduction of a negro bishop to the Conference.

Another advocate of the proposed plan ignored the difference between an Episcopal bishop, who is limited to a diocese, and a Methodist bishop, who is a general superintendent of the whole Church, and said: "Every man who has studied this question knows that the Northern Methodist Church did just exactly what the Episcopal Church did. Both of them had a large number of colored people in their Churches, and they elected bishops to preside over the colored Conferences. That was the purpose for which they were elected, and to say there is any danger of the Southern division of this sisterhood of Churches ever voting for the crossing of our lines is unjustly and unfairly stirring up our prejudice."

To the same purpose all the Southern advocates of the proposed plan speak when they discuss the matter of the negro bishops in the united Church. But what they say to allay the fears of the white Methodists of the South does not accord with what the Northern advocates of the proposed plan are saying to quiet the misgivings of the negroes of their Church.

Here are a few of the utterances of Northern leaders on the subject. In the Central Advocate of June 25, 1924, an official organ of the Northern Church published at Kansas City, Mo., and edited by Dr. Claudius B. Spencer, appeared the following frank and sincere statements:

"There seems to be an idea in some quarters that when the two Churches are united by the proposed plan that our negro bishops will be made to feel that they are to go and sit down in the background. We have seen statements that the negro bishops will not preside over the General Conference. We presume that is so. And there are a large number of white bishops who will not preside over that General Conference, since a very small number, possibly only two from each jurisdiction, will be the limit. It is unlikely that of the two designated one jurisdiction will name a colored bishop, because the selective process will name only those most highly endowed in parliamentary intricacies. But that a bishop in the Methodist Episcopal jurisdiction will be cast aside because of his color is rather an exaggeration.

"At the last General Conference Bishop Jones presided over a regular session of the General Conference, and Bishop Clair assisted in the consecration of the bishops elect and with dignity and acceptability from every standpoint.

"Moreover, this resolution was passed by the General Conference:

"Whereas the treatment of colored peoples in all parts of the world by Christian nations, for the most part white, constitutes a direct challenge to the teachings and ethics of Jesus; therefore be it Resolved, That we, the Gen. Conf. of the Methodist Episcopal Church refuse to recognize as valid in Church or State any discrimination on the basis of race or color, for 'He hath made of one blood all nations,' 'we are also his offspring.'"

"That is the flag of the Methodist Episcopal Church. The record made by the General Conference at Springfield does not disclose any particular symptoms that that flag will be hauled down. It is a fact that our negro bishops are in every particular the equal, ecclesiastically speaking, of any other bishop, North or South, and

would sit in every meeting of bishops where the united Church met, nor would they be allowed to feel themselves out of place.

"Did our brothers in the other jurisdictions have any other idea? Who told them so?"

In the course of his speech before the General Conference at Chattanooga in opposition to the proposed plan Rev. A. J. Lamar, D. D., our senior Book Agent, made the following statement of what was said to him by Rev. David G. Downey, D. D., the Book Editor of the Northern Church: "Shortly after the General Conference which elected those two negro bishops I was in the city of New York on business to which you had assigned me, and I made, as I always make it, a point of meeting my friend the Book Editor of that Church, Dr. Downey. He said to me: 'Lamar, how is this election of negro bishops going to effect your people as to unification?' 'Why,' I said, 'Downey, I do not think it will have the slightest effect. You know and I know and everybody knows that these negro bishops were elected for the negro part of your Church and that they will not preside everywhere but are to be confined to that field, and we all understand it.' He said: 'Well, you are mistaken in that. They are legal bishops of the Methodist Church, and we voted them separately instead of electing them on the same ballot, as we were afraid that the General Conference would not elect a negro if we did not do that.'"

Dr. Downey was Chairman of the Committee on Episcopacy which brought forward in the Northern General Conference the report providing for the election of the negro bishops, which report was as follows:

.. "Report No. 2—Negro Episcopal Supervision.

"Your committee recommends (1) the election by this General Conference of two negro general superintendents and (2) that the negro general superintendents be elected on a separate ballot."

Dr. Downey ought to know, and doubtless does know, the meaning and purpose of that report.

In the Journal of the Northern General Conference is the following record of how the report was adopted on May 11, 1920:

"On a question of privilege D. G. Downey, Chairman, presented Report No. 2 of the Committee on Episcopacy.

"After consideration, the previous question was ordered on motion of Frank Doran.

"The report was adopted. The Conference stood and sang the Doxology and the hymn, 'Mine eyes have seen the glory of the coming of the Lord.'"

Under this report Robert E. Jones was elected on May 19, and on motion of R. B. McRary, another negro delegate, he was escorted to the platform by Bishops Thirkield and McDowell, presented to the Conference, and seated with the Bishops. In like manner when Matthew W. Clair, the second negro bishop, was elected on May 20, on motion of E. C. Lyon, of the Washington Conference, a colored Conference, he was escorted to the platform by Bishops McDowell and Bristol, presented to the Conference, and seated with the bishops.

The entire proceeding, including the spontaneous singing which followed the adoption of the report and the circumstances following the election of the negro bishops, reveals the spirit and purpose of the Conference in the action thus taken.

If, however, anything further were needed to make this spirit and purpose clear, it is found in a passage from the Episcopal Address, which was prepared by Bishop W. F. McDowell and by him read to the General Conference on Sunday afternoon, May 2, 1920.

Upon the general subject of Church union and denominational mergers and with evident reference to the plan of unification which that Conference subsequently declined to consider the Episcopal Address read by Bishop McDowell contained the following paragraphs:

"The war has produced its full

measure of talk about union, disunion, and reunion. Perhaps no single event has been more widely referred to or more illogically and superficially used than the placing of the allied armies under the command of Marshall Foch. This unity of command did not disband or disorganize the army of a single nation. Under a common head allied armies co-operated as one against a common foe. The real lesson of that act must not be lost in its inaccurate use as an illustration. Military, commercial, and governmental analogies easily mislead and are easily overworked.

"And the problem of union is far deeper and more significant than simply fusing two or more denominations and much deeper than a plan of organization. Because it does go so deep it cannot rest on a shallow or small motive or be secured by resolution. The motive for union must be big enough to last on all lands in all years. Getting together simply to save a few dollars or to prevent some overlapping is not an end worth while. The only real motive for union is the winning of the world to Christ. Such union cannot be secured by letting down essential standards by reducing Churches to their lowest terms or by fatal compromises of truth and principle.

"Union is not desirable unless it is right. For the union of like-minded bodies, bodies that are one in heart and spirit, any person might heartily labor. On the other hand, the prevention of a formal union between bodies that are not one in heart and spirit would be a worthy endeavor. Because of its tremendous importance the union of any Churches must be on the right basis. The goal is so desirable that we must not be turned aside into a false path or give up our effort to find a true one."

Applying the principles thus enunciated, the writer of the Address proceeded to say:

"We must ask of all movements for union or federation four questions and determine our attitude to them by the answer they make: 1. Does the movement make for a real brotherhood of Christian people? 2. Does the movement make for a real unity of all sections, races, nations, and classes within Christ's Church? 3. Does the movement make for unity of life, unity of sacrificial, atoning purpose toward men, and unity in the holiness and passion of the Church's life like the unity between Christ and the Father? 4. Does the movement make for evangelistic efficiency and the triumph of the cross among all peoples, all classes, all races and on all continents? By its answer to these searching questions the movement must be tested both in its general and in its particular features.

"For the Church of Christ is not a racial Church. The Church of Christ is not a national, sectional, or class Church. Plans of union that sectionalize, that nationalize, and that racialize the Church are not plans for

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Dale, Ind.—"About three years ago," says Mrs. Flora Roberts, of this place, "I had the flu," which left me in a desperate condition. I had a bad cough. I went down in weight to little over one hundred pounds. I took different medicines—did everything, but nothing seemed to do me any good. I hurt so badly in the chest at times I would have to go to the door to get my breath.

"I would have the headaches and... was so weak I felt like I would just have to sink down and stay there.

"My nerves were shattered. I looked for something awful to happen—I would tremble and shake at a noise.

"My mother said, 'Do try Cardui,' and my husband insisted until I began its use. I used two bottles of Cardui... and noted a big improvement in my condition. I kept up the Cardui and weigh 180 pounds. I am now in splendid health—sure am a firm believer in Cardui, for I'm satisfied it did the work."

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NC-155

Christian union."

What did the negro members of that General Conference understand this utterance in the Episcopal Address to mean? And what did the 350,000 negro members of the Northern Church come to understand it to mean? How did they interpret the election of negro bishops which followed a few days after Bishop McDowell read the Episcopal Address from which the extracts quoted are taken?

The questions are easily answered. The Northern Church publishes in New Orleans an official organ called the Southwestern Christian Advocate, which is edited by a negro, Rev. Lorenzo H. King. Quite recently this paper came out in favor of unification, because he (the editor) "hoped the influence of the Northern Methodist Church upon the Southern Methodist Church would be such as to allow the negro the same advantages in the South as he enjoys in the North."

Another negro, Rev. J. U. King, was sent by the General Conference of the Northern Church as fraternal messenger to the General Conference of the African Methodist Episcopal Church, which was in session at Louisville, Ky., while the Northern General Conference was in session at Springfield, Mass., in May, 1924. He delivered his fraternal address on May 9, two days after the proposed plan of unification was adopted by the Northern General Conference at Springfield, Mass., with the unanimous support of the negro delegates, and in the course of his remarks, after referring to the utterance of Bishop McDowell in the Episcopal Address of 1920, he said: "This classic chapter on universal brotherhood paved the way for the adoption of a special resolution which elevated two negroes to the highest office in the gift of their brethren unrestricted, unlimited, full-fledged bishops of the Methodist Church."

In the light of all these deliverances, can any sane man mistake what the Northern General Conference at Springfield, and especially its ninety negro delegates, understood and intended by adopting the proposed plan of unification with its provision that all the bishops now in office and any who may be elected hereafter, including the negro bishops, are to be "bishops of the whole Church?" Would the plan have been adopted without this provision? Could it have secured the votes of the negro delegates if it had not contained those words?

The plan itself speaks as follows: "The bishops of the two Churches as at present constituted shall be the bishops of the united Church without further action."

"Immediately after the union shall have been consummated the bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the Church."

Does the participation of the negro bishops in arranging "for the superintendence of the work of the Church" amount to no more than the introduction to the General Conference at Chattanooga of Bishop Isaac Lane, the aged bishop of our Colored Methodist Episcopal Church, organized for our colored members by Bishops Paine and McTyeire at Jackson, Tenn., in 1870?

Do the utterances of Dr. Claudius B. Spencer, Dr. David G. Downey, Bishop W. F. McDowell, Rev. Lorenzo H. King, and Rev. J. U. King, of the Northern Church, agree with the speeches made at Chattanooga by the advocates of the proposed plan of unification?

Do these utterances of both white and colored leaders in the Northern Church harmonize with a statement published far and wide recently by a Southern leader who advocates the proposed plan? The Southern leader said: "It is affirmed that the plan

of unification already adopted by the Northern Methodist Church allows negro bishops to preside in the College of Bishops and over the General Conference. The plan definitely provides exactly the contrary."

Does this statement of the Southern leader agree with the language of the proposed plan as nearly as do the utterances of the Northern leaders quoted?

