

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. 30, 1924.

No. 44.

PUNGENT PARAGRAPHS

A curtailed courtship may mar matrimony. Gratitude enriches memory; ingratitude impoverishes the heart.

A rich fool is a parlor pestilence and a community calamity.

Sometimes social diplomacy is veneered prevarication and might be spelled "l-y-i-n-g."

Blessings, appropriated, enlarge life; but spurned, diminish it.

Christ calls his disciples out of the world and drives the world out of true disciples.

The man who thinks that the Lord is against him, may discover that he is merely resisting the Lord.

Character is more accurately gauged in the spending of money than in the making of it.

VOTING ON UNIFICATION.

Five or six of the Border Conferences have passed resolutions approving the Plan of Unification and entreating their brethren of the more southerly Conferences to favor Unification. We do not criticize these Conferences, because the issue concerns them vitally, while the strong Conferences in the extreme South will not be affected by failure to unify; and these Border Conferences feel that it is proper that the strong Conferences should understand their situation and desires and not be misled by the claim that there is much opposition along the Border. Then this action would seem to be justified to offset the resolutions which are being passed in certain District Conferences where the Anti-Unificationists are in the majority.

We are confident that, when the question comes properly before the Arkansas Conferences, the vote will be overwhelmingly in favor of Unification; but we trust that no effort will be made at the sessions this fall to bring the question up in any form. While the Border Conferences may be fully justified in their action because of their unusual interests, which are at stake as they are in no other part of the Church; we believe that the action of the General Conference in fixing the year 1925 for the formal vote and in directing that the vote should be taken by ballot, was intended to be taken seriously and literally and should be respected. We fully approve what was done by the General Conference in special session, and trust that the directions given by it will be carefully and implicitly followed. Let us defer all action on this subject until the proper time and then carry out the directions of the General Conference in the spirit of loyalty and love. Let us preserve an unbroken front on the principle of obedience to the will of our General Conference.

THE PROFESSION OF THE LAW.

The American Bar Association Journal for August is filled with an account of the meeting of the English and American lawyers in London, in July, a notable and unique event, and editorially comments as follows: "No note was more frequently sounded in the addresses at the London meeting than that of pride in the profession to which both hosts and visitors belonged. While conceding to members of other professions the right to make a similar claim, it was quite plain that the lawyers felt that, after all, theirs was 'the' great profession. And this is of course natural and desirable, for the right sort of pride in one's profession is synonymous with a sense of high responsibility and a desire to meet it. 'Gentlemen, the true feeling for lawyers is pride,' said Lord Summers in his address at the Inner Temple banquet. 'Every lawyer ought to be proud of his profession; every lawyer throughout the world ought to feel, and I think does feel at the bottom of his heart, that in the whole world there is no nobler profession than that of the law.' And what are the grounds of this pride? Mr. Asquith summed up the matter excellently from one point of view in his remarks at Lincoln's Inn Hall, when he said: 'In the first place, I assert without any hesitation that there is no profession, as it is practiced in the British Empire and the United States of America, in which the claims of honor, personal and corporate, are more rigidly exacted and more scrupulously obeyed. Another thing, ours is a profession in which by the very nature and exigencies of our calling we are engaged in acute controversy and contention. There again, I will say there is no profession anywhere in which the sense of comradeship, the spirit of mutual and friendly regard, is more consistently maintained. And lastly, and perhaps more

BOAST NOT THYSELF OF TOMORROW; FOR THOU KNOWEST NOT WHAT A DAY MAY BRING FORTH. LET ANOTHER MAN PRAISE THEE, AND NOT THINE OWN MOUTH; A STRANGER, AND NOT THINE OWN LIPS.—Prov. 27:1-2.

important than either of those considerations, at least in my judgment, there is no profession—I do not care which you choose to enter into competition with it—either on this or the other side of the Atlantic, which has done more, in the way both of effort and of sacrifice, to maintain the supremacy of law over force, to preserve the safeguards of liberty against any form of invasion, whether from the autocracy of a sovereign or from the oligarchy of a class, or from the seductions and threats of a crowd."

LET US VOTE.

The press, both secular and religious, is full of discussions of the fact that a large number of the American people are failing to exercise their right to vote at state and national elections. In a country where the people are supposed to rule, it would seem that the sovereign is neglecting an important duty. Certainly, when a considerable number lacks sufficient interest to go to the polls, there is danger of the rule of a selfish minority. That has always been true.

In practically every country in the world, from the earliest days until now, the majority of the people are only mildly interested in government. If the people are so stupid and illiterate that they are incapable of exercising their power intelligently, it is best that the wise and literate should rule. We do not assume that the American people are incapable of voting intelligently, and we would be pleased if most of them would vote; but we do not think that there is any serious danger in the present situation. We think that the failure to vote may be regarded rather as an indication of the confidence of our people in their government and a willingness to trust their neighbors who do vote.

The politicians have so often tried to excite the people over trivial issues and have so frequently predicted dire disaster if they or their party should not be victorious that most people have practically decided that it matters little which party is in power or who hold the offices. The country moves on about the same. Most of the disasters never come. The people conclude that politics is simply a profession of a few who make a living out of it, and that politicians are all about alike.

The only interest in the present presidential election has been injected by the personality of LaFollette. Democrats and Republicans alike have confidence in Davis and Coolidge. Both are recognized as good men of fair ability. The country has survived under both Democratic and Republican administrations. Each man would prefer that his party should win, but no one is excited over the situation. The professional reformers and the chronic critics, people who are never satisfied with things as they are, are attracted by LaFollette's advocacy of innovations, and the hyphenates of all races, who still sympathize with their native lands and have not learned what Americanism means, find in his disloyalty during the war a reason for supporting him. Then another small class of citizens who are hypnotized by the term "Progressive" without really understanding its implications grow enthusiastic over LaFollette. All of these people can make a big noise, but outside of the States with large foreign population they will influence the result but little.

In Arkansas, where the outcome of the election of Nov. 4 is almost predestinated, our people are only mildly interested, and it is probable that the vote will be very light. However, it is a bad habit to stay away from the polls, no matter how sure one may be that the result will be satisfactory. Because Arkansas casts only about twenty per cent of the vote that is possible, we are discounted abroad. It is often insinuated that the vote is illegally suppressed, and when the figures are used for comparison, we are seen in a bad light. To the outside world it looks as if Arkansas was illiterate or indifferent to politics or using illegal means to suppress the normal vote. We know that it is really none of these things, but a supreme confidence that those who do vote will properly represent those who stay at home. Let us have enough State pride

to make a better record. One of the finest things that could happen would be for the Republicans to vote their full strength and scare the Democrats so that they would in the future fear to stay away from the polls. Let us all vote on Nov. 4, and improve our reputation for patriotism.

FORESTS FOR WOOD PULP.

The public, is and should be, interested in the stability of its industries. The public is, and should be, interested in securing ample future supplies of paper at reasonable prices. These two interests go hand in hand and we should find ourselves with no little concern at the possibility of our paper mills closing for want of wood pulp.

According to an exhaustive government report issued by the Department of Agriculture recently, as published in the Literary Digest, "the American paper requirements have nearly quadrupled since 1899 and now exceed 8,000,000 tons a year. They constituted 56 per cent of the world's paper consumption in 1920. Our per capita consumption is double that of any other country."

With the forest resources we have at our disposal our wood pulp industry should be self-sustaining. However, we find that these abundant forests have been sadly squandered, so that a large per cent of the wood pulp that supplies our factories is imported from other countries.

To meet this exigency, then, we must for the present call on reserves heretofore untouched, while at the same time practicing careful conservation and reforestation areas that have been stripped of timber. At the present time only about 45 per cent of the weight of the wood appears as pulp. This waste, along with the pulp losses from decay, must be reduced. With such losses continuing our industries cannot hope to survive in competition with such carefully managed organizations as are found in Sweden and other foreign countries.

Research has established the fact that the United States can be self-supporting in the wood pulp industry. The public must take it upon itself to increase the publicly owned lands and to turn over a part of these lands to the growing of pulp-wood. Scientific forestry must be practiced, so that the forests may be amply protected against fire and insects.

A FAIR ESTIMATE.

Commenting on the present status and future prospects of the Ku Klux Klan, The Outlook makes the following reasonably fair estimate of the causes of its rise and probable decay: "The Klan was, we believe, the outgrowth of a legitimate desire on the part of thousands of Americans to maintain American traditions and uphold the American spirit. Its growth was, of course, not a simple phenomenon. It drank of selfishness, graft, love of power, and ignorance as well as from the springs of our American civilization. They failed, for one thing, to comprehend the fact that our Government is inevitably based upon the separation of Church and State. In their effort to destroy the influence of one Church they tried to turn the Government into a theocracy controlled by a factional element within another. They failed to understand that the preservation of the rights of the minority is as much a part of our governmental philosophy as the rule of the majority. They failed to understand that their warfare upon group interests created another group interest almost as dangerous as the interest which they sought to destroy. There are men in the Klan who have set their eyes upon a high goal, but their feet have chosen the wrong road. When the Klan dies, as it will die, with its mission unperformed, the need which its best leaders set out to fill will still remain unsatisfied. Leaders must be found with a National outlook—Men and women who will comprehend the American tradition and the American spirit, who will be able to define that tradition and spirit in terms comprehensible to the great mass of American people, and who can inspire the masses to a renewed faith in the power of the individual, the elasticity of our social order, and true liberty of thought and opinion. If the Klan by its growth and its death, by the manner of its living and of its perishing, can awaken the Nation to the need of such leadership, it will have served the Nation, even though not in the way its leaders planned and desired."

How fine it would be if we could forget all the mistakes of our friends and remember all their good deeds.

THE ARKANSAS METHODIST

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METHODIST CALENDAR.

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

PERSONAL AND OTHER ITEMS.

The editor spent last Sunday pleasantly and profitably in Glennwood and Rosboro.

Little Miss Fal-Del Black arrived at the Methodist parsonage at Black Rock on October 25 to take up her abode with the Rev. and Mrs. Roy M. Black.

Rev. E. T. Wayland, Siloam Springs, assisted Rev. J. F. Glover at Imboden in a meeting recently. Bro. Glover writes that it was a good meeting and speaks in high praise of Bro. Wayland.

Rev. J. W. Mann writes: "Dr. J. T. Cheairs of Tillar died last week. He was one of the leading members of the Methodist Church at Tillar, and one of the best practicing physicians in Southeast Arkansas for over fifty years.

Dr. R. W. McKay, who had to give up his District on account of ill health, is now in the Booneville Sanatorium, and although he is responding to treatment, the doctors request that he should not be disturbed by receiving letters.

Bishop Sam R. Hay has accepted an invitation to deliver the baccalaureate sermon at Rice Institute next year. This institution is the largest endowed college in the South. It has a thirty-million dollar endowment, and is located at Houston, Texas.

Rev. W. M. Edwards has just closed a most successful revival at Leachville. Brother Edwards, the pastor, did the preaching, and A. M. Hutton, evangelistic singer, led the song services. Twenty joined the church and about twenty-five were reclaimed.

Rev. L. A. Smith of Little Rock Conference is studying in Peabody College for Teachers and Mrs. Smith will this week enter the Scarritt College at Nashville. For some weeks Mrs. Smith has been teaching in the Little Rock Conference Training Schools.

Dr. P. C. Fletcher, of our First Church, Little Rock, will deliver the anniversary address of the Epworth League of the Memphis Conference, in Memphis, on November 15, in connection with the annual session of the Memphis Conference which will convene at the Union Avenue Church.

Rev. O. C. Lloyd of Heber Springs writes: "We recently raised the balance of the debt on our church, which amounted to about \$1,300, and will dedicate the church on the first Sunday in November. Rev. Jefferson Sherman will preach the sermon. All former pastors are invited to be with us at that time."

The District Messenger, the monthly bulletin for the Albertville (Ala.) District, published by Rev. R. M. Archibald, P. E., is one of the best periodicals of its class that comes to this desk. The special quarterly conferences for closing up the work of the year are humorously designated as "Hide and Tallow Meetings."

Rev. J. L. Batten, who spent four years as a pastor in old White River Conference, and held many meetings for his brethren, is so situated this year that he can help in meetings. If any pastor needs him, write to him at Naylor, Mo.

Last Sunday the corner-stone of our great First Church at Jonesboro was laid with appropriate ceremonies by Bishop S. R. Hay. When completed this church is to cost about \$250,000 and will be one of the best church buildings in the State, and it will be especially adapted to the needs of the modern Sunday School.

Rev. B. F. Musser, our pastor at Rison, writes that Mr. Harold D. Sadler, at present private secretary of Congressman James Reed, has decided to enter the ministry. He is a bright, promising young man, and was for two years a student at Hendrix College. He will go before the licensing committee in a few days. Bro. Musser reports that things are moving well in his good charge.

The total enrollment at our State University this year is 1,349, or 111 more than on this date last year. Of these 460 are women, and 140 of the women are members of the Methodist Church and 6 express a preference for that Church. Presbyterians come next with 78 members and 14 preferences, and Baptists have 61 members and 15 preferences. Only 18 of the women are not members or have no preference.

Every pastor is requested to have ready for the editor on the opening day of Conference a brief report of his charge for the year, giving particular attention to items that do not clearly appear in the statistics. Let the report be plainly written on a good sheet of paper and approximate fifty words, but it should not be confined to that limit if more space is required to present a fair statement of conditions and achievements.

Those who have been seeking to raise \$400,000 for the endowment of Ouachita College, the Baptist college for Arkansas, announce that the amount has been secured. They are rejoicing, and we congratulate them and rejoice with them, as we do whenever a Christian college in our State becomes stronger and more capable of meeting its responsibilities. May Ouachita realize the highest expectations of its founders and supporters.

According to report in the daily paper Rev. P. Q. Rorie, our progressive and alert pastor at El Dorado, suffered an accident last Sunday morning. Going down to the furnace room a few minutes before his morning service, he was blown through the doorway by an explosion of the gas heater which threw scrap iron in all directions. The explosion was due to an attempt of the janitor to light the gas while some pipe was open. Bro. Rorie was severely injured and was taken to the local hospital for treatment. It is sincerely hoped that he will soon recover.

Rev. O. D. Langston, who has been transferred from North Arkansas Conference to the Pacific Conference, has been appointed associate and student pastor of Epworth University Church, of which Rev. J. N. R. Score is the pastor. He writes: "The new plant will be a magnificent structure when completed and reflects great credit on Bro. Score, under whose leadership the church is being built. This is a real opportunity and our church is well located. We hope to put on a program that will meet the needs." Bro. Langston's address is 2414 Haste St., Berkeley, Calif.

The Conway Log Cabin Democrat reports that on last Sunday night our Church at Conway was packed with an audience that came to express appreciation of the services of Rev. Byron Harwell and his wife who are soon to leave for Shreveport, La. Bro. Harwell has for two years been student pastor at Conway and his wife has been very active in all the work of the church. In his Conference Bro. Harwell as president of the Conference Epworth League has been very active and energetic. He will be missed. He goes immediately to become director of religious education in First Church, Shreveport.

From Rev. W. F. Evans of Wynne comes the sad news of the death of his brother, Rev. E. N. Evans, in the Methodist Hospital at Memphis, on October 26. For many years Rev. E. N. Evans was a member of Little Rock Conference, serving some of the best charges and as presiding elder, and later transferring to the Louisiana Conference. He was a strong preacher and a stalwart character, loved and honored by his brethren in Arkansas. His two brothers, Revs. W. F. and L. W. Evans of our own Conferences, and other relatives have the sympathy of many friends. A tribute was received too late for publication this week.

HUTTIG, BOLDING AND STRONG.

Often have I thought of visiting Huttig, but as it is off the main lines of travel and I had no special call, I have postponed it. Since I have been acting as secretary of the Forestry Commission, I have been trying to see the big mills and meet the other commissioners; hence I arranged with our pastor, Rev. J. M. Cannon, and spent a part of Sat-

urday and Sunday, Oct. 18-19, at Huttig. In order to be there Saturday morning I had to take the sleeper Friday night, change to the day coach at El Dorado and then transfer to another train at Felsenthal. Bro. Cannon took me immediately to the beautiful home of Mr. Frank W. Scott, the manager of the Union Saw Mill Co., where I was finely entertained, Miss Stella Scott being hostess in the absence of Mrs. Scott. As Mr. Scott was leaving for Washington, my interview was brief, but I found him intensely interested in the question of forest conservation and willing to co-operate in every possible way. He had arranged for me to address the people Saturday night, and by giving all who heard me free admission to the moving picture, secured a packed house, but it was no easy task to edify the adults and keep the little fellows awake.

After dinner, Mr. Francis Scott, assistant manager, a splendid young man, a graduate of the Georgia Tech., took me in charge, showed me the mill, and drove me in a staunch old Ford some twenty miles through the forest to see the effects of the forest fires which had been raging over thousands of acres. In the virgin forest the fires seemed to be light, but had burned even the big trees near the ground. This stunts the tree and scars it so that next year the fire actually burns some of the biggest trees off, and unless they are immediately salvaged they are lost. Of course, all the small trees are seriously damaged and often killed. The fires were still burning in patches, and we found a lot of new railroad ties on fire, and did a little fire-fighting to save them. It is not difficult to stop the fire, if it is attacked in time. Mr. Scott's driving over old trails, around fallen trees, along the railroad dump, and by circuitous routes, was remarkably skilful. I fully expected to be left afoot ten miles from town, but returned without a mishap.

The Union Saw Mill Co. established its plant at Huttig, in the southeast corner of Union Co., within three miles of Louisiana, twenty years ago. It is one of the seven mills owned by the Frost-Johnson Co., and is the only one of these in Arkansas. The president is Mr. E. A. Frost, of Shreveport, one of the most successful lumbermen of the South. Mr. Frank W. Scott is vice-president, secretary, and general manager of the company operating at Huttig. Mr. Francis W. Scott is assistant general manager. Mr. W. P. Few, related to our preachers, is superintendent of the plant. The mill is modern and has been practically rebuilt since the fire of 1922. The capacity is 150,000 feet of lumber a day. The perfection of the machinery and efficiency of the management may be recognized when it is known that only one day has been lost in more than two years. The timber used is the highest grade of Arkansas soft pine and makes the most beautiful flooring and interior finish. Every modern economy is practiced, and practically no wood is lost, the small pieces being worked up into crates, boxes and lath. Good labor is employed at good wages, and the men are loyal and interested in the success of their company. With about 125,000 acres of virgin pine in Arkansas the Company is prepared to run thirty years, and then begin on the first cut-over lands, if it can practice forestry. Much timber on leased land has been cut. Gas has been found on the Louisiana lands, and a carbon plant is operating at Spencer, La.

The town of Huttig is beautifully located on the end of a low ridge that projects into the Ouachita River second bottom. Many native trees have been left for shade, and shrubs and flowers have been planted. While all houses belong to the Company, they are not all of one type. A pleasing variety prevails. In addition to the big saw mill and planer, are railroad shops where cars are built and repaired, an ice plant, and an immense department store where practically anything needed can be found, a large and well managed hotel, a bank, a postoffice building, and several smaller buildings. There is a theater with capacity of 600 or 700 where moving pictures and Chautauquas are presented. It is run by the Company, but all profits go to the school. At the camp in Louisiana a free moving picture show is maintained.

There is a good frame high-school building with twelve rooms, in which twelve teachers are training about 300 pupils in twelve grades. In addition to the revenue from taxes the Company contributes \$6,000 a year to support the school. Supt. J. R. Meadors, son of Dr. Meadors of the Memphis Conference, is the efficient head of the system.

The community of some 2,000 people has its own municipal government. Its affairs are well managed and moral conditions are excellent. The homes are supplied with electric light from the mill and fine water from artesian wells 300 to 700 feet deep. Springs and artesian wells furnish much of the water for the mill ponds. Plans are being initiated for a sewer system. The Company's doctor serves all of the employees free, and they are given life insurance policies graduated up to \$1,000 on the basis of time of service, and in addition are protected by casualty insurance.

