

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. 23, 1924.

No. 43.

CO-OPERATIVE MARKETING.

In our issue of August 7 was an editorial on the "Failure of Co-Operative Marketing," written largely as the result of a study of Sapiro's activities and the experience of the wheat-growers of the Northwest. We have been reminded by certain friends that the editorial might be regarded as a criticism of co-operative cotton marketing as practiced by cotton-growers in Arkansas. It was not so intended, and could only apply if the Arkansas cotton-growers should be guilty of the practices condemned, and we have too much confidence in their common sense and fairness to believe that they would undertake to maintain an unfair organization.

As a matter of fact, The Arkansas Cotton-Growers' Association, which was organized under an act of the Legislature, passed in 1921, is composed of many of the best men in our State, and, according to all reports, has been of great benefit to its members and without injury to others. Under the law it is not "deemed to be a combination in restraint of trade or an illegal monopoly," and its purpose is "to promote, foster and encourage the intelligent and orderly marketing of agricultural products through co-operation and to eliminate speculation and waste; and to make the distribution of agricultural products as direct as can be efficiently done between producer and consumer; and to stabilize the marketing problems of agricultural products."

We believe heartily in co-operation in all occupations and between different groups; and when an organization is not in restraint of trade, is properly organized and efficiently managed, and has the interests of both producer and consumer in view, it is to be commended. Certain economies can be secured, grading and delivering in good condition can be promoted, and stabilizing the price and eliminating speculation are objectives worthy of attainment. Count us always on the side of fair and honorable co-operation.

HELP HENDERSON-BROWN.

An active campaign is now in progress to raise \$300,000 for endowment and \$100,000 for buildings for Henderson-Brown College, our co-educational school at Arkadelphia. This institution belongs to the two Conferences and they have authorized the campaign.

At the last session of the North Arkansas Conference the following resolution was adopted: "The need for \$300,000 endowment is imperative. We heartily endorse the program of this school launched in the meeting of guests and friends last October to secure this amount, and we pledge our support in carrying out the program."

The Little Rock Conference adopted the following: "We endorse the program set forth in the meeting of guests and friends last October, to secure a \$300,000 endowment. We pledge our hearty support in helping to realize this great undertaking."

Thus our Church in Arkansas is fully committed to the raising of endowment for this college. On account of the standards which now prevail, it is necessary that Henderson-Brown have \$300,000 endowment pledged by January 1, 1925, in order to maintain its rating as a college of high grade. For years, under great handicaps, this institution has been contributing its share to the higher education of our youth. It would now be a tragedy if it should be compelled to go into eclipse because its friends had failed to meet its pressing needs.

There was a period when many excellent people doubted the wisdom of maintaining Henderson-Brown as an "A Grade College," but that time has passed. It has been adopted by the two Conferences as a college, and as a co-educational institution has a clear field. The attendance at all of our colleges is such that it is seen that all can have as many students as small colleges should have. There is now no competition among our colleges for students, because all are full and could have more. The question now is purely one of providing all with the required endowment and equipment. We are well able to raise the funds. When our colleges were founded in Arkansas there was not a millionaire in Arkansas Methodism. Today there are scores of members whose fortunes approximate a million, and a host who could give \$10,000 to \$25,000 and never miss it.

We have been making educational progress in the last twenty-five years; but the rest of the world has made such progress that we are relatively further behind than we were a quarter of a

**BOW DOWN THINE EAR, O LORD,
HEAR ME; FOR I AM POOR AND
NEEDY. PRESERVE MY SOUL;
FOR I AM HOLY; O THOU MY GOD,
SAVE THY SERVANT THAT TRUST-
ETH IN THEE. BE MERCIFUL UN-
TO ME, O LORD; FOR I CRY UNTO
THEE DAILY.—Psalm 86:1-3.**

century ago. Our cities have grown. Our people live in good houses and have not merely comforts, but luxuries. We are able to endow our schools. If we fail, it will put us far behind other States in educational standing, and our youth will be driven to patronize institutions in other States.

Our system of three colleges of different types is ideal, but it will be a failure unless we make all of these schools strong and capable of meeting the requirements of the present age. Now is our day of opportunity. Let us rise up and endow Henderson-Brown.

PUNGENT PARAGRAPHS.

Certain idealists would have intelligence tests for voters. Would it not be wiser to require the tests of the candidates?

The most envied and despised neighbor is usually the one who gets rich faster than his less industrious neighbors.

If there were more considerate employers, there would be more good and faithful servants.

The savage pays no tax; hence it may be inferred that the heavier our taxes the less savage are we.

If the number of office-holders continues to increase, the time may arrive when elections will mean simply the occasion for the mutual confirmation of positions by officials; and, as all will be paying the salary of each and each will be contributing to the salary of all, taxpaying will become a pleasure.

THE THREE AMENDMENTS.

On the face of almost complete returns from the election, it now seems certain that all of the three Amendments submitted have failed to secure the majorities necessary to adopt.

This is regrettable, as all were needed, and their adoption would have proved beneficial in many ways. We advocated adoption and had hoped, as there was no serious opposition, that they would be approved by our people. Those who voted on the measures gave them substantial majorities of the vote on the Amendments, but it is necessary to have a majority of the total vote cast at the election, and they failed to secure this majority.

There are good people who favored these Amendments so strongly that they wish it might have been possible to adopt with the mere plurality. However much we may have desired to have these Amendments adopted, we would regard it as a calamity if it were possible to change the Constitution by the mere handful of votes that might be cast on any particular proposition. It is far more important to protect the rights of the weak and ignorant minority than it is to get some fancied benefit by changing the fundamental law that guarantees all our rights. Occasionally, as in this instance, a good measure may fail of adoption; but, on the other hand, if a mere plurality could amend the Constitution it would be easy to take advantage of the innocent and helpless, and work lasting injury. It is unfortunate that officials can be elected who have far less than half of the votes cast. Much worse would it be if the fundamental law could be so easily modified. However good a measure may be, it should not be adopted until the people understand it and approve it. That is true democracy. To give a small group power to override the silent uncast vote, is to set up an aristocracy and give it autocratic authority.

What we need is to arouse and educate the people to use the ballot intelligently. It is a disgrace that with nearly two million people, and a possible vote of some 800,000, only a little over a hundred-thousand might change the fundamental law! If a measure is worthy of adoption it is worth campaigning for its adoption, and not until a majority of all who vote favor a proposition should it be incorporated into the fundamental law.

Let us not be discouraged. Let us ask the Legislature to consider the same questions and prepare the three Amendments more carefully and re-submit them. All of them had objectionable fea-

tures, which could have been eliminated if their framers had consulted a sufficient number of persons who were familiar with constitutional phraseology. When an Amendment is submitted, it is not enough that it should aim at a desirable end; it should be so worded that it may be free from ambiguity and provide for proper contingencies. We believe that, if they had been properly prepared and then heartily supported by intelligent organizations, these Amendments would have been adopted. May their friends learn the lesson, and not blame the principle in the Constitution which defeated them. At elections popular self-government is on trial. It is not vindicating itself in Arkansas.

FARM TENANCY.

A popular farm journal, in a recent article, asks the question, "Is it so bad to be a tenant?" and then proceeds to answer in the negative. Its answer is backed by much logic and gives us an insight into the reasons so many of our farms are now manned by tenants.

In the younger days of our country, when there were vast forest and prairie lands spreading practically from coast to coast and offering unlimited selection for the homesteader, every man was his own master. It was indeed only the shiftless, indolent man who sought land that was already cleared and ready for cultivation, and became, perforce, a renter. It was then that the tenant class fell into disrepute, for the man with ambition and intelligence chose to push farther on and settle in some vast fertile valley where he would be the master of his own domain and free from the oppressive landlord. There was always good land further on.

Today the situation is reversed. Only the poorest land is open to the homesteader. Formerly, even the best land could be had for a mere "song." Today the poorest land on the market brings the top price of yesterday. A landowner must invest a large amount of capital to obtain his land, and after that an equally large amount in order to make it produce. The returns on his investment are small, slow, and extremely uncertain. And then, should he wish to sell, his price must be so exorbitant for him to realize a few dollars on his outlay, that most prospective buyers are frightened by a simple statement of the sale price. Buying and owning a farm, then, is a mere speculation with chances ten to one to lose. It is easy to understand, then, why the average young man who starts out to farm would rather rent the land and keep what capital he has on hand for developing his crops.

One may well ask, why there are so many landowners to be found, when ownership is so unprofitable. There are a number of causes responsible for this.

The farmer, no different from the rest of us, cannot hold his farm "ad infinitum;" he either voluntarily retires or is retired by death. Upon his retirement, in many instances, the land changes hands, perhaps going to someone in the city or to creditors. In either case, while the farm is waiting to be sold it is turned over to a tenant in order to realize the rent and also to keep the place in salable condition.

Also, due to the increased value of farm lands many farmers prefer to sell and engage in some other occupation. This frequently means that additional lands are thrown on the rental market.

Statistics show that, with equal amounts of capital invested, the tenant farmers cultivate much larger farms than the owners and make on their yearly income from three to five times as much. Statistics further showed that as a rule, the richest and most fertile soil was in the hands of the tenant, while the cheaper land was operated by the owner. In most cases the owner had spent the early part of his life as a tenant, and when he had made a fair saving he gave up his rental land and became an owner.

When rent averages only half the interest rate on a mortgage, our journalist concludes that it is not bad to be a tenant.

Stewards should remember that Conference time is near, and the pastor's salary should be paid in full. The pastor needs his full salary and no church can afford to let its pastor go to Conference unpaid.

Do not forget the Conference Claims. The great causes of the Church depend on the funds raised. Do not permit any interest to suffer by your neglect.

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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.

In one mill town with the use of \$5,000 of Centenary money, six new churches have been built, five of which have become self-supporting.

Bishop Sam R. Hay was a visitor at the editorial offices last week. He was on his way to Searcy, at the invitation of President J. M. Williams, and was to fill the pulpit there Sunday.

Mexican Christians of the Texas Mexican mission are proving their loyalty to the Centenary by continuing to pay Centenary money although they are up with their Centenary quota.

It is believed that in 1921 five million people in Russia starved to death. On account of conditions created by the Soviet government there is a prospect for an equal famine this winter.

Rev. J. M. Williams of Plainview has just closed a meeting with nine conversions and accessions. Rev. C. W. Lester of Dardanelle preached a series of very helpful sermons and Mr. N. Hunnicutt led the song service.

Pastors and official boards are urged to make plans to meet the requirements of our circulation campaign to be put on after the Conference sessions. Arrange to put the Arkansas Methodist in every Methodist home in Arkansas.

In a recent issue of the Kansas City Star Magazine is a fine story about our good friend, Mr. H. C. Couch, who is developing Arkansas through hydro-electric enterprises of great magnitude. Mr. Couch's success is attracting attention throughout the country.

Friends of the late Dr. Josephus Anderson, formerly of White River Conference, should read elsewhere the letter from Rev. J. S. Brooke, of the Florida Conference, and, if they are inclined to assist in erecting a monument, send money to Bro. Brooke at Umatilla, Fla. It will be properly used.

From Rev. Alva E. Goode of Conway comes the sad news of the death of his father on October 11. He was nearly eighty-three years old and had been a devoted Christian and member of the church from early manhood. The memory of a good life brings comfort in the midst of bereavement.

Fourteen mountain schools furnish a splendid opportunity for service through Methodist Centenary funds. Each of these schools is to receive \$10,000 a year during the five year Centenary period. There are 3,787 pupils enrolled in these schools and 172 of them are enlisted as volunteers for life service.

Central Church, Kansas City, Dr. M. N. Waldrup pastor, had a fine report for conference. There were 140 additions. The present membership is 946. The Epworth League has 73 members, and raised \$1,504. The Sunday School has an enrollment of 567 and raised \$1,858. Raised for superannuate endowment, \$8,257; for all purposes, \$43,820.

If you are glad to be back from your vacation, the boss, depend upon it, is glad to have you back. And vice versa.—Forbes' Magazine.

It has been announced that Rev. H. C. Hoy, our pastor at Searcy, has been transferred to St. Louis Conference and stationed at Cape Girardeau, one of the most important charges in that Conference. Bro. Hoy is one of our most efficient and progressive young pastors and stands high in the North Arkansas Conference. As president of the Epworth League Board he has rendered valuable service.

At the St. Louis Conference the following appointments were made in which our readers are specially interested: Bertrand, W. H. Hansford; Centenary, Cape Girardeau, H. C. Hoy; Conf. Supt. of S. S., R. L. Duckworth; Farmington, F. P. Jerigan; Senath, J. T. Self; Chaffee, J. F. E. Bates; St. Louis, Lafayette Park, G. E. Cameron; St. John's, Ivan Lee Holt; Publicity Secretary Missionary Centenary, Elmer T. Clark.

The Anti-Saloon League Year Book for 1924, edited by Dr. Ernest H. Cherrington, is an encyclopedia of facts and figures dealing with the liquor traffic and temperance reform. All of our pastors should have it so that they may be able to meet the arguments of those who decry and misrepresent prohibition. The paper bound volume sells for \$1, and may be ordered from the Anti-Saloon League of America, Westerville, Ohio. It is also published in cloth at \$1.50.

The Republicans of New York have nominated Colonel Theodore Roosevelt for governor and he has accepted and declared himself in favor of the enactment of a state law to enforce prohibition. His Democratic opponent, Governor Al. Smith was instrumental in securing the repeal of the state enforcement law; consequently the issue of prohibition enforcement is squarely before the people of New York in the positions of the gubernatorial candidates.

In reporting the three Missouri Conferences this year, Dr. C. O. Ransford, editor of the St. Louis Christian Advocate, was unusually felicitous, giving not merely the proceedings, but the spirit and atmosphere of the occasions. This Advocate is easily one of the most interesting and readable of our exchanges. Dr. Ransford has the journalistic instinct and touch. It is gratifying to note that the financial condition of his paper is much improved, its debt having been reduced nearly \$5,000.

October 6, in New York City, Dr. W. A. Shanklin fell while descending the steps from the Grand Central Terminal, and passed away before help could reach him. He was born in Carrollton, Mo., 62 years ago, and after successful service as a pastor in the Methodist Episcopal Church, had been president of Upper Iowa University and Wesleyan University, Middletown, Conn. On account of failing health he had recently resigned the presidency of Wesleyan. During his incumbency the assets of the University had increased three-fold and the enrollment had been limited to 500 students.

Dr. George R. Stuart, pastor First Methodist Church, Birmingham, Ala., delivered the conference lecture at the recent session of the Indiana Conference, Methodist Episcopal Church, held in Indianapolis. He was given a most cordial reception and had a great audience to hear him. Bishop Berry dismissed his cabinet that all might attend the meeting. In presenting Dr. Stuart to the audience, Bishop Berry said: "One of the blessed anticipations that I have in the coming closer relations of the two great churches is in the hope that we may meet oftener, know better and love more the great and noble men of our sister Southern Church."

Writing to order his paper changed, Rev. J. F. E. Bates, formerly of Arkansas, says: "The St. Louis Conference met in St. John Church, St. Louis, with all our churches in the city as hosts. Dr. Ivan Lee Holt, the pastor, is said to be the most popular Protestant pastor in the city. In many ways it was a great conference. I have closed two fine years at Bertrand, and the people have shown me every courtesy and real affection. I am sorry to leave them; but I am sent where, it is claimed by those in authority, I am more needed. Chaffee, the new charge, is a town of 3,500 population, largely an industrial community, and our church is the strongest in the town. It is twelve miles south of Cape Girardeau."

The following joyful message came last week from Rev. F. N. Brewer, pastor of our church at Benton: "All indebtedness on church and furniture paid today. Pastor and people are rejoicing over the happy event. One-hundred percent (plus) settlement each month on church budget for past three years. First Sunday in November will be observed as jubilee Sunday with John L. Hughes as speaker. Second Sunday will be observed as dedication Sunday with Dr. James Thomas delivering the sermon at eleven and Dr. J. M. Workman delivering the young people's sermon at night. The spiritual side has not been neglected. More than 300 added to the church during this period. These are a great people."

A movement has been started in this city to raise funds to build an auditorium. It should succeed. Little Rock is the logical place for a large number of conventions and assemblies, and should be prepared to accommodate them. Des Moines, Iowa, with less than twice the population of our city, secures many conventions of national importance, because it has a magnificent auditorium. Little Rock is not only central for Arkansas, but fairly central for the United States, especially the South, and should be able to get many of the conventions that meet in the winter and spring. By all means let us have a great auditorium.

On Monday, October 20, at his home in Brookfield, Mo., Mr. Francis Harwood passed away at the ripe age of ninety years. He was the father of Mrs. A. C. Millar, who passed on before him in May. Mr. Harwood was born in Ireland, came to Brooklyn, N. Y., in youth, married Miss Elizabeth Mahurter, also of Irish birth, and moved to Missouri nearly fifty years ago, where he engaged in farming until compelled by age to retire. He was a sturdy Christian character, a member of the Presbyterian church, and was loved and honored by all who knew him. He is survived by his aged wife, a son, Samuel Harwood of Brookfield, Mo., and a daughter, Mrs. Reynolds, wife of President J. H. Reynolds of Hendrix College, and nine grandchildren.

The editor has just had the privilege of examining a new wall map that gives, in addition to the maps of the United States and the other countries of the world as they appear since the war, the most essential statistics of all the States and nations, pictures of many distinguished people, many facts about leading events, the Declaration of Independence, the most important articles in the Constitution, and a multitude of interesting facts. It is intended for the home and the school. If kept convenient in the home and frequently consulted, it will prove of inestimable value to all members of the family. In the school room it may be used in many ways to add to the information of the textbooks. The price is only \$3.50 by mail post-paid. You may order of the American Encyclopedia Co., 305½ W. Markham St., Little Rock, Ark.

Mass meetings in the interest of Henderson Brown College have been held this week at Fort Smith, Texarkana, Camden, and El Dorado. Others will be held at Monticello, Oct. 24; Helena, Oct. 26; Pine Bluff, Oct. 27; Little Rock, Oct. 28; Arkadelphia, Oct. 29; and Jonesboro, at a date to be announced. Bishop Hay, Dr. E. F. Trefz, Mrs. Farrar Newberry, Miss Helen Trieschman, Mr. J. W. Trieschman, and Mr. H. C. Couch are among the speakers. This is a part of the campaign of education which is intended to present the cause of the college to our people. No subscriptions are solicited at these meetings. Everyone should hear Dr. Trefz who was Herbert Hoover's assistant during the World War and is the first field secretary of the United States Chamber of Commerce. He is recognized as one of the greatest inspirational speakers in the country and has addressed more meetings of big business men than any other man of today.

ARKANSAS METHODIST COMMISSION.

On Friday of last week the Arkansas Methodist Commission held its annual meeting. Reports were made by the editor and assistant editor. The financial report led to the belief that the year may be closed without a deficit. It was found that the Plan for Circulation which had been submitted to preachers and lay leaders was receiving almost general approval. The editors submitted other plans for the enlargement and improvement of the paper, which met with commendation. The Commission and editors are looking forward to the beginning of the year with high hopes of making it the best year in the history of the paper.

BOOK REVIEW.

Tested Methods for Teachers of Juniors; by Mabel Crews Ringland; published by Fleming H. Revell Co., New York and Chicago; price \$1.25.

It has properly been said of this volume: "The object of this book is to indicate and discuss with teachers the various aspects of their work among Junior Sunday School Scholars and the problems arising therefrom. Although not a textbook, in the conventional sense of the term, Mrs. Ringland's volume deals expertly with an unusual number of matters which relate to this particular field of Sunday School activity. In all, some thirty-seven subjects are touched upon, varying as widely as 'The Boys Who Make Trouble in The Class' to 'The Use of Pictures,' 'Mid-Week Activities' and 'Winning Them to Decision.'" Rev. Frank Langford, Secretary, Sunday Schools and Young People's Societies of the Methodist Church in Canada, in 'The Introduction,' says: 'The chapters of this book are intimate and chatty, and it seems like a friendly visit with some one who is facing the same sort of problems and enjoying the experience of meeting them just as we ourselves have done on many occasions. It will be a real tonic to the multitude of teachers and workers in Sunday Schools and the home.'

PLEASE, BROTHER PASTORS.

In order to make a full report of the Annual Conference, the editor desires brief reports from all the presiding elders and pastors of our two Conferences. Brethren, please have reports ready on first day of Conference session and hand them to the editor. Give the salient points of the year's work, especially any items that will not be clearly understood in the regular statistical report. Let the reports approximate fifty words. Use plenty of paper and write on only one side. Give name of charge at head, and sign your name as preacher in charge. Heretofore only about half of the pastors thus have reported. Let all respond this time. Your people want to see what you have to say about your charge.