If the speeches and writings of the Southern advocates of the proposed plan of unification differ so widely from the utterances of its Northern advocates, what would probably be the heat of the discussion of the subject in the first General Conference of the united Church if the plan were adopted?

With such contradictory interpretations of a most essential feature of the plan, what agreement could be expected of the Southern delegates and the Northern delegates in the first General Conference? And if either side blocked action proposed by the other side, what sort of an explosion would follow? Who misunderstands this plan? Do the Southern advocates of it misinterpret it? Or do its Northern advocates misinterpret it? Who is being misled. Are the white members of the Southern Church being misled? Or are the negro members of the Northern Church being misled?

Suppose a General Conference of the United Church were held in the South and this question should be under discussion with ninety negro delegates on the Northern side of the house and three negro bishops on the platform. What would be the probable outcome? What would be the effect of the discussion on Methodism in the South? What would be the probable consequences and utterances among the Methodists of the North?

Manifestly this ill-conceived plan of unification cannot make for peace and for the promotion of Christ's kingdom. It means rather more strife and more contention. It is a Trojan horse filled with men and arms of war.

Nothing is gained by shutting one's eyes to the real facts in the case. The situation by which our beloved Church is now confronted is far too serious for frivolous discussion or for ad captandum appeals to mere sentimentality. It calls for the exercise of clear reason and sound judgment.

If any man has formed and expressed opinions before knowing the facts or without careful consideration of them, it is his duty to change his position in the light of fuller knowledge and more deliberate thought. His first care should be for the welfare of the Church and not for his own consistency.

METHODIST UNIFICATION.

The following resolution concerning Methodist Unification was adopted by the Southwest Missouri Conference at Springfield, Mo., September 20, 1924:

"The Southwest Missouri Conference in its Fifty-fourth session at Springfield, Missouri, September 20, 1924, desires to express itself in hearty accord with the attitude of the General Conference of the Methodist Episcopal Church, and the Methodist Episcopal Church, South, upon the question of unification."

"We believe that the large vote cast by these conferences in favor of the Plan of Unification is a prophecy of better days for our beloved Methodism, and that we should do everything in our power to see that our preachers and people are prepared to approach the time for casting the vote of this conference with minds and hearts unprejudiced."

"We believe that Methodism is greater than either church, and that the glory of Methodism is our chief concern next to the glory of Christ; moreover, we believe that the Plan of Unification now before the churches offers a basis for a real solution of the many problems confronting us in our present divided state."

"Therefore, we urge upon our sister conferences that they come to the hour of balloting with the interest of the whole church at heart."

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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.

HIGH BLOOD PRESSURE

Thousands of people die because of it each year. If afflicted with it, write to THE BIGGS SANITARIUM, Asheville, N. C., for special pamphlet which explains the cause and outlines the rational sanitarium treatment.

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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 McRae, 1907 Broadway, Little Rock
Communications should reach us Friday for publication next week.

OUR W. M. S. DISTRICT MEETINGS.

Pine Bluff District, Oct. 21-22 at Lakeside.

Little Rock District, Oct. 23-24, at Winfield Church.

Prescott Dist., Oct. 27-28, at Prescott.

Texarkana Dist., Oct. 29-31, at Mena.

Camden Dist., Nov. 4-5, at Camden.

Arkadelphia Dist., Nov. 6-7, at Malvern.

L. R. DISTRICT MEETING, WINFIELD CHURCH, OCT. 23-24.

On Thursday evening, Mrs. C. F. Elza, President L. R. Conf. W. M. S., will deliver an address on "Unification." She will bring a message of great interest and import to all Methodists whether they favor unification or not. A fine program has been arranged, and every auxiliary in the District is urged to send delegates. Choice music and inspiring addresses will feature every session.

Besides Mrs. Elza's there'll be interesting talks by Mrs. H. L. Remmel, Cor. Sec., Mrs. E. R. Steel, Conf. Supt. Mission Study, and Mrs. Lula B. Dibrell, Conf. Supt. Publicity. Names of delegates should be sent at once to Dist. Sec., Mrs. M. D. McCain, 1623 W. 18th St., Little Rock.

PINE BLUFF DISTRICT.

Our District meeting will be held at Lakeside Church, Pine Bluff Oct. 21-22 beginning with the night session at 7:30 p. m. Send the names of delegates to me at once, please. We are looking forward to this meeting with great interest and trust every member in the Pine Bluff District will help make this a meeting of information and inspiration. We pray that the Holy Spirit may rest upon every district meeting of this fall.

Some of our auxiliaries are doing fine work financially and also in their studies. Some are taking up as Bible study "The Missionary Message of the Bible," by Dr. Cook and "Adventures in Brotherhood," as the Mission study. Pine Bluff First Church auxiliary gave a splendid program taken from "Save America," and feel sure others would like to hear of it. The program was very effective and the audience got the gist of the book from this one meeting.

The foreword was given by the Press. The Battle for Race revival combined with Scripture lesson was beautifully given for the devotional. Song, Battle Hymn of the Republic, by all present.

Woman in Prohibition and Law Enforcement, also "Depths and Shallows" were well rendered.

Piano solo, an original melody of patriotic songs.

"Killing the Dragon" was well read.

"America the Beautiful," was one of the songs enjoyed, also several talks by visitors. The meeting closed with prayer.

The president of this auxiliary with other members visited the Arkansas-Haygood Methodist College for negroes recently and talked with members of the faculty to the interest of both white and black. Members of this auxiliary have organized to do some work among the negroes and foreigners of this community.

Our District has put the District parsonage in beautiful condition and the presiding elder's wife keeps it in fine order. The house has been repaired and painted throughout and is now a credit to any district. After all bills had been paid, a small balance remained which was presented to our presiding elder, Bro. McKay, as a love gift from the auxiliaries. We are praying for Bro. McKay's recovery and God's blessing to rest upon him.

Let us pray for the success of all District Meetings and make this last quarter of 1924 count for much in the service of our God and King.

Program for District Meeting will be published next week.—Mrs. V. D. Webb, Sec. P. Bluff Dist.

RADIOGRAM FROM SUNGKIANG, KU, CHINA.

Forty young women enrolled in Hayes-Wilkins Bible School this year. Students have more than doubled in number in less than three years. They are earnest in their Christian life and are looking forward to service in our Master's vineyard. Pray that they may be kept true to their purpose and that others may come for training. Students take care of the grounds. Place of great beauty. Daffodils and violets and great trees spreading their branches where green swings and see-saws lure. Kindergarten building covered with climbing rose vines.—Nettie L. Peacock, Principal.

For years Miss Nettie Peacock was Principal of Susan B. Wilson School in China. She is well known and much loved in Arkansas. Her friends will be glad to read this stirring message from her. Let us remember her request for our prayers.—V. C. P.

APPRECIATION WITH EXHORTATION.

With heartfelt thanks to Mrs. E. R. Steel and Mrs. E. F. Ellis for their fine service to W. M. S., through this department during the past weeks, I am again at my little desk in the corner.

May I ask our District Secretaries and Auxiliary Cor. Secretaries to send me items as to what is going on, that this department may be helpful to us all.

Let us close this year well, and now encourage other auxiliaries by passing on high aims and best methods for achievement.—Mrs. W. H. Pemberton.

TEXARKANA DISTRICT MEETING

Names of all delegates to the Texarkana District meeting at Mena, Oct. 29-31 should be sent to Mrs. W. J. Lauck.

Each auxiliary is asked to have a comparative report of the first three quarters of this year with the first three quarters of 1923—in membership, finances, (totals sent to conference treasurer in regular funds and in the Belle Bennett Memorial fund), number taking mission study, number taking Bible study, and subscribers to the Missionary Voice. In what have you excelled? Where lost? Are you backsliding or going forward? These are the things we want to know, so that we can strengthen the weak places.

Let every auxiliary be represented, Adult, Young People and Juniors. If you can not have a delegate from the Young People and Juniors themselves send their superintendents. Pray that we may have God's Spirit to direct us, and that it may be a meeting that will bring rich returns in His name.—Mrs. Seth C. Reynolds, Sec.

HOMEWARD BOUND.

Mrs. W. H. Pemberton.

Coming from Black Mountain, N. C., we travelled along the charming French Broad river and on all sides were Nature's paintings of unrivalled beauty and gorgeousness.

The Blue Ridge Mountains touching azure skies, were glorious in green and gold; scarlet and crimson, and at intervals the rocky, restless river, becoming deep and still, reflected the glories of mountain and sky.

The Virginia Creeper, now of brilliant hue, festooned paths leading into sunny coves where dwelt the

mountaineers. Flaming yellow trees lighted ravines, and on edges of precipices and mountain peaks were the evergreens, spruces and pines melodious with every breeze.

Only the joy of home coming prevented regret on leaving these mountains of transcendent beauty.

As twilight enveloped the magnificent panorama outside, agreeable fellow-travelers were discovered near by in the Pullman car. Among the number was Dr. Ashley Chappell, pastor of Central Methodist Church of Asheville, N. C., en route to Nashville, Tenn. He was enthusiastic in the outlook for his church which is now being converted into a \$500,000 building. For the perfection of plans for this magnificent edifice it was necessary to raise \$300,000, and the first "drive" (in which nearly two-thirds of the amount was secured) was begun by ten members who contributed \$10,000 each.

Besides building their church on a grand scale the good people of Central have recently provided a handsome parsonage for their pastor and his family. Having heard fine reports of Dr. Chappell's labors in Asheville, I was glad to know of this appreciation on the part of his congregation, now numbering nearly 2,300.

By the way, Dr. Chappell holds Arkansas and her people in kindly remembrance and may we not claim to have helped "make" him?

From Knoxville to Memphis one of my near neighbors was Dr. Hattie Love one of our Council missionaries now on furlough from Shanghai, China. She said all our mission schools in China are full and overflowing with ever-increasing need for more religious workers. She spoke of the new Science Hall at Soochow University as best in China, and (with pardonable pride, I hope) I told her that building is the Centenary Special of Little Rock First Methodist Church. Dr. Love gave me a very interesting account of the Centennial celebration of the Holston Conference just held in Knoxville. Great addresses were made by Dr. Geo. Stuart, Dr. Perry and others—the greatest oration being given Dr. Tyler Fraizer, now 84 years old, who told of the early times of the circuit riders in this country, stirring his audience with wonderful gifts of the orator as he did long ago. The brilliant pageant and great parade represented important events in the history of Tennessee as well as in the founding and progress of Methodism in Holston Conference. Many thousands witnessed the pageant, "One hundred years in Saddlebags," given in City park one night, and the afternoon parade was the biggest ever seen in Knoxville except when the "Boys" came home from France.

At luncheon on the second day homeward, Mrs. Billie Dodson of Pawndale Farm near Hot Springs, an active and beloved worker in W. M. S., was my companion. Not only her interest in our missions but the charming kodaks of her little grand children playing with the fawns in her park made me wish to know her better and to meet her and the herd of deer "at home" some day.

"Little Rock" was called and the journey ended happily for me. Crepe Myrtles are in bloom, the mockingbird sings a chant of praise, and there is delicious fragrance through the house, for the Madeira vine is covered to the second story with delicate white blossoms. This is Home—the dearest place on earth to me.—and domestic scenery is the best!