The Baptists have a good church building on their own property, and are numerically strong. The Methodist church building belongs to the Company. It is a very tasteful and conveniently

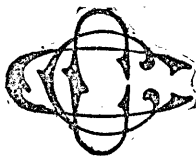


The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South

510.513 Security Building, St. Louis, Mo.



And Behold so Many are Talking That I Must be Silent!

Radford, Holston—Radford, Rev. W. D. Mitchell, pastor. Total assumed quota, \$925; amount remitted, \$185.

Earlington, Louisville—Henderson, Rev. D. L. Vance, pastor. Total assumed quota, \$1,620; amount remitted, \$517.47.

Wesley, Pacific—San Francisco, Rev. Theophilus Lee, Jr., pastor. Total assumed quota, \$500; amount remitted, \$131.50.

Central Church, Southwest Missouri—Kansas City, Rev. M. N. Waldrup, pastor. Total assumed quota, \$12,401; amount remitted, \$8,514.50.

Salisbury, Virginia—Eastern Shore, Rev. R. F. Gayle, pastor. Total assumed quota, \$2,711; amount remitted, \$542.20.

Burnet, West Texas—Lampasas, Rev. O. O. Moore, pastor. Total assumed quota, \$900; amount remitted, \$190.20.

Hondo, West Texas—Uvalde, Rev. A. M. Foster, pastor. Total assumed quota, \$1,856; amount remitted, \$371.20.

Belwood, Western North Carolina—Shelby, Rev. John H. Green, pastor. Total assumed quota, \$2,185; amount remitted, \$442.28.

New Castle, Central Texas—Weatherford, Rev. R. J. La Prade, pastor. Total assumed quota, \$2,225; amount remitted, \$445.

Bayou La Chute, Louisiana—Shreveport, Rev. W. F. Roberts, pastor. Total assumed quota, \$1,250; amount remitted, \$656.

Clint, New Mexico—El Paso, Rev. J. O. Cox, pastor. Total assumed quota, \$905; amount remitted, \$181.

Sanford, North Carolina—Fayetteville, Rev. L. B. Jones, pastor. Total assumed quota, \$4,000; amount remitted, \$800.

Grantville, North Georgia—La Grange, Rev. A. A. Sullivan, pastor. Total assumed quota, \$1,790; amount remitted, \$435.05.

Ben Hill, North Georgia—South Atlanta, Rev. J. F. Sparks, pastor. Total assumed quota, \$1,060; amount remitted, \$250.

Welch, Holston—Bluefield, Rev. G. L. Lambert, pastor. Total assumed quota, \$3,000; amount remitted, \$700.

Cochran Chapel (Dallas), North Texas—Dallas, Rev. W. M. Bowden, pastor. Total assumed quota, \$1,000; amount remitted, \$200.

Myra and Hood, North Texas—Gainesville, Rev. W. C. Clement, pastor. Total assumed quota, \$1,400; amount remitted, \$283.50.

First (Long Beach), Pacific—Los

Angeles, Rev. J. A. B. Fry, pastor. Total assumed quota, \$3,065; amount remitted, \$613.

Jamestown, Tennessee—Cookeville, Rev. J. W. Madewell, pastor. Total assumed quota, \$395; amount remitted, \$79.

McMinnville, Tennessee—Cookeville, Rev. C. E. Hawkins, pastor. Total assumed quota, \$2,060; amount remitted, \$644.50.

Epworth (Norfolk), Virginia—Norfolk, Rev. J. W. Moore, pastor. Total assumed quota, \$10,000; amount remitted, \$6,986.

First Church (Hampton), Virginia—Norfolk, Rev. B. F. Lipscomb, pastor. Total assumed quota, \$3,206; amount remitted, \$642.

Laurel Heights (San Antonio), West Texas—San Antonio, Rev. S. H. C. Burgin, pastor. Total assumed quota, \$7,000; amount remitted, \$2,149.05.

Devine-Lytle, West Texas—Uvalde, Rev. John M. Lynn, pastor. Total assumed quota, \$1,840; amount remitted, \$413.

Pineville, Western North Carolina—Charlotte, Rev. T. J. Houck, pastor. Total assumed quota, \$1,643; amount remitted, \$466.50.

Wesley, North Texas—Dallas, Rev. W. L. Perryman, pastor. Total assumed quota, \$600; amount remitted, \$120.10.

Redlands, Pacific—Los Angeles, Rev. J. J. Woodson, pastor. Total assumed quota, \$832; amount remitted, \$210.26.

Cloverdale, Pacific—San Francisco, Rev. John L. Huff, pastor. Total assumed quota, \$1,665; amount remitted, \$386.

Pioneer Memorial (Oakland), Pacific—San Francisco, Rev. A. T. O'Rear, pastor. Total assumed quota, \$3,000; amount remitted, \$1,090.27.

Santa Rosa, Pacific—San Francisco, Rev. G. C. Emmons, pastor. Total assumed quota, \$826; amount remitted, \$210.

Abbeville, Upper South Carolina—Cokesbury, Rev. W. L. Mulliken, pastor. Total assumed quota, \$3,000; amount remitted, \$600.

Asheboro, Western North Carolina—Greensboro, Rev. W. H. Willis, pastor. Total assumed quota, \$2,700; amount remitted, \$540.

Cherryville Circuit, Western North Carolina—Shelby, Rev. J. E. B. Houser, pastor. Total assumed quota, \$1,488; amount remitted, \$297.60.

Indian Mission, West Oklahoma—Lawton, Rev. R. M. Templeton, pastor. Total assumed quota, \$150;

amount remitted, \$33.68.

Elida, New Mexico—Roswell, Rev. A. J. Brown, pastor. Total assumed quota, \$900; amount remitted, \$180.

Gainesboro, Tennessee—Cookeville, Rev. E. M. Wise, pastor. Total assumed quota, \$914; amount remitted, \$182.80.

Central (Shelby), Western North Carolina—Shelby, Rev. A. L. Stanford, pastor. Total assumed quota, \$3,300; amount remitted, \$660.

Del Rio, West Texas—Uvalde, Rev. J. M. Perry, pastor. Total assumed quota, \$3,450; amount remitted, \$690.

Red River, Tennessee—Clarksville, Rev. C. M. Charles, pastor. Total assumed quota, \$1,500; amount remitted, \$600.

Woodbine, North Texas—Gainesville, Rev. C. B. Garrett, pastor. Total assumed quota, \$580; amount remitted, \$116.

St. John's, Baltimore—Baltimore, Rev. G. G. Martin, pastor. Total assumed quota, \$3,000; amount remitted, \$742.

Durango, Denver—Denver—Durango, Rev. C. W. Hardon, pastor. Total assumed quota, \$394; amount remitted, \$81.

Fountain City, Holston—Knoxville, Rev. C. W. Kelly, pastor. Total assumed quota, \$2,812.60; amount remitted, \$562.52.

Broadway (Louisville), Louisville—Louisville, Rev. D. K. Pegues, pastor. Total assumed quota, \$3,508; amount remitted, \$1,530.

South McKinney, North Texas—McKinney, Rev. H. S. Porter, pastor. Total assumed quota, \$900; amount remitted, \$180.

Stewart, Tennessee—Dickson, Rev. W. H. Freeman, pastor. Total assumed quota, \$938; amount remitted, \$189.15.

West End (Lynchburg), Virginia—Lynchburg, Rev. J. L. Finch, pastor. Total assumed quota, \$3,000; amount remitted, \$700.

Capron, Virginia—Portsmouth—Newport News, Rev. A. K. Lambdin, pastor. Total assumed quota, \$1,949; amount remitted, \$402.75.

Haven Street (St. Louis), St. Louis—St. Louis, Rev. O. H. Duggins, pastor. Total assumed quota, \$2,650; amount remitted, \$530.

Hanes-Clemmons, Western North Carolina—Winston Salem, Rev. J. C. Cornett, pastor. Total assumed quota, \$3,100; amount remitted, \$602.

Weslaco, West Texas—Beeville, Rev. W. P. Carmichael. Total assumed quota, \$1,887; amount remitted, \$377.40.

Sarasota Station, Florida—Tampa, Rev. E. W. Smith, pastor. Total assumed quota, \$2,500; amount remitted, \$517.48.

Flora, Mississippi—Jackson, Rev. H. A. Wood, pastor. Total assumed quota, \$1,675; amount remitted, \$336.

First Church (Atlanta), North Georgia—North Atlanta, Rev. C. J. Harrell, pastor. Total assumed quota, \$5,440; amount remitted, \$1,483.25.

Tyler Street (Dallas), North Texas—Dallas, Rev. F. A. Crutchfield, pastor. Total assumed quota, \$4,550; amount remitted, \$910.

Whitesboro, North Texas—Gainesville, Rev. C. C. Childres, pastor. Total assumed quota, \$849; amount remitted, \$246.

Anutt, St. Louis—West Plains, Rev. W. V. Gastin, pastor. Total assumed quota, \$603; amount remitted, \$210.

Thompson and Whites, Tennessee—Murfreesboro, Rev. E. F. Hudgens, pastor. Total assumed quota, \$1,350; amount remitted, \$354.45.

Matagorda and Gulf, Texas—Galveston, Rev. J. W. Wardlow, pastor. Total assumed quota, \$750; amount remitted, \$150.

Amelia, Virginia—Farmville, Rev. R. T. Clarke, pastor. Total assumed quota, \$1,472; amount remitted, \$321.

Larchmont, Virginia—Norfolk, Rev. J. T. Allen, pastor. Total assumed quota, \$3,206; amount remitted, \$641.20.

Trinity Institutional, Virginia—Richmond, Rev. W. H. Euston, pastor. Total assumed quota, \$984; amount remitted, \$197.

Epworth (Oklahoma City), West Oklahoma—Oklahoma City, Rev. T. R. Morehead, pastor. Total assumed quota, \$3,500; amount remitted, \$700.

Bastrop, West Texas—Austin, Rev. E. Y. S. Hubbard, pastor. Total assumed quota, \$2,300; amount remitted, \$817.

Oakville, West Texas—Beeville, Rev. R. K. Heacock, pastor. Total assumed quota, \$575; amount remitted, \$168.75.

Smiley, West Texas—Cuero, Rev. W. L. Hankla, pastor. Total assumed quota, \$786; amount remitted, \$179.81.

Lytton Springs, West Texas—San Marcos, Rev. W. L. Hightower, pastor. Total assumed quota, \$1,200; amount remitted, \$245.

Central, Western North Carolina—Mt. Airy, Rev. H. K. Boyer, pastor. Total assumed quota, \$4,000; amount remitted, \$1,131.

Leaksville, Western North Carolina—Mt. Airy, Rev. W. L. Sherrill, pastor. Total assumed quota, \$2,252; amount remitted, \$452.

Claycomo, Missouri—Richmond, Rev. A. B. Coffman, pastor. Total assumed quota, \$960; amount remitted, \$190.

Bland Street (Bluefield), Holston—Bluefield, Rev. J. A. Bays, pastor. Total assumed quota, \$11,100; amount remitted, \$3,645.

Make all payments on Special Effort quotas to the Board of Finance, Security Building, St. Louis, Mo.

arranged structure On an adjoining lot is a fair parsonage. Our people are not numerous, but they are faithful and loyal. Brother Cannon is much loved and honored both by the Methodists and the community. As he is serving Bolding and Strong, he cannot give as much time to Huttig as that important place needs. It is to be hoped that next year a better plan can be worked out.

Sunday was a lovely day, just cool enough to be pleasant, and just smoky enough for Indian summer. I attended Sunday School, over which Mr. R. M. Sims presides as superintendent, and lectured to the adult class, and then preached at eleven, while Bro. Cannon was preaching at Strong. It was an appreciative congregation. After a fine dinner, Mr. Francis Scott and Miss Scott carried me in their big car to Bolding, about five miles away. I cannot fully express my appreciation of the courtesies and hospitality of the Scott family. They know how to treat a visiting preacher.

Bro. Cannon expected to meet me at Bolding, but failed to get conveyance. I had a good congregation. It was a great pleasure to meet the Bolding brothers and other loyal Methodists who compose this little church at the village of Bolding on the railroad between Felsenthal and Strong. On account of the long dry spell the crops are poor in this neighborhood; but most of the farmers get

some income from oil leases and cutting wood for the wood-pulp mills. This brings cash, but is destroying the prospect for future timber supply. The Boldings insist that I must return and go fishing in the water of the Ouachita River which has been impounded by the government dams. They report that the fishing is unusually fine. It may be that I can overcome my usual poor fishing record there, hence I am going to seek an opportunity to test it out.

I joined Bro. Cannon at Strong, and had the privilege of preaching to a good congregation Sunday night, after which we were comfortably entertained in the home of Bro. and Sister Love, two of our faithful members who have grown up with the town. We have a substantial church building and a parsonage, which is not used, as Bro. Cannon lives at Huttig. Strong is a good town of some 1,200 population, kept up largely by the farming country around. Since I was there some eight years ago, many attractive residences and brick stores have been erected. The high school building is a two-story frame. Supt. W. N. Bingham with six assistants maintains an excellent twelve-grade school for 200 pupils. Two-year courses in manual training and domestic science have been started. The students of the departments have done much excellent work, and recently gave a

luncheon to the farmers to interest them in the development of horticulture. The citizens have donated \$2,000 to improve the building and furnish it. The school interest is fine. Monday morning I had a splendid hearing when I talked to the pupils on forest conservation.

Our church is not numerically strong, but it is loyal. The Baptists have a good building and large membership.

The only disagreeable feature of my visit was the dust. It was so deep in the streets that walking was almost impeded and so much in the atmosphere that it seemed as if we were literally "eating dirt." With the abundant supply of artesian water, it would be possible to have streams running down the streets as in Salt Lake City. Strong is so near the El Dorado field that it is probable that in the near future there will be an oil boom. Our church interests should be carefully conserved. Bro. Cannon cannot render the service that is required by two such communities as Strong and Huttig and also give Bolding an afternoon appointment.

Bro. Cannon is such a modest man that he does not always "sell" for his full worth; but as people learn to know him they realize that he is a profound thinker and a steady worker. I am always edified when I am with him.—A. C. M.

CONTRIBUTIONS

AUTUMN

A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese flying high;
And all over upland and lowland
The charm of the golden-rod—
Some of us call it Autumn,
And others call it God.
—William Haydn Carruth.

"ILL-NATURED ATTACKS ON OLD FRIENDS, ETC."

By Bishop W. F. McMurry.

A few weeks ago my long-time friend, Bishop Warren A. Candler, published an article in the Church press in which he charged in substance, that the Methodist Episcopal Church had increased its appropriations for the invasion of the legitimate field of the Methodist Episcopal Church, South, since the publication of the plan of Unification. His language is as follows:

"Indeed since 'the plan' was published, they ('its war expenses at home') have been increased as never before."

In replying to this article I quoted this statement, and called attention to the fact that the Plan of Unification was given to the Church in the fall of 1923, and further stated that this charge was a very serious matter, so serious in fact, that the one who makes it should, of course, be prepared to prove it. I also stated that it would be appreciated by our people if Bishop Candler would set down, in support of this amazing charge, the facts upon which he based his conclusion, and expressed in the same connection the hope that the Bishop was mistaken, declaring that it was difficult to believe that the Methodist Episcopal Church, following the publication of the Plan of Unification, would "increase as never before" funds for the "invasion" of our territory. My contention was, and is, that all parties concerned are entitled to the facts, and added, properly I think, that if the statement was unsupported by facts, that it should be withdrawn with acknowledgment of the mistake.

In his reply the Bishop agrees with me that this is "a serious matter" and proceeds to give some of the "facts" which, in his judgment, support the charge that he made.

I have gone over these "facts," and must confess that I do not find in them the support which he seems to think they furnish. The "facts" for the most part are building enterprises and without any reference to appropriations "increased as never before." It would seem also that many of them antedate the publication of "the plan." I do find in these "facts," however, an additional argument in favor of the Unification of American Methodism, and sincerely believe that such situations as he describes will have come to an end when the plan of Unification is approved.

The Bishop concludes his array of "facts" with the following paragraphs:

"Other facts of a kindred nature might be set forth, but to do so would exceed the limits of this article. These amply support my statement to which Bishop McMurry demurs, and it is not impossible that he may know more of the same sort. Indeed, I feel sure he could find them if he were as swift to condemn unfraternal acts of our Northern brethren as he is quick to deal sharply with his Southern brethren with whom he does not agree, especially some of his colleagues for whom he once had warm affection that was reciprocated most cordially.

"I would not intentionally wound him, and I venture to hope he will not continue his ill-natured attacks on old friends."

The article to which the Bishop made reply was courteous, and was intended to call out the "facts" which would condemn unfraternal acts of our Northern brethren, if such "facts" exist. It did not occur to me that I was doing anything unbrother-

ly or committing any act that was reprehensible by breaking a lance with an esteemed brother, who perhaps more than any other in the Church, uses the public press in an effort to defeat the Plan of Unification adopted by the Joint Commission and approved by the General Conference.

It had not occurred to me until I read Bishop Candler's article that a brother's expressed opinion on any phase of the subject of Unification would be made a test of friendship, or that friendships were to be forfeited by making reply in a respectful manner to an article that one believes is calculated to work injustice and to mislead our own people. There was not in my article anything like "his ill-natured attacks on old friends," "acrimonious utterances," "quick to deal sharply with his Southern brethren," etc. I find myself wondering if the overwhelming sentiment in favor of the Unification of American Methodism has so disturbed the serenity of my long-time and trusted friend that he is "seeing things."

To these paragraphs I make no further reply, except to say that, so far as I am concerned, others are welcome to a monopoly of that sort of argument on the subject of Unification, or any other subject upon which there is a division of opinion among brethren. I fully agree with my friend, the Bishop, when he says "it is more religious to maintain Christian love and unity among ourselves than to indulge acrimonious utterances concerning a proposed Unification with others." And that is sufficient reason for the absence of such phrases as "ill-natured attacks," "acrimonious utterances," etc., in my article.

I am appending hereto a letter from Bishop E. G. Richardson of the Methodist Episcopal Church. This letter came to me without solicitation. It explains itself.

"Atlanta, Ga.
Oct. 3, 1924.

"The Reverend
Bishop W. F. McMurry, LL. D.,
St. Louis, Mo.

"My dear Bishop McMurry:

"When I was in South Carolina last week, I saw a copy of the 'Southern Methodist Advocate Journal,' published in South Carolina. On the first page was an article by Bishop Candler, replying, apparently, to an article of yours answering a former article of his. In the article Bishop Candler mentioned a number of places where, according to him, great efforts were being made at the present time to advance the Methodist Episcopal Church. The intimation was, that these efforts were contrary to the spirit of Unification, inimical to the Church, South, and supported largely, if not entirely, by missionary money. I do not know whether any further reply will be made by you or not. I do wish, however, to have you know the exact facts so far as the places Bishop Candler mentions that are in the Atlanta Area are concerned. Concerning these churches, the facts are as follows:

"The only places that Bishop Candler mentions that are in the Atlanta Area are Tampa, Little River, Hialeah and Tamiami—all in the State of Florida. So far as Tampa is concerned, I have been continually importuned ever since I have been down here to start work in that city. I have steadily refused to do so. At the last session of the St. John's River Conference, in my absence and absolutely without my knowledge, an entry was made in the Minutes of an appointment to Central Methodist Episcopal Church, Tampa. I did not know of this until three months after the session of the Conference. I have notified the District superintendent that it is contrary to my wishes. I have given orders that no missionary money is to be given to this church. I have also notified the district superintendent that if I hold the next session of the St. John's River Conference, there will be no such appointment.

"The other three churches are in the suburbs of Miami. They constitute what is known as the Miami Parish.