RESOLUTIONS APPROVING THE ARKANSAS METHODIST CIRCULATION PLAN.

At their recent meetings with Bishop S. R. Hay, in Little Rock and North Little Rock, the Presiding Elders of the two Conferences, after hearing the plan of the Arkansas Methodist Commission for circulating the paper as presented by Rev. J. C. Glenn, assistant editor, adopted the following identical resolutions:

"1. Accepting the recommendation of the General Conference that, by means of the budget plan, or in some other practical way, each Church should put the Conference Organ into every Methodist home;

"2. Believing that all of the interests of the Church in Arkansas may be best promoted by having the Arkansas Methodist in every Methodist Home in Arkansas; and,

"3. Knowing no way by which it may be successfully accomplished except by such a plan as has been submitted by the Commission; therefore,

"Be it resolved that we heartily approve the Plan and recommend that it be adopted by our Conferences, and that all of our pastors and official boards be advised and urged to use due diligence to put the Plan into effect."

Signed: S. R. Hay, president; L. E. N. Hundley, J. W. Harrell, E. R. Steel, J. A. Parker, James Thomas, J. H. Cummins, J. F. Simmons, presiding elders of Little Rock Conference; W. A. Lindsey, B. L. Wilford, W. B. Hays, J. A. Womack, F. M. Tolleson, William Sherman, W. C. House, Jas. A. Anderson, Jefferson Sherman, presiding elders of North Arkansas Conference.

DE WITT AND ST. CHARLES.

Sunday, Oct. 12, was spent with Rev. S. R. Twitty in his delightful charge, DeWitt, county seat of Arkansas County. I attended Sunday School, spoke to three adult classes sitting together, and preached. After dinner, with Judge L. K. Menard, his two daughters, and Bro. Twitty, I went out about eight miles southeast to Point de Luce church, an appointment on St. Charles Circuit, where Rev. R. G. Rowland was awaiting me, and preached to his congregation. At night I preached again at DeWitt to a large audience. Monday morning I addressed the DeWitt High School on forest conservation, and then was carried by Bro. Twitty in his Ford to St. Charles and addressed the school on the same subject.

I was especially anxious to visit St. Charles, because there thirty-seven years ago, in July, I attended my first District Conference after I became president of Hendrix College. Rev. T. H. Ware, then in his prime and glory as a presiding elder, presided. He gave me a cordial welcome and greatly assisted me in taking a \$400 collection for the college. Bro. Ware at that time was a great presiding elder and had a wonderful influence over a Conference. We became fast friends and our love continued unbroken. The Little Rock Conference owes much to the wise leadership of Rev. T. H. Ware. I was entertained in the hospitable home of Capt. Woolfork, two of whose boys afterwards entered Hendrix College. St. Charles is beautifully situated on a high wooded bluff of White River and was a very important town before the railroads diverted traffic from the river. I had a delightful experience at this session of Pine Bluff District Conference, and at its close boarded a river steamboat and spent the night comfortably while going up to DeVall's Bluff. From the upper deck I saw, in the cane, a bear, the only one I ever saw at large in Arkansas.

St. Charles is a community of historic interest and figured in the war between the States. On June 17, 1862, a battle was fought between a Confederate battery on land and a Federal gunboat, the Mound City. Only three Confederates were killed, but one shell killed 148 men on the gunboat, the largest number killed by a single shell during the war. A large monument commemorating the event has been erected in the middle of the town by the son of Wm. Hickman Harte, master in the U. S. Navy, who was killed at that time, and the names of all who were killed, both Federal and Confederate are inscribed. On the bluff, a little below the town, is an historic house of adobe construction, which was struck by a cannon ball, and afterwards occupied as headquarters by the Federals. It is in a good state of preservation.

Many of the families have moved away, but there are still good homes, and considerable business is done. The school building is a substantial

three-room frame, where 79 pupils, in nine grades, are taught by the competent principal, Mr. Harry Bonner, and an assistant. Our church is a well preserved frame and the parsonage is a comfortable cottage. Rev. R. G. Rowland, modest and reliable, is the pastor. He gives half time to St. Charles and preaches at three other points.

When I went to St. Charles in 1887, I left the railroad at Goldman and took private conveyance across the prairie where scarcely a fence or a house was to be seen. Today it is all fenced, good farm homes are on almost every quarter section, and the fields are planted to rice and irrigated. The prospect for a crop is good. About half is cut and some is thrashed. A fine hard surface road now runs from DeWitt to St. Charles, and the trip of fifteen miles is easily made in forty minutes.

De Witt, with its court house and excellent school building, is a fine old town, partially modernized. Its business houses, grouped around the square, seem prosperous. Some of the streets are paved. Its rice mill is said to be the biggest in America. The population is about 2,500, and new families are constantly moving in on account of the schools and churches. The fortunes of the town fluctuate with the rice crop. Some day, when rice farming is stabilized, DeWitt will have a great constituency behind it. Supt. W. J. Stone, of the public schools, recently from Oklahoma, with an able corps of teachers, is maintaining schools of high grade. The Senior and Junior High Schools use a fine brick building and the lower grades two frames.

As Arkansas County was one of the three original counties in the State its history is intensely interesting. There is much of romance and tragedy in the annals of DeWitt. Once its bar was among the strongest in the State, and many men renowned in history practiced there. Some of our best preachers were once among its lawyers, notably C. C. Godden, John McLaughlin, Charles Brinkley and J. M. Pinnell. Their biographies would be interesting reading. Dr. Ivan Lee Holt, pastor of St. John's Church, St. Louis, was born and reared there. Surrounded by the prairie, once alive with deer and prairie chickens, and near bayous full of fish and duck and geese. DeWitt's environs were a hunter's paradise. Then, in the heroic age, Murrell and his gang of horse thieves ranged the broad prairies and found rendezvous in the forests and swamps.

The best, the church, is reserved for the last. Two years ago Rev. A. B. Barry, of church-building fame, began a splendid building, which Bro. Twitty has practically completed. The old building, burned in January, 1923, and the new was occupied this August. It is a handsome two-story edifice of brick and reinforced concrete, roofed with tile. The entrance steps are imposing. The auditorium, which will seat 300 is elegantly and chastely finished with panels and exposed beams. It has an inclined floor and choir seats behind the pulpit, and the effect is quite churchly. It is well lighted and ventilated; and will be heated with furnace. Around and above are fourteen class rooms, and the basement will have six rooms, besides the large hall for social use. The cost is \$32,000 without fixtures and furnace. Completed it will approximate \$40,000, but would cost \$50,000 if certain economies had not been practiced. The \$16,000 which had to be borrowed is being repaid in monthly instalments through building and loan. The church is not wealthy. The largest subscription was \$1,000. A \$350 Steinway piano was bought and is greatly appreciated. The membership is about 500 and Bro. Twitty has received a goodly number. He is proud of the fact that the Arkansas Methodist goes into every home. It was a pleasure for the editor to preach to a congregation made up largely of readers of the paper. Then the pastor and wife, Mr. C. L. O'Daniel and wife, Judge L. K. Menard, Dr. Parkes, Mr. Charles Chaney, and Hon. G. W. Botts of that church were all his old students.

In relating his Sunday School and church Bro. Twitty has accomplished what has been considered impossible—every one who attends Sunday School remains for church service. The Sunday School begins at 10 a. m. with the ritual for the morning preaching hour. Then the classes spend about 35 minutes on the lesson and report. At eleven Bro. Twitty preaches to the adults. In the basement Mrs. W. O. Farrin and Miss Ruth Jesup, as leaders, instruct the Junior Church, and the pastor preaches to the Juniors once a month, on communion day. On the third floor Miss Quettermous, with several helpers, instructs all below the Junior Church. The condition of membership in the Sunday School is that every member shall stay to church, and nothing less than serious illness prevents. Bro. Twitty had already tried this method at Pulaski Heights and McCrory, and he finds that it works. A few who do not attend Sunday School come in to the preaching, which ends at 11:30. Thus, without tiring, every one gets both services. The Sunday School is "B" type, and Mr. M. F. Montgomery is the efficient superintendent. Children are received on probation into the Junior Church, and are required to do what church members ought to do before they become full members.

Brother Twitty is a superb pastor and a teaching preacher. This is seen in the fact that the aver-

age attendance at the mid-week service has been 76 for the year. As is well known, Bro. Twitty began to serve DeWitt three years ago, but on account of serious illness requiring a major operation at Mayo's had to surrender at the close of that year. After recovering he served McCrory for a part of a year, and then was appointed, again to DeWitt last fall. His two years have been rich in results. He and his cultured wife have done a monumental work and won a place in the hearts of their people that is seldom gained. DeWitt, as the result of this constructive ministry, is fast becoming one of our best stations. Bro. Twitty is promised a good salary, but is unwilling to receive it unless his people are able to pay their other claims. In this he is setting a noble example.

In addition to entertainment at the parsonage, I was delightfully entertained at the home of Mrs. D. O. Crump (who boards a group of school teachers, much to their satisfaction); and had dinner at the home of Senator R. D. Rasco, whom I met years ago when he was teaching and courting in the country near DeLuce; and, on Monday, after returning from St. Charles, I was dined at the home of Mr. and Mrs. O'Daniel. Sunday night was "the end of a perfect day," and Monday morning was the beginning of another. It was good to be at DeWitt and St. Charles.—A. C. M.

SOMETHING NEW AT SHERRILL.

After dining at DeWitt Monday, I was conveyed by Rev. R. G. Rowland in his Ford to Altheimer, as he was making the trip with his wife to Pine Bluff. We went by way of Stuttgart and found a fine hard surface road practically all the way. Arkansas County has many miles of the best roads in the State, and it is a pleasure to travel over them and see the wonderful fields of rice that cover the prairies. Brother Rowland is not a speedy driver, but he is safe and sure, and that is better. I am greatly indebted to him for the "lift."

Rev. W. W. Nelson of Sherrill had invited me to attend the opening of his Community House Monday night, and promised to come for me if I missed train connections. I went to the parsonage at Altheimer, and Mrs. Rogers tried for two hours to get some one at Sherrill over the telephone, but for some unaccountable reason could not get Bro. Nelson nor any one else. About sundown the pastor, Rev. Alva C. Rogers, returned, and, moved with compassion at my plight, immediately hitched up his Ford and took me through to Sherrill. I enjoyed my visit to the parsonage home, and am under obligation to Bro. and Sister Rogers for much kindness. The parsonage is a spacious and convenient house, well located. The town has made progress in recent years. Bro. Rogers has worked faithfully to promote the church interests, but is not satisfied with the results.

At Sherrill I found Bro. Nelson and his people at the church, preparing supper. At seven o'clock a goodly company sat down to a sumptuous repast and after eating heartily left many fragments. The women deserve credit for serving one of the most satisfying meals this scribe has tasted in many a week, and that is saying much, for he has fared sumptuously every time he has been out.

After supper the crowd, which was large for a small town, assembled in the auditorium and was entertained by young musicians from Pine Bluff. Then Mr. Emmet Sanders spoke on the Sunday School and Mr. Ray Monk spoke on the Epworth League. These young people made a fine impression and accomplished good. This scribe then made a talk in which he endeavored to show that living conditions were improving, and urged the Sherrill people to use their Community House for assembling themselves to promote the best interests of the whole community.

The Community House is an addition, about 30 by 60, in the rear of the Church. It contains a large hall and kitchen and nursery. It cost about \$1,200. The old parsonage and another adjacent building were removed and the yard around the church has been graded. It will be sodded and planted with flowers and shrubs and the whole property will be developed into a place of loveliness. It is expected that the people of the whole community will use this addition for all legitimate social and civic purposes, and that it will enrich and elevate the community life. The church is now a thing of beauty, and the new parsonage, presented by the Quattlebaum estate, is one of the best in the Conference, with ample ground for chickens and garden and orchard. Several big pecan trees shade the yard. The fine school building is near, and affords excellent advantages for the pastor's boy. Sherrill is fast becoming an unusual community and the charge, which includes the neighboring village of Tucker, is one that might be coveted by any pastor. Bro. and Sister Nelson are deservedly popular and speak in highest terms of their people. These bottom towns, where the people have decided to live and build up, are becoming wonderfully attractive. Being on a hard surface highway and near Pine Bluff, Sherrill is almost a suburb of the city, and is in the midst of a fertile and well improved farming country. It gets electric light from Pine Bluff, and that means that soon the Ouachita River, controlled by the Rammel Dam, will furnish light, heat and power. Why should one seek the city when he can live in a community like Sherrill?—A. C. M.



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.



Amounts Paid on Special Effort, Quotas Now Total Over \$750,000.

Each day brings us closer to the \$1,000,000 mark in the Special Effort to raise \$10,000,000 for Superannuate Endowment. To date (October 4, 1924), \$754,900.27 has been paid to the Board of Finance. It seems certain that by Christmas a total of \$1,000,000 will actually be in hand from the movement. Are you proud of your Annual Conference's record? Up to October 1, 1924, the Annual Conferences have paid on Special Effort quotas as follows:

Alabama, \$15,742.69; Arizona, \$877.70; Baltimore, \$2,799.25; Central Texas, \$14,148.57; Denver, \$2,604.96; East Oklahoma, \$5,975.02; Florida, \$35,909.53; Holston, \$36,523.69; Illinois, \$3,033.26; Kentucky, \$29,413.84; Little Rock, \$13,111.20; Louisiana, \$26,541.58; Louisville, \$42,794.20; Memphis, \$14,501.14; Mississippi, \$16,578.62; Missouri, \$29,320.40; New Mexico, \$3,721.90; North Alabama, \$15,352.96; North Arkansas, \$12,859.73; North Carolina, \$34,375.00; North Georgia, \$34,150.11; North Mississippi, \$12,557.83; North Texas, \$26,988.15; Northwest, \$2,790.77; Northwest Texas, \$8,448.17; Pacific, \$9,503.90; St. Louis, \$26,551.25; South Carolina, \$12,723.82; South Georgia, \$13,548.08; Southwest Missouri, \$36,575.98; Tennessee, \$37,275.95; Texas, \$7,549.08; Upper South Carolina, \$18,538.00; Virginia, \$48,649.61; West Oklahoma, \$6,188.12; West Texas, \$28,697.84; Western North Carolina, \$23,207.69; Western Virginia, \$26,801.80; Brazil Mission, \$10.00; Congo Mission, \$315.00; Japan Mission, \$210.00; Belgian Mission, \$55.93; Total, \$737,522.32.

The Clickety-Click of the Forgotten Man Special

It is not enough to state what the Annual Conferences have done but the success of the Charges paying one-fifth or more of their total quotas should also be listed. In addition to previous reports on this subject, attention is called to the following:

Beaver Dam, Louisville—Owensboro, Rev. F. E. Lewis, pastor. Total assumed quota, \$1,111; amount remitted, \$226.50.

Hanson, Louisville—Henderson, Rev. G. W. Pangburn, pastor. Total assumed quota, \$870; amount remitted, \$261.35.

Trinity (Wilmington), North Carolina—Wilmington, Rev. H. C. Smith, pastor. Total assumed quota, \$3,300; amount remitted, \$660.

Edinburg, West Texas—Beeville, Rev. H. S. Goodenough, pastor. Total assumed quota, \$2,128; amount remitted, \$425.60.

Manchester Circuit, St. Louis—St. Louis, Rev. C. D. Hewitt, pastor. Total assumed quota, \$1,320; amount remitted, \$266.

Labadie and Gray Summit, St. Louis—West Plains, Rev. R. D. Kennedy, pastor. Total assumed quota, \$934; amount remitted, \$291.70.

Oakville, West Texas—Beeville, Rev. Richard H. Reacock, pastor. Total assumed quota, \$575; amount remitted, \$163.75.

Pulaski, Tennessee—Columbia, Rev. J. R. Parsons, pastor. Total assumed quota, \$3,020; amount remitted, \$604.

Centenary (Chattanooga), Holston—Chattanooga, Rev. W. S. Neighbors, pastor. Total assumed quota, \$6,715; amount remitted, \$1,395.

Baker, Louisiana—Baton Rouge, Rev. J. T. McVey, pastor. Total assumed quota, \$1,500; amount remitted, \$388.10.

North Cadiz, Louisville—Hopkinsville, Rev. A. L. Schanzenbacher, pastor. Total assumed quota, \$1,125; amount remitted, \$235.30.

Roswell, New Mexico—Roswell, Rev. Clyde Campbell, pastor. Total assumed quota, \$3,500; amount remitted, \$700.

Immanuel (St. Louis), St. Louis—St. Louis, Rev. O. A. Bowers, pastor. Total assumed quota, \$1,600; amount remitted, \$320.

Houston, St. Louis—West Plains, Rev. Dawson C. Bryan, pastor. Total assumed quota, \$1,150; amount remitted, \$230.

Highland (Petersburg), Virginia—Petersburg, Rev. W. H. Atwill, pastor. Total assumed quota, \$1,597; amount remitted, \$357.40.

Kenedy, West Texas—Cuero, Rev. D. Scarborough, pastor. Total assumed quota, \$2,280; amount remitted, \$456.

Central (Albany), North Alabama—Decatur, Rev. J. D. Hunter, pastor. Total assumed quota, \$4,050; amount remitted, \$812.

Flat River, St. Louis—Farmington, Rev. Wm. Stewart, pastor. Total assumed quota, \$2,036; amount remitted, \$407.

Kingdom House (St. Louis), St. Louis—St. Louis, Rev. J. M. Bradley, pastor. Total assumed quota, \$200; amount remitted, \$400.

Shaw Avenue (St. Louis), St. Louis—St. Louis, Rev. J. O. Ensor, pastor. Total assumed quota, \$3,250; amount remitted, \$740.

McKendree (Nashville), Tennessee—Nashville, Rev. H. B. Trimble, pastor. Total assumed quota, \$5,034; amount remitted, \$2,403.65.

Bland Street (Bluefield), Holston—Bluefield, Rev. J. A. Bays, pastor. Total assumed quota, \$11,100; amount remitted, \$3,570.

Grove Avenue (East Radford), Holston—Radford, Rev. K. B. Randall, pastor. Total assumed quota, \$2,917; amount remitted, \$583.40.

Highlands (Ft. Thomas), Kentucky—Covington, Rev. J. P. Strother, pastor. Total assumed quota, \$3,000; amount remitted, \$700.

Alexandria, Louisiana—Alexandria, Rev. O. W. Bradley, pastor. Total assumed quota, \$500; amount remitted, \$1,085.

Decatur Station, North Texas—Decatur, Rev. W. Harrison Baker, pastor. Total assumed quota, \$2,800; amount remitted, \$616.75.

Clayton Church (St. Louis), St. Louis—St. Louis, Rev. C. J. Dohn, pastor. Total assumed quota, \$2,070; amount remitted, \$422.

Amherst, Virginia—Charlottesville, Rev. W. A. Orser, pastor. Total assumed quota, \$2,000; amount remitted, \$400.10.

Highland Church (Petersburg), Virginia—Petersburg, Rev. W. H. Atwill, pastor. Total assumed quota, \$1,597; amount remitted, \$362.40.

Raymondville, West Texas—Beeville, Rev. F. E. Ludwig, pastor. Total assumed quota, \$1,410; amount remitted, \$280.

Main Street (Thomasville), Western North Carolina—Winston—Salem, Rev. A. C. Gibbs, pastor. Total assumed quota, \$5,000; amount remitted, \$1,000.

Clovis, New Mexico—Roswell, Rev. W. S. Vanderpool, pastor. Total assumed quota, \$3,210; amount remitted, \$642.

Wahatchey, Holston—Chattanooga, Rev. A. M. Tomlinson, pastor. Total assumed quota, \$200; amount remitted, \$40.

Main Street (South Boston), Virginia—Danville, Rev. J. G. Unruh, pastor. Total assumed quota, \$2,000; amount remitted, \$400.

Gainesville, Alabama—Greensboro, Rev. J. C. Phares, pastor. Total assumed quota, \$1,740; amount remitted, \$380.50.

Alvarado, Central Texas—Cleburne, Rev. W. J. Hearon, pastor. Total assumed quota, \$1,714; amount remitted, \$694.20.

Centenary (Knoxville), Holston—Knoxville, Rev. John C. Patty, pastor. Total assumed quota, \$3,172; amount remitted, \$740.

Broad Street (Knoxville), Holston—Knoxville, Rev. H. E. Kelso, pastor. Total assumed quota, \$3,500; amount remitted, \$700.

Park Street (Atlanta), North Georgia—South Atlanta, Rev. C. M. Meeks, pastor. Total assumed quota, \$4,020; amount remitted, \$1,568.42.