CONFERENCE EXPENSE, N. ARK. CONFERENCE.

Total deposited First Quarter including \$15.00 borrowed from Conf. Exp. for Y. P. Scholarship\$5730.86

Rec'd First Quarter
Council Funds 3665.86
Conf. Expense 1890.85
Scholarship Fund 75.00
Jonesboro Dist., on Loan 87.45
Refund 11.70

5730.86
Conf. Exp. on hand 458.04
Scholarship Fund on hand .. 100.00
Conf. Exp. Rec'd 1890.85
Y. P. Scholarship funds rec'd 75.00

On Loan 87.45
Refund 11.70

2623.04

Disbursed First Quarter.
Y. P. Scholarship (Tuition) 100.00
Y. P. Scholarship (Personal) 90.00
Annual Meeting 416.08
Miss O'Bryant 34.62
Annual Minutes 359.39
Exp. incident to minutes
(Sec. and Treas.) 5.15
Letter Heads 29.50
Dist. Secretaries 89.89
Officers and Supts. 99.11

1223.74

Total on hand and received
(Conf. Exp., etc.) 2623.04
Disbursed 1223.74

1399.30

Total Disbursed, Council
Funds 3665.86

Total Disbursed, Conf. Exp.
Schol. etc. 1223.74

4889.60

Total Dep. First Qr. 5715.86

On Hand First Qr. 558.04

6273.90

Less Total Disbursed 4889.60

Balance 1384.30

Total Dep., Second Qr. 4705.32

Council Funds 4181.82

Conf. Exp. Rec'd 206.75

Scholarship Funds Rec'd 35.50

Refund 1.00

From Coun. (Ten percent of
Rural Workers Expense) 200.00

(\$100.00 each for Jonesboro
and Helena Districts.)

Belated Reports 80.25

4705.32

Conf. Exp. on hand Second Qr. 1384.30

Conf. Exp. Rec'd 206.75

Scholarship Funds Rec'd 35.50

Refund 1.00

1617.85

Disbursed

Council Delegates 195.00

Y. P. Conf. (Searcy) 63.04

Rural Worker (Helena Dist.) 100.00

Rural Worker (Jonesboro
District) 87.45

Delegates Regional Conf. Mt.
Sequoyah 56.88

Woman's Bldg. 25.00

District Secs. 110.50

Officers and Supts. 121.48

Rural Workers (From Coun.) 200.00

Scholarship (borrowed \$4.50
from Conf. Exp.) 40.00

999.35

Balance 1617.85

From Council 200.00

1817.85

Disbursed 999.35

Conf. Exp. on hand 818.50

(\$19.50 out on Y. P. Loan
—\$838.00)

Amt. in Bank 954.62

Belated Reports 80.25

Checks out 35.00

Other funds 20.87

818.50

Conf. Expense 818.50

954.62

—Mrs. W. A. Steele, Treas..

IN LOVING MEMORY.

The W. M. S., First Church, Van Buren has again suffered the loss of one of her most capable and spiritual members, Mrs. Annie E. McConnell. Years ago she became a charter member of the Clarksville (Ark.) Missionary Society, one of the first to be organized in the Conference. Coming to Van Buren twenty-seven years ago, she at once affiliated with the society here and has held important offices continuously. She was for twelve years a leader of the Mission Study Class, a woman of great ability, above the average student and thinker and a most interesting teacher. She was always striving to win others to Christ. Her's was a great prayer life. Faithful and true always to God. Funeral services were conducted by her pastor, Rev. E. G. Downs and his mother, Mrs. J. W. Downs of Nashville, Tenn.—Mrs. W. A. Steele.

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.

SEARCY DISTRICT TRAINING SCHOOL.

Fifty-one credits and four office credits were issued in the Searcy school which met last week, most of which were taken by students of Galloway College.

The girls who were enrolled in the classes of Bible and Pedagogy were released for this school and the faculty was unanimous in saying that they never spent a more delightful week anywhere nor got better results in their classes.

The pastor, Rev. H. C. Hoy, and the presiding elder, Jefferson Sherman, worked untiringly to make this school a success.

Classes in Intermediate-Senior Psychology, Primary Organization, Junior Organization, Story Telling and Rural Sunday School Management, were offered, the course in story telling being offered for the first time as a general unit.

The faculty consisted of Miss Aleen Moon of the Central Office, Miss Corinne Little, Conference Elementary Superintendent of the North Georgia Conference, Mrs. S. W. Ray, of Fort Worth, Texas, Mrs. W. W. Templeton of Memphis, Tenn., and the writer.

The Educational Director, Prof. Harry King, was unusually fine in his administration of the affairs of the school and his courtesies were marked and much appreciated.

On last Sunday, following up the interest developed by the school, a group of workers from First Church, Searcy, chaperoned by the superintendent of the school, B. R. Johnson, motored to Little Rock to do observation work in our First Church Sunday School and we understand that many courtesies were shown them. The General Board of our Church is keenly interested in all our standard schools which feature the interest of college students and made liberal provision for this one.—H. E. Wheeler.

THE WARREN TRAINING SCHOOL

The Warren Standard Training School closed Friday night with certificates awarded to thirty-three. The number receiving certificates was disappointing, but the character of the work done was very gratifying. Prof. W. M. Brown was dean of the school and did his work in a creditable way. The instructors were Mrs. Byron Harwell, Mrs. F. T. Fowler, Mrs. L. A. Smith, Rev. E. C. Rule, and Rev. C. M. Reves. Each instructor won the praises of every member of his class. D. L. Purkins did all he could as Superintendent to put the school over in fine shape. Rev. J. D. Baker boosted the out of town attendance and looked after local arrangements. It is expected that this school will make a large contribution towards standardizing the work in the splendid new educational plant at Warren. We all enjoyed our stay in Warren and hope to go back again when we can have a larger number of credit pupils.—Clem Baker.

THE TEXARKANA TRAINING SCHOOL.

The Texarkana Training School this year was held under the joint auspices of the Arkansas and Texas Methodist Churches. Rev. J. Q. Schisler, representing the General Board, was in charge of the school. The school was held at Hardy Memorial Church on the Texas side. I could only spend one day and night at this school, but found everything running smoothly. All the Methodist Churches on both sides of the state line were well represented in the seven classes. This appeared to be the best school out of the five held in Texarkana. I left before the close and will have to wait

another week for the announcements of final results.—Clem Baker.

HOT SPRINGS TRAINING SCHOOL THIS WEEK.

The second session of the Hot Springs Standard Training School is being held this week. The instructors are Mrs. Byron Harwell, Mrs. F. T. Fowler, Dr. J. S. Seneker, Rev. C. M. Reves, Dr. O. E. Goddard, and Rev. C. P. Moore. We dare not prophesy as to the outcome of this school but with the State Fair and other obstacles out of the way it ought to be well attended. We have a live bunch of pastors, superintendents, and Sunday School workers in Hot Springs to support it.—Clem Baker.

ARKADELPHIA TRAINING SCHOOL POSTPONED.

Owing to the Henderson-Brown Endowment Campaign which centers in Arkadelphia Dr. J. L. Cannon and his co-workers have asked that the Arkadelphia Standard School be postponed for the present. Announcement will be made later of the final date decided upon.—Clem Baker.

CROSSETT STANDARD SCHOOL NEXT WEEK.

The training school for the week of October 19-24 will be held at Crossett with Miss Anna Marie Hansen, Mrs. F. T. Fowler, Mrs. L. S. Smith, and Rev. E. C. Rule serving as instructors. This is a school of Brother Adam Trieschman and Rev. S. F. Goddard. Enough said. It is expected that there will be a good attendance from Hamburg and the other surrounding charges. We already have a guarantee of at least fifty credit pupils. This will doubtless be our last Standard Training School for the Little Rock Conference this year. But it closes out the greatest year we have ever had.—Clem Baker.

REPORTS COME IN WITH A RUSH FROM CHECK-UP CAMPAIGN

When I got back to my office from Warren I found my desk literally swamped with reports from the Check-Up Campaign over the Conference. It seems as if the workers are determined to put the campaign over one hundred per cent this year. We heartily thank all who are doing this fine work and wish to urge every worker to stay on the job till the last school is visited and the last report sent in.—Clem Baker.

CROSSETT SENDS IN FIRST REPORT ON CHILDREN'S WEEK.

The first report from the observance of Children's Week in the Little Rock Conference comes from Crossett, and is sent in by Mrs. D. C. Hastings. The second report comes from Strong, signed by Mrs. Charles Palmer. Both reports are splendid and both indicate a careful observance of the week. From every indication we are going to have a better observance of Children's Week in the Little Rock Conference this year than ever before. We earnestly urge that all reports be sent in promptly so that we can get our records ready for Annual Conference.—Clem Baker.

THE PARENTS' MEETING.

The feature of Children's Week around which all plans and preparations center is the Parents' meeting. A very important reason for teachers visiting the homes of children is that they may tell the parents about this meeting and invite them to be present.

The date on which the Parents' Meeting is to be held is left entirely in the hands of the committee in

charge, as the time is governed largely by local conditions. Any day of the week, and any hour, which is found most convenient, may be used. In some instances most successful meetings have been held on Sunday afternoons, while in others, by special invitation from the pastor, meetings have been held at the eleven o'clock hour on Sunday morning or on Sunday evening.

In formulating plans for the Parents' Meeting, the following should be borne in mind:

(1) The program should be carefully prepared and the speakers selected with discrimination. It will be necessary to have a speaker present the topic "The Sunday School Training Children in Worship," and one to present the topic "Home Atmosphere." Each speaker, when invited to take part on the program, should be assigned a specific topic and should be told the exact number of minutes to which he is entitled. He should be provided with a leaflet containing talking points, and, if possible, with a copy of the program. The meeting should begin on time.

(2) This meeting of the parents should be well advertised. In addition to endeavoring to have all the parents of the church present, effort should be made to have all teachers, officials and adult members present. A father should, of course, be the presiding officer.

(3) It is here that an important program should be presented and Forward Steps planned. The following is a suggestive program:

- (1) Soft Music.
- (2) Hymn, "Love Divine, All Love Excelling."
- (3) Prayer.
- (4) Solo, "The Lord Is Always Near" (Worship Songs for Primaries, Adams. Some other songs may be substituted).
- (5) Talk, "Home Atmosphere."
- (6) Hymn, "O Master, Let Me Walk with Thee."
- (7) Children's Worship in the Sun-

day School.

- (8) Solo, "Hosanna Be the Children's Song."
- (9) The Forward Step presented and adopted.
- (10) Hymn, "A Charge to Keep I Have."
- (11) Benediction.

SOME 1924 FORWARD STEPS.

The forward step that is to be taken is governed entirely by local needs. The following forward steps are in accord with those suggested in the Forward Step leaflet:

Providing a separate Beginners Department.

A separate Primary Department.

A separate Junior Department.

Providing a piano for each of the Elementary Departments.

Family altar established.

Building redecorated.

Providing suitable chairs for Elementary Departments.

Build new church adapted to modern Sunday School work.

Suitable pictures in Elementary Departments.

Training classes.

Junior Department organized.

Sunday School departmentalized.

Every teacher and officer enrolled in standard training schools.

In addition to those listed above, we print below a list of some other typical forward steps taken at the 1923 Parents' Meeting:

Parent-Teacher Associations organized.