I am glad to give you the following information about these places.

"Little River—We started work in Little River two years ago this fall. Your Church did not have any work in Little River at that time. Our district superintendent and our pastor at Miami went to see your presiding elder and asked him whether your Church was intending to begin work in Little River. They were informed that no such plans were on foot. We, therefore, went to Little River and commenced work there. We now have a church worth \$20,000, with a membership of seventy-five and a Sunday School with an average attendance of over a hundred. No missionary money has been given for this church enterprise. All the money for this church has been secured in the State of Florida.

"Hialeah—Our Church in Hialeah is as old as the place itself. A few years ago when Mr. Curtiss started this development, one of our local preachers went in and commenced work. We have been working continuously there ever since. As the town developed, the Company gave us much assistance, both by gifts and influence. We now have a property worth at least \$35,000.00. We have a membership of about one-hundred-twenty-five and a Sunday School with the same average attendance. Toward this work, our Board of Home Missions has made a donation of \$2,000.00. You have no church in Hialeah.

"Tamiami—Tamiami is an entirely new development along the Tamiami Trail. While our work there is the newest of the three, it is the most successful. We have a property worth certainly \$45,000.00. All through the summer months we have had an average attendance at Sunday School of one hundred thirty-five. There is no Southern Methodist Church in Tamiami. The nearest Southern Methodist Church is, I should say, a mile and a half away—a very small, inadequate, little wooden structure. Our Board of Home Missions has given \$2,000.00 toward our Church at Tamiami.

"These three churches have raised in the last year \$10,000.00 for their own support. In no one of the three places, does a Southern Methodist Church exist. Anyone who knows the rapid growth of Miami and the suburbs knows that it would be criminal for the Church not to attempt to minister to these growing needs. No one Church can adequately do it all. There are several other places where we would build new churches if we had the money. We have a rule, that we will in no case build within a mile of a Southern Methodist Church, in this section of the State.

"Bishop Candler, in his letter, says, 'Of course, all these enterprises are largely supported by missionary money.' The facts, as you have seen, are entirely the contrary. The following figures may be of interest to you. In 1923 the Board of Home Missions gave us for Church Extension in Florida \$10,000. This \$10,000 was given to three towns where the Southern Methodist Church does not exist—\$4,000 mentioned above, to the churches at Hialeah and Tamiami, and \$6,000 to our new church building in Winter Park. In 1923 the St. John's River Conference raised for Church Extension \$240,000.00. This includes either new buildings for organizations that have been in existence, or new church enterprises. We contributed to the missionary work of our Church from that Conference \$32,000.00, during the same year.

"I do not know whether you will feel that you should use these figures or not. You are at liberty to either use them or not use them. I simply wanted you to know the facts.

"With kind regards, I remain

"Yours very sincerely,

(Signed) E. G. Richardson."

Bishop Richardson has set down his figures and stated his case. It will be easier now, with this definite starting point, to determine whether or not our Northern brethren have "increased as never before" appropriations for the "invasion" of our ter-

ritory, since the publication of "the plan."

CONVINCED AGAINST MY WILL.
By Z. T. Bennett.

After reading last year in our official papers their editorial commendation of the submitted Plan of Unification I believed both Churches should adopt it; but did not approve the agreement of our editors not to discuss the Plan critically, and not to open their columns for a free and full discussion of it for about nine months, or till after action on the Plan by the General Conference of the M. E. Church in May following. After that Conference without referring the Plan to a special committee (as it did four years previously) and without debate adopted it almost unanimously and later sent it to the M. E. Annual Conferences for cation in 1925, I regretted deeply the seeming haste to secure action by our General Conference, called to meet before our people generally, preachers and laymen, could fully study all the features of such a serious proposition.

I had no objection whatever to the personnel of the special General Conference, but its delegates, elected in 1921 for regular session in May following were not chosen to pass upon the Plan the Joint Commissioners (appointed in May, 1921) agreed upon fourteen months later, or in July, 1923. It is safe to affirm these delegates could not with certainty represent fully the wishes of their constituents, who were not then sufficiently instructed to form their own judgment and to express their will concerning the pending Plan. It is probable some of the delegates were influenced greatly by the evident majority for the Plan, and especially by the enthusiastic speeches of its ardent supporters. Some of the delegates voting for the Plan have been quoted as feeling uncertain about the wisdom of accepting it, and as saying the action of the Chattanooga Conference will not be binding till ratified in 1925 by the required vote of the Annual Conferences, whose membership will have ample time (fourteen to eighteen months) to learn the wishes of their constituents and to represent them accordingly. In doing this Annual Conferences members, as representatives, should not prefer a secret ballot, and I hope none will regard the General Conference resolution mandatory as to their balloting. Let all go on record as did the delegates in the General Conference. If the preachers as well as the lay delegates are not actual representatives of our people generally, then our members will be represented by only about one-third of the votes in the Annual Conferences. In all sincerity I believe the entire membership of our Church should have the privilege of acting in an advisory

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manner before the Annual Conferences shall vote upon this far-reaching and very serious measure. Not only the travelling preachers but the members generally were invited to express themselves for or against the organization of a separate Church under provisions in the Plan of Separation adopted in 1844.

Our members should understand clearly, that they are not utterly ignored by their leaders. They have been led willingly and may be led again, but they will not and cannot be driven or forced into any merger over their protests. Definite, binding, official action to force unification under the pending Plan will cause more discord and bitter strife than has ever been witnessed by "overlapping" or "altar against altar," by rival Methodist Churches in the same community. Since the action of our General Conference in 1866, in respect to the territorial rights of the two Churches, I do not believe we should protest against the M. E. Church complying with the request of any considerable group of her members in the South, asking her help to organize and maintain an M. E. Church in their community. If there be real need for it, it will continue; otherwise it will fail under the law of the "survival of the fittest."

Thirty-five years ago the M. E. Church had in this State a white Annual Conference with three districts; now all of her work in Arkansas is embraced in only one district, which is a part of her St. Louis Annual Conference. Thirty-five years ago the M. E. Church had three congregations in Little Rock (including Argenta) and two in Hot Springs; now she has only one in Little Rock and none in Hot Springs, though the latter city has many Northern citizens and probably 60,000 Northern visitors annually. In different sections of our State congregations of the M. E. Church have disbanded, some members removing to other localities, while most of them have received brotherly welcome into our Church. It is stated that the M. E. Church has 400,000 white members in the South, many of these in small, weak rural congregations, having in some instances native Southerners in their membership. Many in rural congregations will eventually prefer membership in our Church, if the pending Plan for Unification shall finally be defeated, as I candidly believe it will and should be.

Much has been said about the unholy rivalry in the border Conferences and the struggling conditions of our congregations along and near the former border line; but Dr. W. H. Nelson gave recently figures to prove our fifteen border Conferences gained about 67,000 members in the last five years, and only one of the fifteen showed a decrease in the five-year period. I am willing to admit the half-decade ending with 1923 showed for our entire Church more progress in the gain of members and wealth and in the work of expansion than

in any five-year period of her history—her percentage of gain in members being larger than that of the M. E. Church in the home field, more than three times as large for last year.

Enjoying peace among ourselves except for some agitation on "modernism" (said to be more serious in the M. E. Church than in ours), and moving forward with the spirit of optimism and progressive Christian liberalism, our members were contributing for local demands and for expansion more than they had ever given before, making the future bright with vision and promise of larger achievements in the Kingdom of our Lord. Now this desirable state of our Church is very seriously disturbed by the movement for unification under the pending Plan, which is so incomplete as to be both uncertain and unsafe, if not positively dangerous to our Church—too much of the Plan being left to the future for decision and formulation to achieve the goal of the Joint Commissioners, some of whom differ as to the full meaning of the Plan with the manner and effect of its operation. The chief proponent of the Plan declares it a "plan for co-operation," and that our Church will remain "intact," meaning to infer, that our Church will not lose anything in its government or property; but another of our Commissioners, a man of learning and high standing, said there will be one name, one constitution, one General Conference, one Judicial Council and one College of Bishops for the whole Church, etc., indicating actual union in measure not claimed by some others. With such apparently conflicting views among the makers of the Plan, it is not surprising to find painful confusion increasing in our Church in spite of all the assurances of ample safeguards for the protection of our Church in its complete autonomy and unhindered administration of all its connectional affairs. In these it is affirmed we are protected fully against Negro Bishops having anything whatever to do, and that Negro Bishops will not be permitted to preside over the unified General Conference. The proposed scheme for the College of Bishops to prevent a Negro Bishop from presiding over the General Conference can and will be annulled by the Judicial Council if that body shall be asked to interpret the law, now existing in the Book of Discipline of each Church, and to rule on any protest against the action of the College of Bishops. The clearly specified duty of a Bishop to preside in the General Conference manifestly implies his absolute right to do so, and he can not be deprived of that constitutional right by any device of his colleagues, merely to fulfill promises of unification commissioners. "A man is a man for a' that," and a Negro duly elected a full Bishop is and will be a full Bishop in spite of any schemes to prevent him from exercising his legal prerogatives. Further, if the Connectional Boards of the two Churches shall be unified, the M. E. Church will of right furnish nearly two-thirds of the members, including some Negroes, who will then participate in the administration of all the Connectional affairs of Jurisdiction Two (our Church).

It has long been well known, that Northern and Southern citizens generally do not agree and can not now be forced to agree as to the Negro's right of equality in opportunity and privilege to join in the administration of the affairs of any Church, whose members are chiefly white people. At its last meeting the Pittsburgh Presbytery, embracing 300 congregations, elected a Negro preacher for Moderator, the retiring Moderator casting the deciding vote. We make no complaint against that action, but no well informed Southern white citizen believes such a choice will be made during the next half century in the Southern Baptist Church, or in the Southern Presbyterian Church, or even in the Northern Presbyterian Church in a Presbytery composed of Southern congregations. Then why should Southern Methodists be critic-

ized, berated or condemned for refusing to accept now what other Southern white denominations will not accept for many, many years to come, and may never be willing to accept? The force of racial consciousness in the South is not confined to Southern Methodists, and they should not be compelled to experience discord, strife and probable disruption for the proposed unified Church of 7,000,000 members, only five per cent (or one in twenty) of them being Negroes, who will demand and secure the right of equality in conducting all the Connectional affairs of the unified Church.

If the M. E. Church be unwilling to set apart her Negro members in a Church of their own, as our Church did in 1870 with her Negro members—who have prospered greatly in many ways, increasing far more rapidly than the Negro members of the M. E. Church—why should our Church be forced now into a merger, which means inevitable discord, strife and disruption? For years after the Civil War the M. E. Church in the South had mixed Conferences, congregations and schools, but later and wisely put her Negro members into Conferences, congregations and schools for Negroes only. That action was as much an infringement upon the rights of her Negro members then as would be the setting of them apart now into a separate organization, sharing equitably in all her Connectional property. Then why should our Church lose 500,000 or more of her members, that the M. E. Church may not mistreat (?) her 350,000 Negro members, who in the opinion of many thoughtful men would gain immensely in a Church of their own? Should we not be far more concerned about maintaining peace and union in our own Church, signally favored by our Lord for three score years, than about becoming part of a Church with 7,000,000 members? Let us continue as we have done so long with malice toward none and love for all striving to spread Scriptural holiness and promote the kingdom of our Lord in the homeland and in foreign fields.

FRANCES ASBURY ON THE AVENUE OF THE PRESIDENTS

Reported by The National Methodist Press.

The 'Hero of the Long Trail' could never have anticipated the scene of October 15, 1924, in Washington, D. C. Francis Asbury who expressed his faith in the American people before the United States government was founded, never dreamed that the day would come when the President of the United States would deliver an address at the dedication of a monument to his memory in the Capital of the Nation. Such was the scene joined in by thousands of Methodists from all parts of the country, and representing every branch of the Wesleyan family in America. It was a proud day not only for Methodists but all who cherish the best in religion and public life, for to this end had Asbury made one of the largest contributions.

When President Coolidge declared Frances Asbury was entitled to rank as one of the builders of our nation, he spoke no light word of eulogy. It was a statement which is sustained by every fact in the history of Asbury's ministry in America.

The unveiling of the Asbury statue was the culmination of a general effort on the part of all the branches of Methodism to erect a worthy memorial to the first Bishop of the Methodist Episcopal Church. For several years a committee has been carrying forward plans to this end. The cost, something over fifty thousand dollars, was subscribed by the various Methodist bodies, and as a result one of the finest statues in Washington commemorates the services of this pioneer preacher.

At the two services held in connection with the unveiling representatives from various Wesleyan groups and those whose early history were associated with Asbury took part. On the evening of the fourteenth, at Mt. Vernon Place Methodist Episcopal Church, South, Bishop James Cannon,

Jr., was represented by Bishop W. F. McDowell, president of the Asbury Memorial Association, as the presiding officer of the evening. The Rev. W. A. Lambeth, pastor of the church, offered prayer. Bishop W. M. Bell of the United Brethren in Christ delivered a historical lecture on "Bishop Asbury's friend, Bishop Otterbein." Bishop D. Jones of the African Methodist Episcopal Church gave a most interesting address on "Bishop Asbury's Traveling Companion, Black Harry." Dr. Charles S. McFarland, General Secretary of the Federal Council of the Churches of Christ in America, gave an address of greeting and paid a fine tribute to Frances Asbury and Methodism.

The unveiling took place at Sixteenth and Mount Pleasant Streets. The beautiful little park where the statue is located, a triangular plot of ground, points directly down Sixteenth Street and toward the Washington Monument, was crowded to overflowing with interested spectators. The speaker's stand was filled with bishops, ambassadors, public officials and church leaders. The Army Band furnished music, and detachments of marines, soldiers and sailors assisted in ushering and in unveiling the monument.

Bishop John W. Hamilton presided and gave one of the interesting historical addresses of the day. The Rev. F. J. Prettyman, former chaplain of United States Senate, conducted the responsive service. Dr. E. O. Watson of Baltimore, recording secretary and active promoter of the Asbury Memorial Association, offered prayer. The statue was unveiled by Mrs. Kathryn Watson VanNess of Baltimore. As the flags fell away, the Paul Revere bell in All Soul's Church nearby was rung and a large flock of carrier pigeons rose from the monument. The crowd burst into applause as the beautifully executed statue of Frances Asbury, mounted on his faithful horse, was revealed to view.

An enthusiastic tribute was paid to the sculptor, Augustus Lukeman, when Dr. James R. Joy, Editor of The Christian Advocate, in a very felicitous speech, introduced him. Dr. Joy said the sculptor, as a youth, had desired to preach and that here he had presented an enduring sermon in bronze. When the sculptor was called upon to speak he pointed to the monument and said, "There is my speech."

Bishop McDowell, in that masterful manner which always marks his public addresses, presented to the Government of the United States the statue. It was received on behalf of the Government by Lieutenant Colonel Clarence D. Sherrill, Superintendent of Public Buildings and Grounds. Colonel Sherrill, himself a Methodist, received the monument and stated that it was most appropriately located among the statues of warriors, scientists and statesmen who had contributed to the glory of this nation. A very interesting address on the work of Frances Asbury was given by Dr. H. K. Carroll, the corresponding secretary of the Association to whom the largest credit is due for carrying to a success the movement which has resulted in this fine memorial. Bishop

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Cannon dealt in a very able manner with the significance of the Christian pioneer whose memory the people were perpetuating in the statue just unveiled.

The address of the occasion which was looked to with greatest interest and listened to with marked attention was that of President Coolidge. He did not disappoint his hearers. He showed a surprising knowledge of Asbury's work and delivered an address filled with historical facts. He used the occasion as one in which to emphasize important national lessons, pointing out that religion is the only basis of a free government, and that a nation cannot advance faster than its religious development.

Bishop Hamilton in introducing the President stated that the Chief Executive had chosen as his life companion a young woman brought up in a Methodist home and imbued with the teachings of Methodist parents. The President showed in an unusual way his interest in the tribute which was being paid to Frances Asbury. He arrived at the very opening of the program, accompanied by his secretary and Army and Naval aides, and although he was introduced early in order that he might leave, he stayed through the whole program and until after the benediction was pronounced by the Rev. C. W. Baldwin, veteran preacher of the Baltimore Conference.

The President's address which reveals his pronounced convictions relative to the part religion has and must play in the government and voices his appreciation of the church will be read with unusual interest because of this fact and its historical significance.

ADDRESS ON BISHOP ASBURY. (From the National Methodist Press)

In Washington, at the dedication of the monument to Francis Asbury, the Bishop of the Methodist Episcopal Church, President Coolidge spoke as follows:

This occasion cannot but recall to our minds in a most impressive way the sacrifice and devotion that has gone into the making of our country. It is impossible to interpret it as the working out of a plan devised by man. The wisest and most farsighted of them had little conception of the greatness of the structure which was to arise on the foundation which they were making. As we review their accomplishments they constantly admonish us not only that all things work together for those who do good, but that in the direction of the affairs of our country there has been an influence that had a broader vision, a greater wisdom and a wider purpose, than that of mortal man, which we can only ascribe to a Divine Providence. A wide variety of motives has gone into the building of our Republic. We can never understand what self-government is or what is necessary to maintain it, unless we keep these fundamentals in mind. To one of them, Francis Asbury, the first American Bishop of the Methodist Episcopal Church, and his associates, made a tremendous contribution.

Our Government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. Unless the people believe in these principles, they cannot believe in our Government. There are only two main theories of government in the world. One rests on righteousness, the other rests on force. One appeals to reason, the other appeals to the sword. One is exemplified in a republic, the other is represented by a despotism. The history of government on this earth has been almost entirely a history of the rule of force held in the hands of a few. Under our Constitution America committed itself to the practical application of the rule of reason, with the power held in the hands of the people.

This result was by no means accomplished at once. It came about only by reason of long and difficult preparation, oftentimes accompanied with discouraging failure. The abil-

ity for self-government is arrived at only through an extensive training and education. In our own case it required many generations and we cannot yet say that it is wholly perfected. It is of a great deal of significance that the generation which fought the American Revolution had seen a very extensive religious revival. They had heard the preaching of Jonathan Edwards. They had seen the great revival meetings that were inspired also by the preaching of Whitefield. The religious experiences of those days made a profound impression upon the great body of the people. They made new thoughts and created new interests. They freed the public mind, through a deeper knowledge and more serious contemplation of the truth. By calling the people to righteousness they were a direct preparation for self-government. It was for a continuation of this work that Francis Asbury was raised up.

The religious movement which he represented was distinctly a movement to reach the great body of the people. Just as our Declaration of Independence asserts that all men are created free, so it seems to me the founders of this movement were inspired by the thought that all men were worthy to hear the Word, worthy to be sought out and brought to salvation. It was this motive that took their preachers among the poor and neglected, even to criminals in the jails. As our ideal has been to bring all men to freedom, so their ideal was to bring all men to salvation. It was preeminently a movement in behalf of all the people. But like it, it was the practical application of an old theory, which was very new.

Just as the time was approaching when our country was about to begin the work of establishing a government which was to represent the rule of the people, where not a few but the many were to control public affairs, where the vote of the humblest was to count for as much as the vote of the most exalted, Francis Asbury came to America to preach religion. He had no idea that he was preparing men the better to take part in a great liberal movement, the better to take advantage of free institutions, and the better to perform the functions of self-government. He did not come for political motives. Undoubtedly they were farthest from his mind. Others could look after public affairs. He was a loyal and peaceful subject of the Realm. He came to bring the Gospel to the people, to bear witness to the truth and to follow it where-soever it might lead. Wherever men dwelt, whatever their condition, no matter how remote, no matter how destitute they might be, to him they were souls to be saved.