Centenary (Cape Girardeau), St. Louis—Cape Girardeau, Rev. J. R. Spann, pastor. Total assumed quota, \$2,000; amount remitted, \$560.

New Providence and Bethel, Tennessee—Clarksville, Rev. J. R. Spurlock, pastor. Total assumed quota, \$2,000; amount remitted, \$994.35.

Onancock, Virginia—Eastern Shore, Rev. H. W. Dunkley, pastor. Total assumed quota, \$2,720; amount remitted, \$909.21.

Montcolm, Holston—Bluefield, Rev. Henry Lee Dean, pastor. Total assumed quota, \$2,000; amount remitted, \$400.

Tulip Street (Nashville), Tennessee—Nashville, Rev. J. Allison Molloy, pastor. Total assumed quota, \$4,400; amount remitted, \$900.

Brookside (Knoxville), Holston—Knoxville, Rev. J. H. Reynolds, pastor. Total assumed quota, \$150; amount remitted, \$30.

Jasper, Holston—Chattanooga, Rev. S. A. McCanless, pastor. Total assumed quota, \$1,125; amount remitted, \$225.

Lutesville and Glen Allen, St. Louis—Farmington, Rev. J. A. Wood, pastor. Total assumed quota, \$800; amount remitted, \$196.14.

Lufkin Station, Texas—Nacogdoches, Rev. E. W. Solomon, pastor. Total assumed quota, \$3,375; amount remitted, \$966.

Bulls Gap, Holston—Morristown, Rev. E. Z. Blanckenbeckler, pastor. Total assumed quota, \$1,500; amount remitted, \$300.

Lakeport, Pacific—San Francisco, Rev. S. E. Grenfell, pastor. Total assumed quota, \$1,400; amount remitted, \$397.50.

Erin, Tennessee—Dickson, Rev. J. T. Cotton, pastor. Total assumed quota, \$1,340; amount remitted, \$284.25.

Central (Newberry), Upper South Carolina—Cokesbury, Rev. J. M. Steadman, pastor. Total assumed quota, \$3,055; amount remitted, \$711.

Tierce Chapel, West Oklahoma—Panhandle, Rev. B. F. Gassaway, pastor. Total assumed quota, \$175; amount remitted, \$35.

San Marcos, West Texas—San Marcos, Rev. C. M. Raby, pastor. Total assumed quota, \$3,450; amount remitted, \$1,884.44.

Central (Monroe), Western North Carolina—Charlotte, Rev. C. C. Weaver, pastor. Total assumed quota, \$4,350; amount remitted, \$870.

Hawthorne Lane (Charlotte), Western North Carolina—Charlotte, Rev. L. D. Thompson, pastor. Total assumed quota, \$4,265; amount remitted, \$853.

Mt. Vernon (Danville), Virginia—Danville, Rev. S. T. Senter, pastor. Total assumed quota, \$4,400; amount remitted, \$880.

West Plains, St. Louis—West Plains, Rev. J. C. Montgomery, pastor. Total assumed quota, \$2,070; amount remitted, \$414.01.

Make all payments on Special Effort

CONTRIBUTIONS

RANDOM REMARKS: WISE OR OTHERWISE.

By Sherwin Williams.

It is always wise to do your best. Master your faults before they master you.

A womanly woman is never manish. Artificial beauty is genuine vanity. Put every one under obligations to you, but be under obligation to as few as possible.

Every compromise you make with evil is a victory for the devil, and a defeat for you.

Small errors are the beginnings of terrible calamities that can not be remedied.

Make the best possible use of every minute if you would make the best possible use of life.

Moments foolishly spent are terrible liabilities that can never be satisfied.

Support every virtue, resist every vice, and few temptations will come your way.

If your heart is right you will find it easy to live right, therefore guard your heart with all diligence.

Never be satisfied with your achievements. Believe you can do better, and you can. Satisfaction is stagnation.

If you are neglected or slighted say nothing about it, for some one might think you got your deserts, and think less of you.

THE CHRISTIAN EDUCATION MOVEMENT.

The Christian Education Movement approaches the peak of its opportunity. The fourth regular payment falls due November 1, and many deferred payments begin then. The Centenary has passed its zenith, and the Superannuate Endowment cause is being cared for. Throughout the Church there is the feeling amounting to a conviction that the Education Movement, having waited patiently its turn for making collections, now has its opportunity. The message of the Movement has not been in vain, but has largely gripped our people. They are impressed more and more with the importance of Christian Education. There has never been greater need or greater opportunity for the Church's ideals and influence in our educational system. These ideals will live and shape the life and destiny of the nation largely as they are embodied in our own institutions. The Church's work and part in the field of Education is more clearly defined than ever. Shall we occupy this field and do this work?

The answer to this question is now up to our educators on the one hand, who must do the work, and to our people on the other hand, who must provide the sinews of war. These two factors are interdependent. One cannot do without the other, and one very much helps the other. When our institutions of learning send forth a product that, measured by Christian standards, is vastly superior to that produced by the secular schools, Methodists will provide the material resources for adequately equipping and maintaining our schools. On the other hand, unless the funds are furnished, it is impossible for them to do their work thoroughly. These two factors will determine the future of the Church's educational activities.

Though there may be some "spots on the sun," every Methodist ought to know that our schools, by all reasonable tests, are doing well their part and keeping faithfully their covenants in this dual proposition. Every loyal Methodist who loves his Church intelligently will make a diligent effort to do his part. The Christian Education Movement is the concrete, practical response of the Church in this cause so vital to the kingdom.

Every man in the organization of the Movement needs to be impressed

fort quotas direct to the Board of Finance, Security Building, St. Louis, Mo.

ed with his responsibility. If he fails, the effort to that extent fails. This is true of bishops, secretaries, presiding elders, pastors, collectors and subscribers. But at this stage of the effort the last two named are in the most responsible positions. The collector who in a prompt business way looks after the payment of pledges as they fall due renders an inestimable service to the cause and deserves the "well done" of the Master. The subscriber should make his payments promptly and respond cheerfully to the collector's appeals, appreciating that he gives his time and talent to this work without salary.

AMONG THE GOOD BOOKS.

The following books are published by The Macmillan Company, New York City and may be procured through Lamar & Barton:

Dr. Richard G. Moulton's *The Modern Reader's Bible* is a beautifully illustrated edition of the Scriptures containing all the books of the Bible, and in addition three books of the Apocrypha. Dr. Moulton chisels out the literary structure of the Bible in such a way as to make its messages most graphic and helpful. It is not a new translation. Every Bible student can realize great help from this volume for reference in reading the Scriptures. Many scholars use it in their personal reading of the Bible. Price \$5.00.

The same author has given us *Shakespeare As a Dramatic Thinker*. Every student of Shakespeare will wish to get and read this delightful volume. The best of it all is, one does not have to be learned in Shakespeare to reap great profit from a reading of this book. "This book is in reality a thoughtful exposition of the marvelous ability of the master to depict every side of human nature and to develop character good and bad to its logical outcome." Price \$2.00.

Raymond Calkin's *The Christian Church in the Modern World* is a volume that deals frankly with some of the things that keep many out of Church and then shows very forcibly the many strong points of the Church, hoping thus to win many to unite with it, who have hitherto remained on the outside. It demonstrates that membership in the Church is abundantly worth while to every person. Price \$1.75.

Dr. Rufus M. Jones's *Mysticism in Robert Browning* is a beautiful little volume that would make a much-appreciated gift to any lover of that great poet.—Lester Weaver.

UNTRIED RESOURCES.

By James V. Reid.

Faith is conditioned upon a right relationship with God, and it is only to those who have proven God's promises and grace for personal experience that this discussion is addressed.

If the lessons which Christ taught his disciples, were meant to apply to

all his followers down through the ages, then Twentieth-Century Christians know practically nothing of the meaning of real faith. Faith has been confused with hope, and when the average individual is talking about his faith he is thinking in terms of what he is hoping for.

If we are to take the Master's teachings on this subject very literally, then we are but splashers in the shallows on the beach, instead of swimmers in the mighty deep of God's infinite possibilities. God meant us to achieve mighty things through faith in Him, and thereby glorify Him mightily. Instead, we only ask for trifling toys, and battle down tin fortresses with pop-guns.

In the early centuries following Pentecost faith was an active agency in the hearts of Christians and they accomplished tremendous undertakings. But through the degeneration of years of doubt and a gradual dimming of spiritual perception, faith has become a scarce article in the Church today. And when someone breaks forth from the low planes of lazy contentment to dare to do the unusual in the name of God, and sees great manifestations of divine power, he is branded as fanatical.

For the skeptic and agnostic there could be no greater argument in favor of the reality of God and salvation than mighty achievements of the unusual through the power of faith. As it is, we stand almost helpless and pitifully limited in comparison with what ought to be done in every realm of life by daring to test the infinite possibilities offered us through God's promises.

We cannot convince the world of the power of God until we do through Him greater things than the world can do without Him. When Moses and Aaron went before Pharaoh to plead for the deliverance of the Children of Israel, God commanded Aaron to cast his rod upon the ground and it became a serpent; the Egyptian magicians were called and did the same thing. When the rod of Aaron smote the waters turning them to blood, and again when the plague of frogs was produced, the magicians accomplished the same phenomena. It was not until Moses and Aaron had produced something that the Egyptian magicians were not able to duplicate that they began to believe in the living God.

Twentieth-Century "magicians," scientists and philosophers, are offering the world some interesting phenomena. Mighty things are being achieved. In the realm of metaphysics and psychology seeming miracles are being displayed right before our eyes. These teachers and philosophers of the new age are offering health, happiness and success unqualified and are attracting hungry hearted multitudes. "Mind" is fast becoming the god of this age. "The power of the Will" is being offered to seeking humanity instead of the power of God who made the will. Physical healings through auto-suggestion, business success through development of the will, marital happiness through understanding of "magnetic life currents," all are now filling a great place in the minds of multitudes. The teachings of Jesus Christ and the philosophy of the Christian religion include all of these and infinitely more, though presented in different terms. And yet, as believers in God, are we convincing a skeptical world that we are able to receive more from God than their modern "magicians" can produce?

True, the salvation of the soul cannot be duplicated by any other philosophy, but what have we to show for all that is offered us through faith after becoming Christians?

Jesus Christ made this positive declaration: "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and YE SHALL HAVE THEM" (Mark 11. 24.). The condition for the receiving is the believing, or faith. That declaration is either true or it is untrue, without reservation or qualification. But how many people have dared to prove it? We ask for something that our hearts desire and

then settle down to hope that some day we may receive it. That is not faith. We ask for some desire, and then preclude the working of faith by injecting a great big "if" to start out with. We throw around our petitions the limitations of man-made theories and false conceptions until faith is crushed to death in the hour of its birth, and we accept unanswered prayer with quiet resignation that possibly the petition was not in keeping with divine will; or with some vain hope that it will come in the indefinite future.

Faith Brings Results.

In the hour that we, as sinners, sought forgiveness and salvation we read:

"If we confess our sins he is faithful and just to forgive us our sins and cleanse us from all unrighteousness." In the moment that faith took hold of that declaration we arose to our feet with the confidence that the work was done. Why? Because we took God at His word and dared to go out and proclaim ourselves Christians, and there is no other basis for our salvation than through faith in God's Word.

That being true, can we apply the same degree of faith to another of those infinite, unfulfilling promises made by the same God when He tells us "what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them"?

Can we question the fact that God wants His people, creatures of His own creation, to be happy? Certainly not! Then have we not a right to desire deliverance from all that would cause unhappiness, discontent and discord?

There is a vast difference between desire and want. What do you desire? What are the problems of your home relationships? Could they be happier? Are you ground beneath the heel of unrelenting debt and financial oppression beyond your own power to remedy? How about physical debility which has limited mental alertness and dimmed the faculties? Are you restless under the daily task which is yours to do? Are you a slave to worry and fear? The philosophers of the present day offer relief from all of these apart from God? Have you tried God? Has your faith produced something in the Egyptian Court of this world which its magicians cannot duplicate?

"What things soever ye DESIRE!" It is God's Word; He cannot go back upon it and be true to Himself; He would not have given it had He not expected to make it good. He has caused us, His finite creatures, to hope in it; will He disappoint the hope which He Himself hath begotten in us?

Dare to believe and see the results! Ft. Worth, Texas.

IMMORTAL MONUMENTS.

By Elmer T. Clark.

Not long ago I attended the dedication of Munger Bowl, a new athletic stadium on the campus of Birmingham-Southern College. The field was formally opened by Governor Brandon in the presence of his staff, a former governor, distinguished leaders in Church and State, and a mighty concourse of ten-thousand people.

It was a great occasion, but it meant much more than the mere opening of an athletic field. It commemorated the faith and works of two distinguished philanthropists of our Church. It once more illustrated the fact that gifts to the cause of Christian Education are immortal investments which pay large dividends in character, achievement, and world advancement.

The Munger Bowl was the gift of Mr. R. S. Munger, who, by the way, attached to his subscription the tender condition that for all time to come "all little boys under twelve years old with clean faces" should be admitted free to the grounds. This stadium, however, is but one of the munificent gifts which this good man and his wife bestowed upon the college.

For several years they stood behind the administrative expenses of the institution. They gave \$55,000 in

cash for the Munger Bowl. They gave \$100,000 to the endowment fund. They endowed the chair of English.

Mr. Munger passed away several months ago. His wife, Mrs. Mary Collett Munger, who followed him to the grave on the first of September, 1924, wrote into her will a final gift of \$250,000 for the erection of a great auditorium and administration building.

Thus the gifts of this devout couple to Christian Education totaled nearly a half million dollars. Nor was this all, for they left in the hearts of their manly sons a love for this cause as intense as that which actuated the parents.

During the past four years, since the coming of Dr. Guy E. Snavely to the presidency, other philanthropists than Mr. and Mrs. Munger have turned their attention to Birmingham-Southern College as a field of service. Mr. W. H. Stockham, well known as a leading layman everywhere among our people made a gift of \$100,000 to the endowment fund and for the erection of a president's home. And Major M. Paul Phillips gave \$50,000 for the erection of a library.

Now let us notice some of the immediate effects of these gifts to Christian Education.

In 1921, about the year these benevolences began, this institution was serving 220 students—boys and girls. In 1922 this number increased to 384 and the following year 564 young men and women sought the benefits of the institution.

Additional funds enabled the college to establish a Summer School and to make a most interesting and valuable extension of its service by establishing Saturday and evening classes for teachers and others who were unable to attend the daily lectures.

At the present time this college enrolls 502 boys and 240 girls in its regular classes, and of these 742 young people 285 are in the Freshman class. It serves 250 in the Saturday and evening classes. Last summer instruction was given to 517 persons in the Summer School. Thus it serves this year nearly 1,500 students solely in the arts and sciences. It has in an incredibly short space of time come to be one of the largest colleges of the Methodist Episcopal Church, South. None of its advances could possibly have been made without the large benefactions it has received.

If we want tangible results in real service to the largest number of persons we will experience difficulty in duplicating the immediate returns on these investments in Christian Edu-

WARNING

WHAT KIND OF IRON HAVE YOU BEEN TAKING?

The Newer Compound of Iron Containing Organic Iron Like the Iron in Your Blood, or Ordinary Metallic or Mineral Iron—It's Important to Know the Difference—How to Tell.

A child must have lime to make bone, but it gets organic lime from milk and not mineral lime from lime rocks. So the millions of red blood corpuscles in your blood must have iron, but nature put food iron—not mineral iron—for your blood in the husks of grains and the peels and skins of vegetables; modern methods of cookery throw them all away, hence the alarming increase in anemia—iron starvation of the blood, with the devastating weakness, nervousness and other attendant ills it brings. You should either go back to nature or take the newer form of food iron to make up for this great loss and maintain your bodily and mental vigor. The iron that people usually take is mineral or metallic iron and is made merely by the action of strong acids on small pieces of iron. The newer form of iron is like the iron in your blood and like the iron in the husks of grains and peels of vegetables. It is so prepared that it is ready for almost immediate absorption and assimilation by your blood, while some physician claim mineral iron is not absorbed at all. This newer form of iron may be had from your druggist under the name of Nuxated Iron. It costs much more to make Nuxated Iron than it does to make mineral or metallic iron. But when your health is at stake, get the best. Your money will be refunded by the manufacturers if you do not obtain perfectly satisfactory results. For sale by all druggists.

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Say "Bayer Aspirin"

INSIST! Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 24 years.

Safe → Accept only a Bayer package

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Also bottles of 24 and 100—Druggists
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cation.

Be it remembered, however, that these immediate returns are as nothing compared to the service which these gifts will render through all the future. There will never be a time when they cease to reflect honor upon the memory of those who made them. Through all the future, trained men and women will march out from the college to lead the affairs of society, each of them the product of these investments.

This is an element which ordinary forms of benevolence do not possess. Much charity, as in the case of gifts to paupers, actually perpetuates the problem it purports to solve. But gifts to Christian Education have a tendency to solve all social problems by producing Christian leaders who will eventually create a new world for us. Nothing is quite so fundamental as this. And it is to be hoped that in every section of our Church philanthropists will arise who will pour their wealth into this vital channel.

Gifts to the cause of Christian Education build immortal monuments to the honor of those who make them. They are investments which cannot be swept away; they pay their dividends forever in terms of Christian character and manhood. And he who produces a leader of men does the best that can be done for his country.

FIXING A MEMBERSHIP GOAL AND REACHING IT.

Applied Locally, the Goal Should be "S. S. Enrollment Equalling Church Membership."

By Clarence M. Dannelly, Alabama Conference S. S. Supt.; President of the General Sunday School Council of Southern Methodism.

Every great business enterprise has the commendable desire to increase its field of service. This is true in the commercial world and it is true in the religious world.

The greatest "business" in the world is that of selling the saving message of Christ. Jesus used the term "business" only once during his earthly ministry and it was "in the midst of the doctors (learned teachers) both hearing them and asking them questions." He was in attendance at a synagogue school and asked Mary "Wist ye not that I must be about my Father's business?"

Our great desire in the teaching ministry of the Church is to have this business flourish so that those who ought to be taught can be reached with the message that means a larger and more noble life in this world and a certainty with reference

A Stubborn Cough Loosens Right Up

This home-made remedy is a wonder for quick results. Easily and cheaply made.

Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, throat tickle, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its prompt healing effect upon the membranes.

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

to the life that is to come.

Hence the depression of feeling that came over us when the record was written of work in the Sunday Schools of Southern Methodism last year showing a net gain of only 18,679. This was smaller than in many years and so far short of the annual application of our General Sunday School Council's tocsin of war for the present quadrennium—"A Million Increase"—that the depression soon took on the nature of a squaring of jaws, the bending of knees, and an humbleness of heart in which attitude prayers ascended to Him in whom we live and move and have our being for wisdom to do more in His kingdom service.

For the past quadrennium in the Alabama Conference there has been a wholesome growth of 26½ per cent, the growth this past year amounted to 12 per cent over the year previous. This was 31.63 per cent of the entire growth of the Sunday Schools, and while causing pride of a somewhat selfish nature to flood our being we of course regretted that some of the other Conferences either barely held their own or had lossage. The only other Conference with a large numerical increase was the Western North Carolina Conference.

With this record of growth in our Conference we are yet far from satisfied as one will readily understand when we state that we are nearly 25,000 short of the Church membership. There is a great discrepancy between the Sunday School membership and the Church membership, to say nothing of the Church constituency, in the Sunday Schools of Southern Methodism. Recognition of this serious shortcoming prompted the war cry of this present quadrennium—"A Million Increase." We long to have the very commendable record of the United Brethren and the Methodist Episcopal Church in having a school enrollment that excels numerically the Church membership. This is a wholesome state of things.

It has been stated that the ideal Sunday School membership is the Church membership PLUS. This plus consists of those who ought to be in training, but who have not yet reached the age of decision for Christ and the desire to connect in a formal way with the society of God's children. It consists of babies and young children largely.

The entire membership of the Church in the Sunday School is a call that we have been sounding continuously in our Sunday School gatherings. This has caused some schools to add in an effective way active home departments for the Young People and Adults who cannot regularly attend the Sunday School sessions. Yet, to be sure, we have somewhat paradoxically urged that the Home Department wage a campaign all the while to get rid of itself! Some who think they cannot attend regularly might find through the example of others that they can attend with more or less regularity—at least as associate members of some class.

At the District Sunday School Conference of the Alabama Annual Conference early in the Calendar year, which is also early in the Conference year, we have the representatives of the schools present discuss plans for the year and agree on certain specific objectives. Among these "Objectives" this year is the bringing of the Sunday School membership to an equality numerically with the Church membership. Not a single District but that placed this among the tasks for this year! There will not be success in every instance. This we felt to be the case when the self-appointed task was stated; this we feel to be the case now. But the recognition of such a condition and the desire to overcome at this point of weakness has a very decided psychological effect and we are certain that it helps mightily in the effort to increase membership in the local school.

