

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. XLIV.

LITTLE ROCK, ARKANSAS, THURSDAY, OCT. 8, 1925.

No. 40.

PUNGENT PARAGRAPHS.

Jealousy narrows and represses life.

Education is valuable if it educates you to use education.

If your soul is asleep spiritual opportunity may knock in vain.

When great evils exist, forbearance is not a virtue, but may be a vice.

A good mixer is all right if he does not try to mix worldliness with godliness.

The devil delights in suggesting excuses for idle Christians, and soon has them on his pay-roll.

Without high and unselfish aims a church may be merely a coddling society for religious loafers.

There is such a thing as a church moving backwards, instead of forwards, by leaps and bounds.

If your mind is closed against evidence and argument, it may be that your head is ligneous or xyloid.

NORTHERN INTERPRETATION OF UNIFICATION.

It has been argued by opponents of Unification that the interpretations of the plan as made by our Unification commissioners were not in harmony with the views of Northern commissioners.

In order to be sure of the attitude of the Northern commissioners, Bishop Mouzon recently addressed a letter to them, and, in the Christian Advocate of Oct. 2, publishes their replies, which are uniform in declaring that Bishop Mouzon and other Unificationists were correct. Fear of hurtful relations with the negro membership of the Northern Church has been played up against the Plan. It is interesting, therefore, to read what these Northern commissioners have to say.

Bishop McConnell writes: "I cannot see any way of so construing the present Plan of Unification as to do violence to any convictions on the color line held by members of the Church, South. I have no desire so to construe the Plan, but I would not know how to proceed if I had any such desire."

Bishop Hughes writes: "The Plan recognizes the different attitudes of our two Churches as at present constituted in regard to the negro. Our colored membership is legally within our borders as an organization, while yours as proteges are in the Colored Methodist Episcopal Church. In the Plan there is an implicit agreement that in the two Jurisdictions there shall be the natural development of work for the negroes along the lines that are determined by the convictions of the two Jurisdictions.....On our part there has been a full and sincere willingness to so arrange the Plan as to allow our brethren of the Church, South, to develop their relation to religious work among the negroes after their own convictions.....I often think that the supreme question involved in the whole matter of unification is this: Are we sufficiently religious to walk and work together, dealing patiently and in the spirit of our common Lord with our problems as they come in a growingly mutual life? I find myself often in prayer that the God of Wesley and Asbury may lead us back into an organized fellowship that will grow more and more unto the perfect day."

Then Dr. I. Garland Penn, the only negro on the Northern Commission and perhaps the greatest man among Northern Methodist negroes, who undoubtedly knows the mind of his own people, writes: "Negro bishops are not now presiding over white Conferences in the Methodist Episcopal Church, and I know of none who expect to do so. As for presiding over white Conferences in the Methodist Episcopal Church, South, or negroes joining white churches or attending white institutions, I have never heard any negro express any such desire. It is distressing to think that anyone would so misrepresent the negro mind in such matters in the light of the present situation of negro bishops for negro Conferences, negro Conferences for negro ministers, negro churches for negro members, and negro institutions for negro students. The negro hopes that through unification the white people of the Methodist Episcopal Church, South, will take more interest in negro churches and institutions of learning, and that is all. The negro is praying as well as working. He prays that none may be misled into the belief that his advocacy of the present plan embodies any

HE HATH MADE THE EARTH BY HIS POWER, HE HATH ESTABLISHED THE WORLD BY HIS WISDOM, AND HATH STRETCHED OUT THE HEAVEN BY HIS UNDERSTANDING. WHEN HE UTTERETH HIS VOICE, THERE IS A MULTITUDE OF WATERS IN THE HEAVENS; AND HE CAUSETH THE VAPORS TO ASCEND FROM THE ENDS OF THE EARTH; HE MAKETH LIGHTNINGS WITH RAIN, AND BRINGETH FORTH THE WIND OUT OF HIS TREASURES.—Jeremiah 51:15-16.