For this work, the bearing of the testimony of the truth to those who were about to be, and to those who in his later years were, sovereign American citizens, he had a peculiar training and aptitude. He was the son of a father who earned his livelihood by manual labor, of a mother who bore a reputation for piety. By constant effort they provided the ordinary comforts of life and an opportunity for intellectual and religious instruction. It was thus that he came out of a home of the people. As early as the age of 17 he began his preaching. In 1771 when he was 26 years old, responding to a call for volunteers, he was sent by Wesley to America. Landing in Philadelphia, he began that ministry which in the next 45 years was to take him virtually all through the Colonies and their western confines and to Canada, from Maine on the north, almost to the Gulf of Mexico on the south.

He came to America five years after the formation of the first Methodist Society in the City of New York, which had been contemporaneous with his own joining of the British Conferences as an itinerant preacher and a Gospel missionary. At that time it is reported that there were 316 members of his denomination in this country. The prodigious character of his labors is revealed when we

remember that he traveled some 6,000 miles each year, or in all about 270,000 miles, preaching about 16,500 sermons and ordaining more than 4,000 clergymen, besides presiding at no less than 224 Annual Conferences. The highest salary that he received was \$80 each year for this kind of service, which meant exposure to summer heat and winter cold, traveling alone through the frontier forests, sharing the rough fare of the pioneer's cabin, until his worn-out frame was laid at last at rest. But he left behind him as one evidence of his labors 695 preachers and 214,235 members of his denomination. The vitality of the cause which he served is further revealed by recalling that the 316 with which he began has now grown to more than 8,000,000.

His problem during the Revolutionary War was that of continuing to perform his duties without undertaking to interfere in civil or military affairs. He had taken for the text of his first sermon in America these very significant words: "For I determined not to know anything among you save Jesus Christ and him crucified." When several of his associates left for England in 1775, he de-

cided to stay. "I can by no means agree to leave such a field for gathering souls to Christ as we have in America," he writes, "therefore I am determined by the grace of God not to leave them, let the consequence be what it may." But he had no lack of loyalty to the early form of American government. When the inauguration of Washington took place April 30, 1789, the Conference being in session, Bishop Asbury moved the presentation of a congratulatory address to the new President. His suggestion was adopted, and the Bishop being one of those designated for the purpose, presenting the address in person, read it to Washington. How well he fitted into the scheme of things, this circuit rider who spent his life making stronger the foundation on which our Government rests and seeking to implant in the hearts of all men, however poor and unworthy they may have seemed, an increased ability to discharge the high duties of their citizenship. His outposts marched with the pioneers, his missionaries visited the hovels of the poor that all men might be brought to a knowledge of the Truth.

A great lesson has been taught us by this holy life. It was because of

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PACKED IN TIN
—KEEPS STRENGTH IN

what Bishop Asbury and his associates preached, and what other religious organizations, through their ministry preached, that our country has developed so much freedom and contributed so much to the civilization of the world. It is well to remember this when we are seeking for social reforms. If we can keep in mind their sources, we shall better understand their limitations. The Government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Of course, we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity—these cannot be legislated into being. They are the result of a Divine Grace. I have never seen the necessity for reliance upon religion rather than upon law better expressed than in a great truth uttered by Mr. Tiffany Blake, of Chicago, when he said: "Christ spent no time in the ante-chamber of Caesar." An act of Congress may indicate that a reform is being or has been accomplished, but it does not of itself bring about a reform.

Perhaps, too, there is a lesson in contentment in the life of this devout man. He never had any of the luxuries of this life. Even its conveniences did not reach him, and of its absolute necessities he had a scanty share. Without ever having the enjoyment of a real home, constantly on the move, poorly clad, often wretchedly sheltered, much of the time insufficiently nourished, yet his great spirit pressed on to the end, always toward the mark of his high calling. His recompense was not in the things of the earth. Yet who can doubt that as he beheld his handiwork, as he saw his accomplishments grow, there came to him a glorious satisfaction and a divine peace. No doubt he valued the material things of this life, and certainly they ought to be valued and valued greatly, but he regarded it as his work to put a greater emphasis on the things of the spirit. He sought to prepare men for the sure maintenance and the proper enjoyment of liberty, and for the more certain production and the better use of wealth, by inspiring them with a reverence for the moral values of life.

What a wonderful experience he must have had, this prophet of the wilderness! Who shall say where his influence, written upon the immortal souls of men, shall end? How many homes he must have hallowed! What a multitude of frontier mothers must have brought their children to him to receive his blessing. It is more than probable that Nancy Hanks, the mother of Lincoln, had heard him in her youth. Adams and Jefferson must have known him, and Jackson must have seen in him a flaming spirit as unconquerable as his own. How many temples of worship dot our landscape; how many institutions of learning, some of them rejoicing in the name of Wesleyan, all trace the inspiration of their existence to the sacrifice and service of this lone circuit rider! He is entitled to rank as one of the builders of our Nation.

On the foundation of a religious civilization which he sought to build our country has enjoyed greater blessings of liberty and prosperity than was

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ever before the lot of man. These cannot continue if we neglect the work which he did. We cannot depend on the Government to do the work of religion. We cannot escape a personal responsibility for our own conduct. We cannot regard those as wise or safe counsellors in public affairs who deny these principles and seek to support the theory that society can succeed when the individual fails.

I do not see how any one could recount the story of this early Bishop without feeling a renewed faith in our country. He met a multitude of storms. Many of them caused him sore trials. But he never wavered. He saw wars and heard rumors of war, but whatever may have been the surface appearance, underneath it all our country manifested then and has continued to manifest a high courage, a remarkable strength of spirit and an unusual ability, in a crisis, to choose the right course. Something has continued to guide the people. No tumult has been loud enough to prevent their hearing the still small voice. No storm has been violent enough to divert inspired men from constantly carrying the Word of Truth. The contests of the day have but been preparations for victories on the morrow. Through it all our country has acquired an underlying power of judgment and stability of action which has never failed it. It furnishes its own answer to those who would defame it. It can afford to be oblivious to those who would detract from it. America continues its own way unchallenged and unafraid. Above all attacks and all vicissitudes it has arisen calm and triumphant; not perfect, but marching on guided in its great decisions by the same spirit which guided Francis Asbury.

ADDRESS BY BISHOP CANNON, JR., AT THE UNVEILING OF THE ASBURY MEMORIAL STATUE ON OCT. 15, IN WASHINGTON, D. C.

When in the future days our children shall walk up this broad avenue and shall come face to face with this man on horseback, their attention will be immediately arrested, for this rider and this horse are like unto none of our great country. There are horses as large, as strong, as well built, horses with rearing head, with flashing eye in the very act of rushing to the charge. And on these horses there are seated great generals with sword in scabbard, or with sword unsheathed, waving aloft, beckoning their followers to advance. But this horse is worn and weary, telling the story, written in the pose of its body, of thousands of miles traversed through dense forests and over rugged mountains. And this man on horseback has truly his sword in his hand, but it is "The Sword of the Spirit—the Word of God."

And as the sword in hand proclaims the reason for the monuments to great military commanders, so the reason for the monument to this man is the sword in his hand—the invincible Word of God. That was the weapon used by the Captain of our Salvation in his conflict with the devil. Thrice did he draw that sword from its scabbard and declared "It is written," and from that writing of God, from that verdict, there was no possible appeal. And so, with this weapon of the Prince of Peace this man on horseback went forth conquering and to conquer.

If we seek for an adequate explanation of the life of this man, it will be found in a short passage taken from the book which he is clasping in his hand. Doubtless, as the prophet wended his way on the long road he read over and over again the thrilling record of the Acts of the Apostles and especially the story of the journeyings of Paul, the great Apostle to the Gentiles.

And when the road was rough, the swamps were deep, the fords were dangerous, the mountains were high, the sun was hot, or the wind was cold and biting, and there were rain and snow and sleet; when the country was new and hostile Indians were

all around; when no shelter was near, not even a cabin; no bed but his cloak; when food was uncertain and coarse and scanty, this man must often have repeated to himself, "In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, beside those things which come upon me daily, the care of all the churches." As indicated above, the attitude of this Christian hero in all of these varied testing experiences can be explained by one passage: "But none of these things move me, neither count I my life dear unto myself, that I may finish my course with joy and the ministry which I have received from the Lord Jesus to testify the Gospel of the Grace of God." How that sweeping declaration of loyalty, of unswerving devotion to a great purpose made by St. Paul, must have echoed and re-echoed in the soul of this apostle of the New World. And how accurately and how adequately it explains the many years of ceaseless endeavor, unchecked, undiminished by any hardship or affliction, until indeed the life itself wore out, given as none too dear a prize that he might finish his course with joy.

Why should this man surrender his ease, his comfort, endure hardness and wear away his life? Because Francis Asbury was a good soldier of Jesus Christ. To him the vital, the controlling, the great essential fact in his life was the ever-present leadership of his Master. To him the Kingdom of Heaven was an absolute monarchy. He had a King called Jesus. And he had received his commission directly from the King. And he gladly accepted his Master's own test of genuine love; "If ye love me, keep my commandments." He had heard his Master say, "Follow me," and it was the all-absorbing aim, the consuming purpose, the joy of his life to follow in His footsteps. It is not an easy way, sometimes it is steep and rocky and thorny, and yonder pathway leads directly through Gethsemane, and into the Hall of

mocking and scourging, and a little further on the Cross rears itself against the sky, and this earthly life must be laid down. Shall he go that way? Can he not go another, an easier, less rugged, a less dangerous road, and reach the goal? So timid, hesitant, doubting souls may reason. But to the great soul of Francis Asbury there was only one important question: "What way is the Master leading? That way I go." He had heard his Master say, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." "The Son of Man has come to seek and save that which is lost." Had not men been lost, the Son of Man would not have come to seek and to save them. Had not men been lost, there would have been no ministry of Francis Asbury. But he had in his heart the picture of his Lord seeking and saving the lost in every age, in every clime, not the lost Jew, the lost Samaritan, the lost Greek, the lost Roman, the lost Frenchman, the lost German, the lost Anglo-Saxon, the lost American, not the lost white or red man, or black man, or yellow man; not the lost rich man, the poor man, the beggar, the ignorant, the educated, the high or the lowly born, but seeking and saving everywhere all lost men.

Here we have the key to the life of our hero. He had an unwavering, an immovable conviction that a course had been assigned to him by his Lord, a ministry to testify to lost souls the Gospel of the Grace of God. What the carrying of that message, the preaching of that Gospel of the Grace of God has meant to stabilizing and strengthening the foundations of our great nation in its early days is known only to God. But as we look today upon this monument, the supreme lesson of the hour is that as in the days of Asbury, so today our country sorely needs men of conviction, men of vision, men of courage, men of faith, and above all, men of that genuine sacrificial spirit, who, recognizing the moral, spiritual needs of those around them will give themselves unreservedly, wholeheartedly, as did Francis Asbury to a life of ministration and service for their fellow-men of every race, of every color in every land. And may their number be multiplied a thousand fold as the years go by.

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Lincoln, Nebraska. — "My back would bother me so and when I had to do any heavy lifting it made me sick to my stomach with the pains in my back. I have my housework to do and four babies to take care of so when I heard of Lydia E. Pinkham's Vegetable Compound I took it and I feel better. My back don't bother me and I can eat more and work. I do all my housework and washing for six in the family. I will tell other women to take the Vegetable Compound and you may publish my letter."—Mrs. CHARLES F. DOLEZAL, 1201 Garber Ave., Lincoln, Nebraska.

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Volga City, Iowa.—"I will tell you what Lydia E. Pinkham's Vegetable Compound did for me. I was all run down and could hardly be on my feet. I was so cold I could not keep warm. I had numb feelings and then heat flashes would pass over my body. I had severe pains in my sides and was very nervous. I saw your advertisement in the newspapers so I thought I would try your medicine. My husband got me a bottle of the Vegetable Compound and I began to feel better as soon as I started taking it. I have taken it off and on for three years now. I keep house and do all my work for my husband and two

little boys and make my garden. I feel fine and I tell others what the medicine has done for me. I think it is the best medicine in the world for women."—Mrs. THOMAS GRINDLE, Volga City, Iowa.

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This goes to prove that a medicine specialized for certain definite ailments—not a cure-all—can and does do good work. For sale by druggists everywhere.

THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS TO THE CHURCH: ON THE FINANCIAL CONDITION OF THE BOARD.

In conformity with the policy of the Board of Missions the Executive Committee informs the Church of the condition of our missionary operations and the resources by which these operations must be carried on.

Five years ago a carefully made survey of our work in the home and foreign fields revealed urgent need for buildings and re-enforcements that seventy-five years of successful missionary endeavor had made imperative. Prayers for open doors for laborers for the harvest and for access to the hearts of unevangelized peoples had been so answered that no doubt could remain that the hand of God was upon us for good. It was shown that the amount required by our very successes was twenty-five millions of dollars for a five year period of expansion and building, and at the conclusion of that period a doubling of the regular income of the Board in order that the vastly augmented work of the Church at home and abroad might be sustained. The Centenary movement in a wave of spiritual revival resulted in the pledging of thirty-five millions for the causes represented.

Now at the conclusion of the five year period of the Centenary we find ourselves with an uncollected balance of \$15,000,000 on the total Centenary pledge of \$35,000,000 and an unpaid balance of \$8,000,000, the minimum askings of twenty-five millions; and that, instead of doubling, the income of the Board from collections and specials has actually suffered a decrease of about \$250,000 a year.

Until the beginning of the current year, while we realized that our responsibilities were heavy and our way for the future by no means clear, the payments on Centenary pledges during 1923 encouraged the Board to make appropriations of the amounts actually needed for economically sustaining the work and furnishing some sorely needed equipment. This was done in the faith that Centenary payments for 1924 would be at least as large as they had been in 1923. Thus far, after nine months of the year have passed, the yield from the Centenary even under some pressure for both Home and Foreign General Work amounts to \$614,840, and from all sources to \$981,164.79, against a budget for the same nine months period of \$2,069,903, showing a shortage of \$1,088,738.21. The actual deficit, however, is not so great, for such appropriations as could be deferred remain unpaid.

A Wise Old Trapper

In the state of Ohio there lived a bunch of boys who had this trapping business down to a science. They each sent for separate price lists every year and then sent all their furs to the house giving the best quotations. After five years they decided they weren't so dreadfully wise because they didn't have enough profits to make their efforts worth while. One day they met Tom McMillan driving a new car to town. Tom said he made the price of his swell outfit shipping pelts. He told how he got wise to those funny prices and found it was better to deal with Chas. Porter because he always knew in advance just what he was sure of getting. He said that Porter never offered \$5 for a \$3 pelt but he always paid the \$3 which he promised and some times a little better. Chas. Porter now has five wise trappers in that section instead of one.

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CHARLES S. PORTER, INC.
127 West 27th Street New York

Beginning the year with a debt carried over from 1923, the outstanding debts of the Board for the Department of General Work now aggregate the huge sum of \$1,216,159.67, less bank balances of \$147,571.36, annuity notes of \$85,677.82 and a loan of \$75,000 from the Centenary Commission, or a present indebtedness of \$907,910.49.

In the face of the diminished Centenary income we have had no alternative, but have gone on paying the appropriations that the Board had made; and indeed these appropriations are for the most part for actual support of the missionaries, schools, hospitals and settlements that depend solely upon the Board. The Executive Committee had no alternative but had to authorize the Treasurer of the Board to borrow such sums of money as were necessary in order to save the Board from defaulting in its obligations.

The deficit that the Treasurer's Report showed last May has thus risen to the present huge proportions. It will not increase during the remaining three months of the year, as receipts from collections on the assessment and from specials will suffice to defray current needs. But the best that can be expected from these sources cannot save us from the prospect of facing the new year with a debt approximating a million dollars. This means, at the best, that we shall come to the Board meeting of 1925 with a staggering debt unless payments of Centenary pledges and our new Specials are made at least in the measure that was anticipated when the budget was adopted. Should these resources fail, we shall have to beat a retreat from territory now occupied, close schools and hospitals, recall missionaries, say to volunteers who have prepared themselves and are ready to sail, "We cannot send you forth on your divinely appointed mission," and seriously impair the efficiency of our administrative departments by drastic retrenchment.

Will the Church consent to this alternative? The church must say. Spontaneous and sacrificial giving of small and large sums alone will enable us to hold our own, to say nothing of advancing. A Church on the defensive is as surely beaten as an army.

Will the Church respond to the needs of the situation? Only when the Church has fasted and prayed. Our prosperity is so great that our luxuries have ensnared us and diminished our sympathies and responsiveness; therefore we must fast and pray. While our benevolences have been coming to want savings bank deposits have increased by \$1,140,000,000; and the total gain in invested wealth of our country was \$12,000,000,000. No doubt the members of our Church have enjoyed a share in this prosperity. Is God's cause alone to be reduced and embarrassed? A portion of the refund on our income taxes alone would probably equal our debts.

This statement has been issued by order of the Executive Committee in order that the Church may know the facts and share the responsibility for keeping our work for the cause of missions from disaster. Far from desiring to conceal any part of our missionary situation from you, we desire that you may be most fully acquainted with it, and, indeed a reading of the Annual Report will lay before you such an exhibit of vast evangelistic, eleemosynary, medical and educational work, as doubtless will cause the Church to say in most concrete terms, They shall not be weakened or abandoned.

The Executive Committee

F. S. Parker
E. D. Mouzon
Mrs. Luke Johnson
Mrs. W. F. Tillet
O. E. Brown
P. D. Maddin
A. B. Ransom
Mrs. J. H. Dickey
J. E. Edgerton.

Nashville, Tenn.
October 1, 1924.

Woman's Missionary Department

Edited by

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

THE DYNAMIC THAT UPLIFTS.

Dr. G. Campbell Morgan well says: "I have no word to say against education, against refinement, against culture, against the uplifting of men in all these ways; but I want to say this to you, that out of the deep darkness of true materialism nothing will lift a man, a nation, a race, but the cross of the world's Redeemer. Wherever the cross comes and men come to it and to Him who there hung, they find the dynamic that uplifts; the healing for wounds; liberty for slavery."—Beacon

FAITH IN MT. SEQUOYAH.

Mrs. S. W. C. Smith, Treasurer L. R. Conf. W. M. S., is happy over the fine personal contribution from her Conf. to the Woman's Building to be erected at Mt. Sequoyah, Ark. Reporting \$100 from Mrs. C. F. Elza, she says this is good evidence of her faith in Mt. Sequoyah and backing up her service with gifts will be an inspiration to the women of Arkansas.

ARKADELPHIA DISTRICT MEETING.

The Arkadelphia District Meeting will be held at Malvern November 6-7. A splendid program has been arranged, and we are expecting a great meeting. I wonder if that fine new annex to the church there was not built for our coming? Anyway, Malvern church has put on a fresh, new garment and everything is in readiness for our meeting. While the schedule provides us only three Conference Officers for our official visitors, Mrs. Elza, Mrs. Workman, and Mrs. Smith, this secretary has seen to it that Mrs. Williams and Mrs. Hundley are on our program, too. A circular letter has been sent every auxiliary announcing time and place, but let this notice remind you again, and do not fail to have your auxiliary represented. We are especially inviting a representative from every charge on the District, whether there is an organized auxiliary or not. We want you to know and enjoy a district meeting. This is the expressed desire of the Malvern ladies. All pastors who can arrange to attend are cordially invited. Send names to Mrs. W. D. Harris, 220 School Street, Malvern. I would like for them to be sent me also.—Mrs. George Hughes, Sec. Arkadelphia District, Benton, Arkansas.

CAMDEN DISTRICT MEETING

Nov. 4-5 at Camden, beginning at 2 p. m. Tuesday, Mrs. L. K. McKinney, Sec. Camden Dist., has arranged a fine program and the good people of Camden know how to entertain Conferences. The district secretary will be assisted by Conf. officers, Mesdames Elza, Rammel, McDermott, Thompson and Stinson, also Miss Florence Whitesides and other leading workers in W. M. S. Rev. F. F. Harrell will be pastor-host. Rev. J. W. Harrell, P. E. of Camden District, and other ministers will be in attendance.