We cannot outline a special campaign for Sunday School increase. None has been waged. The effort to increase has been such a vital part of the whole service to the schools of the

Conference however, that we feel gratified at the success that has attended our insistence at this point.

We might add this word further. Our increase might directly be traced to the training program of our Conference. Not all of this training has been given in Training Schools, either of Standard or of the One-Teacher, or Non-Standard type. This has loomed large as it ought and as it will continue, we trust. But there has been going on in direct parallelism to it a program of Institutes of one-day's duration, which has been taking larger and larger place in our work. This has provided opportunity for those trained in "Schools" to be of broader service than the local school.

At these one day meetings there are hundreds of those reached who cannot be touched by Training Schools. We take this into consideration and plan the meetings so that the old inspirational idea of Sunday School Institutes will be conserved in a helpful way but at the same time try to introduce elements that are fundamental in training—namely showing the multitude of consecrated workers how it might be done, those who are willing to give of themselves more or less unreservedly to the teaching ministry but not knowing how a school ought to be run, nor having or taking the time to study the many problems in detail.

To this end we have placed much emphasis on "The Program of Work" and present it as the greatest contribution in local Sunday School activities that the Church connectionally has made since the initiation of the Training Program years ago. When a vision is caught by some worker in a school, results follow and not the least of these, in the following of these splendid suggestions, is the logically expected results of increased enrollment and attendance.

There is no doubt that the Enrollment Campaign is a great need. We need in a united way to get behind this recognized failure and so organize our local Sunday School forces that provision will be made for all who ought to be enrolled. Then after the business organization is ready to deliver the goods, "advertise" to the community that there is something of value to be secured. Enroll the indifferent and those not accustomed to attend. Then when they come, give them something worth their while and they will desire to come back again. In business parlance, let us play in our greatest of all business enterprises for the "return customer."

WHEN UNIFICATION UNIFIES.

By J. O. Blakeney.

The time and space that have been devoted to discussion of Unification would seem to make anything additional superfluous and presumptuous, yet there may be some who will join in the opinion that the discussions have not compassed all the field of deliberate argument.

It must be agreed that to unify, the branches must be not only drawn together in name, but must be so related, one to the other, that they will harmonize in action. Any thing less would be discordant and result in anything but the desired end. A plan for anything should be complete and harmonious. All parts of the structure are planned by the architect to fit in the place where they will serve the intended purpose and contribute to a harmonious whole. Viewed from this standpoint let us investigate the "Plan" now being submitted to the church.

Is the "Plan" complete and harmonious? Is it not a roof plan with little suggestion of the superstructure that must support it?

Is there constitutional authority for holding a General Conference composed of different ecclesiastical bodies to frame a constitution? Would not such body be more correctly designated a joint convention? A legislative body should not be empowered to draft a constitution under which it is expected to legislate. The Methodist Church is supposed to lean to a democratic form, so can ill afford to create an autocratic body to frame

the organic law under which to act for ages since the authority which can create can destroy.

We are advised that twenty of our leading men, good and true, engaged in forming the "Plan." They deserve much credit for the faithful, long continued effort to reach a solution. But have they reached a solution? Let it be granted that they did all humanly possible, under the circumstances, but the proposed "Plan" is merely a step towards formulating a plan. It certainly is void of a remedy for the overlapping and perpetuating of altar against altar occasioning so much waste of resource and effort, as it is of other necessary features. If twenty picked representatives from each Jurisdiction, giving years of consecrated service, fail to agree upon a satisfactory agreement whereby to effect the desired unity how can we expect hundreds of representatives in a General Conference to more successfully work out the details of a plan that will get us somewhere? The Des Moines General Conference, having refused to consider a feasible plan for the accomplishment of the desired end, what reasonable hope may we entertain that our Northern brethren have experienced such a change of heart that they would go into a General Conference with us and do the necessary thing to effect unification? We must candidly admit that the elimination of the overlapping evil is necessary to prevent friction and bring about a state of perfect concord. This is essential to a unification that unifies.

Divergent ideas and interest might be very difficult of adjustment after a partial union and to "deadlock" on a settlement then would place us in a more embarrassing position than now. There must be a constitution to take care of the overlapping question as well as the tenure of bishops, or continuance of the episcopacy, the admission of women to the ministry and perhaps other questions that would be a menace to harmony, if left open to future determination.

The unanimity of action by the Springfield General Conference was probably because it simply referred settlement of the vital issues to future conference, while the Des Moines action, or non-action, indicated an unreadiness to definitely effect a settlement. In a joint General Conference, though composed of equal membership from each Jurisdiction, could we expect to overcome the power and prestige of those who have refused in the past to yield to our appeals for fair and equitable settlement of our differences and secure concert of ac-

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J. H. SHUMAKER, Secretary
808 Broadway, - - Nashville, Tenn.

tion by further appeals to their sense of justice? Leaving the present overlapping to be eliminated after unification would seem about as wise as to buy a house without inquiring as to title or price. Such optimism is most beautiful, but a comparison of the action of the Des Moines General Conference with that of the Springfield General Conference would not seem to justify it. There certainly should be a reunion of the two Methodisms, but not until a specific and just union shall have been accomplished can we join in singing—

"We are not divided,
All one body we,
One in hope and doctrine
One in charity."

Until then an abiding loyalty to the church we love and its divine founder will justify us in standing for complete and impartial justice ere we publish the bans.

NOTES FROM MISSOURI.

By J. E. Godbey.

A resolution endorsing the pending Plan of Unification of the two great Episcopal Methodist Churches was presented to each of our three Conferences in Missouri as a test of the popular sentiment on this matter. The approval was virtually unanimous, there being but two negative votes in the Missouri Conference, three in the Southwest Missouri, and one in the St. Louis Conference.

This means that in this border State, where the M. E. Church is almost as strong as our own, and where we have long labored side by side, there is really no strife or animosity between us. But we recognize and deplore the waste of labor and means that is involved in a situation which still requires the congregations, which are one in faith and spirit, to work as representatives of separate churches, and makes union and co-operation denominational disloyalty; whereas, both parties see union to be a Christian duty, and a proof of loyalty to the cause of Christ.

The unification, here on the border would only express a brotherhood and unity which already exist, and our protest against a condition which originated in strife, and which, as long as it exists, seeks its defense and justification in the claim that we are better than they; a claim that is Pharisaeic and false.

No doubt the purpose to advance the cause of Christ was the ruling motive of our fathers, who divided the Church in 1844; although the views and feelings of the parties, North and

South, were strongly influenced by partisan issues, inherent in the political condition, which made slavery unlawful in the one section, and guarded it under law in the other. Those who contended in good conscience for division in 1844, would not have divided the Church, however, if they had known that slavery in America was to be utterly ended in twenty years. And are not we, of the South, glad it was so ended? And glad that the scheme of a "Southern Confederacy" is written in history the "Lost Cause?"

We may well be allowed to bring flowers to a funeral, if it be the funeral of our fathers and brothers. We may be allowed to pay tribute to Southern ideals and Southern culture; but they are "gone glimmering through the dream of things that were." They are not foundations upon which to build the future, and it is for the future we must now build. What will be best for the cause of Christ in the future? Will mutual trust and co-operation be better than division, recrimination and rivalry? If so, that is what God requires of us. Every funeral is entitled to its hour, but there must be an end. To block the way of progress with a persistent hearse is quite intolerable.

Those who oppose Unification find their objections in old animosities. The words "North" and "South" were long associated with conditions of deadly war, and the minds of some of our people are possessed with the idea that it is still so, and must be so for years to come; therefore, they view the Plan of Unification, not in reference to the good it would do if carried out in good faith, but they scan it closely to see where and how the treacherous majority might get the advantage of us Southerners; for they must need think of a majority North at war with a minority South. Any plan of Unification is defective in their view, if it does not make impossible any unbrotherly act. To a suspicious mind the Plan is a compact with foes to end acts of aggression; not a league with friends to join hands in mutual fellowship for the service of the Lord. To those who are not willing to allow that those with whom we propose to join hands are true to the Master as we are, there can be presented no satisfactory plan of unification.

Yet the Plan makes large provision for such as these. It provides that a change shall be made which takes the meaning out of the terms North and South, out of overlapping and rivalry, while it allows every individual member of the Church to remain just as he is, holding membership with brethren and sisters as of old, going to the same old church, hearing the same preacher, or a preacher appointed by the same conference, until his prejudices and fears and animosities die for lack of even a name to keep them alive, and he says, "There is no Northern and no Southern Church, but just this worldwide Methodist Church of which I am a member, for the former things have passed away."

SEVENTEEN THOUSAND VOLUMES OF SCRIPTURE GIVEN AWAY.

Of vital interest to Bible lovers, especially those who support the American Bible Society, is the actual giving of Scriptures. The Southwestern Agency of this Society, at Dallas, has given away, from January to October of this year 17,650 Books, valued at \$694.56.

About 50 per cent of these donations are the Penny Gospels given chiefly through our colporteurs who distribute them with telling effect wherever they go.

A large percentage is given to the spiritually starved Mexicans. Next come the prisons; and we never refuse a chaplain's request for help, nor individual calls from prisoners for the Bible. A large number of Books have been given to hospitals and rescue homes. The Indians of Oklahoma and the soldiers in camp have been presented with pocket-sized volumes. We have responded to many calls from the blind and the aged poor. We never give promiscuously; never give

without assurance that we are justified in generosity, trying to dispense wisely our sacred fund.

The figures given do not include grants of pulpit Bibles, yet this is one of the donations that reaches a great number of people by means of one gift. The other day a young country pastor, accompanied by a member of his church board, called. His church building had been swept away by a cyclone. Shortly afterwards a fire nearly demolished the frame building his small, hardworking congregation had erected to take its place, and in this fire their pulpit Bible was ruined. There was not a trace of whining supplication in this man's request that the American Bible Society give a good pulpit Bible to his church. The need and worthiness were so evident that it was with great joy we immediately set our name to the form that authorizes the outright gift of a Bible for this church.

The persons we have classed as volunteers are just plain, everyday people, working as you and I do, and going about their daily labors like the rest of us, but—and here is the difference—they carry in their pockets or purses a quantity of penny Gospels, and take advantage of every opportunity to offer a Book to a stranger. Let me tell you a story—a traveling salesman told us the other day. "Monday I stood near the big, beautiful Union Station (in Dallas) giving out the American Bible Society Penny Gospels. A red-hatted station porter received one with apparent thoughtlessness.

"Tuesday I went back to the Station to look after my baggage, and there, sitting on the curb were three red-caps, very close together, poring over some small object. As I passed near them I saw a tiny Gospel in the hands of the man in the middle. He pointed out a verse, read it aloud, and, turning his face earnestly from one to the other explained the words as he read. I went up to the baggage room and there I had a long wait. It must have been nearly an hour later that I came down again and found those three men still deeply absorbed in the Penny Gospel."

If you knew that a trembling old woman in West Texas, nearly blind, but eager for the comfort of the reading of the Word of God, was given, free of all charge, her heart's desire, and now can read herself the blessed story in large print, would you rejoice with us?

Would your joy leap up, as ours did, when a foreign boy wrote back to us that he had read the Bible in his own language to his unconverted father and mother in Holland, and they had received the truth gladly? He himself had first found the Bible in our Depository where he saw the Dutch in its place on the shelves with some hundred other languages.

Has your heart been anxious when your boy went out to camp with the soldiers? Know, then, that ten-thou-

sand Gospels are being distributed to the young men at the encampment of the National Guard at Lawton, Oklahoma, the American Bible Society furnishing the Books at the actual cost of making.

A certain prisoner at the State Penitentiary reading, in his isolation, the story of Christ, became conscious of the great truth. It stirred his heart and made an immeasurable change in his behavior. More than that, it made him anxious that others should learn of the Bible, and he wrote us to ask how he might secure more copies. Through the donation of a good man we were enabled to supply him with a quantity of Scriptures, and later we learned of a class he had formed for the study of the Bible amongst the prisoners.

"I want Rev. Mr. to have all the Bibles he can use in his work," said Miss F., a wealthy woman of Texas in our office recently. "Please sent him a catalog. I am going to give you a check for \$50.00 to cover whatever purchases he may make." And we know she will do it for she has bought Bibles by the dozen to give away. Her beneficiary selects what is wanted; she pays the cost.

The work of the American Bible Society differs from that of any other concern in the commercial world. It sells, but without profit; it manufactures, and the quantity is practically unlimited. There is a constant pouring out of Bibles in more than seven-hundred different languages and dialects, and these are not getting shelf-worn, but are kept in active service. Should a small pile begin to show signs of lazily lying still and so becoming shabby, they are routed out and quickly sent to some mission, as, for instance, the seamen's homes at the coast stations. And invariably the missionaries write us letters of sincere thankfulness. While it does please us to receive such acknowledgments, the thing we are most glad about is that we have put those Bibles to working for the Master.

THE CHURCH A VITAL AGENCY IN CIVILIZATION.

Civilization is complex and a peculiar thing, and the forces that uplift it too often go unrecognized. Our American civilization is what it is because of the time honored agencies and institutions that safeguard life.

The Church is one of the most essential of these vital agencies, but it is helpful only in so far as we use it and support it. The Church in its broadest conception is the whole body of the people. How often men say: "I do not go to church, but I believe in the church and support it." Whether that is possible or not, I cannot say, but I know that any man with a vision today must feel the need of the church.

A godless nation or city means a selfish and greedy nation or city. May we be spared from such a destiny.

Come to church tomorrow.

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Taking orders for one of the South's leading manufacturers of beautiful Monuments, Mausoleums, and Memorial Pieces.

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Woman's Missionary Department

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THE WINGS OF FAITH.

By Isaac Watts.

Give me the wings of faith to rise
 With the veil, and see
 The saints above, how great their joys,
 How bright their glories be.

I ask them whence their victory came;
 They, with united breath,
 Ascribe their conquest to the Lamb.
 Their triumph to His death.

They marked the footsteps that He trod;
 His zeal inspired their breast;
 And, following their incarnate God,
 Possess the promised rest.

In God's Word we read:

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Recently three of our beloved co-laborers, Mrs. Alonzo Monk, Mrs. Elizabeth Stinson McCaughey, and Mrs. Isa Beaumont have been called into the great company of God's redeemed saints in Heaven. They were true followers of Christ, ever ready to help lift the burdens of humanity, and always zealous in upbuilding God's Kingdom. "Their works do follow them."

Our heartfelt sympathy goes out to their sorely bereaved families, and our united prayer is that the Holy Spirit may abide with them continually. They, and we, sorrow not as those without hope. Through the death and resurrection of our Lord and Saviour, we shall see our loved ones again.

OUR WEEK OF PRAYER, NOV. 2-8.

Every auxiliary to W. M. S. is urged to plan for the observance of the Week of Prayer, Nov. 2-8, and, if possible to meet together for at least a short time on each of the five days for a service of thanksgiving and intercession. Again we are asked to make this a week of earnest prayer and self-denial. Every woman and child in the church should be cordially invited to attend the meetings.

DISTRICT MEETING AT MENA.

The Texarkana District meeting will be held at Mena Oct. 29, 30 and 31. The first session will be on Wednesday evening, a Young People's program under the direction of Mrs. J. G. Moore our Conference Superintendent of Young People. Thursday evening our conference president Mrs. C. F. Elza will speak on "Unification." Rev. Mr. Simmons our presiding elder will give practical suggestions on "The relation of the Woman's Missionary Society to the Uncultivated Field."

The program will be full and we are expecting a great meeting. The people of Mena will do much to insure its success. We will close Friday noon. Names of delegates should be sent to Mrs. W. J. Lauck, chairman of the Entertainment Committee at Mena.—Mrs. Seth Reynolds, Sec. Texarkana District.

ON ONE SIDE ONLY.

We have always been admonished to "look at both sides" of any question, problem or situation. But there is one notable exception to that rule, and it is the "other side" of the paper on which is written anything for publication. It should be blank. For the sake of editors, printers and all periodical makers all contributions should be written on one side of the paper only.

Another rule like unto the first, "Please write plainly."

With thanks to every helpful friend

to our W. M. S. Dept, we also ask everyone to write straight up and down pages so there will be no criss-cross turnings to find what comes next. And, remember, "On One Side Only!"

A LETTER TO AUX. SUPTS. OF CHILDREN'S WORK FROM COUNCIL SUPT.

Dear Co-worker:

I want to give you a word of greeting and to call to your attention our annual Week of Prayer. You know Council plans for Adult, Y. P., and Children's organizations to come together in this observance, but for the past two years the children have been rather careless about doing it. I am anxious for every auxiliary to join in this observance this year. Will you do your part?

We will render the Church a great service and certainly hasten the coming of the Kingdom if we can teach the children the value of earnest, definite intercessory prayer.

May this last, be the best quarter of the year, and may it close with every department actively at work.

Sincerely yours, in His service,

Althea Jones.

TREASURER'S REPORT FOR THIRD QUARTER, 1924.

| | |
|---------------------------------|-----------|
| Receipts, Adult | \$4756.79 |
| Receipts, Young People | 296.52 |
| Receipts, Junior Division | 189.83 |
| Receipts, Baby Division | 28.90 |

| | |
|--|-----------|
| Total Receipts | \$5272.04 |
| History Fund to checking account | 761.45 |
| Bal. from 2nd Qr. | 530.69 |

| | |
|-------------|-----------|
| Total | \$6564.18 |
|-------------|-----------|

| | |
|-------------------------------|---------|
| Disbursements. | |
| Dues to Council Treas. | 2116.36 |
| Pledge to Council Treas. | 2019.21 |
| Bible Women | 60.00 |
| Scholarship | 10.00 |
| Retirement and Relief | 44.82 |
| Scarrett Loan | 29.50 |

| | |
|----------------------------|-----------|
| Total to Council Treas. .. | \$4279.89 |
| Conf. Fund expended | 1555.50 |
| Balance on hand | 728.79 |

| | |
|----------------------|---------|
| \$6564.18 | |
| Supplies | 173.00 |
| Local Reported | 8475.88 |

| | |
|-------------------|-------------|
| Grand Total | \$13,920.92 |
|-------------------|-------------|

For our first payment on our Woman's Building at Mt. Sequoyah, we sent a check for \$1,000.00 from our Conference Expense Fund.

Amount of Belle H. Bennett Memorial Fund received this quarter, and on hand \$305.40.—Mrs. S. W. C. Smith, Treas.

In a letter to the Editor of the W. M. Dept. Mrs. Smith says of the report: "Very good for the 3rd quarter, but we have much to do the 4th quarter to make good our pledge to the council."—Let us get busy at once!

REPORT OF LITTLE ROCK CONF. SUPT. LITERATURE AND PUBLICITY.

Auxiliaries in L. R. Conf. 128, number reporting this quarter to me 57.

Fifty-six auxiliaries in the Conference presented news from the Missionary Bulletin in their monthly meetings by talks and discussions.

Five auxiliaries presented news items at the Church service, 1 at the prayer meeting and 11 at the Sunday School.

Twenty auxiliaries sent missionary news items to the daily and weekly papers this quarter, 2 were taken from the Bulletin.

Six auxiliaries sent news to the woman's page of their Conference paper and reported it to me.

How many clippings have been sent to you this quarter?—None.

How many auxiliaries used missionary posters? 11.

How many used the poster method in advertising missions at the Church service? 9; at the Sunday School? 1; at the prayer meetings? 3.

Literature.

Did you receive and distribute the quarterly literature promptly? Yes. How many auxiliaries have program committees? 38.

Give a summary of ways in which the literature has been used. It has been read and discussed. Literature was especially good this Quarter.

Resume of Activities for Quarter Ending September, 1924.

Expense \$22.11.

Personal letters 20 and mineographed letters 150. I have distributed Conference minutes 200, Quarterly literature, 300, and Bulletins, 900.

Had an article in the Sunday Gazette, on woman's page, about the initial gift of \$1,000 from the L. R. Conference toward Woman's Building at Mt. Sequoyah as a tribute to our president, Mrs. C. F. Elza.

The following is the number of auxiliaries by Districts and number reporting:

| |
|---|
| Texarkana has 17 and 11 reported. |
| Little Rock, 26, and 7 reported. |
| Camden, 14 and 5 reported. |
| Arkadelphia, 21 and 6 reported. |
| Pine Bluff, 16 and 8 reported. |
| Monticello, 19 and 12 reported. |
| Prescott, 15 with 8 reporting to Conf. Supt. Publicity.—Mrs. L. B. Dibrell, Supt. |

Mrs. Dibrell adds that she is pleased with this report which shows that considerable work was done during the hot summer months. She is distressed, though, because some of the auxiliaries failed to receive the literature she promptly mailed to them.