foolish notion upon his part as to so-called 'social equality' or 'putting him over white folks.' From the negro's standpoint such construction is little business. He has no such thought in his mind, but is engrossed with the pressing needs in education, religion and all that makes for the negro in every community an asset instead of a liability. Our Southern white people ought not to be led into believing that they are going to have untold embarrassment with the negro if the present Plan of Unification carries. It is unfair to the negro. Certainly we all want to be fair, especially to the man farthest down. The writer can think of no practical relationship that the negro will sustain to the Methodist Church, South, or North, that does not obtain now. The writer can think of no expectation the negro has as to change in his status through the present Plan beyond the hope of more interest upon the part of the Methodist Episcopal Church, South, in negro uplift."

Mr. Archibald Moore writes: "No inference can be drawn from the Plan of Unification that one Church seeks to absorb the other. I should personally resent such a suggestion with all my might. The status of the colored man is in no way changed so as to embarrass either Church or Jurisdiction. The authority or power bestowed upon each Jurisdiction forever precludes the possibility of any embarrassment coming from that source. No trespass upon the traditions or properties of any section, no violation of any social order anywhere, or no imposition of confusing rights or privileges to any constituency can be correctly read into the Plan of Unification, for such a sentiment was never written into it by any living man."

DISINTERESTED TESTIMONY.

In the October Review of Reviews Gifford Gordon of Australia writes on "Prohibition in America." He says: "I came from Australia for the express purpose of studying the vital question of prohibition. In the course of my study I have traveled 35,000 miles, interviewing judges of various courts, chiefs of police, employers of labor, and labor leaders. I have visited jails, prisons, workhouses, houses of correction, and alcoholic institutions. This has kept me exceedingly busy for the past eighteen months. No prohibition organization was visited, so far as my search for information is concerned. What was wanted by those who sent me, was an unbiased and unprejudiced story."

He had heard that prohibition had created an alcoholic problem. He visited the proprietors of institutions for the cure of alcoholism, and discovered that most of them had closed and those still in business had relatively few patients. "The Bellevue Hospital in New York City used to treat more than 15,000 alcoholic patients a year in pre-prohibition days; last year it treated about 6,000. In New York City there were 2,061 deaths from alcoholic poisoning during the last four 'wet' years; for the first four 'dry' years there were 835."

We hear of the crime wave, and the increase is charged to prohibition. Mr. Gordon got facts from prison and court records, and shows that in New York during like periods before and after prohibition there was a decrease of 14,000 in prison population. In New York City the crimes of murder, felonious assault, robbery, and burglary, had decreased from 13,143 in 1917 to 8,548 in 1924; and the first deputy police commissioner has said: "I say from personal observation and experience, that notwithstanding the claims to the contrary from whatever source, prohibition in New York has lessened crime and also drunkenness."

It has been charged that prohibition has increased the use of habit-forming drugs. Mr. Gordon quotes this from the head of the Federal Narcotics Control Bureau: "It is our experience and belief that there has been a general decrease in drug addiction in the United States since the enactment of the national prohibition law."

The following quotation is worthy of attention, because it refutes the slander that has been uttered against our young people: "It is my conviction that the most shameful thing the 'wets' have attempted thus far is the maligning of the young people of this country. And the cruellest thing that supposedly good people have done to their young people is to accept these 'wet' slanders as facts. They have been investigated time and again in high schools, colleges and universities, and have been proved absolutely false. When Americans and visitors to America believe and repeat such falsehoods, they are casting the worst kind of reflection upon hundreds of thousands of the best type of young manhood and womanhood that this or any other country has ever produced."

Mr. Gordon writes of the improved health, the impetus to home-building, and savings bank deposits, and emphasizes the way in which prohibition is saving American babies. He closes thus: "It is my strong conviction that the writing of the 18th Amendment into the Constitution of the United States of America has already proved itself the greatest humanitarian piece of legislation in the history of governments."

LET US DO OUR BEST.