Names of delegates should be sent at once to Mrs. J. M. Stinson, Camden, and she will inform the Chairman of Hospitality Committee whose address has not reached the little desk in the corner. If for lack of space the full program fails to "get in," the above notice guarantees a great meeting.—V. C. P.

EXECUTIVE MEETING.

The meeting of the officers of the North Arkansas Conference in their annual Executive Meeting is always a delightful occasion. Some of us were friends before the union of the Conferences and the fellowship of these

meetings strengthen the tie which binds us.

The one recently held in First Church, North Little Rock was a pleasant and profitable session. Mrs. Roscoe McKee, supt. of Children's Work, was unavoidably detained.

An impressive talk taken from the thought found in John 10 (1-10) and John 15, (16) was given by the President, Mrs. Preston Hatcher.

The reports showed the work of the Conference to be in a growing condition.

Mrs. R. A. Dowdy reported 165 adult auxiliaries and 13 new organizations. A number of Group Meetings were held with splendid results. The missionary drive was stressed and auxiliaries urged to greater activity along this line. The organization of Gibson Auxiliaries was urged, that every woman, even in scattered communities, might be enlisted.

Attention was called to the fact that all Honor Roll records must be passed on by the district secretaries, and that the Week of Prayer and Harvest Day are important factors in the work of the 4th quarter.

Miss Gladys Hensell, volunteer from Batesville district, who is now a student in Scarritt College on our Neill Scholarship fund, was highly recommended by Mrs. Dowdy. She expects to go to Africa as a nurse.

It was recommended that when the several superintendents make reports at the annual meeting that a summary of these reports be put in the hands of the delegates.

The treasurer, Mrs. W. A. Steele, reported as follows:

Sent to Coun. Treas. first and second quarters	\$7,847.68
In Bank, Oct. 1.	954.62
This includes belated 2nd qr. reports	80.25
Check out	35.00
Conference Expense	813.50
Other funds	20.87
Total	\$954.62

Splendid service has been rendered by Miss Mary Fuller who has charge of Young People's work. There are 27 societies and 1 new organization sent to Conference treasurer for the two quarters \$316.32. Amount on Scholarship \$110.00.

At the summer conference it was decided to send Miss Pearl McCain to Scarritt College.

The time and place for holding the next conference will be decided upon later.

The committee voted to allow Miss Fuller \$100.00 for expenses in planning for this meeting.

The outlook for Bible and Mission Study is very promising. Mrs. Bell's records show that 292 reports have been received with 137 Bible Study and 190 Mission Study classes. Of the 73 auxiliaries awarded Diplomas last year, 55 are now ready for seals, and 8 for diplomas; 21 others have completed two books and will take the third soon.

We expect large results in this department by the close of the year.

Mrs. S. G. Smith gave an interesting account of the splendid Social Service Conference held at Mt. Sequoyah in the summer.

The Belle Bennett Memorial was represented by Mrs. I. N. Barnett, Conference Chairman, who urged that the work be pushed the 4th quarter by the district secretaries.

The publicity work in the Arkansas Methodist has been well looked after by Mrs. E. F. Ellis. She reports the number of subscribers about the same as last year.

Fewer boxes of supplies have been sent than were last year up to Oct. 1. Mrs. J. H. Zellner requests that,

with the permission of the Council, supplies be sent to our Rural Deaconesses in Helena and Jonesboro districts.

The money given by the auxiliaries for the furnishing of the Arkansas Room in Scarritt is to be held in trust for a room in the new building.

It was voted to raise \$1,500 for the first year's quota, 1925, for the proposed Woman's building at Mt. Sequoyah. Mrs. J. H. Zellner to be chairman of a finance committee to direct the raising of this fund in the North Arkansas Conference.

After much discussion, as to the best time for the annual meeting, it was decided to hold it within two weeks after the Council.

Mrs. R. A. Dowdy was elected delegate and Mrs. Preston Hatcher alternate to the Inter Denominational Foreign Missionary Convention in Washington, D. C., January 28-February 2, 1925.

At the suggestion of President J. M. Williams, Mrs. James Graham of Tuckerman was recommended for a trustee for Galloway College.

The resignation of Mrs. W. A. Jackson, Secretary of Booneville District, caused by removal from the state, was accepted with regret as she had done a splendid work.

The committee is much indebted to the ladies of the Missionary Society of First Church for the delicious luncheon.

This is not the first time they have shown us their courtesy. They know how to do things.—Mrs. H. Hanesworth, Recording Secretary.

ITEMS FROM AUXILIARIES. WIDNER ADULTS.

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

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

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

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

Little Mildred Claudine Rogers of Rector has been made a Life member of the Baby Division. She is almost six years old and has attended the Adult meetings regularly with her mother for three years. She is so interested in it she plays "Missionary Society" at home. May her zeal increase as the years go by.—Mrs. W. A. Steele.

MONTICELLO DISTRICT.

Mrs. Parker writes:

"We have two new W. M. S. and I am very proud of them as they are rural organizations.

On May 3, I organized New Edenburg society, with the following officers: President, Mrs. R. B. Roebuck; Vice President, Mrs. W. R. Boyd; Cor. Sec., Mrs. Grady Attwood; Rec. Sec., Mrs. E. L. Attwood; Treasurer, Miss Parelee Ross.

This society is doing some splendid work in social service, has also purchased a beautiful Organ for the church, and 7 paid up members up to date, others will come in later.

Fountain Hill society was organized June 20, with Mrs. E. E. Denson as President; Mrs. J. J. Lewis, of Ladell, as Rec. Sec.; Mrs. A. B. Holland, as Cor. Sec.; Mrs. Ora Dawkins, Treas.

Fountain Hill society is moving along nicely, several members live 2 or 3 miles from town, still they have not missed a meeting.—Mrs. I. A. Parker, District Secretary.

L. R. DISTRICT MEETING.

In Winfield Memorial Church on Thursday and Friday of last week the plans and program of Mrs. M. D. McClain, and Miss Fay McCrea were well carried out and the Little Rock district meeting was delightful and profitable. Auxiliaries of the district were well represented and the attendance was good.

On Thursday afternoon Young People's Work was well presented by

Mrs. Rice of Asbury auxiliary, and the Juniors of Winfield led by Margaret Ramsey, gave a clever playlet showing the debt we owe to the children who are wage earners in the vegetable, fruit and oyster canneries of the country.

In the evening an appreciative audience enjoyed beautiful songs under the leadership of Mr. and Mrs. Trebing given by the chorus of girls and boys in the State School for the Blind. Mrs. C. F. Elza's great address on "Unification" was heard with thoughtful attention and profit. We hope to secure it in full for the readers of this department and bespeak for it a wide reading.

On Friday morning Miss Martha Allis stirred all hearts with personal reminiscences of Miss Belle Bennett's loving thought, oversight and helpfulness to the students at Scarritt Bible and Training School.

Mrs. H. L. Rummel, Conf. Cor. Sec., ably discussed "Financing the Kingdom," calling special attention to the Belle Bennett Memorial, also the "Carry On" fund which is necessary in order to continue our mission work begun with Centenary offerings. From mind and heart surcharged with devotion to God, Mrs. E. R. Steel presented "Stewardship of Personality, of Prayer and of Possessions." This talk should be published for distribution throughout the church. If our request is granted the readers of the Arkansas Methodist shall have the privilege of reading it soon.

"Builders of a Kingdom," Mrs. F. M. Williams' beautiful history of L. R. Conf. W. M. S., was presented by Mrs. W. H. Pemberton.

Mrs. W. P. McDermott's message on Social Service called for more co-operation of missionary women in the welfare work of their community leaders. Mrs. Dibrell's talk on Publicity gave further evidence of work well done and progress in her department. Mrs. Elza's presentation of the Woman's Building to be erected at Mt. Sequoyah made us eager to see in reality the fine structure which will be a credit and a comfort to the women of the co-operating Conferences of Arkansas, Louisiana, Missouri, Oklahoma and Texas.

The Conference closed with a consecration service led by Mrs. E. R. Steel.

Although a new district secretary, Mrs. McClain was ready and happy in her guidance of this great meeting which was characterized by stirring addresses, choice music, best fellowship and helpful devotional services. At noon time the ladies of Winfield church served a delicious luncheon which was thoroughly enjoyed by delegates and visitors. The attendance and assistance of the pastor host, Rev. C. M. Reves, Rev. W. R. Harrison, Rev. P. C. Fletcher and Brother Thomas, of Lonoke added much to the pleasure and profit of the meeting.—V. C. Pemberton.

SNAPSHOTS FROM BRAZIL. Pres. W. M. Council.

If it be true that "the more kinds of people you see, the more things you do, the more things that happen to you, the richer you are," then we are millionaires this day. Awfully difficult reporting things, with events popping so fast.

Sao Paulo, Campinas, Ribeirao Preto, Bello Horizonte, Juiz de Fora, Petropolis, Rio de Janeiro,—a list of places dear to Southern Methodism. And we have seen them all, with their churches, parsonages, chapels, colleges, day schools, the Publishing House, Institutional Church, student groups, and church members. We have been in the homes of friends whose names are long familiar, we have eaten at their tables, laughed with them, and rejoiced with them. Never again will Brazil be a strange field.

Miles and miles of maroon red roads as smooth and dustless as a floor, that is the road from Piracicabatto Ribeirao Preto, and we did it in a Ford. Nobody could tell us the distance, but it is about 150 miles and it took seven hours. At places from horizon to horizon the eye met only

coffee bushes, and it was easy to believe that we were in the greatest coffee field of the world. It was a lonely way; nobody traveling but us. We met a few ox-carts, some stray cattle, a horseman or two, and some groups of people on foot. One mother raised her baby hastily so the little one might see the roaring concern go by. (Silent operation was not one of the virtues of that Ford.) The rude wayside shrines were objects of interest. We counted ten of them, each with its cross and the remains of offerings. As we neared our destination night came on. The dust thickened, we met more Fords going home to the coffee ranches, and from the top of a hill we could see the lighted city in the valley. It was a glorious ride, with thrilling scenery at intervals, but we agreed that the best sights of the day were the one we left and the one we reached. Misses Stradley, Schalch, Kennedy, and Porter waving us a farewell from the beautiful Piracicabano, and the other quartette, Misses Putnam, Matthews, Moore, and Clark as they appeared in the broad glow of welcoming light that formed the Collegio Methodist doorway.

No, we did not see the diamond mines. They kept them a short but safe distance away, up in the mountains. We did see the church day schools which pry some of the poorest children loose from the clay setting and polish them into the likeness of Christian men and women. They are the true jewel mines of Brazil.

If those of you who have traveled Knoxville and Asheville will imagine the French Broad Valley between those hills strangely covered with royal palms, Parana pines and bamboo thickets, bananas, pineapples, and oranges, coffee bushes, sugar cane and blooming orchids, you will have an idea of the Valley of the Parahyba between Barru de Pirahy and Juiz de Fora. Put a swiss chalet or two among the folds of the hills, tiny cross-crowned chapels or big ornamented churches here and there, thatched-roofed clay huts for the barefooted negro people, black goats browsing around conical anthills, long horned cattle with Roman noses and burros almost hidden under their loads. There is plenty of local color. Men and women are working the fields or along the river bank, two, four, or even twelve team ox-carts creak along in the dust, soldiers stroll about in the blue and scarlet of the national troops, priests are present with shovel hats, and long black gowns, men embrace each other in seemingly fervent greeting, and there are crowds going on a pilgrimage to the shrine at Congohas de Campe. The river cascades along absorbed in its own pursuits; little children wave hands at the train; and we conclude that humanity works and plays and worships among the mountains of Minas Guraes much as it does among the mountains of Tennessee.

We are not in the least deceived. We recognize you at once, Linimento de Sloan, Agencia Ford e Fordson, Underwood Machina de Escrever, Tapetes Congoleum, Farinha Lacteal Nestle, and Dr. Ayres Salsaparilha. Your Portuguese costume is no disguise. And you do not look a bit better on Brazilian billboards than you do in the States.

We saw our first leper yesterday, another one today. No wonder Naaman the Syrian was willing to give ten talents of silver, six thousand pieces of gold, and ten changes of raiment to be cured of that.

There are a few adverse superlatives which need to be used about the approach to Bello Horizonte, the roughest road, the queerest cars, the hardest seats, the least clean diner, the poorest food, and the most comfortable surroundings we have found. There was no friendly porter to brush us, and we reached the city looking as though we had spent the summer sliding down the cellar door. But Miss Christine and Miss Jarrett met us at the station, greeted us as the father did the prodigal son, whisked us to the college, and popped us into three waiting bath tubs. Then Miss

Johnson and Miss Morgan fed us hot chocolate, sandwiches, and cookies (real American stuff) and made us so comfortable we almost purred.

Sour oranges at five for a penny make a good substitute for the water one cannot get when traveling some places.

And then there are the scholarship girls. I could give a hearty Brazilian "Viva," which is a concentrated American "Hurrah," for the scholarship girls. We have met them all and have had heart-to-heart talks with them, ten at Bennett, seven each at Ribeirao Preto, Piracicaba, and Bello Horizonte. They are varied types, but they have a uniform desire to make the most of opportunity and to be of service. The faculties of the schools have selected their best to be educated on the American scholarships. You who give of your abundance to train these girls would be proud of them.

Do you wonder why more is not said about the work and the staff and the new buildings? I am leaving that wonderful narrative for the administrative secretary. I must tell, however, that we have bent attentive heads over yards and yards of blue prints and specifications, have studied buildings and property, and have discussed for hours the possibilities of advance. The Centenary must pay its pledge to this country.

September 15 is the day set for our departure to the far south of Brazil. It will take six days' travel by boat and two more by train to reach Santa Maria where the Woman's Society of the South Brazil Conference is holding its annual meetings. It reminds us of the pioneer days of meetings in the States, of which Miss Gibson tells, when the delegates went a week early to rest before the meeting, and stayed a week after it was over to rest before the home journey. More about it in the next set of brevities.—Mrs. F. F. Stephens.

CAMDEN DISTRICT CONFERENCE, CAMDEN NOV. 4-5.

Tuesday 2 o'clock P. M.

Devotional—Miss Lalla Thornton.
Music—
Greeting—Mrs. G. S. Boddie.
Response—Mrs. J. H. Whorton, El Dorado.
Organization—
Message of Dist. Sec.—Mrs. L. K. McKinney, El Dorado.
Delegates Hour—
Forum: How a Society can be a good Samaritan in the District.—Mrs. J. M. Stinson, Camden.
Announcements.
Benediction.

Tuesday Evening, 7:30 P. M.

Devotional—Rev. F. F. Harrell.
Music—Choir.
Reading—Mansions: Henry Vandyke, Miss Dora Holmes, Fordyce.
"A Life Transcendent"—Play by El Dorado Young People.

Music—
Financing our Enlarged Work—Mrs. H. L. Rummel, Little Rock Conference Corresponding Secretary.
Benediction—Rev. J. W. Harrell, Presiding Elder.

Wednesday Morning, 9 A. M.

Devotional—Mrs. H. L. Rummel.
Home Missionary Snapshots.—Miss Florence Whiteside, Missionary Worker at El Dorado.

Talk, "Is Your Town Fit for a Child?" —Mrs. W. P. McDermott, Little Rock Conf. Social Service Dept.

Music—
The Missionary Training of Young People and Children—Mrs. T. M. Thompson, El Dorado, Conf. Jr. Supt.

Noonday Bible Hour—Mrs. C. F. Elza.

**Grove's
Tasteless
Chill Tonic**
A Body Builder for Pale,
Delicate Children. 60c

Sunday School Department

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

S. S. DAY OFFERING LITTLE ROCK CONFERENCE.

During the past week the following splendid Sunday School Day offerings have been received.

Keo	\$ 6.00
Hopewell	3.00
Murfreesboro (additional)	8.85
Wabbaseka	25.00
Grady	15.00
Gould	15.00
Douglass	5.00
Moscow	5.00
Reydel	10.00

Standing by Districts.

Monticello District	\$ 426.55
Camden District	565.32
Pine Bluff District	567.91
Texarkana District	701.10
Prescott District	740.12
Arkadelphia District	776.24
Little Rock District	1074.54
Total to date from Conf.	\$4,841.78

—C. E. Hayes, Chairman.

FOUR MORE PASTORS ON HONOR ROLL.

During the past week four more Little Rock Conference Charges reported Sunday School Day offerings in full and thus placed the name of the pastor on the beautiful Honor Roll to be displayed at the annual Conference at El Dorado. They are as follows:

Keo Circuit, Rev. E. D. Galloway, Pastor.

Altheimer-Wabbaseka, Rev. A. C. Rogers, Pastor.

Grady Circuit, Rev. M. K. Rogers, Pastor.

Swan Lake Circuit, Rev. C. M. Thompson, Pastor.

This makes eighty-three Little Rock Conference pastors already on the Honor Roll. Now is the time to complete the apportionment for our Sunday School work. Let's make it one hundred per cent this year.—Clem Baker.

THIRTY-SEVEN CREDITS IN CROSSETT TRAINING SCHOOL.

The Crossett Training School was held last week. Certificates of credit were awarded to thirty-seven. Mr. Adam Trieschman was Chairman of the Board of Managers and Prof. D. C. Hastings was Dean of the School. The instructors were Miss Anna Marie Hansen, Mrs. F. T. Fowler, Mrs. L. A. Smith, Rev. E. C. Rule and Dr. C. P. Moore. The school was unique in that all enrolled in the school were from the one Church. We were disappointed in not having the other Charges in the co-operating group represented, but were delighted with the fine interest manifested by the Crossett people.—Clem Baker.

NOTES ON THE CROSSETT SCHOOL.

Mr. Adam Trieschman, although one of the busiest men in the state laid aside other things and made one of the highest grades ever made in a training school. He took the work under Brother Rule.

Rev. S. F. Goddard with Mrs. Goddard received credit in Dr. Moore's class, and were enthusiastic in the praise of their teacher.

Prof. D. C. Hastings in awarding the certificates said "that although he had been awarding certificates in public school work for the past twenty years, he had never awarded certificates that he felt meant so much as the one he gave to those doing credit work in the Crossett Standard School."

The entertainment at the Pines Hotel was so delightful that the faculty voted for a two weeks school at Crossett next year.

Levi Wilcoxson and Mr. Trieschman carried the faculty out to the camp

where a bountiful feast of good things was served on Thursday. The Crossett Camp is superior to any other logging camp in the world.

Rev. D. H. Colquette rendered his usual fine service in supplying books for the school.

The Crossett Workers manifested their loyalty to the training program by sticking to the classes in spite of unusual outside attractions. During the week we had as competition a big Baptist Revival, a National Y. M. C. A. Lecturer, and the first number on the Lyceum course. In the face of all this we did not lose a single credit pupil.

The Elementary Departments were all checked by Mrs. Fowler during the week, and all made a grade of "Progressive" or better. Mrs. Barnes, the superintendent of the Beginners Department, Mrs. Moffett of the Primary Department, and Mrs. Hastings of the Junior Department.

NEW INSTRUCTORS WHO HAVE MADE GOOD THIS YEAR.

One of the most significant features of the Little Rock Conference Sunday School program for this year has been the discovery of new instructors for our Standard Training School work. Among those who have taught for the first time this year and made good are:

Rev. E. C. Rule of Dermott. Brother Rule taught the course on "The Church and Its Work" in both the Warren and the Crossett Training Schools to the entire satisfaction of his classes. He prepared for his work in Southern Methodist University and at Mt. Sequoyah.

Rev. R. P. James of Waldo. Brother James taught the course on "The Church and Its Work" in the Ashdown school and proved that the General Board did a wise thing in approving him as an instructor. He prepared for his work at Southern Methodist University and in the Little Rock Training School.