It would be well for the auxiliary to institute a still hunt for the missing literature, making inquiries at the local P. O. first, then looking on the desks in offices of good, forgetful husbands who bring (or do not) the mail home, and lastly to search the home of Aux. Supt. of Pub., where things get snowed under occasionally!

HARTFORD AUXILIARY.

The Missionary Society of the M. E. Church, South met with Mrs. Mark Adair, our president, Wednesday morning for the purpose of completing our study of "The Child and America's Future." Three chapters were reviewed by Mrs. H. N. West, Mrs. V. B. Smedley, and Mrs. Meir, successively.

At one o'clock a covered dish luncheon was served in cafeteria style. In the afternoon our study was resumed, the last three chapters being given by Mrs. Roy L. McLachlan, Mrs. Sam Starkey and Mrs. Mark Adair.

A good time was enjoyed by all and a world of spiritual good gained.—Mrs. Roy L. McLachlan, Secretary.

IN FOREIGN LANDS.

Through the letters of Mrs. F. F. Stephens, President Woman Missionary Council we've had charming glimpses of beautiful, historic places in South America where she, in company with Miss Esther Case, and Miss Estelle Haskin are visiting our schools and missions.

This week Miss Haskin writes about our mission work in that tropical land, giving us a new interest in its people and we will publish that soon. We are privileged, too, in having news from Miss Eda Cade who writes Mrs. C. F. Elza of her arrival in China after a pleasant voyage of 22 days from San Francisco. Writing from our McTear school in Shanghai she says in part:

"We found China in the throes of another war, and while we foreigners are in no danger, we are hindered in our work. My appointment is to the Virginia School in Huchow, China, but since that is in one of the provinces involved in the war, school cannot be opened, neither is it safe to try to go inland now. Thousands of Chinese from the surrounding country have thronged to the Foreign Settlement in Shanghai for

safety. McTear is taking care of quite a number of women and girls—refugees—besides her own student body.

I am staying here at McTear School helping out a little with some work while I am a refugee.

McTear is a lovely place and no one could find a prettier spot to spend her days of waiting. There are a number of missionaries from inland places having to stay in Shanghai, but most of them are still at their posts.

We began our work here this week. I am teaching history, math, and Bible. Quite an assortment, isn't it? But I am just relieving overcrowded teachers (in those departments) of a little of their work.

At present, my address is McTear School, 1 Edinburg Road, Shanghai. Tell the Conference people I shall be glad to receive all the letters they will write me.

Sincerely,

Eda Cade.

PAIN IN RIGHT SIDE

Indigestion, Gas, Colic, Gallstone troubles. I tried everything, even 2 operations, before finding help. I tell you about FREE. MADELINE E. UNGER, Department R-3, 22 Quincy Street, Chicago, Illinois.

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.

At All Druggists



OTHINE

For the Treatment of

Freckles

In Use for Over 16 Years

Your freckles need attention NOW or may remain all winter. Use Othine—double strength—the old and time-tried guaranteed treatment that has given satisfaction to millions of women, and rid yourself of these homely spots.

We recommend Othine Complexion Soap or use with Othine

At all Druggists and Department Stores. Othine Laboratories, Inc., Buffalo, N. Y.

AFTER BABY WAS BORN

Back Weak and Painful. Mrs. Miller Benefited by Taking Lydia E. Pinkham's Vegetable Compound

Rotan, Texas.—"I am writing to let you know how I have been benefited by taking your medicine. After my second baby was born my back was weak and hurt me continually, so I thought I'd try Lydia E. Pinkham's Vegetable Compound as I had read so much about where it had helped so many women. I had been bothered with my back for over a year, and it would hurt me until I could not do my work, which is keeping house for three and cooking and washing dishes. I tell all my friends if they have any kind of female troubles to give Lydia E. Pinkham's Vegetable Compound a trial. You may use this testimonial if it will help any one."—Mrs. C. R. MILLER, R. F. D. No. 1, Box 76, Rotan, Texas.

In a recent country-wide canvass of purchasers of Lydia E. Pinkham's Vegetable Compound over 121,000 replies were received, and 98 out of every 100 reported they were benefited by its use. For sale by druggists everywhere.

Sunday School Department

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

S. S. DAY OFFERINGS IN N. ARK. CONF. FOR TWO WEEKS ENDING OCT. 18, 1924.

| | |
|----------------------------------|---------|
| Batesville District. | |
| Sidney | \$ 6.00 |
| Booneville District. | |
| Scranton | 6.53 |
| Conway District | |
| Gardner Memorial | 17.15 |
| Ft. Smith District. | |
| First Church, Van Buren | 125.00 |
| Alma | 10.00 |
| Kibler | 10.00 |
| Mt. View (Kibler Ct.) | 4.00 |
| Newberry (Kibler Ct.) | 2.00 |
| First Church, Ft. Smith (add.) | 32.00 |
| Bethlehem (Clarksville Ct.) .. | 2.00 |
| Mt. Zion, (Clarksville Ct.) | 5.00 |
| Mt. Olive (Clarksville Ct.) .. | 3.50 |
| Hays Chapel (Clarksville Ct.) | 3.00 |
| St. Ft. Smith | 3.25 |
| Mulberry | 16.00 |
| Vine Prairie (Mulberry Ct.) .. | 2.00 |
| Grand Prairie (Charleston Ct.) | 5.85 |
| Hartman | 5.00 |
| Coal Hill | 4.00 |
| Pleasant Grove (Ozark Ct.) .. | 5.00 |
| Knoxville | 3.00 |
| Jonesboro District. | |
| Forest Home, Nettleton Ct. .. | 8.00 |
| Paragould District | |
| Pocahontas | 14.09 |
| Marmaduke | 15.00 |
| Ravenden | 3.00 |
| Rector | 20.00 |
| Smithville | 5.00 |
| Searcy District. | |
| First Church Searcy | 50.00 |

Total this report\$385.37
Standing by Districts

| | |
|--------------------|----------|
| Batesville | \$730.24 |
| Ft. Smith | 684.59 |
| Helena | 593.63 |
| Jonesboro | 531.07 |
| Conway | 491.53 |
| Paragould | 391.14 |
| Booneville | 341.15 |
| Searcy | 329.58 |
| Fayetteville | 246.81 |

Total\$4,339.74

The Brethren will please take notice that it is hardly possible for the Treasurer to be present at Conference this fall, and your S. S. Day Offerings will have to be sent in to me before conference opens to be included in my annual report. Please attend to this at once instead of waiting to bring it to conference as some usually do. Thank you.—C. D. Metcalf, Treas., N. Ark. Conf., Batesville, Ark.

S. S. DAY OFFERINGS, LITTLE ROCK CONFERENCE.

| | |
|------------------------------|-----------|
| Arkadelphia District. | |
| Previously reported | \$ 776.24 |
| Camden District. | |
| Previously reported | 555.02 |
| Carolina | 10.30 |
| Total | 565.32 |
| Pine Bluff District. | |
| Previously reported | 482.91 |
| Wesley's Chapel | 5.00 |
| Prosperity | 5.00 |
| Total | 492.91 |
| Prescott District | |
| Previously reported | 699.85 |
| Holly Grove | 2.41 |
| Highland | 9.89 |
| Bluff Springs | 3.75 |
| Center | 2.50 |
| Thompson's Chapel | 3.00 |
| Murfreesboro (Additional) .. | 6.87 |
| Total | 728.27 |
| Texarkana District | |
| Previously reported | 701.10 |
| Little Rock Conference | |
| Previously reported | 1068.54 |
| Monticello District | |
| Previously reported | 346.55 |
| Monticello | 50.00 |

| | |
|--------------------|--------|
| Lake Village | 30.00 |
| Total | 426.55 |

Grand Total for Conf. to date \$4,748.93
—C. E. Hayes, Chairman.

FIVE MORE PASTORS ON LITTLE ROCK CONFERENCE HONOR ROLL.

Since our last report five more charges have placed their pastor's name on the Conference Honor Roll by paying their Sunday School Day apportionment in full. They are as follows:
Orchard View-Highland, Rev. C. D. Meux, Pastor.
Center Point Circuit, Rev. G. W. Robertson, Pastor.
Monticello Station, Rev. M. K. Irvin, Pastor.
Lake Village Station, Rev. J. W. Rogers, Pastor.
Rowell Circuit, Rev. J. Cyclone Williams, Pastor.
This makes seventy-nine charges that have paid their apportionments in full up to date. The offerings are still coming in splendidly, and we are counting on going beyond last year.—Clem Baker.

BLEVINS MAKES EXCELLENT SHOWING.

The Sunday School at Blevins, Arkansas, Rev. Jesse Galloway pastor and Mr. I. H. Beauchamp superintendent, met every requirement in the "Standard of Work" for "B" type schools, making 10 seals on their chart, thus becoming a "Standard School."

This school has 12 teachers. Eight of them have not been absent during the past 12 months, and only 13 absences are charged against teachers during that period. No teacher has been absent at any time who did not have a substitute provided in advance of the Sunday School hour. The teacher of the Men's Bible Class, Mr. H. W. Timberlake, lives six miles from the church and has missed only three sessions of the class in the past two years. The superintendent has not been absent in several years. Can any school show a better record?—J. A. Sage.

EIGHTY CREDITS GRANTED IN HOT SPRINGS TRAINING SCHOOL.

The second session of the Hot Springs Standard Training School closed Friday night with certificates awarded to seventy-seven and three to receive office credit. Dr. J. J. Stowe served as dean of the school and pastor host for the district. The instructors were: Mrs. Byron Harwell, Mrs. F. T. Fowler, Dr. J. S. Seneker, Rev. C. M. Reves, Dr. C. P. Moore and Dr. O. E. Goddard. The school was a success in every way and one of the best in our fall series. Resolutions were passed unanimously urging that a third session be held in Central Church, Hot Springs next year.—Clem Baker.

NOTES ON THE HOT SPRINGS SCHOOL.

Rev. L. T. Rogers is to be congratulated on having a large number of his people from the Hot Springs Circuit taking credit in this school.

Supt. L. E. Maddox of the Bethlehem Sunday School had every officer and teacher in his school enrolled in the classes. He drove sixteen miles each way each night.

Presiding Elder Hundley spent the week in Hot Springs and received credit on the Worship course under Dr. Reves.

Every pastor and superintendent in Hot Springs enrolled in the school and received a certificate at the

close.

Rev. J. A. Henderson came over from Malvern and did credit work under Dr. O. E. Goddard.

Rev. S. K. Burnett of DeQueen was a visitor to the school, attending classes two nights.

Dr. C. P. Moore Superintendent of Sunday School work for the Louisville Conference received a hearty welcome in Arkansas and taught a splendid group on Pupil Study.

Rev. J. A. Hall of the Texarkana District completed his work for the blue seal diploma.

Mrs. D. H. Colquette of Little Rock took work under Mrs. Fowler and completed her work for the Gold Seal Diploma.—Clem Baker.

RESULTS OF CHECK-UP CAMPAIGN IN LITTLE ROCK CONFERENCE.

On account of absence from the office holding Standard Training Schools I have not been able yet to check up on the reports coming in from the Round-Up Campaign. A partial study of the reports, however, indicates that a large number of schools have already been reported and that the number of schools reaching Progressive, Advanced or Standard rank in the Conference is considerably larger than last year. We want to again thank all the workers who are putting over this campaign and urge each checker to keep at it until we get a report from every single Sunday School in the Conference. We expect to begin a systematic tabulation of the results by district this week and earnestly urge the visitors to send all their reports as promptly as possible.—Clem Baker.

BISHOP SAM R. HAY TO AWARD CERTIFICATES.

Bishop Sam R. Hay has accepted the invitation to take part in the Sunday School Anniversary and award certificates of credit in teacher training to all who have earned them in the Little Rock Conference this year. We trust that every preacher and Presiding Elder in the whole Conference will have a place in the big class and earnestly urge any who may not have earned a credit so far to complete a unit and take the examination before Conference. The indications are that the preachers of the Little Rock Conference have earned nearly twice as many credits this year as in any previous year of our work.—Clem Baker.

AN UNUSUAL HONOR FOR ARKANSAS METHODISTS.

Mrs. Lucy E. Critz of Pine Bluff, Arkansas has conferred quite a distinction upon the Methodist Sunday School Workers in Arkansas. Mrs. Critz has completed her work for the Masters Degree in the University of Southern California. She has specialized in the field of Religious Education and has chosen as the theme for her thesis "The Development of Teacher Training in the Methodist Episcopal Church South in Arkansas." Mrs. Critz is at present on leave of absence from the University and is spending her time at Methodist Headquarters in Little Rock gathering information for her thesis. When completed her thesis will be published in book form and will doubtless be read with much interest by Sunday School workers throughout the Church.—Clem Baker.

A GREAT DAY IN FIRST CHURCH, LITTLE ROCK.

The first Sunday in October was one of the very greatest days in the 93 years of the glorious history of this church. It was a "Glory Day" made possible, largely, by the splendid leadership of Attorney S. W. Rogers, and his Sunday School staff. The aim was to have 2,000 present at Sunday School on the "opening day" of the new Sunday School annex, and a great victory was achieved. Every department was packed to the doors. Many were the enrollments in all the classes. No one will be counted as actual scholars unless she or he enrolled as regular students. Mr. J. K. Shepherd led the attendance campaign and Mr. Vernon L. Thomp-

son was the publicity chairman. Great is First Church Sunday School. Great are the first Church team workers.—From First Church Bulletin.

CROSSETT SCHOOL THIS WEEK.

The Crossett Standard Training School is in session this week. The instructors are: Miss Anna Marie Hansen, Mrs. F. T. Fowler, Mrs. L. A. Smith, Rev. E. C. Rule and Dr. C. P. Moore. A wire from Rev. S. F. Goddard states that a thorough canvass has been made for the school and that we have every assurance of at least fifty credits. This will possibly be our last Standard Training School in the Little Rock Conference before the meeting of the annual Conference, and closes out the biggest campaign we have ever put on.—Clem Baker.

SUPT. S. W. ROGERS GIVEN OVATION.

Last Sunday, when the vast crowd assembled in the main auditorium, at the conclusion of the lesson period. Supt. S. W. Rogers was given a veritable ovation. The applause was prolonged and most hearty. Dr. Fletcher, in presenting to Mr. Rogers an exquisite cluster of roses in behalf of the Sunday School, said: "Mr. Rogers, this day is your Glory Day. You have made possible this day of victory. Because of your splendid leadership and your great devotion you have won the love and admiration of a mighty host, who would do you honor today. These flowers—the thoughts of God in bloom, and the blushes of divinity—are very lovely indeed, but they are not as beautiful as the flowers that grow in the garden of your soul, planted there by God, and nurtured by the sunshine and the showers of His love. Accept these today as a modest token of the fact that we all love you, believe in you, honor you, and are grateful to you for all you have been to the First Church Sunday School. And may Flora, the beautiful goddess of the lovely flowers, bless your life and strew along your pathway a rich and fragrant blossom."—From First Church Bulletin.

REPORT OF F. T. FOWLER FOR SEPTEMBER.

During the first part of September I have been trying to better establish the work in the schools we organized in August. No pastor has been secured and we will have to stay with them and try to take the place of a pastor until we can get one for the circuit. The people are anxious for preaching and this is one of the great needs.

We organized a school on Rose Hill, a section of DeQueen that was not being reached by our other school. We have an enrollment there of 36.

We took a survey of the Holly Springs community which is about six miles north east of Dierks. We found there eighteen families with ninety-four people in these families. Only twenty-four were members of any church. They had no Sunday School and no preaching services by any denomination. Only one family was attending Sunday School and they were driving several miles to a Christian Sunday School. There were thirty-seven from nine to twenty-three years of age and only one of these that was a member of any church. Since taking the survey Bro. Leonard, pastor of our church at Dierks, held a revival in the community and organized a church. Seven others

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

united with the church making the total number of church members thirty one. We haven't been able to get to these people on Sunday to organize a school but hope to in the near future.

The present enrollment of the six schools is as follows: Ultimathule 41, Gardner's 31, Pullman 41, West Otis 29, Avon 46, Rose Hill 36, making a total of 224.

The men from the DeQueen School are still going out to these schools. I will have services with them as often as I can get to them, at least once a month and oftener if I can get around.

The General Sunday School Board furnished the literature for these schools the first quarter but each school had enough money to pay for its literature when we ordered for this quarter and two of the schools have purchased new song books, one the Cokesbury Hymnal and the other Songs for the Sunday School.

The Commission had me supervise the Sunday School survey taken by the Winfield school in Little Rock the latter part of the month. We also helped them organize their forces to follow up the survey.

We expect to continue the survey work this month and hope to finish that work in this county. We do not think it is best to organize other schools until some one is secured to take charge of this work.

LOCAL CHURCH CHILDREN'S WEEK REPORT.

NAME OF CHURCH:
CHARGE:
DISTRICT:
1—Did your Church observe Children's Week?
2—Did your Church have Parents' Meeting?
3—Give approximate number of parents present
4—Number of elementary homes visited
5—Percentage of elementary homes visited
6—Did your Church make a forward step?
7—What was the forward step?
8—Remarks:

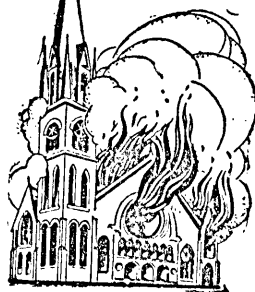
Signed
Address

If you have not received one of these blanks write to S. S. office 406 Ex. Bank Bldg., Little Rock. As soon as you have observed Children's Week send report to your district elementary superintendent or to Mrs. F. T. Fowler, 406 Ex. Bank Bldg., Little Rock.

Reports are coming in fine according to Dist. Ele. Supts.—Mrs. F. T. Fowler.

IT IS A BURNING SHAME

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



NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO
The Methodist Mutual has continuously since 1898 been furnishing protection AT COST FIRE LIGHTNING WINDSTORM

No assessments; easy payments; profits to policyholders; legal reserve for protection of policyholders same as stock companies.

Parsonages, Homes and Personal effects of Church Members also insured. No Agents Deal direct. Address Henry P. Magill, Sec. & Mgr., 1509 Ins. Exch., Chicago, Ill.
REV. J. H. SHUMAKER, Gen. Agent M. E. Church, South, 808 Broadway, Nashville, Tennessee.

RECIPE FOR GRAY HAIR

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

Epworth League Department

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

A FINE REPORT.

Among the growing and working Leagues in Conway District, Vilonia League is rapidly coming to the front. In fact they are already on the front line as they qualify 100 per cent on the Standard of Efficiency.

During the past quarter they report an exchange of programs with neighboring chapters and have also organized a "brand-new" League at Cypress Valley. They have also sent in their first quarterly payment and everything else that a real live League should do.—Vivian Clerget, Conway Dist. Sec.

RUSSELLVILLE LEAGUE.

Last Sunday evening it was my privilege to attend the Russellville Epworth League. As we entered the door at 6:30 the benediction was being repeated after which the closing song was announced and the program followed. Just before I came to the conclusion that the leader was "dippy" the fact dawned upon my understanding that one of those so-called backward programs was in progress. At the end the League was dismissed with the opening song.

The Russellville Leaguers are always wide-awake, on the job, and dependable. They put this enjoyable program over in a very effective manner.—Vivian Clerget, Conway District Secretary.

PLAYING CARDS.

Two generations ago, when a good old Methodist mother and father found that John had learned to play "gambling cards," they felt that he was just as good as damned already. In their minds they pictured him sinking in his chair with a bullet wound or knife thrust spouting blood. To them cards meant ruin; nothing less and nothing more.

They were right. In those days, cards were used almost exclusively for gambling. Men played and gambled behind the horse barns, in the back rooms of the village stores, on the trains, on steamboats; worst of all, in the saloons. The professional gambler was supposed to be a cold-eyed, cruel-hearted cheat, ready to do murder for any sum. This was not far wrong. It is not surprising that in some states it was made a crime to play cards in a public place either for money or simple amusement.

In these days, gambling on card games is nothing like so prevalent and doesn't involve anything like such high stakes. It is not the evil it was. The young man who meets with some of his friends to play poker for a paltry profit or loss finds his grandmother's solicitation vastly amusing.

Essentially, however, the situation is not changed so greatly as appears. The professional card gambler is very nearly a figure of history, but the semi-professional, the man who augments his income by card trickery, a-bounds and prospers. The friendly game of poker does not lead so inevitably to ruin as the steamboat gambling on the Mississippi fifty years ago, but it is just as wrong in principle. Also more often than is acknowledged, it is a serious drain on the family treasury. Many a wife will go without the new shoes she needs this week because of a husband's midnight poker party and the husbands will be irritable and anxious because of losses which they would not admit for a moment they cannot afford. Bridge whist is not the greatest menace in the country, but many and many a wife this week will go about her household duties with dread in her heart lest her husband find she has dissipated housekeeping money in afternoon play.