Several business publications use maps to show the business conditions of the different states. Recently two of these on their maps indicated that business conditions in our state were among the best in the whole nation. Only three or four other small areas were as good as Arkansas, and none was better. Even in the portions of our state where the drouth was worst there is vast improvement over last year. Our crops were inexpensively produced and they are turning out well. All of our industries are prospering. It is quite probable that never before in our history were our people enjoying such general prosperity. This is in marked contrast with many other states and sections.

We are no more worthy than others; but we have been signally blessed. Is it not meet and right that we should recognize God in the midst of our plenty? Let us make thank offerings to Him for all his benefits. For years at our Conferences the collections have shown ugly deficits, and we have excused ourselves by pleading poverty. We cannot do that now and be honest. Now, if we have only ordinary human gratitude, let us show it. Inevitably there will be large deficits in Conferences where conditions are unfavorable. Let us endeavor to make up for their enforced shortage. Let us do our best. Let us collect 100 per cent and run over. What do you say, brethren?

ALTHEIMER AND WABBASEKA.

The changes that have taken place in some of our villages in recent years are amazing. When I first saw Altheimer about thirty years ago it was unsightly and unsanitary. There were few good houses and the store buildings were mostly frame shacks, and the saloons were flourishing.

Today Altheimer has beautiful modern homes, substantial brick business houses, paved streets, and water works. Attractive parks flank the railroad station and flowers and shrubs and grass adorn the lawns. Then the school house was about like the average country school; now it is a handsome brick. Then the church was a small frame; now it is an elegant brick with modern appointments and conveniences. Then there was no interest in church and school; now the interest is keen and sustained.

Last Saturday evening I was met at the train by Rev. M. O. Barnett, the active and happy pastor, conveyed in his car to the comfortable six-room parsonage, and royally entertained by the pastor and wife until Monday. Sunday the small, but thoroughly organized Sunday School was visited. The opening exercises under the supervision of Mrs. R. K. Wilson, the energetic and efficient superintendent, were unusually attractive. The music was led by the junior choir. This school is a model. At eleven I preached to a fine congregation. After an early supper Bro. and Sister Bar-

(Continued on Page 2, Col. 3.)

THE ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY.

A. C. MILLAR Editor
J. C. GLENN Assistant Editor
ANNIE WINBURNE Treasurer

Owned, maintained, and published by the Methodist Episcopal Church, South, in Arkansas.

Commissioners for the Church.
Little Rock Conference. N. Arkansas Conference.
James Thomas F. S. H. Johnston
C. M. Reves J. M. Williams
E. R. Steel R. C. Morehead

Pastors are Authorized Agents.

SUBSCRIPTION RATES:
One Year, invariably cash in advance.....\$2.00
In Clubs of 10 or more..... 1.50
Rate to all Ministers..... 1.00

As cash in advance is positively required, subscribers should watch the date on label and remit before expiry to avoid missing any issues. If date on label is not changed within two weeks, notify the Assistant Editor. If mistakes occur, they will be cheerfully corrected.

Office of Publication, 221 East 5th Street, Little Rock, Arkansas.

Make money orders and checks payable to the ARKANSAS METHODIST, and address all business communications to the Assistant Editor.

All matter intended for publication should be addressed to the Editor, at 221 East 5th Street, and should reach the office Monday, or earlier, to insure appearance in the next issue. Obituaries should be brief and carefully written, and five cents a copy should be enclosed if extra copies containing an obituary are desired.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1102, Act of October 3, 1917, authorized September 12, 1918.

Our Foreign Advertising Dept. is in charge of LAMAR & BARTON, NASHVILLE, TENN., who are represented by ROBERT M. HARVEY, 17 W. 42nd St., New York.

Our Local Advertising Department is in charge of JOHN C. GLENN, 221 East 5th St., Little Rock, Ark.

PERSONAL AND OTHER ITEMS.

Rev. J. W. Johnston of Evening Shade has just closed a revival at Simstown.

A dainty card announces the arrival of Martha Jean Yancey on September 30 at the home of Rev. and Mrs. W. C. Yancey, Glenwood, Ark.