Mothers' Meetings regularly held.

Reorganization and Grading.

Graded Lessons introduced.

Promotion Day held regularly.

Mothers' classes held.

Playgrounds established.

Greater emphasis on Devotional Training.

Week-Day Religious Instruction.

Attainment of Appropriate Standards.

Workers' Council Organized.

Boy Scouts Organized.

Regular Home Visitation.

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METHODIST SUNDAY SCHOOL MEMBERSHIP CAMPAIGN

ORDER BLANK FOR MATERIAL

Number Wanted	Name of the Material
.....	Leaflet: "Get Ready for the Campaign."
.....	Leaflet: "Concrete Suggestions."
.....	Leaflet: "The Sunday School Survey."
.....	Leaflet: "The Round-Up Campaign."
.....	Leaflet: "One Hundred Per Cent Sunday School Homes."
.....	Leaflet: "Membership Campaign and Training Plans."
.....	Leaflet: "Winning 50,000 Pupils 12 to 24."
.....	Leaflet: "Enlarged Emphasis upon Increase."
.....	Leaflet: "Fixing and Reaching a Membership Goal."
.....	Leaflet: "Reaching Our Adolescent Goal."
.....	Leaflet: "Missions in the Membership Campaign."
.....	Leaflet: "Promotion and Training Day."
.....	Order Blank for Material.
.....	Cards: Survey and Visitation Cards.
.....	Card: "Points to Remember."
.....	Card: "Prepare Now for the Campaign."
.....	Card: "One Good Way to Increase Membership."
.....	Card: "Our Motto and the Membership Campaign."
.....	Poster: "One Hundred Per Cent Sunday School Homes."
.....	Poster: "The Sunday School Membership Campaign Calls You."
.....	Poster: "How Many New Pupils Do We Need?"
.....	Poster: "The Methodist Membership Campaign."
.....	Poster: "We Want to Make Our School."
.....	Poster: "Sunday School Membership Campaign: Points to Remember."
Name of person making this order.....	
Give full address, including street or route number and name of post office and State.....	
Name of Sunday school, if this order is for a local school.....	
Send to Rev. Clem Baker, Rev. H. E. Wheeler, Exc. Bank Bldg., Little Rock, Ark. or M. W. Brabham, Director, 810 Broadway, Nashville, Tenn.	

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

MISSIONARY PRAYER SPECIAL

Dr. J. O. J. Taylor, returned Missionary from Siberia, at Mt. Sequoyah this summer, suggested that each Epworth League should have a Missionary Prayer Special.

Choose for your "Missionary Prayer Special" a missionary whom you already know, or write Miss C. R. Porter, Lambuth Building, Nashville, Tenn. and she will give you a Prayer Special. Offer special prayers for your missionary at each devotional service and keep him on your Leaguers' minds and hearts.

The Winfield Epworth League, Little Rock, has chosen as their Missionary Prayer Special, their own pastor in Santos, Brazil, Dr. W. G. Borchers, who is being supported by the Winfield Memorial Church. Miss Porter has sent them his picture to hang in their League room and an interesting report about the revolution in Brazil and the work he is doing there. She is sending Winfield League

the "World News" each month, which contains in addition to news of their Prayer Special, reports from other fields as well.

Leaguers! Make your Epworth League a Missionary League; take a Missionary Prayer Special at once.

TEXARKANA DISTRICT LEAGUE INSTITUTE, MENA, ARK. OCTOBER 14-15.

Tuesday Afternoon Session.
Devotional—Rev. T. O. Owen.
First Dept. Method Class—Rev. J. M. Hamilton.
Second Dept. Method Class—Rev. T. O. Owen.
Musical Program—Mena Epworth League.
Junior and Intermediate Work—Mrs. W. H. Morden.

Evening Session.
Vespers—Mrs. T. O. Owen.
Song Service—led by Miss Helen Baker.
Committees Appointed—Miss Maurine

Walker.
Games—directed by Miss Mabel Lee.
Wednesday Afternoon Session.
Devotional—Rev. J. M. Hamilton.
Third Department Method Class—Miss Bess McKay.
Directed Recreation—Miss Mabel Lee.
Evening Session.
Vespers—Miss Mae Goolsby.
Song Service—Miss Milree Smith.
Our Mission and Pledges—Miss Bess McKay.
Address—Rev. J. M. Hamilton.

CITY LEAGUE UNION WILL MEET OCTOBER 20.

The October meeting of the Inter-City Epworth League Union will be held at First Church, Third and Maple Streets, North Little Rock, October 20. As there is street-car service over the new Main Street bridge a large crowd of Leaguers from Little Rock is expected.—H. T.

MORRILTON LEAGUERS.

Last Sunday night a crowd of Morrilton Leaguers including our District Secretary, Miss Vivian Clerget, and our Conference Intermediate Supt. Miss Effie Jones, drove out to Lanty, one of our rural Leagues about sixteen miles from here, and held League services.

We found the house packed with enthusiastic young people. The song service conducted by the Lanty Leaguers was indeed a treat to us, so heartily was it enjoyed that we have asked them to favor us by rendering

a special song service for us soon.

This meeting was a real inspiration to us and we hope to have the privilege of visiting them again soon. We are ready to believe the speech made by a Lanty Leaguer, who said that Lanty had a fine bunch of young people and that Morrilton would have to stay on the job to keep up with them.

That is the spirit that makes things happen. Fifteen for Lanty.—W. T. Reid, Asst. Dist. Sect.

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Getting Up Nights

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1151 So. Virginia St., Hopkinton, Ky.

WOMAN WEAK, DIZZY, FAINT

Found Relief in Taking Lydia E. Pinkham's Vegetable Compound. Always Recommends It

Bridgeport, Connecticut.—"I was completely run-down, had headaches, dizzy, faint feelings and other troubles women often have. As I had taken Lydia E. Pinkham's Vegetable Compound before, my husband said to take it again. I have now taken Lydia E. Pinkham's Blood Medicine, the Liver Pills, and six boxes of Lydia E. Pinkham's Vegetable Compound Tablets. I am feeling very good now and shall continue taking them for a while. I have been telling my cousin about the medicine and she wants to take it, too. I always recommend it."—Mrs. HENRY C. SMITH, R.F.D. No. 3, Box 6, Bridgeport, Conn.

Lydia E. Pinkham's Vegetable Compound is a splendid medicine for such conditions. It has in many cases relieved those symptoms by removing the cause of them. Mrs. Smith's experience is but one of many.

In a recent country-wide canvass of purchasers of Lydia E. Pinkham's Vegetable Compound, over 121,000 replies were received, and 98 per cent. reported they were benefited by its use.

Why Are Drugs Standardized?

They are standardized in order to bring about uniform therapeutic efficiency to the patient whenever required. This efficiency is most needed in the sick room—not merely in the laboratory.

What is true of drugs must be true of foods. Purity and efficiency in the can is only part of the problem—purity and efficiency in the kitchen is the true test.

The law requires that baking power contain 12% leavening gas at the time of sale to the consumer. This measure insures uniform leavening efficiency and protects the health of the public.

In order to comply with this fixed standard for baking powder, manufacturers must produce and pack their product so as to avoid the deterioration which may result from absorption of atmospheric moisture.

Baking Powder manufacturers to avoid violation of the law, also spend thousands of dollars yearly in testing grocers' stocks and removing "spent" goods from his shelves, in spite of the fact that every possible precaution had previously been taken against deterioration.

With the exception of Texas, the pure food laws are not applied to baking powder mixed with flour at the mill and sold in bags as "Self Rising Flour." There is no penalty on the manufacturers if this fails to "self rise"—the consumer is the "goat"—he is the one that pays the penalty through indigestion and ill health that comes from eating bakings that are not properly raised. The standardization of baking powder is a protection to both the consumer and the manufacturer—who welcomes such laws and co-operates in every way possible. But!

Not so with the self rising flour manufacturer—he resents such laws and fights such legislation. Why? Because a standardization of self rising flour would require moisture-proof containers instead of cheap sacks—because low grade "clears" could no longer be sold as "fancy patent flour." It would also mean he must maintain expert chemical control such as is now maintained by baking powder manufacturers.

Calumet Baking Powder contains only such ingredients as have been officially approved by the U.S. Food Authorities.

Packed in tin—keeps the strength in

CHILDREN'S PAGE

AFTER SCHOOL BEGINS

Why did vacation go so fast?
I think that it should be
Ten times as long as it has been—
But six from nine leaves three.

The days are far too warm for school:
Too warm, and fair, and fine;
It is so hard to study now!—
But five plus four is nine.

This morning when I came to school.
Two squirrels called to me;
They were at play upon a mall—
But eight less five is three.

And in an orchard that I passed,
The ground was covered o'er
With apples that have fallen off—
But two times two is four.

And every stalk of goldenrod,
As though it were alive,
Just smiled and beckoned me to stay
But five from ten leaves five.

And so I had to hurry here
For fear that I'd be late,
And lose, perhaps, my whole recess—
How much are six and eight?
—Harriet Sutherland, in
Youth's Companion.

AFTER THAT, JOHN WASN'T ALWAYS "IT."

Just as the game of Hide and Seek was well under way a voice was heard calling, "John Thomas Morgan! John Thomas Morgan! Please come here!"

John Thomas Morgan, who was "it," when the voice called, raised his voice shrilly and summoned the rest of the bunch from their hiding places.

"I've got to go," he announced, "Mrs. Lossing wants me to do an errand for her."

"That's always the way," grumbled Fred when John Thomas was out of hearing. "Every single time we get up a game Mrs. Lossing calls John Thomas. She does it on purpose."

John Thomas was occupied the greater part of an hour, for his short legs could not carry him very fast, and when he came back it was nearly dark and time for supper. The spring day was none too long, for it was March, and the after school play-time seemed all too short for the outdoor games after the long winter. "I wish we could have one more game," sighed John Thomas.

"You'd have to be it," said Willy Nelson.

"All right," said John Thomas. "I was it when the game broke up."

But it was too late, and they all went soberly homeward, panting from the exertion of running, all but John Thomas, who had not been running. He was only seven years old, but already it had come into his mind that Mrs. Lossing was apt to think up another errand while he was gone, so if he did hurry he did not get back to the game a minute sooner.

That evening Willy Nelson told his mother about Mrs. Lossing, and how she always called John Thomas away from the game, and to his surprise his mother said, "Yes, I've noticed and I'm glad of it."

"Why, mother?" asked Willy with wide open eyes.

"Because you children always manage to make John Thomas be it when you play together. For some reason he stumbles and is slow, so that you can all get ahead of him, and he is it time and again. I've watched many times and he never gets to play."

**HIGH BLOOD PRESSURE
MAY BE EASILY, INEXPENSIVELY
OVERCOME WITHOUT DRUGS.
GLADLY SEND PARTICULARS. DR.
H. A. STOKES, MOHAWK, FLA.**

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.

said Mrs. Nelson.

"We can't help that," said Willy, fingering his cap. "We don't make him stumble. And, mother, he's so slow to find us it's no wonder we all get home safe."

"It would be nice if somebody once in a while would hold back and not try so hard in order to give him a better chance," said Mrs. Nelson. "It's hard to play that way all the time. I'm glad Mrs. Lossing calls him away, for she gives him pennies and cakes, and never asks one of you to do an errand for her. Last week her son sent John Thomas a whole dollar because he has been so kind to the old lady."