Broadly speaking, and considered

from the standpoint of moral safety, we believe it is a distinct advantage for any one not to know how to play cards. If bridge or poker or some other card games are played at all, they must inevitably at some time be played for money or someone will be seriously embarrassed. The only excuses which can be pleaded against participation in this form of social gambling are ignorance or moral conviction. The latter reason is, of course, to be preferred.

It seems to us that this whole question must be looked upon in a practical manner. Is "Rook," for instance, so generally associated with gambling that allowing your children to learn it will bring them into temptation? If so, it is better to bar it from the home. Our impression is that it is not generally used for gambling. Is Mah Jong so generally associated with gambling mania that it is unsafe for the amusement of Christian young people? A great many people think so. But since it is necessary to take a decided stand against amusements which are clearly destructive to Christian character, we should be slow to condemn any amusement except on convincing evidence. Young people will not readily tolerate what seems to them to be undue or unjustified limitation of their field of amusement.

A young man who belongs to one of our Epworth League Chapters, when asked to join a poker game said, with a laugh, "No, I don't want any of your money and I certainly don't want you to have any of mine." That is it, baldly. Let us put it to the young people that way. They should be just as ashamed to win the money of their friends as to beg for it. And they should be no more ready to lose money which rightfully belongs to them than to give it away. The principle involved in gambling is very much the same as that involved in honesty; the principle of meum and teum. What belongs to others, let them have with our hearty good will. What belongs to us, let us have and hold.—The Voice.

CHILDREN'S PAGE

A MODERN BOY.

He has a bicycle, of course,
A camera and a racket;
And roller skates, a microscope,
A banjo, and can whack it.
He paints a little, writes a little,
Takes four magazines,
Owns tennis suits and blazers,
"Sweaters" and velveteens.
He owns a shotgun, rifle,
A lantern, set of slides,
A pony cart and pony
On which he sometimes rides.
He owns a paper shell and rows,
Plays polo, golf, baseball,
He has a lathe and scroll saw,
A motor, radio and all.
A tool-box holding tools enough
To build a railroad car,
A pantagraph, a violin,
Typewriter and guitar,
For winter a toboggan,
For summer a canoe;
And if there's something I've forgot,
Be sure he's got that, too.
But yet, amid his many fads
He leads a duller life
Than came to many an old-time lad
With just his pocketknife.
—Tudor Jenks in The Congregationalist.

LITTLE FAITHFUL.

Father was very proud of his girl.
"Just give Sylvia anything you choose
to look after and she'll see that it is done," he said.

Cousin Lelia came one spring for a visit, and the two girls had great fun together. Lelia wanted to gather wild flowers; she wanted to visit the mill, to see the head of the brook.

"Fact is," said Joe, the hired man, "She's always a-wantin' to be somewhere else or do somethin' else—no more rest to her than there is to a gadfly."

One evening father went to town, and the next morning mother woke up with a sick headache. Sylvia hurried downstairs and got breakfast for Joe, then carried a cup of coffee to mother, and set about dishwashing and straightening up the kitchen in good earnest.

Lelia fluttered about. She helped a little, hindered a good deal. Every little while she would say, "Aren't you most done?"

At last when everything mother wished attended to was done, and the girls were ready for the brook trip, Sylvia declared, "There! I've forgotten the chickens."

"Oh, let 'em wait!" Lelia pouted. "Sylvia Dayre, I think you're real mean. You'd rather do anything than please me."

A Challenge to Every Subscriber to Christian Education

THIS SHOULD STIR YOUR PRIDE AND AWAKEN YOUR LOYALTY

Mr. R. C. Morehead,
Little Rock, Arkansas.
Dear Sir:

I herewith enclose you my check for \$25.00 to pay my subscription in full to the Education Fund. I am glad I can send it to you.

I have been unable to make any money for three years. I am 73 years of age and will not be able to do much more in the money-making line. I have saved up this \$25.00 for this purpose and it pays up all my subscriptions. I am now a superannuate layman and will be unable to do anything more in a financial way.

Very truly yours,
Geo. L. Rector.

ARE YOU NOT MOVED TO DO AS MUCH?

Christian Education Movement,
Little Rock and North Arkansas Conferences.

Joe was close by, and he waited to hear what "our girl" would do. But Sylvia only laughed as she ran back for the feed. "Guess the brook isn't as hungry as the chicks—why Joe!" "Go 'long, there," Joe said laughing. "I'll feed 'em. I've lots of time today."

Father heard all about it from mother and Joe, and the next time he came back from town he brought Sylvia two pairs of beautiful white pigeons. "For Little Faithful" was on the box—Wasn't Sylvia happy?—Children's Companion.

THE TEN-DOLLAR PIGEON.

There was a wounded pigeon in the box beside the kitchen stove. Jimmy brought it in. Jimmy was always bringing in sick cats, lame dogs, and poor strays of all kinds.

"Can't I keep it, mother?" he begged. "Just till it gets well, anyway. Please. It can't fly and it can't walk either, so how can it get anything to eat? Besides, maybe the big boys will stone it, or an automobile will run over it or something."

"I suppose so, Jimmy, but I don't know what the cook will say. This is the third sick thing you carried in in that many weeks. She'll get tired of having them in the kitchen."

"O, Norah likes this pigeon. She says it's a darlin' bird." Jimmy unknowingly repeated Norah's words with a touch of brogue that was amusing. "She's been feeding it, and she's shut the cat up so it can't get pigeon for breakfast before we're out of bed."

Jimmy did his share of taking care of the new pet, and in a few days it was nearly well, though it could not fly as yet. Then Jimmy's father came home from a business trip up in the country. He just took a quick look at the pigeon for Jimmy after supper and went back to the sitting room to read the newspaper and talk to mother.

"Daddy, there is a ring on my pigeon's leg," called Jimmy. "I saw it the first minute I picked him up, and now I got it unfastened, and it's got letters on it. What for?"

"Do you hear that?" he heard daddy ask mother. "It's very likely the one. Funny thing how he got hold of it, though. A small boy never misses anything that goes on. Bring it in here, Jimmy," he added in a louder voice. "I want to see it."

Daddy looked at it closely. "I think you've made a find this time, Jimmy," he said. "Read what the paper says, mother."

Then mother read a long piece about a carrier pigeon race in which three birds took part. One of the birds was missing. It was said to be the best in a large flock, but it was now some days after the event, and it had not returned. The owner was writing letters to all the newspapers in hopes of finding out something about it. He was afraid it might have been shot or taken sick and had to fly down. There was a ring on its right leg, he said, with his name and address on it; and if anyone found the bird, would they please write to him?

"O daddy, is it really my pigeon?" asked Jimmy in great excitement. "I never found anything that was important before. Let's go write the man a letter right this minute, and I'll take it out and put it in the box on the corner for the mailman when he comes late tonight. You write it, but let me print my name at the bottom. Will you, daddy?"

So they wrote the letter. Jimmy told daddy all about where he found the pigeon and when, and daddy wrote it down. Jimmy got his cap and coat and slipped out to mail it. In a few days an answer came back. It had a crisp, crackly ten-dollar bill in between the folds of the paper. The man who owned the pigeon said he had offered a reward to whoever found it, and he had great pleasure in sending it to Jimmy. He told Jimmy that as soon as the bird was really well it would fly home if he would just let it out some fine day.

"That's a lot of money, Jimmy. What are you going to do with it?" asked his dad.

"O," said Jimmy, "I think I will give it to my very own mother to

NEWS OF THE CHURCHES.

TO THE PASTORS OF THE JONES-BORO DISTRICT.

I have appointed Rev. Guy Murphy District Auditor and you will please hand your Annual Conference Reports to him the first day of the conference.—W. C. House, P. E.

THE GRAVE OF DR. JOSEPHUS ANDERSON.

About two weeks ago I was in the cemetery at Leesburg, Fla., looking for the grave of Dr. Josephus Anderson, a distinguished minister of Arkansas, Florida and Virginia, and, if it had not been for his wife's monument, I would not have been able to find it. His grave was marked only by a slab about 14 inches wide and 18 inches high, and I could not decipher any inscription.

After talking with Rev. J. H. Daniel, the pastor at Leesburg we decided that it would be a good thing to try through the Arkansas Methodist and the Florida Advocate, to get a sufficient amount by private subscription to erect a suitable monument, that would be a credit and honor to such a distinguished divine. I will gladly receive any amount and acknowledge the receipt thereof through the Arkansas Methodist, and Florida Advocate.—Joseph S. Brooke, Umatilla, Fla.

DR. ANDREW SLEDD AT HENDRIX

Dr. Sledd of Emory University spent a week in Hendrix College preaching twice daily to the college students and faculty. To say that it was high class preaching would be putting it too mildly. All his sermons centered in the new life in Christ. Perhaps never did a college have a finer series of sermons. It was high thought expressed in the purest classic English. No propositions were made, no public professions of faith, no additions to the church. Six young people volunteered for life service at the close of the meeting. Surely the student body can never be the same again after hearing such elevating messages. Fathers and mothers whose young people are here should be thankful that their sons or daughters had the privilege of hearing this scholar and man of God. The wholesome effect of the meeting will I hope abide forever.—O. E. Goddard.

IMPORTANT TO METHODISTS

The verbatim report of proceedings of the wonderfully inspiring exercises held this afternoon incident to the unveiling, in this city, of the memorial statue to Bishop Francis Asbury, will be rushed to completion as soon as possible.

Great addresses were delivered by the President of the United States, Bishop John W. Hamilton, Bishop William F. McDowell, Bishop James Cannon, Jr., and Dr. H. K. Carroll. Every word said or read is included in this important report.

Copies of the report, neatly mimeographed and bound in heavy paper mss. covers, will shortly be ready for distribution at the rate of \$3.00 per copy.

HOW TO ORDER YOUR COPY: Write your name and address on the blank lines at the bottom of this page, and mail same to REXFORD L. HOLMES, Inc., Convention Service,

keep for me till there's something I need it for! Perhaps I could buy some pigeons with some of it, just a few to start with. Mother says a little boy all alone by himself should have some pets to play with and tend to. Could I have two, do you s'pose, mother? Will ten dollars buy that many?"

"Of course you could," said mother, kissing him. "You could have them and welcome, and there'll be some money left for something else later on."

Jimmy has a fine large flock of pigeons now, but it all happened because he was kind to the poor wounded one that he still calls his "ten-dollar pigeon."—Greta Gaskin Bidlake, in the Presbyterian.

1414 Crittenden St., N. W., Washington, D. C. Your copy will be sent to you promptly. Remittance may or may not accompany order, at your convenience.

Name
Address

WASHINGTON STREET CHURCH AND REV. P. R. EAGLEBARGER

The writer was agreeably surprised to see the remarkable progress that is being made at Washington Street Church, North Little Rock, under the wise leadership of that princely man, the Rev. P. R. Eaglebarger. Within a short period of time, they have built up a most loyal and interested congregation and are now addressing themselves to the task of erecting a beautiful edifice to replace the old frame building.

The New Building.

The new church building program indicates faith and loyalty and generosity. The concrete foundation has been laid and the walls will be rushed to completion at an early date, it is hoped. The building will be 40x60; a single story structure with a basement. The pastor estimates that it will represent an outlay of more than \$8,000 when completed. Brother Eaglebarger is most hopeful at the outlook in this section of North Little Rock. He states that it is located in a strategic section of the city, surrounded by more than 2,000 people. Washington Street Church is 28 blocks from 1st Church, and 20 blocks from the Baptist Church. It, therefore stands to reason that there is a real need for a church in this particular territory.

The Church Organizations.

The most outstanding agency of the church at this writing is the live Sunday School which is directed largely by the pastor, Brother Eaglebarger. The average attendance is 65. The percentage of attendance is higher according to membership than that of any other school in the city, according to statement of Sunday School officials. The officers and teachers include the following: Rev. P. R. Eaglebarger, teacher of Bible Class and superintendent, Mrs. P. R. Eaglebarger, Junior department; Mesdames Esther Robinson, Bessie Durham and R. H. Williams, Misses Mary Ruth Peddicard, Emily Williams, and Estelle Bell and Mr. Wm. Welch.

Mrs. P. R. Eaglebarger is president of the Woman's Missionary Society. This splendid organization is working faithfully. The Epworth Leagues are presided over by Mr. L. H. Clark, manager of the Health Department, Y. M. C. A., Little Rock, and Mrs. P. R. Eaglebarger, the estimable wife of the faithful pastor. Both the seniors and juniors are regular in attendance. The programs are always interesting and well rendered.

A Good Revival.

A gracious revival but recently closed at Washington Street in which Rev. Edward Forrest, Gardner Memorial's popular pastor, led. The attendance was gratifying and the church uplifted and strengthened. While the writer has not received a detailed report, it is understood that Brother Eaglebarger was pleased with the results of the meeting.—J. C. G.

FIRST CHURCH, NORTH LITTLE ROCK.

The past two years have been busy and fruitful years in First Church. Activity is one of our slogans, and there seemed to have been little time to visit with the brethren through the Methodist. There have been received into the fellowship of the church some 180 people by letter, and 40 on vows and by baptism. Our W. M. S. is a nugget of gold, while the Sunday School, the first in the State to become a B grade school, continues to progress. The three Epworth Leagues, all gold sealers, continue to keep up their record. No idler can live long in these hives. A blessed harmony prevails throughout the church, and the official board, in keeping with the above spirit, and their splendid devotion to all interests of the church, has asked for the

return of the pastor and wife, for the coming year. The programs for another year has been outlined and made public. We face the coming year's work with high hopes.—Eli Myers, P. C.

STAMPS METHODISM.

It has been a long time since the Methodist carried anything from Stamps. Though we have not been making much noise, we have not been idle by any means. I have found some of the finest people to work with here that I have ever known. It is a delight to serve them in the relation of pastor.

To date we have received forty-six into the Church, five on profession of faith, and the others by certificate. However, we have dismissed almost twice as many as we have received by reason of the removal of the railroad shops from Stamps to Minden, which carried a large number of families belonging to our Church to the latter place. I am hopeful of reducing the net loss we have suffered thus far to much smaller figures than at present before the end of the year.

In spite of the large losses we have sustained, the Sunday School has very nearly, if not quite, kept its average attendance up to that of last year. Brother J. D. Hammons of Texarkana came over and checked up our school this week. This year we were awarded seven seals against only three last year. But all the progress this school has made is not shown in the number of seals awarded. The spirit of the workers may be better judged from the fact that fifty-six credits in Standard Training School work have been earned by Stamps workers this year. Omitting Cradle Roll and Home Departments, this is an average of more than one credit to every four enrolled in the Sunday School. In number of credits received by any one individual, the pastor's wife leads with six.

Last Sunday we began a School of Missions in our Church, meeting at 6:30 p. m. on Sunday evenings. Four classes were formed: Adult, Young People, Intermediate, and Junior. We had a total of 70 present for the first class session last Sunday. We hope to make it average 100 by the close of the School.

I notice in Dr. Todd's statement of payments on conference claimant Special Effort pledges this week that Little Rock conference had paid to October 1, \$13,111.20. Of this amount Stamps has paid more than 7 per cent, or, almost two full year's annual payments on her quota.

All conference claims will be in full. I wish I could say as much for payments on Christian Education and unpaid Centenary pledges. Just how these matters will stand at the end of the year I cannot tell at present.

We begin our meeting next Sunday to continue for two weeks more or less. We are praying for a real revival.

Let me say for the town of Stamps as a whole, that the more than a dozen frame business buildings that burned in the summer are now rapidly being replaced with brick buildings that will, when completed, give Stamps the appearance of one of the most solid business towns in this part of the State.—R. H. Cannon, P. C.

CLARKSVILLE CIRCUIT.

In May we closed a very successful meeting at Bethlehem. Had five conversions and one united with the church. We were in hope that the meeting would reach the community but the Devil has a great hold on that community, and many of the people who call themselves Christians are swinging on to him.

Our Church here is weak, but we have a fine Sunday School under the leadership of Bro. V. M. Day and they received five seals in our check up

HIGH GRADE NURSERY STOCK

I can furnish the trees that will please you. Satisfaction guaranteed. Fruits and ornamental shrubs. Write me for prices. Geo. E. Robinson, Siloam Springs, Ark.

Fine people in this community.

The first two weeks of August we were in a meeting at Hays Chapel, where we had 32 conversions and received 12 into the church. The church was greatly revived and our Sunday School has grown since the meeting; also have prayer meeting once a month with great interest. Bro. Moore checked up the Sunday School and put the C Type Program in the school and the workers feel that they can do something with a program on the wall like the C program. Bro. Moore checked up 3 of my Sunday Schools and did a fine job. He left the Sunday School workers in better spirits than when he found them.

The last two weeks of August we went to Mt. Zion and had a good meeting with 9 conversions and 10 received into the church. We have here a fine community and they have done great work this year. Two wings have been put onto the old building which they remodeled, and now they have the nicest little church in the country around here. The wings give us room for four classes and under the leadership of Bro. Cline the school is moving forward. They spent \$1,400 on this building this year.

In September we began a meeting at Ludwig, another community of fine people. Our church is weak in number at this place but there are a few behind the church with their shoulders to the wheel. We had great crowds to preach to. We had 12 conversions and four united with the church. We are expecting great things for this church in the future. We have done our own preaching this year. Have one more meeting to hold at Mt. Olive Oct. 20.—W. J. Jordan, P. C.

ARMISTICE DAY AT HENDRIX STADIUM.

Governor McRae in the annual armistice day proclamation issued Monday afternoon at Little Rock designated the exercises planned for the Young Memorial Stadium, Hendrix College, as the official observance for Arkansas, calling attention to the address by Josephus Daniels, war-time secretary of the navy, and his close association with Woodrow Wilson in American leadership in the war.

In response to a request from the Little Rock chapter of the Daughters of 1812, Dr. John Hugh Reynolds, president of the college, has offered the services of Secretary Daniels, conditioned on his acceptance, to deliver flags which are to fly at the foot of the new Main Street bridge at Little Rock, the presentation being planned for armistice day. Governor McRae and Brig. Gen. H. L. McAlister have accepted invitations to be present upon conclusion of the program in time to reach Conway. Dr. Reynolds has suggested that the presentation be at about 7 a. m., when Mr. Daniels probably will be able to attend.

The governor's proclamation is as follows:

State of Arkansas
Executive Department.
PROCLAMATION

Whereas, there will come on November 11th, 1924, the sixth anniversary of the signing of the armistice at Treves, ending the world war in triumph for the American and associated armies battling for world freedom; and

Whereas, it is duly fitting and proper that our people should reverently observe the anniversary in tender remembrance of those who made the supreme sacrifice for democracy and in grateful tribute to the surviving defenders of world freedom against the militant hosts of autocracy; and

Whereas, our Arkansas general assembly recognized that epochal event by making November 11th a permanent state holiday; and

Whereas, the Honorable Josephus Daniels, former secretary of the navy and counsellor of our revered Woodrow Wilson in successful American leadership in the great struggle, will deliver an armistice day address in the Young Memorial Stadium, erect-

October 15 To January 15

THE CHRISTIAN EDUCATION MOVEMENT

DO YOU KNOW

This Movement Has Right-of-Way for the next Three Months?

HAVE YOU HEARD

1. That it has collected \$5,000,000 of the \$9,000,000 already due up to October 1, 1924?
2. That it has laid the foundation for and helped to raise \$7,000,000 "New Money" in special campaigns of which \$3,000,000 has been paid?
3. That it has paid many old debts that have been sapping the life of our schools for years?
4. That it has increased by thousands of dollars—yes, millions—the endowments of our colleges and universities?
5. That it has erected many new buildings to meet the growing needs of our schools?
6. That it has increased substantially the salaries of underpaid officers and teachers?
7. That it has enrolled 7,000 Life Service Volunteers for full time Christian service?
8. That it is helping hundreds of these capable young men and women to go to college and prepare for a useful life?
9. That it has put new life and spirit and hope into our educators who have been battling against heavy odds?
10. That the fourth payment falls due November 1, 1924?

Have You a Worthy Part in
This Great Movement?

Have You Made Your Pledge?

ed at Conway, Arkansas, by patriotic citizens of Arkansas and other states as a perpetual memorial and reminder of Robert W. Young and all others of Arkansas' gallant sons who made the supreme sacrifice in defense of human liberty.