Rev. R. H. Cannon of Stamps. Brother Cannon taught the course on "The Life and Letters of Paul" in four schools, Mena, DeQueen, Ashdown and Glenwood. In each of these schools he had a fine class and Frank Simmons says that Bob has developed into one of the best teachers in the Conference. He is a graduate of Hendrix College, has attended the Little Rock Training School, the Mt. Sequoyah Training School and is a preacher, presiding elder, and teacher of recognized ability.

Rev. S. T. Baugh of England. Brother Baugh is approved to teach the course on "Pupil Study" and taught this course to the largest class in the Carlisle Training School. He won his Gold Seal Diploma in the Little Rock School for leadership and is recognized as one of the best workers with young people in the state of Arkansas.

Rev. J. D. Hammons of Texarkana. It is a compliment to our Training Program to be able to secure the services of such an outstanding man as Rev. J. D. Hammons of First Church, Texarkana. Brother Hammons taught the course on "The Life and Letters of Paul" in both the Stamps and Magnolia Training Schools, and completely won both his groups. He knows how to teach as well as preach.

Rev. O. L. Walker of Gurdon. Brother Walker has specialized on psychology and teaches the unit on "Pupil Study." He was a member of the faculty at DeQueen, at Glenwood, and at Hope. That he is a success, was proven by the enthusiastic class taking his work in the school in his own district. He is a graduate of Henderson-Brown College and always at-

tends the Little Rock School for leaders.

Mr. C. E. Hayes of Little Rock. Brother Hayes has been teaching the course on "Organization and Administration" in Junior Schools for Winfield for a number of years, and has done his work so well that the General Board has authorized him to teach in the Standard School work at Winfield this winter. He is Chairman of the Conference Board, a member of the General Board, a Gold Seal graduate from Lake Junaluska, and superintendent at Winfield. We hope that he will consent to teach this unit in several schools next year.

Miss Fay McRae of Little Rock. Little Rock Methodism has given to the Church at large some of the best elementary specialists in the field. Among this number is Mrs. W. B. Ferguson, Mrs. Clay E. Smith, Mrs. F. T. Fowler and Miss Fay McRae. We unhesitatingly prophesy that Miss McRae will prove to be equal to the best of them. A graduate of Galloway College, a Gold Seal graduate of the Little Rock School for leadership, a student in the six week's school at Lake Junaluska, a worker in the Beginners Department at Winfield, and a teacher in Junior Training School work. Miss McRae has completely won the confidence placed in her when the General Board recently authorized her as an instructor for "Beginner Worship," and "Pupil Study." She taught the "Beginner Worship" course in the Pine Bluff School, and completely won her class. She is teaching the "Pupil Study" course in the Winfield Standard School this winter.

Prof. W. H. Means of Little Rock. Prof. Means is recognized as one of the best educators in the city in Little Rock. Having specialized in Psychology and Pedagogy, he has been authorized by the General Board to teach the course on "Principles of Religious Teaching." Which course he is teaching in the Winfield Standard School.

Dr. A. C. Shipp of Little Rock. It is unusual to find such a combination as we have in Dr. A. C. Shipp. He is at present one of our state's greatest physicians, but prior to this he was one of the state's leading educators. Having specialized and taught Pedagogy in some of the great Universities in the North before coming to Arkansas. For several years Dr. Shipp has been superintendent of Teacher Training at Winfield, and in this capacity has taught practically all of the general units. Recently he was authorized to teach "The Program of the Christian Religion" in Standard schools, and at the present is teaching this unit in the Winfield Extension School.—Clem Baker.

OTHER INSTRUCTORS.

In addition to this list of instructors who have taught for their first time this year, our Conference is proud of her fine list of instructors who were approved for Standard School work prior to this year, and have rendered fine service in one or more of our twenty Standard training schools held in the Little Rock Conference since the first of May. Among this number will be found Mrs. F. T. Fowler, Mrs. L. A. Smith, Mrs. Clay E. Smith, Rev. C. M. Reeves, Rev. J. L. Cannon, Rev. T. O. Owen, Rev. J. F. Simmons, Rev. F. G. Roebuck, Rev. R. E. Fawcett, Rev. S. R. Twitty, Rev. R. W. McKay.—Clem Baker.

NEW ORLEANS TRAINING SCHOOL.

We were never in a more delightful school than the one which has just been held in New Orleans. It was the fourth session of a rapidly growing school and last year 64 credits were issued; this year 95. Six courses were offered, all of them in specialization with the exception of one general unit taught by Prof. Bowen. Mrs. Ferguson, Mrs. Clay Smith, Miss Willette Allen, Prof. C. A. Bowen, Dr. Cunningham and the writer composed the faculty.

In the class on "Intermediate-Senior Lesson Materials," 24 out of 26 enrolled received credit.

The Educational Director of the

CHILDREN'S PAGE

AN AUTUMN PLAY DAY

O mother may I go and play,
For all the world is playing?
The little leaves have run away,
And I can see them straying
In crimson shoes across the lawn,
Or practicing balleting.
The shadows play at hide and seek
Between the rows of stubble,
And every thistle stem has blown
A white and foamy bubble.
Around their holes the little moles
All play at blind man's buffing;
The wind is turning somersaults
With panting and with puffing.
The chipmunks play a light croquet
And scamper through the thickets
With partridge berries for their balls
And bended twigs for wickets.
A dozen squirrels with tails in curls
And feet both swift and nimble
Have found a little acorn cup
For playing hide the thimble.
I would run and join the fun
Without the least delaying;
Please, mother, let me go and play,
For all the world is playing.—Rowena Bastin Bennett in Youth's Com.

SOME WONDERFUL ECHOES.

Few places in the Old World are more famous for mellow echoes than Kenilworth Castle, in Warwickshire, England, writes George F. Paul in St. Nicholas. Hundreds of motorists stop their cars every week in order to step into the meadow at the back of the castle and listen to the wonderful echo. They are sure to be more than pleased with the extraordinary mellowness of the notes reverberated. In this case the dull red walls of the castle form the surface which reflects the sound, the woods to the east no doubt helping to mellow the notes.

Killarney Castle in Ireland is also famous for its echoes. The best known is perhaps the Eagles' Nest echo, where if a single note is sounded upon a bugle twenty distinct reverberations can be counted.

Sir John Herschel discovered a spot at Woodstock Park which reflected 17 syllables by night and 20 by day. The echo behind the north side of Shipley Church, in Sussex, is even stronger, for it will reflect 21 syllables distinctly.—Ex.

ESSEEPAN, THE COON.

Br'er Coon is one of our four-footed kindred that has appealed to the poetic fancy of the negroes and whose fame has been told by Uncle Remus.

Indeed, anyone who has not lost all sympathy with the humble folk in fur and feathers cannot help feeling some admiration for Br'er Coon for the way he has fought and held his own in the battle for existence.

Before the World War, some 380,000

school was Mr. H. P. Wall, who gave every attention to the school and its interests and our Conference Superintendent, Brother Atkins, was in a happy mood because of Sunday School progress in this fine city. We were entertained in the home of B. T. Carre, famous for its Christian hospitality. Mrs. Carre is a member of the Board of Missions and is active in every kind of church work, while Mr. Carre is not only one of the real leaders in Methodism, but it is good to see what a fine family he has reared for service in the Church.

One of the remarkable opportunities which came to the writer was a chance to see in the old Cabildo, in the French quarter of the city, a copy of Audubon's "Birds of America," containing the beautiful drawing of Traill's Flycatcher, the only bird which Audubon described from Arkansas. This monumental work, costing more than \$100,000 to publish, is one of the most prized books on birds ever written.

We also saw the famous old house of Paul Morphy, the chess genius of the South, and Mr. Bowen and myself found it interesting to dine at one of the old French restaurants.

Nothing, however, pleased us more than to note the splendid progress which Protestantism is making in New Orleans and especially the activity of our own churches.—H. E. Wheeler.

coon skins reached the fur trade annually, which means the killing of at least 400,000 annually.

During the three years of fabulously high prices of fur immediately following the World War, the number of coon skins handled by the American fur trade reached the immense total of 1,713,700 for the years 1919 to 1921, an annual catch of 428,425. The total number of coons killed during these years of destruction must have come close to half a million a year.

An animal that can keep its hold on life in the face of such destruction deserves our admiration and protection.

Indeed the time is here when all our fur-bearers must be given rational protection or the American fur trade will destroy itself.

It should be illegal to cut down a tree to catch a family of coons, and it should be illegal to drive them out by the use of fire. Hollow trees, the natural shelter for many forms of wild life, are getting scarce enough without intentional, ruthless destruction.

Fortunately the coon will make use of other shelter, if the regulation hollow tree of his ancestors cannot be found. He will accept a hollow log lying on the ground, or a crevice in a rocky cliff; in fact, any kind of shelter, where he can sleep through the very cold season of winter. But Thompson Seton thinks that he will not use a hole in the ground.

The coon's favorite summer food is corn in the milk, and the species is moving northward with the spread of settlements into the northern pine regions.

Ten years ago coons were not known in the Itasca Forest at the headwaters of the Mississippi, but in the spring of 1921 a pair of them were found asleep in the hay in the manager of an unused barn at the forester's cabin of De Soto Lake.

It is surprising how little is known of the life history of this common animal. According to Seton, it is not known when they mate, nor whether the parents ever carry food to the young. It is probable that a pair remains mated for life, but we have no absolute knowledge on this point.

In Germany the coon is called waschbaer, in reference to his curious fixed habit of sousing his food in water before eating it. The coon gathers much of his food in shallow water, such as frogs, crawfish, stranded fish, and probably clams. Very likely he acquired the habit of rinsing the mud and sand off his aquatic prey before he ate it. This habit has become so fixed that a captive coon will souse a piece of meat, whether the meat needs washing or not.

Essepan, as the Chippewa Indians called him, is not a very profound winter sleeper. In the South he is active all winter, and in this latitude his tracks may be found on the snow in March or on the mud along river banks and lake shores long before the ice has melted on the lakes.

The animals are naturally nocturnal, and are seldom seen in the daytime, and this habit has undoubtedly contributed to the preservation of the species.

Coons are still found over the larger part of the United States and Mexico. But they are the dwellers of the forest and cannot live where there are no trees.—Ex.

NEWS OF THE CHURCHES.

SPECIAL NOTICE.

Preachers who expect to bring their wives to Annual Conference, please notify me by return mail. Any special requests should be in my hands at the earliest possible moment.—P. Q. Rorie, El Dorado, Ark., P. O. Box 384.

CLARKSVILLE HAS GOOD YEAR.

We are closing up a very fine year at Clarksville, one of the best in my ministry. We have received this year into the church 114 on profession, 46 by letter, making 160 in all. We have baptized 8 babies.

Our presiding elder, F. M. Tolleson, was with us October 18 and checked up our Sunday School and we are glad to say that we have a 100 per cent "B" school. The members of this church have made 50 credits this year in the Sunday School work.

Our Epworth League is doing a splendid work. The young people of this church are very loyal to the pastor, and I preach to the largest number of young people that I have ever had the pleasure of preaching to.

During the year I have had the good pleasure of helping three of my brethren in meetings. Bro. McClure of Monette, C. E. Yancey of Rosboro and R. A. Teeter of Lepanto. These brethren were all on their jobs and had a strong grip on their people. The Lord gave us good meetings at each place with many souls for our hire. I appreciate very much the opportunity of working with these good brethren, and the success with which God is crowning their efforts.—Sam M. Yancey.

CONGO CHURCH DEDICATED.

The Methodist Church at Congo, Bryant Circuit, was dedicated Oct. 26. The members and others are to be praised for their loyalty. The building is a credit to the community.

The Rev. W. R. Jordan of Mabelvale had charge of the services. Bro. Jordan brought a great message on "The Greatest Institution in the World, The Church." He was at his best in urging the people to train the life of their children.—A. W. Hamilton, P. C.

BOARD OF MISSIONS, NORTH ARK. CONFERENCE.

The Board is requested to meet in Central Church Tuesday afternoon at three o'clock. Presiding Elders are requested to meet with the Board to make applications for help for missions.—O. E. Goddard, Chairman; H. H. Griffin, Sec.

FIRST YEAR CLASS, NORTH ARKANSAS CONFERENCE.

The Committee and Class of the First Year will meet in the main auditorium of the Church in Fayetteville at 3:30 p. m., Tuesday, November 4.—W. V. Womack, Chairman of Com.

NORTH ARKANSAS CONFERENCE NOTICE.

Committee on Admissions.

The Committee on Admission (not Admission on Trial) will please meet at the Methodist Church in Fayetteville on Tuesday night just after the night service is over, say at 8:30.

All who are coming up for admission on trial, re-admission, admission into full connection and admission from other Churches will have to come before this committee. Let all who are coming up for any of these

relations meet us at the time named above.—A. E. Holloway, Chairman.

NORTH ARKANSAS CONFERENCE NOTICE.

The North Arkansas Conference will have the very great pleasure of hearing Rev. Forney Hutchinson each morning at 8 o'clock and at 3 in the afternoon. The committee on evangelism is very fortunate in securing him for this important service.—A. E. Holloway, Chm. Com. on Evangelism.

NOTICE TO THE PASTORS OF THE NORTH ARKANSAS CONFERENCE.

The Treasurer and the Statistical Secretary of the Conference have worked out a plan whereby their figures can be made to balance. In order to make this plan effective they will need the hearty co-operation of every pastor. All the pastors need do is to present their last Treasurer's receipt when making their reports to the Secretary. Let every pastor attach his last receipt from the Treasurer to his statistical report.—F. R. Hamilton.

NOTICE TO PREACHERS AND TREASURERS.

The Arkansas National Bank will be my office at Fayetteville during the session of the North Arkansas Conference. Please do not send any checks to my Van Buren address after November 1, as they might not reach me before I leave for Conference. As I have already announced, it will be a great help to the Arkansas National Bank if the brethren will secure cashier's checks from their home banks for the amount to be paid in. In case this is not convenient kindly deposit all local checks in the home bank and bring one personal check for the whole amount. This will assist the bank very much in handling the Conference account. Of course this is only a request.—George McGlumphy, Conference Treasurer.

VALLEY SPRINGS.

On October 5, we closed our revival at Valley Springs. I think I have never seen a revival that did more good for a community. It continued only one week and there were forty-five conversions.

Each year since we have been here we make a survey of the community. This survey is put on by the young people of the League. By this means the pastor has the name of each unsaved person in the community at least six months before the revival begins. When the time for the revival comes we continue our prayer meetings from Wednesday night until Saturday. At the Saturday night service the names of the unsaved are read to a choice group of people who have agreed to stand by and do anything asked of them by the pastor.

The revival this year started on Sunday morning with two conversions. There were only two services in which there were no conversions. The services closed on Sunday night with fifteen conversions. Everybody worked, and there was no friction. Our revival last year was conducted in a similar manner with practically the same results.

We have had no evangelist since coming here and have had good revivals both years.

We are serving a good people and are closing out the second year in fine shape.—H. M. Lewis, P. C.

SHERRILL-TUCKER.

Few appointments in the Conference have made more real progress than this has done this year.

We have torn down the old parsonage and the old school house both adjoining the church, graded down the lots for large play-grounds, have erected a Community House with large hall and will have 5 rooms when completed. Our church has been remodeled throughout, and beautifully lighted.

After waiting six months after conference we moved into one of the best parsonages in the state. It was built about 3 years ago by a banker. It is

a six-room bungalow with brick foundation, two screened porches, plastered throughout, with electric lights, and an electric pump which not only furnishes water for the house but the whole premises. The lots are 200 feet front by 300 with garage, servant's house, and barn, and two chicken houses.

Monday night, Oct. 13, we had the formal opening of our community house. The ladies served the men an elegant chicken supper. Dr. Millar, Mr. Ray Monk and Mr. Sanders spoke and the large crowd all went away happy from one of the most delightful occasions held in this town.

The ladies of the charge have furnished this parsonage with the best money could buy.

The work at the State Farm at Tucker has been a real pleasure to the pastor. Some of the deepest and most religious services I have held in several years were with these 400 men under my care.

The managers on the farm, Capt. Horton and Capt. Bailey, have helped greatly in the success of the work done in this charge during the year.

At Tucker we have one of the most beautiful small churches in the state. They have made many real improvements this year. We will go to conference with a good report.—W. W. Nelson, P. C.

REV. M. L. S. ANDERSON.

Bro. Anderson, commonly known as "Uncle Swift," was born and reared in Benton County, Tenn., came to Greene County, Ark., about 40 years ago. Was about 60 years old. Died at his home in Paragould, Aug. 10, 1924.

Bro. Anderson was for several years a local preacher in our church. Served as a supply for 25 or 30 years in Greene, Craighead, Clay, Lawrence, Sharp and Randolph Counties.

He did acceptable and effective work and was especially active in visiting his people and work with the children, and all the children were especially fond of Uncle Swift. But few of our regular Conference men

CATARRH
of head or throat is usually benefited by the vapors of—
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Over 17 Million Jars Used Yearly

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

SMOTHERING SPELLS

Lady Says She Suffered from a Burning Sensation, Headache, Dizziness, Until She Took Black-Draught.

Signal, Miss.—"For a year or longer I had indigestion, and had it bad," says Mrs. E. S. Holman of this place. "Everything I ate hurt me. I would have burning in my stomach and smothering spells, and after meals feel right dizzy. My head would begin to ache, and I would want to lie down, but felt I couldn't for I would smother."

"Unless one has had such trouble, they don't know what it is. I was talking to a neighbor one day and told her how I had been affected. She told me it was indigestion and to try Black-Draught, which I did. I took a few large doses and then a pinch after meals, and for fully four months now I haven't had indigestion. I eat whatever I please and when I please, but keep up the Black-Draught—just an occasional dose."

When you have a feeling of discomfort after meals, try the suggestion above. Thousands of people have found that Black-Draught promotes relief in indigestion by stimulating the liver and stomach to perform their normal functions.

Insist on Thedford's, the only genuine. Sold everywhere. NC-152

The 2,500,000 members of the Methodist Episcopal Church, South, are asked to Pray Daily, November 16-23, 1924,

For

Our Missionary Work in our 11 Foreign Fields

And

The Eleven different phases of our Home Mission Work.

Read in this issue for Information and Preparation

1. The Financial Condition of the Board of Missions—Executive Committee.
2. The Call to Prayer—A. C. Zumbrunnen.
3. Foreigners in the United States—R. L. Russell.
4. Our Church's Opportunity and Crisis in Brazil—E. H. Rawlings.
5. What we are Doing in our Cities—J. W. Perry.

did better work, or had more conversions than Bro. Anderson. Before he went into the ministry he was an official and did faithful work as steward and in revivals.

Bro. Anderson's last work was Pocahontas Ct. On his move back home (for Greene Co. he considered home) he shipped his household effects from Pocahontas to Jonesboro, and came on the same car to Jonesboro. When he stepped off the train he slipped and fell, breaking his hip, a very difficult fracture to manage. He was in the hospital at Jonesboro for several weeks, on his back with a heavy weight to his foot. Finally he came home, but never could walk without crutches. The doctors were kind to him, and his good wife was faithful, ministering to his every want until he suddenly grew worse and passed on to his reward for faithful service to God and his church. A good man has gone from among us. Rev. J. M. Hughey, his last P. E., assisted by Rev. E. C. Castleberry, J. M. Harrison and the writer, conducted the funeral services. Blessing upon his good wife and children.—M. M. Smith.

REV. W. H. DYER.

Rev. W. H. Dyer was born June 23, 1856, and died in Tulsa, Okla., Aug. 18, 1924. He was married to Miss Ella Mooney, in 1883, who died in Feb., 1886, leaving two children, Claude Howard and Annie Gertrude, the latter dying in infancy. In 1887 he was married to Miss Laura Leanett. To this union were born seven children, three sons and four daughters. Two of the daughters have gone on before.