"A dollar! To spend?" asked Willy. "Yes, to spend as he pleases. You see, she is sorry for him."

Of course Willy was curious to know what John Thomas would spend the dollar for, so he asked him, and the little boy said at once that his mother had put it away until they could add more to it, and then he would have a pair of glasses. "I won't have to be it all the time when I get glasses," said John Thomas. "The doctor says the reason I stumble so much is because I can't see well."

There was no game of Hide and Seek that evening, but a great counting of pennies and nickels and dimes as soiled fingers emptied little tin banks, and finally Willy Nelson was sent with all the money they could shake out of them to Mrs. Morgan's tiny home.

"Here's some money to help get John Thomas his glasses," said Willy. "We want him to see, so he won't have to be it all the time in our games. It's from the boys and girls, tell him." And then Willy ran back as fast as his legs would carry him, feeling far better than when he had rejoiced that there was one boy they could always beat in the games.—Hilda Richmond, in S. S. Times.

HOMESICK.

Foolish books tend to make fools of their readers. A little fellow, not over 12 years old, was sitting behind a box at the Omaha depot the other morning, crying softly and looking very dirty and forlorn.

"What's the matter?" we asked. "Oh, mister, I've been a-runnin' away, an' I want to go home!"

"What made you run away?" "I thought it would be nice, but it ain't, no, it ain't," and he rested his face in his hands, and looked the picture of woe. "Dick Dagger had a heap o' fun, but I ain't had a bit."

"Who is Dick Dagger?"

"Didn't you ever heard o' him? He was the boy-scout of the Rockies, an' I wanted to be like him. There ain't Indians what'll hurt a feller around here, is there?"

"No."

"I wouldn't shoot 'em if there was. Dick shot 'em but I don't want to. I want to get back home, but mebbe I never will," and once more his tears flowed.

"Where did you live?"

"Oh, I lived down in Illinois, and it just about killed me riding in that old freight car; an' I hurt my knee, an' I'm cold, and had no breakfast or supper. I wish I'd never heard of Dick—I don't see how he got along so well—and if I ever get home again, and see my—my—my—ma—but the thought of his mother was too much for him.

"I don't want to hunt Indians or bears, nor rescue no maidens an' I'm tired of that old thing!" and he pulled a rusty revolver out of his pocket that hadn't been fired for ten years, and threw it across the track. "Please, mister, get me something to eat, an' I'll work all day for you," and he looked up pitifully, and straightened his little cap on his curly head.

We took him along, and he ate three or four meals in one, but even after that he didn't say a word about exterminating the Indians. The next day a grave-looking father arrived, looking for a very homesick boy, and they went back together. So the government lost another scout, but an anxious mother got back a boy who will never run away again.—The Methodist Protestant.

NEWS OF THE CHURCHES.

DE QUEEN MEETING.

We began our meeting here Sept. 21 and closed on the night of Oct. 5. The pastor preached the opening sermon at 11 a. m. and at night we had a union service of the Methodists, Baptists and Presbyterians, and Bishop S. R. Hay delighted us with one of his great gospel messages. It was a real feast for DeQueen as it was the first time a bishop ever came to this place. It was also the first time this writer ever had the delightful pleasure and honor of having a bishop with him in his home and we should be very glad indeed to have him again.

Bro. I. E. Cooper of Nashville took charge Monday and did all the preaching to the close. He did some mighty good preaching and was untiring in his efficient service while he was with us. All the denominations of DeQueen were perfectly delighted with him both as a preacher and Christian gentleman.

The meeting did more good than any meeting that has been held in DeQueen in some time. I would rather have Bro. Cooper than any evangelist. The singing was very ably directed by our own Bro. Frewin and while he doesn't profess to be an evangelistic singer, it would be hard to find a better one anywhere. We are expecting to go to Conference with a good report. We are still very much in love with the good people of DeQueen.—S. K. Burnett, P. C.

GARDNER MEMORIAL, NORTH LITTLE ROCK.

We closed a very fine revival meeting at Gardner Memorial, North Little Rock, last week. Had about 60 professions and 44 accessions, making 79 for this year. The church was greatly helped by the preaching of Bro. DuLaney, our conference evangelist. He is sane, practical, evangelistic and constructive in his methods of preaching and manipulating a revival.

Our church is steadily making progress under difficult problems. We have the Epworth League in its three departments, Senior, Intermediate and Junior and all are doing very fine work. The Woman's Missionary Society is doing excellent work, also.

Mrs. Byron Harwell of Conway checked up our Sunday School Oct. 12 and gave us 10 seals making us a standard school of the C type. Our Sunday School enrolled about 500 in all departments this conference year. We are hoping to round out our finances in good shape for Conference.

This is our fourth year and the best one in the quadrennium. At our fourth Quarterly Conference last week the official board voted unanimously for our return for another year. This was very kind for the board to so express itself and it was very much appreciated by the pastor and family. This church has the distinction of having only three pastors in 13 years.—Edward Forrest, P. C.

MALVERN CHURCH.

The Malvern Church is in the midst of a great work. The entire membership is taking on new life. A new eighteen thousand dollar Sunday School building has just been completed. The Sunday School of this church now boasts of occupying one of the most up-to-date and greatest Sunday School buildings in the state. This new building consists of thirty large class rooms with three large auditoriums. The great pastor, Rev. J. A. Henderson, is a tireless worker and never gives up in any undertaking.

On Aug. 24th Rev. Albert C. Fisher, evangelist, and wife of Fort Worth, Texas, came to this church and held one of the greatest revivals in the history of the church. Bro. Fisher is one of the greatest evangelists in the entire Southland. His great messages for the three weeks brought conviction and scores of people were saved. Not only is Bro. Fisher one of the greatest preachers but he is one of the greatest singers in Southern Methodism. For the first two weeks he conducted his own singing. During the last week Bro. Forbes of Little

Rock was with us and brought great messages in song. He did a great work also as a personal worker. As a pianist, Mrs. Albert C. Fisher has no equal. She was always at her post of duty. Not only was she great at the piano but as a soloist and personal worker. She is the greatest worker among the young people we have ever seen. It was through her persistent efforts and the great gospel messages of Bro. Fisher that scores of the young people were saved and in the last service five of the most talented young ladies of the town volunteered for life service. This city will never forget these great workers and every person stands with outstretched arms ready to receive Bro. Fisher and wife at any time they can return to us.—Reporter.

GREAT MEETING IN OZARK.

The tabernacle meeting, led by the Grover Cleveland Evangelistic Party and supported by all the Churches and Christian people of Ozark and surrounding country and towns, came to a close Sunday night, Sept. 21. The last service was one of the greatest of the entire series—resulting in about half a hundred conversions at that single service. During the meeting some four-hundred people professed conversion; and one great feature was that more than one hundred young people pledged their lives to definite Christian life service. Who can tell what the results of this one service will mean to the world?

Some of the results of the meeting are summed up like this: Lives transformed, four-hundred souls saved, family altars erected, one hundred and ten young people consecrated to God for definite life service in his Kingdom, and a closer fellowship of all the Churches of Ozark. Never were the Churches more united in a great effort in winning souls than were the Churches of Ozark during this campaign. They stood together in solid phalanx against sin and for the salvation of souls.

The Evangelistic Party was much impressed with the citizens of Ozark. They were loud in their declarations that this is "no mean city." Our business men, our fine young people, our excellent musical talent, and even our mountain scenery were topics often mentioned by the whole Evangelistic Party. A cleaner, finer, more sincere company than the Grover Cleveland Party has not come this way. The preaching, the music, and in fact the whole campaign were of a high order.

There was organized the last Sunday afternoon a Gospel League of splendid business and professional men to conserve the results and to carry on this great work. Of this movement you shall hear more in the future.—J. B. Stevenson, P. C.

GALLOWAY COLLEGE.

The Student Government Association completed its organization for the year by electing as vice president Miss Elise Cockerham of Portland. Miss Cockerham has been a staunch supporter of the Association in its highest ideals and is well prepared to help lead in its enlarged plan of work.

The Lanier and Irving Societies have completed their choice of new members and now with about equal forces start out on their work in literary, social and social service lines. The Laniers entertained the new students and the faculty at a beautifully arranged tea at the new Hotel Mayfair on September 24, and the Irvings presented a unique open program in the college auditorium on October 3rd. It was entitled "Wonderland—A Fantasy," and abounded in lovely and spectacular effects. It was written by Miss Ruth Hughey who was a senior and president of the Irvings in 1919 and was given under the direction of her sister, Miss Mary Hughey, the present president.

The old faculty and the new met at an informal tea on October 5th.

The Galloway Club of Little Rock prepared a float in yellow and blue for the parade on the opening day of the State Fair and asked the student body to select five representatives to fill it. The following were chosen: Misses Ira John, Wilma Stone, Mary Hughey, Sarah Mackie, and Frances

Cotton. Mr. and Mrs. Williams and several teachers went to the fair for the opening day.

The college Sunday School is again in working order with Dean King as superintendent. Registrations are made for the Teacher Training Conference of the Searcy District which Mr. H. E. Wheeler directs from October 5 to 10. The courses offered this year are very practical; Primary Organization, Junior Organization, Intermediate-Senior Psychology, and Story Telling.

Mr. H. C. Hoy has faithfully been with us each week as college pastor and has won the friendship of the new members of our school and strengthened that of the old.—Eleanor Neill.

GREAT REVIVAL REPORTED AT OZARK.

In a recent communication from one of the leading laymen of Ozark M. E. Church, South, a long paragraph was devoted to the Cleveland meeting at Ozark. It is reported that there were 350 conversions, with 115 accessions to the churches. In addition to these members there are many who have not as yet affiliated with the church of their choice on account of having no resident pastor. The whole church was toned up morally, it was stated. Every church was revived. Another fine thing that I noted was that not a few prominent business men were converted during the meeting. In closing the paragraph this fine layman stated: "We are all well pleased with the results of the meeting."

I am glad to get this brief report from Ozark where the Rev. J. B. Stevenson is the universally loved pastor. Just a short time ago his church presented him with a new car. Brother Stevenson is doing a monumental work.—J. C. G.

DEDICATING A HOME.

We have felt for years that one of great needs of the day is homes made more sacred, by dedication.

One evening recently we were overjoyed to dedicate the new and beautiful home of Brother and Sister H. K. Barwick, the superintendent of our growing Sunday School at Wynne.

For some months this consecrated couple has had in mind the matter of dedicating their home to God and his work, as they have done their lives and business.

The following program was carried out in the presence of a few relatives and friends.

After singing "How Firm a Foundation, ye Saints of the Lord," the home was presented to the pastor for dedication in the following manner, "This our home and its contents we present to you for dedication to God and those influences that tend to character-building and life-fitting."

The pastor read Deut. 6:1-16, and Matt. 10:1-16, then followed the prayer of dedication.

Prayer.

Our Father who art the fountain of all companionships and the establish-er of homes and inmates. Thou who hast brought this couple together in holy wedlock and sacred companionship, and Thou who hast prospered them in temporal things and inspired them to build this house and establish this home, to Thee we give praise and thanks, recognizing their weakness and dependence upon Thee. In sacred expression of our gratitude to Thee we bring this earthly home with all its contents and dedicate to thee and to thy sacred keeping, realizing that we but bring to Thee that which is thine own.