Therefore, I, Thomas C. McRae, by virtue of the authority vested in me as governor of the state of Arkansas, do hereby proclaim armistice day, November 11, 1924, a legal holiday in the state of Arkansas, and I respectfully ask the people of Arkansas to fittingly observe the anniversary with patriotic programs and exercises in such manner as may be appropriate to the occasion; and hereby designate the armistice day celebration in the Young Memorial Stadium, Conway, as the official observance for the state of Arkansas, and do call upon all our people, where possible, to participate in this tribute to our gallant defendants, living and dead, whose heroic valor and self-sacrifice will forever be a legacy of all true Americans.

In Witness Whereof, I have hereunto set my hand and caused to be affixed the great seal of the state in the governor's office at Little Rock, Arkansas, this the 13th day of October, 1924.—Thomas C. McRae, Gov.

MT. IDA.

A new church building has been begun at Oden, on Mt. Ida-Oden Charge. It is a modern frame building and will cost \$3,500 when completed. There has never been a Methodist Church building here before, although we have a membership organized of 30 in number. The foundation will be of native rock and concrete. Oden people are in the choice farming and residential section of Montgomery County, and are very enterprising. We expect to hold services in our new church by annual conference.—Geo. L. Cagle, P. C.

WIDE AWAKE ROGERS.

Central Methodist Church, Rogers, paid its benevolent claims in full last April, and has now made two payments on its benevolent claims for 1925. While it is not customary to begin the new year's work until after conference, the old method is too slow for the people of Rogers. Their pastor, the Rev. J. Wilson Crichtlow, says that they are the most generous people he has ever served.

GALLOWAY COLLEGE.

The Standard Training School for Sunday School workers offered this year only specialization courses. Rev. H. E. Wheeler had a class in organization of rural Sunday Schools. Miss Alleen Moon of our central Sunday School board in Nashville taught intermediate-senior psychology; Mrs. W. S. Ray taught organization of junior work; Miss Little, also of our Sunday School board, taught primary organization; and Mrs. W. W. Templeton of Memphis had a large class in story telling.

A number of workers from surrounding towns took courses, and Galloway girls enrolled and received certificates. Some 90 more received certificates for work done in the regular college classes in Bible, psychology and pedagogy.

Our school and church both feel keenly the loss to them of Mr. H. C. Hoy, the pastor, who has transferred to the First M. E. C. S., in Cape Girardeau, Missouri. Mr. Hoy both as pastor and member of the Board of Trustees has made the best interest of college his own and has poured his life into the service of the young people during the school term and during the Epworth League Conferences. We miss his wise and generous leadership but rejoice in his promotion.

The Y. W. C. A. received 108 new students into full membership at a beautiful recognition service Sunday evening. The candidates all dressed in white entered the chapel in procession, each bearing an unlighted candle. Miss Frances Furry explained the high and sacred purpose of the Association and then on behalf of the cabinet and old members lighted the tapers of two candidates.

These in turn lighted the tapers of those next to them, and so the soft light gradually was passed all around the room, symbolizing the spreading and the power of a pure purpose. Very lovely music was rendered by Misses Alma Addy, Horton Williams, Helen Sparks, and Wilma Stone.

The two literary societies have chosen their new members for the year and have entertained the entire school on successive Saturday nights, the Irvings giving an open program and the Laniers a cinema production on our own motion photo machine.

The Home Economic seniors have organized with Miss Virginia McCain of Searcy as president and have already laid a firm foundation for a handsome memorial to be presented next commencement.

The Glee Club has organized with Miss Wilma Stone of Ft. Smith as leader and is already filling the night with music.

Dr. P. C. Fletcher was the guest of the school and of the Woman's Missionary Society on Thursday evening, the 16th, and delivered his noted lecture, "Love, Courtship and Marriage," to a large and appreciative audience.

Bishop Samuel R. Hay preached in the church on Sunday, the 19th, bringing a wonderfully challenging yet helpful message.—Eleanor Neill.

"IS THERE NOTHING AGAINST HIM?"

At our last conference a strong resolution was passed urging our preachers against the use of tobacco. Paragraph 171 of the 1922 Discipline has this to say: "The Committee on Admission shall require all applicants for admission on trial to agree to abstain from the use of tobacco." Paragraph 140 says that a Presiding Elder's duty is "To take care that every part of the Discipline is enforced in his District....and to report to the Annual Conference the names of all the delinquent traveling preachers in his District."

Knowing that a preacher has agreed to abstain from the use of tobacco, and at the same time knowing that he uses it, can a Presiding Elder say "Nothing against him" without breaking his obligation? Which is worse—to break the Volstead law or the law of the Church that you have voluntarily agreed to keep?—B. L. Wilford, Chairman Board of Temperance and Social Service, N. Arkansas Conference.

RURAL CHURCH HAS GREAT INFLUENCE.

E. J. Bodman, vice president of the Union Trust Company and chairman of the Agricultural Committee, Arkansas Bankers' Association, has found that the pastors of the rural churches have a strong force in influencing the farmers either for or against the adoption of modern farm methods. As an example of what detriment a wrong-minded rural minister may be to the farm members of his church, Mr. Bodman cites the case of a preacher in a hill district who preached a sermon advising his congregation to follow old methods in crop raising, because the new fangled way of using better seed, fertilizing and better preparation of the soil and cultivation of the crops were worthless. If the farmers kept right along in their old ways, he said, the Lord would take care of them. No pure-bred seed or fertilizer was used in that community and old, shiftless ways of handling the soil were followed on every farm with the result that the income from the farms provided a mere existence for the farmers' families and a pitiful dole for school and church and nothing for healthful, wholesome amusement.

"In a few rural communities this season the members of the churches have been urged not to use calcium arsenate to kill leaf worms and boll weevil, but to assemble and pray that these pests be destroyed by the Almighty," said Mr. Bodman.

"According to the United States Department of Agriculture, the gross, total sales per farm in Arkansas from

crops, live stock and animal products were \$649 in 1923, \$770 in 1922, \$464 in 1921 and \$664 in 1920. To make conditions still worse, 54 per cent of the farmers of the state raise no hay or forage and have to take out of their gross sales, already too meagre to comfortably feed and clothe the family, enough money to buy hay for their mules, while 20 per cent produce no eggs, 21 per cent have no garden, 36 per cent have no milk cow, 54 per cent do not raise a pig, 64 per cent raised no sweet potatoes and 65 per cent no Irish potatoes.

"How can a farmer buy feed and have enough money left to feed his family well, when he fails to produce so much of the essential foods?"

"Plans and methods for making the rural churches the dominant factor and the pastors of these churches the community leaders in rural betterment, as outlined and carried on by the rural life department of Hendrix College, Conway, Ark., appeal strongly to me.

"In a recent conference with Prof. Theodore B. Manny, head of this department in Hendrix College, Professor Manny gave his ideas and described his system. Professor Manny is a B. S. in the University of Illinois and M. S. in rural economics, University of Minnesota and for two years was assistant in rural economics, University of Wisconsin.

"Professor Manny said that physical, mental and spiritual growth and welfare are so closely interwoven that all three must be developed together to secure a satisfactory condition of either. Rural churches and their pastors must understand and co-operate with the people in their communities to get a better living, income, health, homes, schools and attractive community life. Unless the rural churches, led by ministers who possess the qualities of real leadership, make these things their program, these improvements will not be accomplished.

"Professor Manny says that the churches, led by their ministers, should solidly back the county farm agents and women agents in the efforts of these agents to secure the larger income that brings better food, more attractive clothing, more comfortable homes, efficient schools and community life that delights and holds young people, as all these things accompany sincere spiritual life in most individuals.

"Professor Manny says that when people learn to play together, then, and only then, will they co-operate heartily and successfully in other lines. The greatest weakness in co-operative organizations comes from each member being accustomed to act as an individual instead of in team work. The rural church should furnish recreation for young and old that will teach the spirit of co-operation and team work.

"The rural life service of Hendrix College is strictly undenominational and the men in that department work with rural churches of every Protestant denomination and with Catholic churches. In the field, this department assists in securing co-operation between rural churches and county agents; school officers, teachers and parents' organizations; young people's church organization, Red Cross and Boy and Girl Scouts and Boys' and Girls' Clubs, primarily to develop real leadership and effective action that secures better rural life.

"One of the strong efforts is to build in a community and individual greater respect for law and for participation in affairs of government. Demonstration rural churches are fostered to put into rural communities Twentieth Century methods of production, marketing, home, school and rural life, the representative co-operating with the church in ways similar to those followed by county agents and farm extension specialists.

"As an example, a dying rural church in a hill district in Arkansas was selected for a demonstration. The best obtainable man was found for a pastor and he was told that it was his business to develop a desirable rural

community and that Hendrix College rural church specialists would work with him.

"In three years the membership of the church has shown a remarkable growth. Two feeble Methodist churches and one Presbyterian have voluntarily disbanded and the members and congregation united with the demonstration church to make a strong, efficient community church. A good rural school has been established, there is a large membership in both Boys' and Girls' Clubs, an athletic equipment and playground has been established, good enough for a city high school, and both young and old folks use it constantly. The attractive rural life has brought many new farm families to settle in the community. The farmers have so prospered that they have paid out old debts and paid off many farm mortgages.

"I would suggest that bankers get in touch with Professor Manny with a view to getting their farm customers interested in his service."—Arkansas Gazette.

PROGRESS OF NEGRO ASTOUNDS SOUTH AFRICAN.

"To a visitor from South Africa the progress of the American Negro is positively astounding," according to Rev. A. A. Kidwell, prominent religious leader from Johannesburg, who has just rounded out an extensive tour in this country, making a special study of Negro education. "I have been particularly pleased," said Dr. Kidwell, "with the educational progress of the race in this country. In South Africa it is popularly supposed that the educated Negro is a failure. Here I find that just the reverse is true. The American people seem to recognize that education affects the Negro just as it does anybody else, making him more capable, more efficient, a better citizen, and an asset to society. Your system of universal public education is based on that theory, and from what I have seen I am convinced that the theory is correct.

"I have been deeply impressed also, and even astonished," he continued, at the economic competence which American Negroes are achieving—their success in agriculture, industry, and business. Your big Negro companies, banks, real estate corporations, construction companies and the like have no parallel anywhere else in the world, so far as I know—certainly not in South Africa."

Dr. Kidwell is superintendent of many churches and schools in British South Africa and is deeply interested in promoting the welfare of the natives. He frankly admits that the relations of the races in South Africa are much more difficult than here and that the natives labor under handicaps far more severe than anything to which the race is subjected in this country. He spent several hours while in Atlanta looking into the work of the Interracial Commission, and expressed the opinion that its principles and methods ought to be applied around the world wherever there is interracial friction.

THE QUILLIAN LECTURES.

The Quillian Lectures for 1924 will be delivered at Emory University in the chapel of the Theology Building at eight o'clock on the evenings of November 12, 13, 14, 17, 18, 19. The lecturer will be Dr. Harris Franklin Rall, Professor of Systematic Theology in the Garrett Biblical Institute, Evanston, Illinois.

The Quillian lectureship was established in Emory College in 1897 by a gift of the Rev. W. F. Quillian, a member of the North Georgia Conference of the Methodist Episcopal Church, South. The lectureship provides for the delivery and publication, at intervals, of lectures on theological subjects by ministers of some branch of Methodism. It has been filled, since its establishment, by Bishop Charles B. Galloway, Bishop Eugene B. Hendrix, Dr. James M. Buckley, and Bishop Warren A. Candler.

Dr. Rall, who fills the lectureship

this year, is a distinguished scholar of the Methodist Episcopal Church. After receiving his bachelor's and master's degree from the State University of Iowa, he entered the divinity school of Yale University. Completing his theological course in that institution, he studied as a fellow of Yale at Berlin and received his Doctorate of Philosophy from Halle-Wittenberg. The University of Denver and Ohio Wesleyan University have conferred upon him the degree of Doctor of Divinity.

He entered the ministry of the Methodist Episcopal Church in 1900 and served pastorates in New Haven and in Baltimore until 1910. From 1910 to 1915 he was President of Iliff School of Theology, Denver, Colorado. He was called to his present position in Garrett Biblical Institute in 1915. He is Secretary of the Methodist Federation for Social Service and a member of the commission on courses of study for the M. E. Church. He is widely known as an author, his published works including *The Social Ministry* (1911); *A Working Faith* (1914); *A New Testament History* (1917); *The Life of Jesus* (1917); *The Teachings of Jesus* (1918); *Modern Premillennialism and the Christian Hope* (1920).

The general subject of the lectures will be the "Meaning of God." The six individual lecture subjects will be:

"The God That Is Near."

"The God That Is Far."

"The Democracy of God."

"God and the Problem of Evil."

"The God of Our Lord Jesus Christ."

"The Spirit of God."

FEDERAL COUNCIL QUADRENNIAL TO MEET IN ATLANTA.

The Quadrennial Meeting of the Federal Council of the Churches of Christ in America will be held in Atlanta, December 3-9, in the Central Presbyterian Church. The session this year has more than ordinary significance because of the solid progress made in Christian Cooperation during the last four years and the importance of considering how this co-operation may be developed further in a way which will command the full loyalty and confidence of the Churches.

At the Atlanta meeting the term of office of Dr. Robert E. Speer as President of the Council expires, and the Council will be faced with the difficult task of electing a successor who will contribute the qualities of leadership which he has given.

The Program Committee, under the chairmanship of Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, has outlined a program which promises to be of even greater interest and value than the notable programs of other Quadrennial Meetings. Already it is announced that, in addition to some of the most distinguished leaders from many denominations in America, there will be distinguished speakers from abroad, including Sir Willoughby Dickinson, former member of the British Parliament and Honorary Secretary of the World Alliance for International Friendship through the Churches; Professor Julius Richter of Germany, one of the world's authorities on foreign missions; and Dr. Adolf Keller of Zurich, who is probably more closely in touch with conditions in Central Europe today than any other single man.

The regular sessions will be devoted to a consideration of the work of the Council and its policies for the coming four years. In addition to these business sessions, there will be two series of public meetings, one at noonday, centering around the general theme, "The Call to Personal Religion," and one in the evening on the general subject, "The Common Tasks of the Churches."

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OBITUARIES

ROBERTS.—John Philip Roberts was born in Warren Co., Tenn., April 16, 1876. He was married to Miss Lou Dunlap Oct. 13, 1876. In Nov., 1881 he moved to Arkansas and settled near Rudd, Carroll Co. Here he reared a family of twelve children, all of whom, except one survive him. Bro. Roberts was converted and joined the M. E. Church South in 1889 and was an active worker until his death. His home was the preacher's and in him no pastor could fail to find a true friend and supporter. It was the writer's privilege to be his pastor for nearly two years and we feel we never had a truer friend. He was stricken in the early summer by a complication of diseases from which after a brave fight for life he died September 17, 1924. As we laid him to rest, using the beautiful ritual of the church he loved so well, we felt though it was "goodnight here" it would be "goodmorning up there." May his sorrowing loved ones trust his Saviour and live the life as he tried to live it, that the 'circle may be unbroken," is the prayer of Pastor and friend.—S. R. Coburn.

Lee.—Aunt Mary Lee was born in Tennessee, October 30, 1850, and on September 18, 1924, passed to her reward, from her home near Pea Ridge where she had lived the most of her life of seventy-four years in the companionship of her two loving sisters. To her marriage in 1868, a son was born, who, though now father of a family of grown children, has had the coveted privilege of being close to his mother all his life; in early years, to receive training at her hands, in the strength of his manhood, while still listening to her words of counsel and wisdom, filially to be her stay in her infirmity and weakness. In early life she was converted and joined the Methodist Episcopal Church, South, and was a faithful member till death. Because of feebleness of body, she was permitted seldom to attend the services at the house of God, but she nevertheless had an abiding interest in the things of the Kingdom. At home, she was a benediction, not only to her own loved ones, but to others who touched her life. She was wise in counsel, kind and sympathetic to all, and ever availed herself of opportunities to serve others. For some time before her death she realized that she had not long to stay here, and often spoke of her passing. She was sad at the thought of going away from her loved ones, but was confident a life of endless glory awaited her. By the testimony of a life well lived and her last words of assurance that it was well with her soul, the son, two grandchildren and two great-grandchildren, four sisters, one brother, and many other relatives and friends, all are consoled and urged to lives of greater faith in God and a larger service for humanity, that their end may be like hers.—M. R. Lark, pastor.

McCAUGHEY.—Mrs. Elizabeth Stinson McCaughey was born in Camden, Arkansas, on May 28, 1861, and departed this life in Little Rock, on October 4, 1924. She was the daughter of George H. and Virginia McCollum Stinson. Her mother was the daughter of Peter McCollum, a pioneer citizen of Camden. She was married on April 15, 1885, to Mr. John Bernard McCaughey, one of the leading citizens of Camden, the Rev. Dr. Alonzo Monk officiating. She became a member of the Camden Methodist Church in her childhood. Twelve years ago she became a resident of Little Rock and a member of the First Methodist Church. She was a member of the Daughters of the American Revolution, the United Daughters of the Confederacy and the Pioneers. Mrs. McCaughey was a remarkable mother—tender, wise, kind, patient, devoted, sacrificial. She was one of the most Christlike women I have ever known. She was deep and sincere in her sympathies, sane and de-

vout in her piety, simple and wholesome in her tastes, gentle and considerate in her dealings. She was the very embodiment of unselfishness. Like her Lord, she "gave" herself. Like her Master, she "went about doing good." Her life was as sweet as music and as beautiful as a blushing flower. She glorified womanhood, wifehood, motherhood and sainthood. After some months of illness this beautiful saint fell asleep, like a tired child in its mother's arms. Mrs. McCaughey is survived by her noble husband, by one daughter, Nellie Evans, the wife of Attorney H. T. Harrison, of Little Rock, one of the leading members of the Arkansas Bar Association; by one grandson, John McCaughey Harrison; by one brother, Mr. John M. Stinson, of Camden; by a nephew, Mr. Charles Watts, an architect of Little Rock; by Mrs. Walter Casey and Miss Virginia Watts, nieces of Twin Falls, Idaho; by Miss Laura Stinson, Miss Catherine Stinson, Miss Alice Evans Stinson, John M. Stinson, Jr., and George Stinson, nieces and nephews of Camden; and by an aunt, Miss Lizzie Stinson. A son, George, died twenty-four years ago at the age of eleven years. The body was taken to Camden for burial and the funeral was held from the Methodist Church, Camden, her pastor officiating.—P. C. Fletcher.

CROSS.—Verna Athleen, daughter of Mr. and Mrs. A. B. Cross, departed this life June 9, 1924, aged seventeen years, one month and six days. She is survived by her father and mother and five sisters, Rachel, Mattie May, Norris, Thelma and Helen. Athleen professed saving faith in the Lord Jesus Christ during the year 1918 and united with the Methodist Church at Mt. Tabor on the Austin Circuit. She was devoted and faithful in attendance upon the various church services, the League, Sabbath School and regular preaching services. She was punctual and studious in the Sabbath School and she made an honest effort in the performance of whatever task was assigned to her in both S. School and League. She was a good girl in her home, industrious and cheerfully sharing the labor of the busy home life of the farm. Her illness was brief but she suffered intensely, yet uncomplainingly. A large concourse, composed of relatives and sympathetic friends of the family gathered at Mt. Tabor in attendance upon the funeral service conducted by the pastor. There were many tokens of love and expressions of sympathy for the bereaved ones. May our Heavenly Father's mercies and blessings rest and abide upon the bereaved parents and sisters.—C. L. Williams, pastor.

WEST.—Mrs. Margaret M. West fell asleep Tuesday Oct. 7, 1924, at Little Rock, Ark., in the home of her nieces, the Misses Gatewood. Mrs. West had been a member of the Methodist church since early childhood, and was a life member of the W. M. S. of Des Arc, Ark. She was born Nov. 20, 1848, in Hernando, Miss., moving with her parents to Des Arc prior to the civil war. "Miss Maggie," as she was familiarly called, was loved by all who knew her, her purity of life we can never cease to revere. From early life she had had her share of sorrow and its effect upon her life and character matured her into the ripeness of a very deep religious faith. She was a Methodist of the old fashioned type and there was a profound spirituality in her experience. She accepted the teachings of the Bible without any question or misgiving. She was married to Mr. J. D. West at Lonoke, Ark., Oct. 15, 1895, being a devoted mother to his children and a loving companion. He preceded her to the better world a few years ago. She was a profound student, a voracious reader, a systematic thinker, an idealist of the loftiest character, a scholar of the old school and nothing gave her more pleasure than to dive into reference books on questions of the hour with the younger generation developing and exercising their mental gifts; there she delighted to meet and meas-

WESTERN METHODIST ASSEMBLY.