He joined the Arkansas Conference in 1888. On Jan. 1, 1889, he moved from his home in Van Buren to Conway as Junior Preacher under Rev. E. A. Tabor. He was at once placed in charge of the Y. M. C. A. work. He was a good student and mastered his Conference courses.

He served the Perryville charge in 1890.

In 1891-92, he was sent to Elm Springs. Under his ministry there Marion Nelson Waldrip was converted. In 1893-94 he served the Prairie Grove charge. Owing to ill health in 1895 he was given a year's leave of absence from the Conference. He spent the year in California and for seven months filled the pulpit of Keener Chapel in an Diego. In 1896 he returned to Ark. and served Siloam Springs. In 1897 he served Greenwood. In 1899-1900, Paris and Charleston, and built a church house

at each. In 1901 he served Russellville. In 1902-03, Forrest City. 1904, Yellville, and in 1905 took the superannuate relation.

Fayetteville was chosen for a home on account of the good schools and the University.

His sons and daughters attended the University. Five of them are graduates.

Bro. Dyer was an invalid for more than three years before his death.

He was a good man. His wife and children mourn his loss, but they expect to meet again.

Many friends attended the funeral services led by the writer and assisted by Rev. J. A. Womack, Rev. T. A. Martin, and H. L. Wade, at Central Methodist Church. The burial was in beautiful Ever-green Cemetery.—O. H. Tucker.

REVIVAL AT ARKANSAS LUMBER CAMP.

Some days past, I was called to assist Rev. W. G. Lewis at the Arkansas Lumber Camp near Ingalls, in a revival meeting. I found Bro. Lewis on the job, full of enthusiasm and interest for the work. It is always a real pleasure to be associated with such a man. He has an uncommon amount of common sense. He discerns the needs of his people, can prescribe the remedy and gives himself in sacrificial service to make the remedy effective. He is in high favor with his people. They love him and believe in him. I have been with Lewis in a number of meetings during the past ten years and do not recall that once any one ever tried to "swap" him off for me. This is mighty unusual. It indicates that he is wonderfully acceptable or that I am wonderfully unacceptable. The reader may take either horn of the dilemma.

He is serving a fine people. They are religious and full of zeal. They are ready to put their hands to the plow with their pastor at any time and do their best. I have not enjoyed the fellowship and association of any people better for many years than those of this community. There are many very fine men in the employ of the company at this place. Mr. Lee and Mr. A. B. Smith are always alive to the highest interest of their people. By the process of elimination they have so selected the personnel of the camp that a very high type of citizenship now resides there. Mr. Jacobs, a very fine spirited man, is Sunday School superintendent. Mr. Addie Sanders is the affable proprietor of the community store. Dr. Ruth is the popular physician of the Camp. Mr. Anderson keeps the boarding cars. We enjoyed his fine hospitality for bed and breakfast during our stay there. All these men and many others too numerous for mention, impress you with the fact that they are real men. We learned to love and respect them for their manly qualities.

The revival continued for only one week. It should have continued several days longer, but owing to other engagements, we had to close. Brother Lewis organized a community church with seventeen members. Up to the time of the meeting there was no organization in the camp. I feel that with this organization some real progress can be made for the kingdom.—John Hoover.

BUSINESS AND EDUCATION.

No matter how humble a position one may fill, one should endeavor to get a broader outlook on business as well as life. And so, in order to achieve that, I emphasize the necessity of education from the standpoint of business. We can see that business is becoming more and more a technical proposition instead of a struggle between men. The business men of this country are beginning to talk of their business as a profession, and those men who are the leaders in industry are aspiring to have it placed on the same pinnacle as any other profession. So from the standpoint of our country, which means our social stability and effective government, we have to confess that the great national danger is economic ignorance. The masses of people are be-

ginning to think for themselves, they are doing it all over the world; but the trouble is that the masses are not correctly informed. What the masses needs is political and economic education.—A. C. Bedford, Chairman, Standard Oil Company of New Jersey.

CONDITION OF REV. R. W. MCKAY.

That the brethren of the Little Rock Conference may be fully informed, I wish to state that Dr. McKay is in the Booneville Sanitarium, flat on his back, cannot write a letter even to his wife, and the brethren, who write to him, make a mistake as the doctor does not wish him disturbed about anything and I hope that no letters will be written to him. Brother McKay has requested me to make this announcement. We ought to do all we could to help him rather than to give him any concern. He seems to be responding to treatment and his friends are praying that he may get on his feet again.—James Thomas, P. E., Pine Bluff Dist.

NATIONALIZATION OF RAILROADS.

Nationalization of railroads, wherever tried and practiced, has shown annual deficits of earnings as compared with outlay. This has been the experience in New Zealand, Australia, France, Russia, Germany, and Canada. It is also shown that where efficiency is said to have been born, Germany, the people were taxed through the imperial treasury to make good annual deficits, the same being charged to the military account; because it was for years the policy of the military arm of that government to make the railroads a part of the policy of aggressiveness and to have them constructed and

equipped for rapid mobilization and transport of troops—a factor that was tremendously evident at the outbreak of the war in 1914.—Labor World.

GOOD COMPANY.

If you have a little fairy in your home, or a big one for that matter, that's just the place where a subscription to The Youth's Companion will fit in. When the young folks bring new acquaintances to the house you are mighty careful to find out about them before admitting them to intimacy. In the same way you should make sure whether the mental friends they make through reading are of a kind to inspire them or to destroy all the ideals you have been at so much pains to implant. Try the Youth's Companion for a year. See how quickly it becomes an indispensable member of the household, one of unfailing charm and constant inspiration.

The 52 issues of 1925 will be crowded with serial stories, short stories, editorials, poetry, facts and fun. Subscribe now and receive:

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It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Special Announcement

We have closed a contract with the Western Methodist Assembly to sell the remaining lots at Mt. Sequoyah, located just East of Fayetteville, Arkansas. No finer, healthier spot could have been selected for the program outlined by the Officers of the Assembly.

Mt. Sequoyah has an elevation of Seventeen Hundred Twenty-two feet, which gives it a delightful summer climate, the nights especially, being extremely pleasant.

You will find a complete water system, sanitary sewer system and electric lights on Mt. Sequoyah. With these important units taken care of, you are assured of the best possible sanitary conditions.

If you are interested in owning a lot on Mt. Sequoyah we will be glad to have you get in communication with us so that we can give you more detailed information. Will mail booklet on request.

Terms of sale: One Third down and the balance in Two equal annual payments; or if you desire to pay cash, you will be allowed Five per cent off.

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Assortment of Christmas Publications for All Kinds of Sunday School Programs

For Christmas Committees

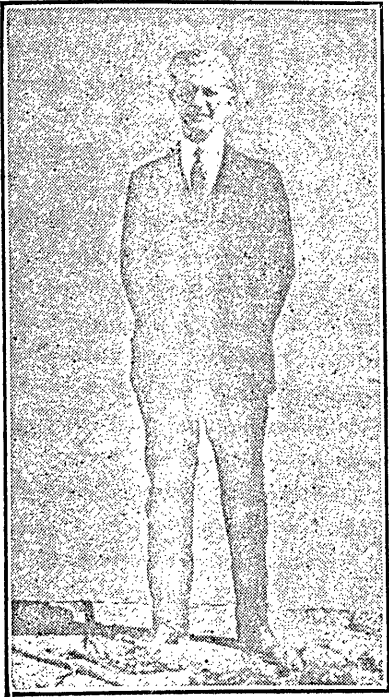
When a Christmas committee meets, the chairman should be able to put before the committee as wide a line of program material as possible in order that the committee may carry out its inclinations and act promptly and efficiently. A Sunday School committee should have before it:

- Christmas Carols (both standard and modern)
- Christmas Services or Programs
- Sacred Dramatic Cantatas
- Sacred Cantatas (non-dramatic)
- Santa Claus Cantatas
- Song and Story Program
- Recitation and Exercise Book
- Anthems (only a few)
- Solos and Duets (only a few)

Clip this coupon, pin or paste to a sheet of letter paper, sign your name and address, and get on approval just such an outfit for your committee. After 10 days pay for all copies not returned postpaid to

LORENZ PUBLISHING CO.,
Dayton, Ohio (216 W. 5th St.)
New York 70 E. 45th St.)
Chicago (218 Wabash)

Mention the Arkansas Methodist.
Void, December 10th.



REV. JAMES T. WILCOXSON.

The writer enjoyed a short visit with Brother James T. Wilcoxson, Tuckerman's universally loved pastor, just a few days ago. For some time, I have been looking that way, but the opportunity never presented itself until last week. Just as I expected, I found the delightful and loyal people of Tuckerman very much in love with their cultured, refined, and scholarly pastor.

During the three years that Brother Wilcoxson has served the church there he has succeeded beyond all expectations in building, organizing, and directing the affairs of 1st Church. He is systematic in his habits and work, thorough in his pastoral duties, and peculiarly fitted for the office of the ministry, being a consecrated man. We have no finer spirited and more choice pastor in the North Arkansas Conference than is Wilcoxson. A man of rich intellect, moral strength, and strong spiritual force, Brother Wilcoxson commands respect and draws people to him.

His organizing ability and unquestioned power to lead folks is manifesting itself in every department of the church. Under his leadership, and with the co-operation of such splendid, loyal people, the Sunday school, Woman's Missionary Society and Epworth League have grown materially, numerically and spiritually.

The pastor is well equipped for his work, being an honor graduate of Southern University and a B. D. graduate of Vanderbilt University, one of the largest institutions of learning in the South today. Since leaving the latter in 1913, Brother Wilcoxson has been a constant reader and close student. His wife is indeed a talented and cultured woman, possessing all of those finer qualities that make womanhood sublime and beautiful. She is refined, well educated, and thoroughly consecrated in her home and the Church. I shall not soon forget the many cordial hospitalities accorded me by these choice people when in their lovely home. I remember the three beautiful children also.—J. C. G.

TUCKERMAN'S BOOSTERS.

The growing, progressive town of Tuckerman is composed of 100 per cent community loyalists. The banking institutions and business establishments never let an opportunity pass to boost their town. Among the leading boosters of the town are the following:

Citizens Bank.

This bank began business October 30, 1916. Among its organizers were such men as the Graham brothers, the James brothers, W. M. Tims, C. E. Penix, G. A. Churchman, Dr. O. A. Jamison, C. E. & W. F. Smith, all of whom were recognized as men of substantial wealth and keen business ability. "Safety" is the watch word of this bank. Mr. James Graham, one of Arkansas' wealthiest men, is president of this institution and Mr. C. E.

Smith is the capable cashier.

Bank of Tuckerman.

The Bank of Tuckerman lives up to its motto: "The Bank that service built." This strong banking institution takes as much interest in the business welfare of its smallest depositor as it does in that of its largest. This bank is capitalized at \$15,000.

Tuckerman Garage & Lumber Co.

This is one of the most substantial firms in the city of Tuckerman. Mr. E. V. Holt, a successful business man, is president and manager. Mr. E. C. Julian is vice-pres., and Mr. J. T. Parrott is sec'y. and treas. They are the authorized agents for the Ford, Lincoln and Fordson. This firm was established in 1917 and has one of the most completely furnished and equipped garages and service stations between Little Rock and Poplar Bluff. Mr. Roy Woods is the efficient manager of the service department.

In addition to handling automobiles, this firm handles a large quantity of pine lumber, doors, paints, varnish and all kinds of building hardware. This is one of the live organizations of Tuckerman.

Dowell Bros. & Co.

The Dowell Bros. & Co. is one of the most progressive firms of Tuckerman. The proprietors are F. B. and T. G. Dowell, sons of the late D. C. Dowell, Sr., Tuckerman's pioneer merchant. This firm enjoys a very extensive business. The annual sales total about \$75,000.

W. H. York Lbr. Co.

This is one of the largest hardwood mills in the state. It employs 100 men; and has a capacity of 30,000 ft. daily. The annual pay roll (day laborers) totals \$50,000, according to the general manager, Mr. W. H. York. The plant represents an outlay of more than \$100,000. The W. H. York Lbr. Co., Inc., is a real asset to the town of Tuckerman.

Riegler Merc. Co.

This progressive store was established in 1913. Mr. A. S. Riegler is president and treas. He is recognized as one of Tuckerman's leading merchants. In addition to the mercantile interests he operates a cotton gin. The Rieglers also operate the Pitzle Store Co., at Corning, and the S. Riegler Store Co., at Walnut Ridge.

Tuckerman Merc. Co.

This is one of the largest stores in Tuckerman. In addition to the large cash trade, this firm does an extensive advancing business. They carry a complete line of general merchandise handling only the standard brands and widely advertised commodities. Mr. H. S. Hanley is general manager.

Greenhaw Merc. Co.

The Greenhaw Merc. Co. is one of the pioneer stores of Tuckerman. Messrs. Chas. P. and Joe E. Greenhaw direct this successful business enterprise. In addition to a large stock of general merchandise, they handle farming implements, wagons and buggies.

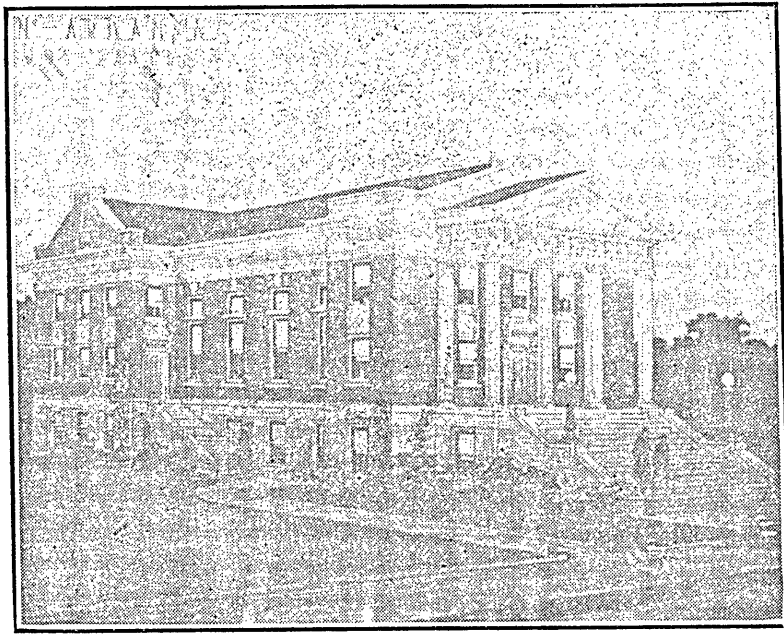
Jackson Realty Co., Inc.

Mr. Judson N. Houte, ex-mayor of Tuckerman, is president of this large company. They have extensive holdings in Tuckerman and Jackson county. In this issue they are advertising hundreds of acres of fertile, cut-over lands which they are offering at a bargain. The land is located in one of the richest cotton sections in the country, Jackson county ranking second in cotton production this year as it did in 1922. If you are interested in "real bargains" in real estate write to this company immediately.

Graham Bros., Inc.

The Graham Bros., Inc., is one of the pioneer firms of Tuckerman. They have doubtless contributed more largely to Tuckerman's growth and the development of the surrounding territory than any other firm in Tuckerman. They are cotton buyers and capitalists, holding large interests in mercantile establishments, banks and lumber industries.

The foregoing banking institutions and leading business firms are the charter members of the "Tuckerman Boosters Club." They will gladly give any information regarding Tuckerman and Jackson County.—Reporter.



Proposed Building for Methodist Church at Tuckerman.

HIGH BLOOD PRESSURE

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

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WINTERSMITH'S CHILL TONIC
A Fine Tonic. Builds You Up Prevents and Relieves Malaria - Chills and Fever - Dengue

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has hundreds of acres of farm and cut-over land in Jackson County, Arkansas, in the most fertile sections of the County.

We are offering this land on time payments at a low rate of interest; and anyone wishing to purchase this kind of land will make no mistake in buying Jackson County soil—it is the "growing spot" of Arkansas.

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ENERGY BUILT"

Where Civic Pride Reigns Supreme

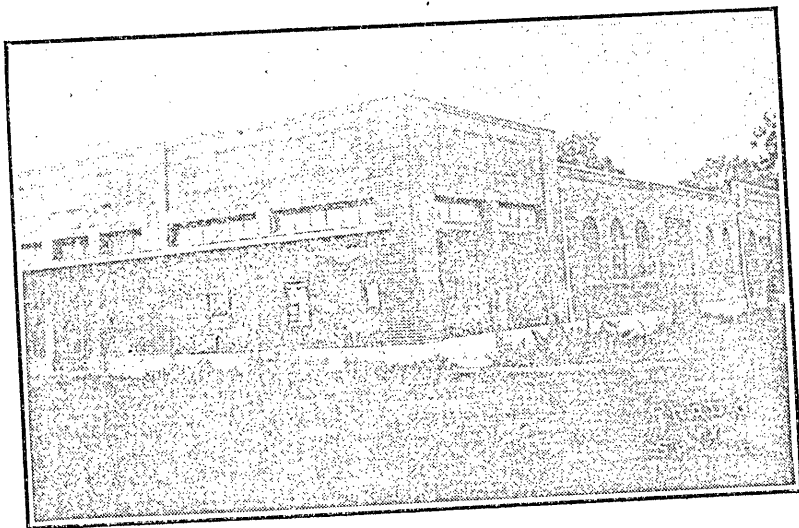
Tuckerman, Arkansas

Nowhere in Arkansas is there another city of its size whose people are more happy and prosperous than those residing in the busy little town of Tuckerman.

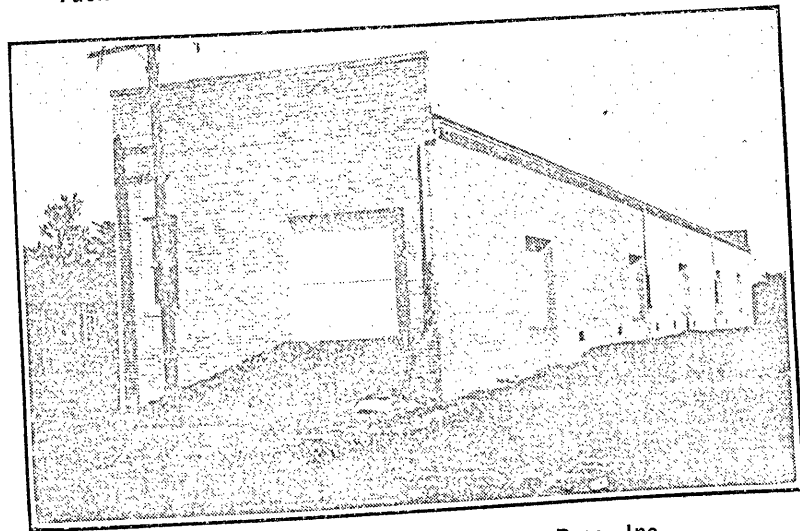
Located on the main line of the Missouri Pacific Railway, in the very heart of as fine farming country as ever felt the touch of a plow point, Tuckerman, with her 1,500 population, occupies a proud place in the forefront of permanent progress calculated to impress most favorably the stranger who enters her portals with a view of casting his lot and chancing his fortune in the midst of a brave and generous people.

No higher tribute could be paid the good citizenship of that town and community than to use the words of another who once declared that: "Tuckerman folks are just naturally friendly and believe in even and exact principles of justice and fairness between man and man."

The spirit of good fellowship is in evidence on every hand; the feeling of cordiality is apparent; the strengthening hand of harmony is extended and the rights of Capital and Labor are respected, in the quick-stepping, law-living city of Tuckerman where nature's kindest kiss has been implanted upon a soil as fertile as the Nile; where to live is to love your surroundings; where the rainbow of promise points the way to wealth and health; where the first glad glance of the morning sun steals softly into the homes of happy and contented families, all imbued with that self-same idea, that of making their town of Tuckerman the "best town" on the main line of the Missouri Pacific System.—The Tuckerman Record.