"O Thou who sleepest not, and whose eye never grows dim nor ears dull of hearing, accept the offering we bring to Thee; and while we pillow our heads here in restful slumbers, may we pillow our souls on thy sacred breast and rest under the shadow of thy almighty wings, trusting in thy sacred Word, which is the restful hope of all things.

Wilt Thou, O Eternal Father, protect this house and its contents from all storms, and fires and floods that would disturb the peaceful slumbers of those who dwell here. Let the inmates of this home find safety and

peace here. Keep them as the apple of thine eye, we beseech thee.

These doors we would close to all social evils, that would retard moral or spiritual growth, or cause the world to question our faith in thee or our loyalty to thee.

Our library we would close to all literature that would have a tendency to dwarf the faith of any who might read from the books kept here. We would open wide these doors and this place of intellectual culture and research to all those books and periodicals that open the mind to channels of thought that tend to life-fitting and character-building in Christ Jesus.

Our friends are invited to all wholesome fellowship and pastimes that tend to self-culture and to Christian citizenship.

Accept, we pray, this our humble offering and seal these our sacred vows with thy Holy Spirit, and give testimony that we with this our home and its contents are acceptable to thee, we ask in Jesus' name. Amen!

Then we sang "My Heavenly Home is Bright and Fair."—W. F. Evans, P. C.

REV. EUGENE GALLOWAY BEARDEN.

One of the great sorrows of the year befell the Batesville District on September 17, when the death angel visited the parsonage home of Brother R. E. L. Bearden and family and took to the heavenly home a bright, active, consecrated son and brother, Rev. Eugene Galloway Bearden.

He was born in Mountain Home, October 3, 1901 and responding to the influences of a Christian home gave his heart to God and united with the church at the age of six years. Through the years he gave evidence of a great love for his Father and for Jesus his Savior and a deep devotion to the church and its work. In the spring of 1919 he was licensed to preach at Leachville where his father was presiding over the conference of the Jonesboro District of which he was then presiding elder. That same year he graduated from the Blytheville High School. In the fall he entered Hendrix College to begin preparing himself for work in the foreign mission field. Here he continued his work for one and one-half years when his health made it necessary for him to quit his school work for some time. He entered Southern Methodist University in the fall of 1923, where he continued through the year. A great disappointment came to him when he discovered that he would not be able to go to the mission field, but it did not cause him to abate his zeal in preparing for life work in the church where he hoped to give himself to the work of the ministry. His was a completely sur-

rendered life and he expected to give proof of that fact, if not in the way he had first planned, then in the way that opened and afforded an opportunity for him to serve in the Father's kingdom.

When he returned home from S. M. U. for the summer vacation he came to his presiding elder and offered himself for service in the District. There was a four point circuit open and I gave him charge of the work. He entered upon the duties of the pastorate with a zeal and faith from the first day that were refreshing and inspiring. He labored faithfully and joyously till the last day of health was used up. During the time that he was able to work he organized two Epworth Leagues and reorganized two Sunday Schools and held two revival meetings. In these meetings about eighty souls were saved in the old

fashioned mourner's bench way. He was happiest when souls were being brought into the kingdom.

He was soon to have returned to S. M. U. to begin work in his senior year of college.

God has called home a fine, clean, consecrated young preacher and we bow in submission to His will. We pray God's blessings in sustaining grace on the bereaved father, mother, brothers, and sisters. We shall see him and be with him in the City of God if we are faithful to the end.—W. A. Lindsey, P. E.

BABY'S COLDS
are soon "nipped in the bud"
without "dosing" by use of—
VICKS
VAPORUB
Over 100 Million Jars Used Yearly

AN IMPORTANT NOTICE.

THE METHODIST'S FISCAL YEAR 'LOSES' ON THE 25th DAY OF OCTOBER. NATURALLY WE WISH TO MAKE THE BEST REPORT TO THE ANNUAL CONFERENCES THAT WE CAN. HUNDREDS OF OUR SUBSCRIBERS' PAPERS EXPIRE THIS MONTH. YOU ARE GOING TO RENEW SOME TIME. WE WONDER IF YOU WOULD NOT FIND IT CONVENIENT TO SEND IN YOUR RENEWAL DURING THE NEXT FEW DAYS. LET IT COME IN ON THIS YEAR'S REPORT. SEND US YOUR RENEWAL RIGHT AWAY. THIS WILL GREATLY HELP US IF SEVERAL HUNDRED WILL DO THIS, AND WILL NOT HURT ANY ONE. WE WILL THANK YOU CORDIALLY FOR THIS KINDNESS. IT WILL HELP ONE OF THE INSTITUTIONS OF THE CHURCH TO MAKE A FAVORABLE FINANCIAL REPORT. WE THANK YOU IN ADVANCE.—J. C. G.

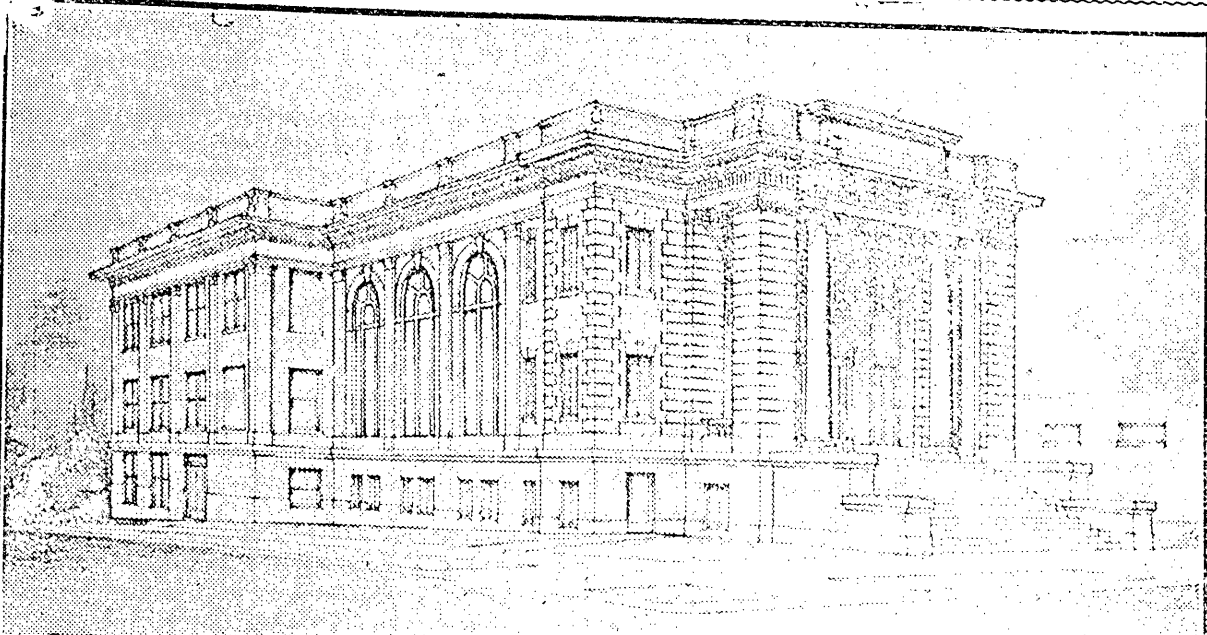
Are You a Tired Out Housewife?

Many people do not realize that the most exhausting of all work is housework and the care of children. Many a woman who should be in the prime of life finds her strength gone, her nerves unstrung and is weak, worn out and run down with pale, thin, watery blood from the strain of housework.

In such cases, what you need is something to put more iron into your blood. Nuxated Iron contains iron like the iron

in spinach, lentils and apples. You will be astonished at how much better you feel often in even a few days.

Try taking Nuxated Iron for two weeks, and you will see color come back to your lips and cheeks, you will not be so easily upset by trifles, and best of all, you will find that you have new strength and energy and endurance for your daily tasks. At all good druggists.



MALVERN ENLARGES CHURCH PLANT.

The picture above shows the new church plant at Malvern. The new annex, which will be completed on or before November 1, adds much to the physical equipment and attractiveness of the growing church at Malvern. Rev. J. A. Henderson, our active and faithful pastor, in a short

note to the writer, stated that the new annex is 50x56 feet. It is three stories high and will provide room for thirty Sunday School classes, three auditoriums, rest room, and a kitchen. With this addition, 1st Church now has forty rooms and an eight hundred capacity for the increasingly large Sunday school. When finished, and practically all of the work is com-

pleted, the annex will cost \$20,000, according to Brother Henderson.

Congratulations are now in order. The untiring pastor and his loyal people are to be commended for this splendid building program which they have brought to a successful conclusion. Malvern is one of our leading stations. The pastor is one of our very best ministers.—J. C. G.

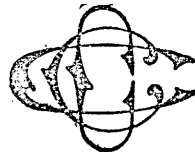


The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South

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



Put Ye in the Sickle for the Time has come to Reap.

The harvest season is here. After a year's busy toil and in the midst of fears and anxieties the Lord has abundantly rewarded the sowers by giving wonderful crops in nearly every section of our great Church. And now the growers stand in the midst of their crop-laden fields with thanksgiving. And while they behold the result of their labors with gratitude, the One who gave the sunshine and the rain whispers: "Put ye in the sickle for the time has come to reap."

But a great harvest of corn and wheat and cotton, etc., should mean also that the One who has applied the seasons opportunely should not be forgotten when the granaries are full. He is a poor type of Christian who accepts everything from the hands of his Lord and returns to Him practically nothing. We would not think of using the services of laborers for a whole year without remuneration; we could not if we would. The most efficient laborer in our harvest fields has been none other than the Lord. We should gladly pay Him His part in full measure.

The Song of the Harvesters

These are they who do not forget. The Special Effort for Superannuate Endowment grips the heart of the whole Church and hundreds of Charges are responding merrily. The song of these who have paid one-fifth or more of their total Special Effort quotas makes sweet music.

Cadiz Station, Louisville—Hopkinsville, Rev. Geo. E. Foskett, pastor. Total assumed quota, \$1,250; amount remitted, \$293.

Cedar Hill, North Texas—Dallas, Rev. Paul E. Martin, pastor. Total assumed quota, \$1,150; amount remitted, \$230.

Thompson and White, Tennessee—Murfreesboro, Rev. E. F. Hudgens, pastor. Total assumed quota, \$1,350; amount remitted, \$335.45.

Bellevue, Tennessee—Nashville, Rev. C. F. Bells, pastor. Total assumed quota, \$1,304; amount remitted, \$260.80.

Saltville, Holston—Abingdon, Rev. W. M. Bunts, pastor. Total assumed quota, \$2,280; amount remitted, \$460.47.

Morrisville Circuit, Southwest Missouri—Springfield, Rev. E. L. Thomas, pastor. Total assumed quota, \$815; amount remitted, \$166.06.

Campbellsville Station, Louisville—Columbia, Rev. H. L. Piercey, pastor. Total assumed quota, \$2,272; amount remitted, \$700.

Clarksville, Missouri—Mexico, Rev. W. C. Russell, pastor. Total assumed quota, \$1,210; amount remitted, \$337.