Four years ago twelve annual conferences west of the Mississippi river appointed a committee to look into the advisability of establishing an assembly for Methodists in the middle west. It was considered too far to go to Junaluska, and the expense of such a long trip prohibited a large number from attending. The committee looked over many sites that were accessible, but finally decided that the offer made by the city of Fayetteville, Ark., was the most desirable, hence recommended to the patronizing conferences the selection of East Mountain just on the outskirts of that city. Fayetteville is "beautiful for situation." It nestles in a beautiful valley surrounded by the Ozark Mountains, has beautiful homes, nice business houses, excellent public buildings, wide paved streets and wide stretching green lawns. Fayetteville offered the committee four hundred acres of land, which included the summit of East Mountain, and \$35,000 in cash. A hard road was built to the top of the mountain, water, sewer and electric lines were extended from the city and a large water tank erected for the purpose of furnishing the assembly with all city conveniences.

The Name Itself.

The matter of a name for the new assembly gave a great deal of concern to the committee. A prize of \$10 in gold was offered for a name. Out of thirty-five suggested Mount Sequoyah was selected. This name was suggested by Mrs. A. C. Millar, wife of the editor of the Arkansas Methodist and who is president of the Assembly. Sequoyah was chief of the Cherokee Indians, which tribe, tradition tells us, camped near the place now occupied by the Methodists as their western assembly. Chief Sequoyah invented the alphabet of his tribe, which consisted of 86 letters or characters. It is said that he was exceedingly popular with the white people as well as Indians. He knew no alphabet whatever until he invented that of his tribe.

Ideal Location.

The place selected for our people to gather for conferences and recreation seems to us to be ideal. It is situated in the center of Methodism in that section of the country. Within a radius of 300 miles from Mount Sequoyah there is St. Louis, Kansas City, Little Rock, Tulsa, Dallas, Fort Worth and many smaller places, and from these the assembly will draw its population during the summer. The Frisco Railroad System furnishes an outlet in every direction.

The Cottage Plan.

Instead of erecting hotels at the beginning those in authority decided to erect cottages varying from two rooms to four and having a central eating place. About 25 cottages have been erected around the rim of the mountain. Rooms in these cottages are rented to guests at the rate of fifty cents per day with two in a bed or seventy-five cents with one to the bed. A shower bath just outside is furnished a group of cottages. All of them are well lighted and well kept. To our mind the cottage plan is better than the hotel system. It makes the assembly more democratic. No classes are found there. It is one big family that gathers at Mt. Sequoyah. All join in play, recreation of all kinds and the services which are held from time to time.

Other Buildings.

In addition to the cottages our Publishing House has erected a building for its use in displaying books on sale there during the summer, and this is used for a social gathering place. The

ure rewards in intellectual combats with them. Her body was brought to her old home town, funeral services held in the Methodist Church by her much loved pastor Rev. W. M. Hayes, after which she was carried to her last resting place by the side of her husband in Lake Side Cemetery. Truly it can be said of her, "Blessed are the dead who die in the Lord, they rest from their labors and their works do follow them.—A Friend.

outstanding building at the present time is the Epworth League Building which is nearing completion. This consists of three stories and is equipped for the work of the Epworth League during its conferences. Native stone was used in the erection of this building. It is expected that before another season opens several more buildings will be ready for use. There is also an office building, drug store, auditorium and art building.

Texans in Majority.

Texas was represented by a larger delegation than any other state while we were in attendance. We are sure that there were at least three from the Lone Star State to every one from all others.

The Manager.

Mr. J. L. Bond, who was for a number of years superintendent of public instruction for the State of Arkansas, is the superintendent of the Assembly. It would have been difficult for the committee to have found a more suitable man for the place. He is kind and courteous to every one and gives special attention to all activities on the mountain. Mrs. Bond is in charge of the cafeteria which is conducted by the assembly. Good and wholesome food is furnished at a minimum price.

Social Service Conference.

The occasion of our visit to Mount Sequoyah was to attend the Temperance and Social Service Conference and the Methodist Press Association, both of which met there. Bishop James Cannon, Jr., was in charge of the former and had experts from many sections of the country delivering addresses and conducting round table discussions. It would be difficult for a person to digest all that was being said. The fact is, our experience teaches us that theory and practice are two different propositions. Experts present a theory, but they have, in only a few instances, seen it at work. But these conferences do a great deal of good and are helpful in solving many of the racial and social problems that confront us today. Mrs. W. A. Newell was one of the leaders in this conference. Bishop Cannon has a vision and is working hard to realize the best of things. In the midst of the conference he received a cablegram to go to Norway to make some prohibition addresses. He left at once for New York, from which place he sailed on the Aquitania on August 6th for Europe.

Methodist Press Association.

The Methodist Press Association met on Wednesday, August 6th. Dr. R. S. Satterfield, a North Carolinian, and at present associate editor of the Christian Advocate, Nashville, Tenn., is the president and presided at the sessions of the association. Many matters pertaining to work of the religious press were discussed and plans looking to the increase of its usefulness adopted. The old officers, consisting of Dr. Satterfield, president, Rev. A. W. Plyler, vice president, and Rev. J. M. Rowland, secretary-treasurer, were elected for the ensuing year. The Chamber of Commerce of Fayetteville put the association under obligations to it by giving two automobile rides to the editors. The first one was on Thursday afternoon, when the quill-pushers were shown round the city and feasted at a real Arkansas barbecue. On Friday they were given a trip of more than one hundred miles to Eureka Springs, which is a noted summer resort, and other interesting points in

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western Arkansas.

Corn and Hay.

On the way to and from Mount Sequoyah we passed through some of the great corn and hay fields of the middle west. In places the fields of corn just blooming stretched out for miles in every direction. We had never seen so much corn before. We also saw cattle on a thousand hills, and horses and mules grazing everywhere. The Welch Grape Juice Company has established a branch plant at Springdale, Ark., which is only 9 miles from Fayetteville. This has brought grape culture to the front, and thousands of acres have been planted in grapevines, and is proving a very lucrative business for the farmers in that section.—N. C. Christian Advocate.

WHEN MOTHERS AND FATHERS FAIL.

It is humiliating to have to confess that mothers and fathers sometimes fail in their most responsible tasks. It is not easy to be a father, neither is it to be a mother. There is a certain element of delight in motherhood. There is a certain element of pride in being a father, but the task of performing the duties of these two positions calls upon men and women for daily self-denial. Moreover, it also calls upon them for the exercise of patience and wisdom that can be possessed only by those who give themselves devotedly to their duty.

The whole nation has been awakened to this fact by the story of the recent murder trial in Chicago. If that shameful and rebuking escapade engaged in by two almost irresponsible youths of wealthy families can be read in the light of its relationship to society and to the modern home, it will carry a great moral and domestic lesson. Aside from the degree of criminality on the part of the boys should be seen conditions in the home that permit such depravity to develop within the domestic circle.

It is the opinion that the crime itself beggars all comparisons and challenges all explanations as judged by modern court proceedings. It is pronounced a new kind of murder with a new kind of cause. This latter is said to be found in the modern mentality and modern freedom of youth, with misunderstanding between parenthood and childhood.

A more profound study of the story in the light of its psychology will also reveal the fact that back of the modern youth lies also the modern woman. Much may be said about her that would be deprecatory. Perhaps it should be said for the modern woman that she is too much given to interests outside her home and too little seriously faces the responsibilities of her maternal task. Especially is this true if she has the financial means to place upon the shoulders of others the home burdens. Then she gives over every department of her home from the kitchen to the nursery and from the pantry to the parlor the initiative of administration, that she may go out and be released and have opportunity to enjoy the free world.

People in the church are not to be confronted by this indictment. They are not given to the different social manias of bobbed hair, short skirts, and the other elements that constitute the "Kingdom of Flapperdom." Those outside the church are the ones who should be brought to face this accusation. The typical modern woman of politics, with free social intercourse, who centers her thought and ambitions in being a professional or business woman, always pays the price which leaves society embarrassed by the loss which she creates. When a woman assumes the responsibilities of a home and a husband, and children are given her, then she must consider her greatest responsi-

bilities are to her offspring, which, if she neglects, will sooner or later break her heart and wreck her life; for maternal neglect leads to filial tragedy. No mother or father can afford to depreciate or minimize in the least the relation to their children. If they do so, after it is too late they will awaken to their mistake.

Recently, in discussing this subject, Ben B. Lindsey, judge of the famous Juvenile Court of Denver, said, after urging paternal responsibility upon his hearers with all the vehemence of his soul, "Children are regarded as being inferior to adults because as yet there does not exist in their brief careers up to the age of twenty-one the experience that comes with maturity and age. You, as laymen, know they cannot deal with property; they cannot be trusted with dangerous mechanical machinery; they cannot get married; they cannot do many legal things without the consent and advice of some adult legally related to their lives. But when you think of this difference between adults and minors it is with reference to property and the laws of property, yet why should there be this distinction merely as to property and not as to morals, manners, and behavior? If the child needs advice in dealing with his property until he is twenty-one, does he not need all the more advice and guidance in dealing with his mind and his morals and his will?"

These are wise and considerate words that carry home to the very heart of the problem. Too frequently do parents treat their children with careless consideration. They give them freedom the moment they appear capable of taking care of themselves. They let them run until they have no control over them; they even surrender control of themselves to the will and caprice of their own offspring. This is continued until it becomes the problem of the home and the grief of the parental heart.

In this age, when so much is being done to give information to the youth concerning those personal problems relating to sex, is it surprising that we are having wave upon wave of crime and repeated demonstrations of moral slackness that stagger the religious conscience of mankind?

We have had all kinds of sex instruction in our public and church schools. The contention has been that if we discontinued to treat some subjects as entirely private and give instruction frankly and thoroughly, we would have a manifest change of mental attitude on the part of the growing youth to those delicate subjects which so frequently relate to the physical side of our nature.

This work of imparting knowledge on the source of life and other subjects has been going on now for almost a generation. At this time in the history of the movement we find associating with it a moral and sex looseness that is shocking those familiar with the facts. Will any one rise and give an explanation? Is there any connection between the two? Is it true, as some are contending, that delicate matters and delicate subjects are not to be brought out into the open and promiscuously discussed without creating peril to the individual? Modesty is sometimes destroyed by information. The mystery of life should not be thrust on the growing and immature mind without the most careful consideration. This should be permitted to come step by step and presented as the most sacred and precious thing revealed by the mature mind to the one groping for light in the larger field.

Here lies the field of the parents. They should realize that the mind of the child in their home is of the most delicate fabric. It should be protected from poison with as much care as its little or growing body is from germs that breed the dread diseases. The mentality of a child can be poisoned as easily as its body. The parent must have wisdom and caution of the highest type if his work is properly done. If the center of soul life is neglected, that is a sense of God, then there is nothing to be expected

of that child but moral anarchy. The teacher and the parent must stand at this gate with purpose and intention to guard with care lest the destruction that waiteth at noonday bring down the house builded upon the sand.

Therefore we are compelled to assert that the reason for the high registry of crime among the youth of the land is found in the great liberty bestowed upon them, and its accompanying neglect of moral and spiritual interest. They are not given the close supervision and careful guidance that nature requires. They have only their own untutored faculties, and frequently their own unguided, eager, wild, undisciplined impulses. The tragedy of the modern youth, at the last analysis, must be traced back to the tragedy of modern parenthood. For this we should be called to repentance before God and expect no relief or escape until we, in sackcloth and ashes, promise to assume the responsibilities that God and nature place upon us.—Western Christian Advocate.

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THE NORTHWEST CONFERENCE AND UNIFICATION.

The following resolution on Unification was unanimously adopted by the conference. There was not a vote against it, although one or two of the brethren may not be in favor of it. The Northwest Conference is practically a unit in favor of the plan, and exhibit great enthusiasm for it. We do not see how it is possible for anyone to pray and work against it. The following is the resolution:

"Be it resolved by the members of the Northwest Conference, in annual session assembled, that we have received with satisfaction and cordial endorsement information of the action of the special session of our General Conference, in adopting by an overwhelming constitutional majority the Plan of Methodist Unification, as reported by the Joint Commission of the Methodist Episcopal Church, South; that we express our approval of the affirmative vote on this Plan as cast by our four representatives

in the recently called General Conference; and that we hereby go on record as fully and completely approving the aforesaid Plan of Unification, believing that such a consummation will be to the glory of God, to the honor and continued enlargement of Methodism, and a tremendous and permanent contribution to the Kingdom of God in general.

"Resolved further, that it is our firm conviction and belief that neither our own Church nor our sister Methodism can deliver its ministry fully and successfully upon the ever-growing populations of the great lands of the Northwest and the Pacific Coast divided, as they now are in their plans and efforts; and that we contemplate with feelings of forebodings and distress the possibility of the failure of this Plan in the vote to be taken in the Annual Conferences of the two Churches during the calendar year 1925.

"Resolved, finally, that we believe that the reunion of American Episcopal Methodism would be pleasing to our Lord and that it is the largest hope now challenging the thought of the vast constituencies of our two bodies; and that we, therefore, appeal to the great Annual Conferences of the Methodist Episcopal Church, South, in the East, South and Southwest, to gladden and fulfill our faith by meeting this issue in the largest sense of loyalty to general Methodism, and to the future of the Church of the Son of God, feeling, as we do, that a failure to confirm the action of the General Conference will be to deliver, particularly the church on the Border and in the West, to an intensification of our problems and a multiplication of our difficulties."—H. S. Shangle, in St. Louis Christian Advocate.

THE ATTACK ON THE CONSTITUTION.

Mr. Clarence S. Darrow has just contributed to a magazine which specializes in opposition to everything typically American, an article outlining the true character of the attack on the Constitution.

Mr. Darrow is the lawyer who represented young Leopold and Loeb, those two brilliant scientific investigators who have gone into temporary retirement from which they will doubtless emerge in due time to resume their experiments.

Darrow says that General Grant was wrong in saying that the best way to secure the repeal of a bad law is to enforce it. He believes that the true method of getting rid of a bad law is to resist it until it is abandoned as un-enforceable.

It is, perhaps, needless to say that this involves the complete destruction of American government and of all organized society. It is of the essence of anarchy, a state of social affairs in which, no doubt, Messrs. Leopold and Loeb would revel gleefully. Mr. Darrow has done a service in putting into words the essentially disloyal character of the opposition to the prohibition law. It is quite possible to oppose prohibition legitimately, and a general declination of its opponents to do so is an acknowledgment of the utter futility of such an effort.—Bulletin.

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REV. S. R. TWITTY WRITES: "I approve the plan. That has been the plan in this (DeWitt) Church for two years. It works."

REV. W. F. EVANS WRITES: "I feel that there should be no opposition to this plan."

REV. S. F. GODDARD STATES: "I favor this plan for it seems to be the only chance to solve the problems of our Conference Organ."

REV. J. WILSON CRICHLAW SAYS: "I cannot be an intelligent member of the Rotary Club without the 'Rotarian,' nor can I be an intelligent member of the Methodist Church without my Church Paper. The 'Rotarian' goes to each of our homes. So should the 'Arkansas Methodist.' I heartily approve of your plan."

SUPERINTENDENT A. P. REYNOLDS STATES: "I cannot conceive a better plan."

REGISTRAR G. A. SIMMONS, HENDRIX COLLEGE, WRITES: "I approve and recommend the 'Local Church' budget plan."

PRESIDENT JOHN HUGH REYNOLDS, LL. D., SAYS: "I heartily approve the 'Local Church' budget plan."

DR. P. C. FLETCHER SAYS: "I believe if the Conferences will favor this plan that it will solve the problem. Personally, I will do all I can to make the plan a success."

SUPERINTENDENT J. L. BOND WRITES: "I approve and recommend the proposed plan. It is ideal."

REV. T. B. COLLINS SAYS: "I placed the paper in all the homes of one of my churches and they will pay out in full this year."

REV. J. D. HAMMONS, P. C., WRITES: "I am willing to co-operate in whatever is best."

ATTORNEY S. W. ROGERS, LIT-TLE ROCK, WRITES: "I should recommend that the Church collect the price of the subscription from each subscriber in so far as possible and

pay the difference out of the local budget."

DR. B. A. FEW WRITES: "A good plan, and I most heartily endorse it." PRESIDENT ELDER HARRELL SAYS: "Go to it, Glenn, I am with you. The plan is O. K."

MRS. H. E. NEBLETT, DISTRICT SECRETARY JONESBORO WOMAN'S WORK, WRITES: "This is a splendid plan and I shall be glad to do all I can to make it a success."

REV. E. W. FAULKNER SAYS: "It is the sanest, most business-like plan that has ever come to my attention. I am for it."

REV. L. C. GATLIN WRITES: "I think this the best way out of a bad fix."

REV. H. LYNN WADE SAYS: "I approve the 'Local Church' budget plan. Hope you put it over."

GEO. F. DAVIS, LAKE VILLAGE, WRITES: "It seems on its face to be a practical remedy."

MRS. PRESTON HATCHER, PRESIDENT WOMAN'S MISSIONARY SOCIETY, NORTH ARK. CONF., SAYS: "I favor the Budget Plan. I believe it will be a splendid way of soliciting

a greater interest of boards of stewards as well as a good circulating plan. I will gladly render any service possible to our Methodist."

BATESVILLE DISTRICT'S PASTORS UNANIMOUSLY ENDORSE PLAN: "Whereas we have had before us a statement from the Commission and management of our Arkansas Methodist looking to the placing of the Methodist in the regular church budget with a priority of claim for it, therefore, be it resolved: That we accept and recommend the 'Plan' as far as we are informed to the brethren in the ministry and the laymen in the Conference."

Signed: Leland Clegg, J. E. Snell. THANK YOU, FRIENDS, ONE AND ALL FOR YOUR SUPPORT AND APPROVAL. WITH YOUR HELP THE PLAN, WHEN ADOPTED, WILL SUCCEED GLORIOUSLY. How about you who have not endorsed the plan? Sign and return your card. Your name will be published along with scores of others in the following issue if you send in your card of approval.

A. C. MILLAR. J. C. GLENN.

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ST. LOUIS CONFERENCE ON UNIFICATION.

Whereas, the General Conference of the Methodist Episcopal Church South, approved a plan for unification and passed it on to the Annual Conferences for an official vote in 1925; and,

Whereas, individuals and groups in the church are giving expression to their approval or disapproval of the plan—therefore,

Be it resolved, that the St. Louis Annual Conference express heartily its approval of the plan;

Be it further resolved, that in case the Annual Conferences of the Methodist Episcopal Church, and the Methodist Episcopal Church, South, approve said plan, the General Conferences of the two churches be cordially invited to hold their next sessions in St. Louis.

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QUARTERLY CONFERENCES

ARCADEPHIA DISTRICT. (Fourth Round.)

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.

Pearcy 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.

BOONEVILLE DISTRICT. (Fourth Round.)

Belleville & Havana, Havana, Oct. 24.

Belleville Ct., New Bethel, Oct. 25-26.

Danville, Oct. 26-27.

Walnut Tree, Walnut Tree, Oct. 27-28.

Ola, at Ola, Oct. 28-29.

Gravelly & Bluffton, Gravelly, Oct. 29-30.

Rover, Rover, Oct. 30, 2:30 p. m.

Plainview, Nov. 1-2.

Perry & Houston, at Perry, Nov. 2-3.

Let every pastor read his Discipline closely. He is the preacher in charge of every activity of the Church. Therefore, let him wake up all that are in his charge and let us have every report on hand. Not to know a simple duty, or to ignore it, is unpardonable.

B. L. Wilford, P. E.

CAMDEN DISTRICT. (Fourth Round.)

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.

Fordeyce, 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.)

Conway Ct., Oct. 25-26.

Conway, First Ch., Oct. 29, 7:30 p. m.

W. B. HAYS, P. E.

FAYETTEVILLE DISTRICT. (Fourth Round.)

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.

HELENA DISTRICT. (Fourth Round.)

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)

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.)

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. 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. Loneke, 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 intel-

ligently. 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.)

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.)

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.)

Orchard View-Highland, Oct. 25-26.

Murfreesboro, Oct. 26, 3 p. m.

Delight, Nov. 1, 3 p. m.

Gurdon, Nov. 2, 8 p. m.

Mt. Ida, Nov. 9, 3 p. m.

Blevins, at Blevins, Nov. 15-16.

Prescott, Nov. 21, 8 p. m.

Hope, Nov. 23, 3 p. m.

—J. H. Cummins, P. E.

SEARCY DISTRICT. (Fourth Round.)

Valley Springs, Oct. 24.

Bellefonte Ct., at Olivey, Oct. 25-26.

Harrison, Oct. 26-27.

Kensett, Nov. 2.

—Jefferson Sherman, P. E.

TEXARKANA DISTRICT. (Fourth Round.)

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.