Tuckerman Garage and Lumber Co., Tuckerman.



New Fire-Proof Warehouse—Graham Bros., Inc.



First M. E. Church, South
Rev. James T. Wilcoxson, Pastor.

The Following Banking Institutions and Leading Firms will Furnish the "Home Seeker" with Information Relative to Tuckerman and Jackson County:

The Citizens Bank
Capital Stock Paid in \$15,000.00
Surplus, Earned, and Undivided
Profits over \$30,000.00

Jackson County Realty Co., Inc.
Judson N. Hout, Pres.

Reigler Mercantile Co.
A. S. Reigler, Pres.

Greenhaw Mercantile Co.
Chas. P. and Joe E. Greenhaw, Mgrs.

Tuckerman Mercantile Co.

The Bank of Tuckerman
"The Bank That Service Built"

Tuckerman Garage & Lumber Co.
E. V. Holt, Pres.

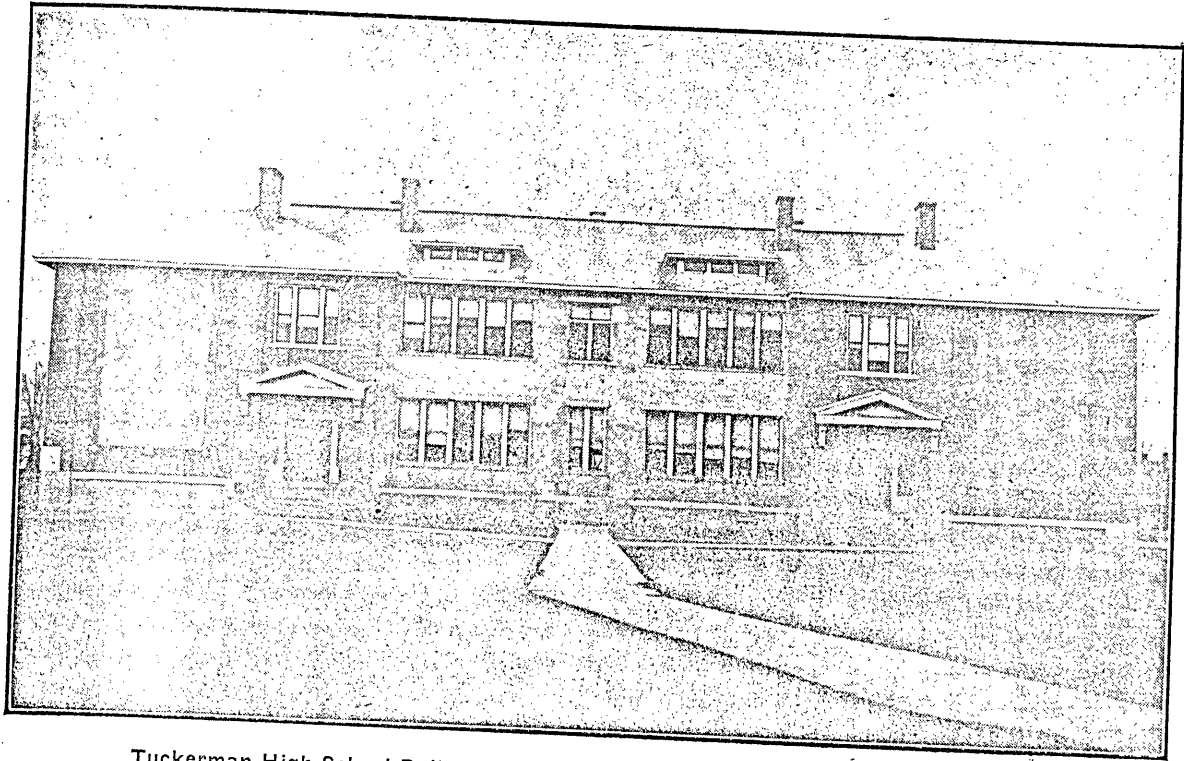
The W. H. York Lumber Co., Inc.
W. H. York, Manager

Graham Brothers, Inc.
Cotton Buyers—Capitalists

Dowell Bros. & Company

TUCKERMAN, JACKSON COUNTY, ARKANSAS

THE TOWN OF GOLDEN OPPORTUNITY



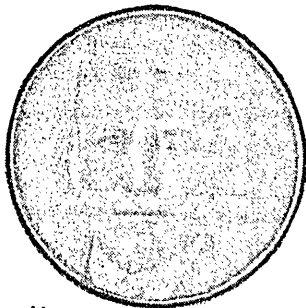
Tuckerman High School Building, one of the finest in Northeast Arkansas.

Jackson County.

Northeast; land area, 405,160 acres; average elevation, 240 feet; topography, generally level with wide valleys along the White and Cache rivers, the principal drainage sources; soils, alluvial and sandy loam; principal crops, corn, cotton, alfalfa, wheat oats and potatoes; garlic and rice are grown successfully at several points in the county; fruit and garden truck are grown for home use on all farms; in surplus crop production this is one of the five leading counties of the state; large areas of cut-over lands are being developed for agricultural purposes by drainage; timber, hardwood; minerals, clay; industries, woodworking plants; sawmills and pearl button factory; pearl fishing is profitable on both the Black and White rivers; population, 30,000; number of farms, 3,500; value of farm property, \$10,000,000; principal towns, Newport and Tuckerman.



Citizens Bank, Tuckerman, Ark.



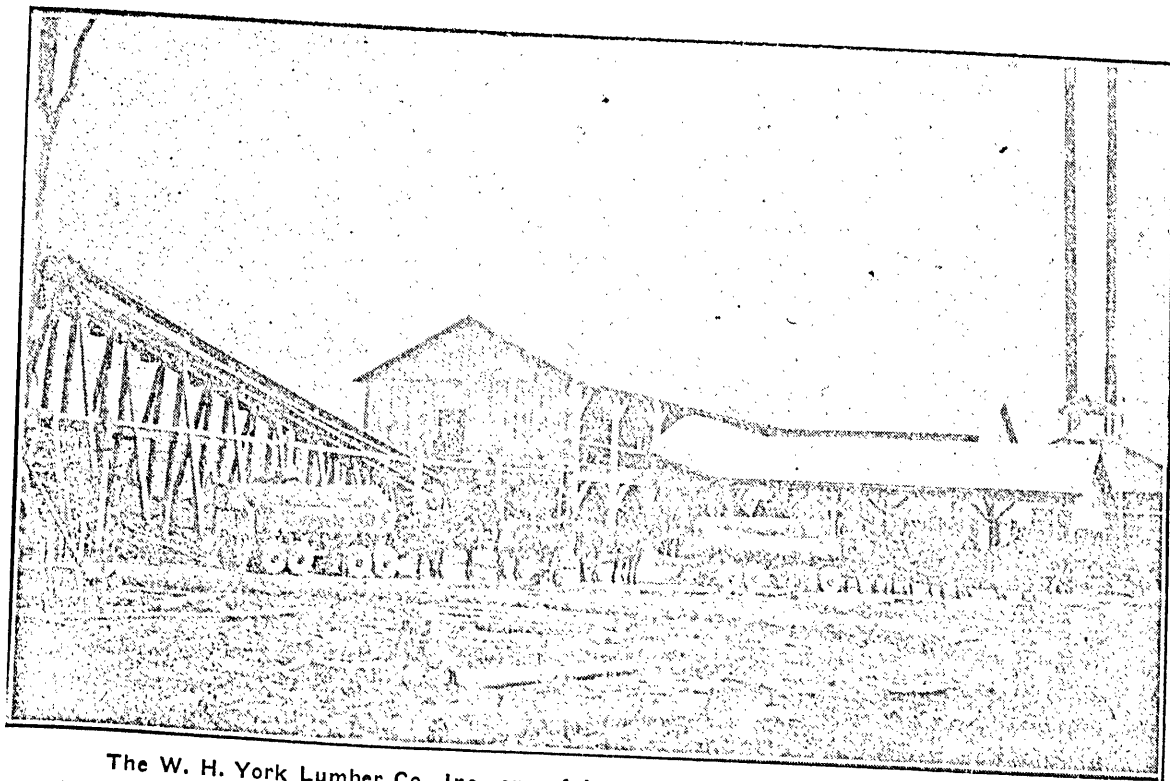
Hon. Judson N. Hout,
Tuckerman, Ark.



Bank of Tuckerman,
Tuckerman, Ark.

Tuckerman, Arkansas, is located on the main line of the Missouri Pacific Railway, about ninety miles north of Little Rock, and is in Jackson county, which county was the second in the State in the production of cotton in the year 1923. Our land is level, clear of stone, above overflow and very fertile. The town of Tuckerman has a population of about a thousand. All the business houses are modern. We have two banks, the Bank of Tuckerman and the Citizens Bank. We have one of the best High Schools in Northeast Arkansas. The building is a new, modern, two-story structure with basement, steam heat, running water and electric lights. The principal of the school is Prof. Bascom Bassett.

We have three churches—Methodist, Baptist and Christian. We have four modern cotton gins in the town and three more gins that are located a few miles in the country. The output of the seven gins is marketed from this town. We have miles of concrete sidewalk and good streets. The streets are oiled, which is a wonderful help in keeping the dust down in the summer months as well as eliminating the mud in the winter. One of the largest hardwood mills in the State is located in this town. There are many miles of hard-surface roads out of Tuckerman and the town is situated in one of the best agricultural sections of the State, with the school facilities, good roads and churches, making it an ideal home town. Most every one owns his own home.



The W. H. York Lumber Co., Inc., one of Arkansas' Largest Hardwood Mills.

YES, We are For It, Too,

The "Local Church" Budget Plan

MAJOR J. J. HARRISON, LITTLE ROCK: "I approve of the 'Local Church' Budget Plan."

REV. C. W. JOHNSTON, P. C.: "I heartily endorse the plan."

DR. C. J. GREENE, DEAN, HENDRIX COLLSGE: "I approve the plan."

MR. HOWARD JOHNSTON, BANKER: "I approve the plan."

REV. S. B. MANN, P. C.: "I think it is the only thing to do."

MR. D. E. MORGAN, FINANCIER: "I approve the plan."

MR. A. TRIESCHMAN WRITES: "A long step forward."

J. D. WOOD SAYS: "I think the plan is O. K."

REV. A. T. GALLOWAY SAYS: "The plan is 'Fine'."

"BEST PLAN EVER SUBMITTED," WRITES Rev. R. P. James.

"I THINK IT IS THE LOGICAL THING TO DO; THE PEOPLE NEED TO BE INFORMED ON CHURCH WORK. THE CHURCH PAPER IS THE BEST MEDIUM OF INFORMATION I KNOW OF," says Rev. R. K. Bass.

"HERE'S HOPING THE PLAN WILL BE ADOPTED BY THE ANNUAL CONFERENCE. I AM FOR IT," Rev. J. G. McCollum.

"MAY GOD HELP US TO HASTEN THE DAY WHEN WE CAN TOUCH EVERY METHODIST HOME WITH OUR PAPER," Rev. A. J. Christie.

"PLAN APPARENTLY IS GOOD. OUR PAPER MUST BE SELF-SUSTAINING. I FAVOR THE PLAN," Mr. Robert D. Lee, District Lay Leader, Little Rock District.

"WE ARE FOR THE PLAN AND WILL DO OUR BEST TO MAKE OUR'S 100 PER CENT," Rev. W. M. Edwards, P. C., and B. L. Appleby, Chairman Official Board.

"I AM SIGNING THIS CARD BECAUSE I BELIEVE IT TO BE THE ONLY PLAN BY WHICH THE PAPER PROBLEM CAN BE SOLVED WITH ANY DEGREE OF SUCCESS," Rev. F. R. Canfield.

REV. J. T. HOOD, P. C., and MR. J. G. WILLIAMS, CHAIRMAN, WRITE: "We approve Budget Plan."

A. S. ROSS, ARKADDELPHIA, SAYS: "I am willing to approve plans recommended by Commission. I would like to see the paper in every Methodist home."

REV. M. N. JOHNSTON: "I am willing to try anything for the Church."

REV. HOY M. LEWIS: "Here we go. I am for it."

REV. W. P. WHALEY, PATOR, 1st CHURCH, PINE BLUFF: "I heartily approve the plan."

REV. B. F. ROEBUCK: "I think the plan a good one, and I shall endeavor to do my part in making it a success."

REV. W. W. NELSON: "I favor the plan. I hope you will be able to push it over."

REV. O. M. CAMPBELL: "There is something about it that will be hard to carry out on my charge, but I think the 'Local Church' Budget Plan is all right."

REV. R. A. BEVIS: "I, personally, approve the plan, and am sure that my stewards will."

MR. H. B. PIPKIN: "I approve the plan."

THE HIGHWAY TO VICTORY

By George Cleaton Wilding.

There never was a period in the history of the Church of our Lord when such great and wonderful opportunities opened in front of her as in our day. Fences and barriers all are thrown down, and the gates of entry to every nation of the world are wide open. Methods and means of travel are convenient, swift, comfortable, even luxurious. Human hearts are weary of all substitutes, and are hungering for the love of their Heavenly Father. And all of the modern appliances and machinery, the result of recent inventions, lie at our feet, begging to be used to benefit and bless our needy and eager fellow-men.

The Church never faced more intelligent, active and powerful foes than those challenging her progressive advance today. And to win the day these all must be conquered and won to the standard of Him whom they are now opposing. This is a stupendous undertaking and demands an intelligent, loyal, active and enthusiastic Church to march out to oppose and engage them in open battle.

The first and most important step to this end—with a Church of soundly converted men and women—is that they be fully informed and educated as to the field to be entered, the foe to be faced, and the surrounding situation. There are many valuable books floating out each year from the Church publishing houses, that would help in informing and equipping the soldiers for this Holy War.

The all-important point is, a reading, thinking Church. This can be accomplished only through the medium of the Church papers. The paper of your Conference should, by all means, enter every home in your territory, and be read each week by every member of each family. As your people read of the movement of the Kingdom of God, in all branches of the Lord's Zion, the great Missionary, Church-Extension, Educational, Hospital, Orphan and other great philanthropies, and of the refreshing revivals in the home churches, their hearts will be warmed, and they will be aroused to have a part in this great and blessed work.

The best way to do this is to put the Church Paper of your Conference, the Arkansas Methodist, in the annual budget of your local church, send a copy to each family on the church roll, and put the keenest young business man of your church in charge of the movement. When a family moves away simply transfer their paper to some new family.

After all this is a simple and easy thing to do, and is not at all difficult or burdensome. Take an average church of 300 members: there would be about 100 families on the roll. To send the Church Paper to all of these families would cost but \$120 per year. In a budget of \$4,000, what a trifle it would be to add this small amount.

And think for a moment of the tremendous benefits to be derived from this slight investment. Your members grow in intelligence and information each week during the year. As a result of this they become more and more deeply interested in all of the affairs of the local church, the church at large, and the Lord's Kingdom in general. As this interest grows they come to desire a part in this movement, and early they have found a place to work that fits them and is congenial, and soon they are seen regularly in the mid-week prayer meeting.

And your pastor—what of him? The pews are well filled at the Sunday services, and he preaches to an at-

tentive, hungry-minded congregation of well-informed people. The Sunday School is running over with scholars, teachers and enthusiasm. Everybody notices that the pastor preaches better than formerly. Of course, he does. How could he help it? Who can blame him for this improvement? The average duration of ministerial life and usefulness would be greatly lengthened and sweetened. If the churches do not believe all of this prophesying, let them just try the plan and see for themselves the beauty of it.

I am worshipping here in Avon Park, Florida, this winter, with the plucky little South Methodist congregation. A few Sundays ago the pastor, Rev. W. G. Allaben, asked me to present to his congregation the claims of the "Florida Christian Advocate," their Conference Organ. I did so, cheerfully. The habit of a lifetime was on me good and strong. As the fathers used to say, I had "a degree of liberty." At the close of the service a meeting of the official board was held, and they voted unanimously to put this paper in the church budget. This heroic little church has but 125 members and is only four years old. If this little flock could afford to do such a brave thing, how much more easily could our larger and stronger churches do it. I am proud of this little band of noble people. It is a joy to worship with them. We Yankees feel much at home among them, and there are a lot of us here. They are as kind to us as if we were their very own. Long may they live and thrive!

Now, having attended to these Conference Organs, let us give our full attention to another item of very great importance. While you have some sixteen weekly Conference Organs there is but one general paper for the entire field of the Methodist Episcopal Church, South. This is the Nashville Christian Advocate. I read regularly each week, the leading papers of the three Methodist denominations, and the United Brethren, the Baptist and the Presbyterian Churches. I do not hesitate for a moment in pronouncing your General Organ fully equal to any of them. And I am a "Northern Methodist." So, there now! Yes, your Great Official is a noble paper. It is a perfect job of typographical and mechanical execution and work printed on excellent stock—a most handsome paper. And it is ably edited and packed to the brim with the choicest of reading matter. Every official of your great Church should be a reader of this able and inspiring weekly. I do not see how any of them can get on without it. I am sure that I would not try to, and I am a Northern Yankee. Need I say more?

It is dirt cheap at \$2.50 per year. One good cigar or a soda will pay for this paper for two weeks. Think of it! And yet hundreds of our church officials indulge themselves in these luxuries and many others just as needless, and yet claim that they cannot afford to bless their homes by the weekly visits of this splendid paper. The good Lord only knows how much they are losing by this course. As the old adage puts it: they are "saving at the spigot and wasting at the bung-hole." If this paper were read each week in the homes of all of your officials it would be the dawning of a new day for your great Church. I should love to see that golden day.

I may say that I have taken this step at my own option and responsibility. No official of your Church is in any way back of me in it. Avon Park, Florida.

REV. J. W. NETHERCUTT: "We will do our best. We think this is a good plan."

REV. W. OLIVER TISDALE, WRITES: "I consider this the best plan our Church has ever proposed to put our Conference Organ in the homes of our people."

REV. K. E. BURGESS: "I approve your plans for Arkansas Methodist in every home under the Budget Plan."

REV. S. L. PINE: "I will try and get my churches to adopt the plan."

DR. W. C. WATSON: "The plan is practical and workable. I favor it."

REV. B. C. FEW: "I approve the plan."

REV. G. W. PYLES: "I approve the Budget Plan."

REV. J. C. WILLIAMS, ROWELL, WRITES: "I approve the 'Local Church' Budget Plan."

The following signed cards signifying their approval:

REV. Wm. SHERMAN
DR. W. R. RICHARDSON
REV. E. K. SEWELL
REV. GLENN F. SANFORD
W. B. WILLIAMS
MR. E. S. DUDLEY
REV. O. L. FRANKS
REV. H. H. BLEVINS
REV. W. F. BLEVINS
REV. S. M. DAVIS
REV. O. L. COLE
REV. F. E. DODSON
REV. DON C. HOLMAN
REV. Wm. H. GOODLOE
REV. E. T. MILLER
REV. W. L. OLIVER
REV. A. N. STOREY
REV. W. V. WOMACK
REV. T. H. WRIGHT
REV. E. J. SLAUGHTER
REV. S. B. WIGGINS
REV. KENNETH L. SPORE
MR. T. D. HAILE
REV. J. S. HACKLER
MR. J. L. HARROD
REV. F. A. LARK
REV. ROY M. BLACK
REV. H. M. LEWIS
REV. G. C. TAYLOR
MR. J. W. CATHREN
REV. L. R. RUBLE
MR. J. E. MCCOY
MR. H. R. LAVENDER
MR. RAYMOND COOPER
MR. J. F. FOGLEMAN
REV. W. T. M. JONES
REV. GEORGE E. PATCHELL

Space will not permit us to enter the names of scores of others who have approved the plan. Their names will appear later. Have you endorsed the plan? If not, please consider it carefully.