Melrose, New Mexico—Albuquerque, Rev. C. V. Williams, pastor. Total assumed quota, \$1,050; amount remitted, \$226.25.

Cabell Street Memorial (Danville), Virginia—Danville, Rev. G. W. M. Taylor, pastor. Total assumed quota, \$2,500; amount remitted, \$500.

Ghent (Norfolk), Virginia—Norfolk, Rev. J. B. Winn, pastor. Total assumed quota, \$4,267; amount remitted, \$855.

Smiley Circuit, West Texas—Cuero, Rev. W. L. Hankla, pastor. Total assumed quota, \$786; amount remitted, \$161.81.

Old Fort, Western North Carolina—Marion, Rev. J. N. Wise, pastor. Total assumed quota, \$605; amount remitted, \$121.

Jefferson Street (Louisville), Louisville—Louisville, Rev. B. F. Atkinson, pastor. Total assumed quota, \$1,918; amount remitted, \$400.

Hartford, Louisville—Owensboro,

Rev. T. T. Fraizer, pastor. Total assumed quota, \$1,788; amount remitted, \$433.55.

Third Street (Owensboro), Louisville—Owensboro, Rev. M. M. Murrell, pastor. Total assumed quota, \$2,222; amount remitted, \$445.

Bridgeton (St. Louis), St. Louis—St. Louis, Rev. C. O. Ransford, pastor. Total assumed quota, \$530; amount remitted, \$106.

University, St. Louis—St. Louis, Rev. W. E. Sullens, pastor. Total assumed quota, \$3,500; amount remitted, \$835.

Spring Hill, Tennessee—Columbia, Rev. C. C. Hinkle, pastor. Total assumed quota, \$1,675; amount remitted, \$335.

Winn's Chapel (Nashville), Tennessee—Nashville, Rev. W. J. Collier, pastor. Total assumed quota, \$510; amount remitted, \$204.

Sledd Memorial (Danville), Virginia—Danville, Rev. J. W. Rustin, pastor. Total assumed quota, \$880; amount remitted, \$176.15.

Marianna, Alabama—Marianna, Rev. J. L. Jones, pastor. Total assumed quota, \$2,100; amount remitted, \$420.70.

Roda, Holston—Big Stone Gap, Rev. Y. M. Brooks, pastor. Total assumed quota, \$826.50; amount remitted, \$200.

Wilmore, Kentucky—Danville, Rev. W. L. Clark, pastor. Total assumed quota, \$3,000; amount remitted, \$604.25.

Albany, Louisville—Columbia, Rev. H. F. Roberts, pastor. Total assumed quota, \$560; amount remitted, \$167.75.

Lebanon Circuit, Louisville—Elizabethtown, Rev. J. B. Galloway, pastor. Total assumed quota, \$830; amount remitted, \$235.70.

Settle Memorial (Owensboro), Louisville—Owensboro, Rev. C. C. Gregory, pastor. Total assumed quota, \$8,000; amount remitted, \$1,800.

Umsted Memorial (Newport), North Arkansas—Batesville, Rev. M. B. Umsted, pastor. Total assumed quota, \$700; amount remitted, \$140.

First Church (Poplar Bluff), St. Louis—Poplar Bluff, Rev. P. G. Thormorton, pastor. Total assumed quota, \$3,375; amount remitted, \$1,222.

Cedar Hill, Tennessee—Clarksville, Rev. Geo. L. Beale, pastor. Total assumed quota \$2,000; amount remitted, \$805.18.

Bonne Terre, St. Louis—Farmington, Rev. J. T. Evitts, pastor. Total assumed quota, \$1,710; amount remitted, \$1,375.

Archie, Southwest Missouri—Kansas City, Rev. J. S. Burris, pastor. Total assumed quota, \$1,325; amount remitted, \$265.

St. Pauls (Denver), Denver—Denver—Durango, Rev. T. S. Wheeler, pastor. Total assumed quota \$2,420; amount remitted, \$554.

Okeechobee, Florida—Orlando, Rev. F. L. Crowson, pastor. Total assumed quota, \$1,500; amount remitted, \$308.

Monticello, Florida—Tallahassee, Rev. F. R. Bridges pastor. Total assumed quota, \$2,061; amount remitted, \$462.90.

Bland Street (Bluefield), Holston—Bluefield, Rev. J. A. Bays, pastor. Total assumed quota, \$11,100; amount remitted, \$3,400.

Cleveland, Holston—Cleveland, Rev. R. A. Kelly, pastor. Total assumed quota, \$2,916; amount remitted, \$722.50.

Tazewell Station, Holston—Tazewell, Rev. W. P. Eastwood, pastor. Total assumed quota, \$2,825.00; amount remitted, \$654.20.

Ben Hill, North Georgia—South At-

lanta, Rev. J. F. Sparks, pastor. Total assumed quota, \$1,060; amount remitted, \$243.

Mt. Auburn (St. Louis), St. Louis—St. Louis, Rev. J. Linn Haw, pastor. Total assumed quota \$1,940; amount remitted, \$388.

South End (Nashville), Tennessee—Nashville, Rev. T. A. Kerley, pastor. Total assumed quota, \$2,300; amount remitted, \$545.26.

Leesville Station, Upper South Carolina—Columbia, Rev. H. L. Kingman, pastor. Total assumed quota, \$1,340; amount remitted, \$268.

Culpeper, Virginia—Charlottesville, Rev. J. R. Loughton pastor. Total assumed quota, \$1,930; amount remitted, \$404.70.

Tryon Street (Charlotte), Western North Carolina—Charlotte, Rev. H. G. Hardin, pastor. Total assumed quota, \$5,000; amount remitted, \$1,000.

Shacklefords, Virginia—Rappahannock, Rev. J. E. Brooks, pastor. Total assumed quota, \$1,762; amount remitted, \$613.50.

Maylo (Gastonia), Western North Carolina—Shelby, Rev. R. L. Forbis, pastor. Total assumed quota, \$500; amount remitted, \$100.

Bethel (Spartanburg), Upper South Carolina—Spartanburg, Rev. R. F. Morris, pastor. Total assumed quota, \$4,000; amount remitted, \$800.

Allonsville, Louisville—Hopkinsville, Rev. W. E. Sutherland, pastor. Total assumed quota, \$1,038; amount remitted, \$208.55.

Gray, North Georgia—Oxford, Rev. C. T. Ivey, pastor. Total assumed quota, \$1,560; amount remitted, \$366.05.

Cabanne (St. Louis), St. Louis—St. Louis, Rev. R. B. Kimbrell, pastor. Total assumed quota \$3,625; amount remitted, \$725.10.

St. John's (St. Louis), St. Louis—St. Louis, Rev. Ivan Lee Holt, pastor. Total assumed quota, \$20,000; amount remitted, \$7,010.

Elwood, Southwest Missouri—Springfield, Rev. C. H. Briggs, pastor. Total assumed quota, \$1,160; amount remitted, \$323.

West Franklin, Virginia—Danville, Rev. M. O. Harvell, pastor. Total assumed quota, \$440; amount remitted, \$88.

La Feria, West Texas—Beeville, Rev. E. C. Swann, pastor. Total assumed quota, \$642; amount remitted, \$138.50.

Goodwell, West Oklahoma—Panhall, Rev. S. W. Franklin, pastor. Total assumed quota, \$1,400; amount remitted, \$280.

Grandview, New Mexico—El Paso, Rev. M. O. Williams, pastor. Total assumed quota, \$500; amount remitted, \$112.83.

Arno and Derby, Holston—Big Stone Gap, Rev. I. E. Cregger, pastor. Total assumed quota, \$250; amount remitted, \$51.25.

R. L. Russell Mission, Florida—Latin, Rev. Giuseppe Frisco, pastor. Total assumed quota, \$25; amount remitted, \$5.

Let Us Keep on Pushing Ahead

Persistently pursue a definite plan to pay one-fifth or more of your quota this conference year, and you will win. If one plan fails, try another. Keep your eye on the goal and do not quit. Remember, standing still is practically the same as going backward. Keep a-goin'. If I read correctly the heart-throbs of the people toward our superannuates, the Special Effort for Superannuate Endowment is sure to succeed. Be sure

that you are in the picture at the end. Send all remittances on Special Effort quotas to the Board of Finance, Security Building, St. Louis, Mo.

WHO NEXT?

In the North Arkansas Conference, six preachers have been transferred to the Upper Conference this year. All of these have been taken from the Honor Roll. Who next? All the men on the battle-front have been spared. And most nobly they wrought.

Every really "worn-out" man has the right to a place on the pension list.

Our ranks are broken. So, come on, boys! Be not afraid. We welcome you to a place of trial, privations and hardships; no parsonage home; no stewards, no salary nor poundings, only a place of Honor with the "Forgotten Men."

They want to take from the fund collected for the Conference Claimants, money to print the Minutes; to help run the Ark. Methodist and to pension local preachers. It is the function of the Annual Conference to determine if this shall be done.

In the field where we graze the grass is short and our teeth well worn. Winter time will soon be here. Fuel, food and clothing will be needed.

The ten million will surely come but not for those who are on the Honor Roll today.

But we have not long to wait and we shall continue to sing: "I'll soon be at Home over there." Who next? —O. H. Tucker.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT.

(Fourth Round).
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).
Annual Conference, Fayetteville, Ark.,
Nov. 5.
Batesville District Training School,
Sept. 15-19.—W. A. Lindsey, P. E.

BOONEVILLE DISTRICT.

(Fourth Round).
Hartford, Oct. 20.
Mansfield, Oct. 21.
Booneville, Oct. 22.
Bellevue & Havana, Havana, Oct. 24.
Bellevue 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.

**Grove's
Tasteless
Chill Tonic**
Stops Malaria, Restores
Strength and Energy. 60c

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 700 Gray Bldg., Nashville, Tenn.

WEAK EYES Dickey's old reliable Eye Water has been used by thousands for nearly half a century. Strengthens and soothes a weak eye. Children like it. Always comes in red folding box. Price 25c. Does not burn or hurt. Dickey Drug Co., Bristol, Va.

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.)

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.
Smackover, 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.)

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.)

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.)

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.)

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)

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.)

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. 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, Asbury, 11 a. m., Bauxite, 7:30 p. m.
Let the Pastors, S. S. Supts., Pres. Epworth Leagues, Lay Leaders, and those appointed to make report to 4th Q. C. on Superannuate Endowment with the Trustees, have 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.

MONTICELLO DISTRICT. (Fourth Round.)

New Edinburg Ct., at Wagon, Oct. 18.
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.)

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.)

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.)

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.
Gordon, 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.)

Scotland Ct., at Pleasant Grove, Oct. 18-19.
Clinton & Shirley, at Clinton, Oct. 19-20.
Heber Springs, Oct. 22.
Valley Springs, Oct. 24.
Bellefonte Ct., at Olvey, Oct. 25-26.
Harrison, Oct. 26-27.
Kensett, Nov. 2.
—Jefferson Sherman, P. E.

TEXARKANA DISTRICT. (Fourth Round.)

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.

"OBLIGATIONS OF THE EDUCATED."

In his address to the recipients of degrees at the recent Convocation of the University of Chicago, President Ernest DeWitt Burton said: "Every man who has received the measure of education represented by a university degree is under solemn obligation to continue the process of his education. It is a continual discovery of one's self and one's world and a continual adjustment of one's self to one's world. All education is therefore, of necessity, self-education—an acquisition not an impartation. Yet it is equally true that every man's education is a gift to him, a thing which he could by no means have acquired without the help of that which society and the past had already provided for him, quite without effort or co-operation on his part."

SPECIAL NOTICE.

Preachers and Church Treasurers, North Arkansas Conference.

Dear Brethren:

There is a request that I desire to make as Treasurer of the Conference. The bank at Fayetteville which will handle all the funds paid in at Conference will do all the work without any charge whatever. It will greatly assist the bank if the preachers and treasurers will bring cashier's checks from their home banks. In case this is not convenient deposit all money in the home bank and draw a personal check. I am not asking this for myself as treasurer but for the bank that so kindly serves us as a Conference. We can easily save the bank much time and work in this its busiest season.—George McGlumphy.

GIRLS AND THEIR PERILS.

Pastors who wish to preach a special sermon on "Girls and Their Perils" should write to the American Civic Reform Union, 501-4 Caxton Building, Cleveland, Ohio, Rev. A. S. Gregg, Superintendent. Up to date material and advertising matter will be sent on request. Hundreds of ministers and may evangelists have used this sermon with very gratifying results.

The Practicability of our Goal and the Value of a Twenty-Five Thousand Circulation to the Church

The case of the Church paper is set forth in an admirable way by a very prominent Lay Official of Texas. It will repay everyone who is interested in the Church and the Church paper, to read this statement of the value and importance of the right sort of publicity for the Church. What is said of the Texas Christian Advocate applies to the Arkansas Methodist.

The Practicability of our Goal.

No institution or large business can run and make a success without having some means of letting the members or the public know their plans. All of our fraternal organizations have their papers and magazines to inform the members of their proceedings and the questions that confront them. Our large manufacturers are publishing daily and weekly papers for their employees and also for their customers. They publish these papers for two reasons. 1st, to make their employees think and take an active interest and know what the other departments of the big enterprises are doing. 2nd, to show to the public that their business is progressive and that they are trying to help the public. Henry Ford has thoroughly convinced the commercial world along this line and

many other big enterprises are doing the same thing.

The Church is the greatest institution in the world today and should have the greatest paper and journal that could be published. The Church needs to show to the world that it is a progressive business and one that it is proud to proclaim to the whole world. There are questions confronting the world today as never before and our church is going to have to pass on a great many of them. How can the membership of the church be informed as to the questions unless the church has some means of handing them down to each member.

The Texas Christian Advocate is the voice of our Church in Texas. Every issue of the Advocate is full of good editorials and discussions from different members of our church. The one important thing that our church needs to do is to place the Advocate in every home of every member of our church. Until this is done the Methodist Church will not be an educated church and progress as it should.

The Value of a 25,000 Circulation.

The value of 25,000 circulation to the church of the Advocate would

mean progress by jumps and bounds. I do not think this goal is large enough but with many Methodists fully knowing and realizing the needs of our church we could see it advance very rapidly. It is an easy matter to tell if a man is a reader of the Advocate or not. I have asked a number of the most influential men of our Church their views in regard to Unification. I have found several that were able to discuss this question very readily and I have asked if they were subscribers to the Advocate, every time they have been. A member of the Methodist Church without the Advocate cannot be an informed Methodist.

As lay leader of the Texas Conference I have been thrown with a large number of the leading laymen of our church. I have always in giving advice and instructions to our lay leaders advised them first to subscribe for the Advocate and the Methodist Laymen. If he is going to be a leader of the Church he must be informed on Church questions. When the Lay organization is completed we will have a means to help place the Advocate in all the homes.

A circulation of 25,000 will not only

help the membership of our Church but it will enable our Church to give us a much better paper. Since the drive for 25,000 has started and the business management has shown to the business world that it intends to put this great paper in all the homes the advertisements have almost doubled in number and the Advocate has published more real literature than ever before.

The more readers the Advocate has the more people it will have to boost it and make it grow. If the members of the Church will stand behind the Editor and Business Manager we will have one of the greatest religious papers published in the world. I feel like this start is the beginning of a new era for our church. The average member is not satisfied with the other members doing things and he not knowing anything about it. If the Presiding Elders will keep the Advocate before the Preachers and Quarterly Conferences and the preachers keep it before the church we will reach this goal and then set our sights a little higher and not be satisfied until the Texas Christian Advocate is in the home of every Methodist family in Texas.—G. B. Sanford.

For 1925--A Bigger and Better Methodist--25,000 Circulation

Search Your Attic For Fortunes in Old U. S. and Confederate Envelopes

Among the old letters of many Southern families are hundreds of very rare stamps and envelopes. Many have been found and sold for small fortunes. Single envelopes have been sold for as high as \$5,000.00. Many have brought upwards of \$100.00 each. It sounds "fishy," but it's true. They are valuable because they are rare. They are rare, not because there are only a few, for there are many of them, but simply because most of them are forgotten, being stored away in old trunks and closets.

With the Confederate issues the most valuable stamps and envelopes are found among those mailed from April to November, 1861. Not all of these are specially rare, but many are of great rarity and among the latter are those which were issued by Postmasters in about fifty towns and villages.

In April, 1861, just after war was declared and before the Confederacy had time to make their regular issues of stamps, many local offices were allowed to make provisional issues. Some of these were gummed stamps, made similar to any stamp except that they were not perforated, but had to be separated with shears instead of torn apart. Others instead of stamps were franked envelopes, the "stamps" being printed on the envelopes, but nearly all of them bearing the name of the town and also that of the Postmaster.

These local issues were discontinued in November, 1861, at which time all offices were supplied with the National issues of stamps bearing the portraits of Davis and Jefferson. Later others were issued bearing portraits of Washington, Jackson and Calhoun. None of these 1861-1865 National issues are rare, although some of them command a fair price. The rarer ones are the local issues used from April to November, 1861.

Besides the Confederate stamps Mr. Brooks also collects United States issues used before or during the Civil War (1845 to 1865). Some of the early United State stamps are worth even more than the rare Confederate stamps. Do not try to sort out or judge for yourself those that are valuable or those that are not. Sometimes envelopes or stamps which look worthless to the average person are of great value, and, on the other hand, many handsome stamps are quite common. Therefore, send all kinds and never burn or throw away any old envelopes without first ascertaining their value.

Make a thorough search through your attic, store room or barn for these old war letters. Fortunes in rare stamps have been found in old safes which no one ever dreamed contained anything of value. Many an old trunk or chest contains letters that may bring the finder a profitable reward.

People whose fathers or grandfathers were officers in the

Civil War in many cases have kept hundreds of letters written during that period. It is not necessary to give up the letters. These may be taken out and kept as only the envelopes are wanted by Mr. Brooks. Another source of old envelopes is in the vaults or safes of firms which have been in business since 1845 or 1861. Thousands of such old business letters, still enclosed in their original envelopes are stored away, waiting for a lucky finder, or some one who

will take the trouble to ask the present proprietor. In small towns Mr. Brooks has found that a favorite place of storage for old letters is in barn lofts--the envelopes usually having been packed in wooden boxes or old hair-cloth trunks.

Send these to Mr. Harold C. Brooks, Marshall, Michigan, and he will immediately write you, stating whether they are of value and if so, will offer you full value for them. He is a private collector of rare stamps and envelopes and will pay more for those he is seeking than a dealer.

The Advertising Manager of the Arkansas Methodist has known of Mr. Brooks for many years and you may place fullest confidence in his integrity. He will advise you frankly, offering what he regards the envelopes worth to him and in case the envelopes are not satisfactory they will be promptly returned to the sender.

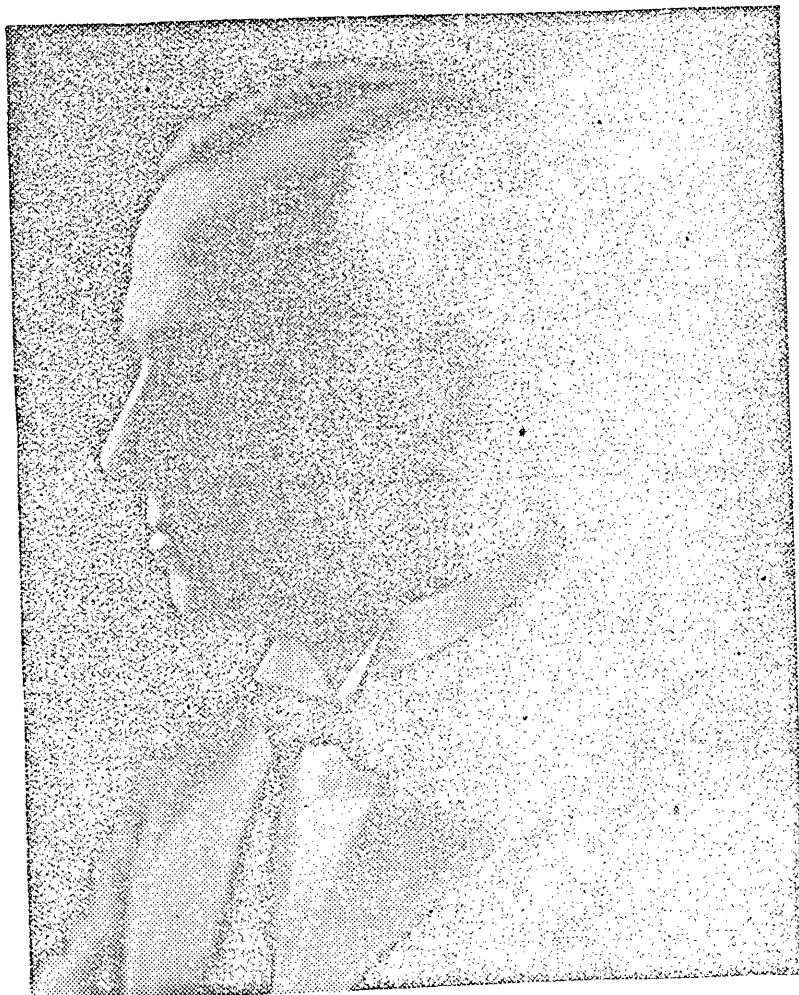
As so many stamps are similar in appearance Mr. Brooks cannot quote values from written descriptions, but must see the envelopes. Furthermore the condition of a stamp or envelope has an important

bearing on its value. He does not collect old newspapers, coins, Confederate money or bonds--nothing but old envelopes.

If envelopes are sent in a bunch they should be very carefully wrapped--if possible between cardboard to protect them from becoming wrinkled or creased. Do not cut the stamps from the envelopes, but send the complete envelopes. Also take care not to tear the stamps or put pins through them. Such damage greatly reduces the value of any stamp. Put no writing or dates on the envelopes. This is not necessary as Mr. Brooks is fully acquainted with all the various issues. Such marks spoil the appearance of the envelope to a collector. If you have any reason to believe your envelopes contain any of great value it is best to send them by registered mail.

This notice will not be printed again, so make a thorough search before the address is lost or forgotten. Tell your friends, or ask permission to look over their old letters. Many elderly people have kept hundreds of such letters. Mr. Brooks' address is as follows:

HAROLD C. BROOKS, Box 209, Marshall, Michigan.



MR. H. C. BROOKS OF MARSHALL, MICH.