Miss Ganie Stepheneson and Mr. Homer McInturf of Harrison, were married on Sept. 24 by Rev. E. W. Faulkner, pastor, of the Methodist Church.

The mid-year meeting of the Executive Committee of the Woman's Missionary Council will be held in the Lambuth Building, Nashville, Tenn., Nov. 17-19.

Mr. T. S. Buzbee, a prominent member of Winfield Church, this city, gave an interesting talk at that church Sunday night on his recent trip to the Holy Land.

Last Friday Rev. Lester Weaver of Clarksville called. He reports his fine charge in good condition and is very hopeful of being able to bring a good report to conference.

Rev. Mark Terrell, general evangelist, who has just closed a successful revival at Lake Village, will begin a meeting at McCrory Oct. 11. He will have an open date for two weeks beginning Nov. 1.

Rev. C. M. Reves, pastor of Winfield Church, is planning to have a special service each month for the young people of the congregation. Sunday, October 11, has been selected for the first of these services.

The Southwest Missouri Conference, Bishop McMurry presiding, voted 129 for Unification and 31 against it. Rev. M. N. Waldrip was returned to Central Church, Kansas City, and J. N. Villines to Bronson.

Rev. S. G. Watson, our pastor at Rector, writes: "Bishop Sam R. Hay will dedicate our church in Rector Oct. 11. All former presiding elders and pastors, with any of the other brethren are specially invited."

October 2, at Conway, Mr. Morris Dodson, son of Rev. F. E. Dodson of Augusta, and Miss Dorothy Baker, daughter of Rev. Clem Baker, Little Rock Conference Sunday School superintendent were married by Rev. B. C. Taylor at Conway.

Charlie Tollie Yountz, eleven year old son of Mr. and Mrs. Thomas Yountz, died last Tuesday night of injuries sustained in a fall. The assistant editor conducted the funeral services; burial was in beautiful Oakland. We sympathize with the grief-stricken parents and bereaved sisters.

Athens College for women, Athens, Alabama, has been made the recipient of a beautiful bell for use in college exercises. The bell formerly hung in the belfry of the old Methodist Church in Athens. On the erection of the new church the bell was removed, but the architecture of the new structure forbids its use there. The bell is of an exquisite tone, is handsomely chased, and bears the name of the caster, "A. Fulton," Pittsburg. It was cast more than one hundred years ago.

Rev. D. H. Colquette was in Booneville last week and visited at the State Sanitarium. He saw Rev. J. C. McIlheny and Dr. R. W. McKay, and reports both doing well. Dr. McKay has gained in weight and is in better spirits than he has been in many months. He hopes to be able to attend his Conference.

Mr. William August Hoeltzel of Little Rock and Miss Caroline Hull of Chicago, Ill., were united in marriage at the home of the bridegroom's brother, Mr. C. G. Hoeltzel, 719 East 6 Street, this city, Monday evening, Sept. 28. The assistant editor officiated. Mr. Hoeltzel is a prominent young business man of the city.

The Gist of the Lesson, a concise, vest-pocket exposition of the International Sunday School Lessons for 1926, edited by Dr. R. A. Torrey, is published by Fleming H. Revell Co., New York and Chicago, price postpaid 35 cents. If the busy man will carry this with him and use it in his moments of rest from labor, he will always know something about the Sunday School lesson.

A group of public-spirited citizens of Morrilton has donated to the state for a park 80 acres beautifully situated on Petit Jean Mt. This is a good example and should be followed. Large tracts on Petit Jean Mt., Mount Mena, and Magazine Mountain should be converted into state or national parks. Proper care of the trees in most cases would pay for the cost of up-keep.

Tuesday of last week Rev. A. F. Skinner, our beloved pastor at Cabot, was brought to the Baptist Hospital in this city and submitted to an operation for appendicitis. As we go to press he is reported satisfactorily on the way to full recovery. Rev. O. C. Birdwell, pastor of Star City Circuit, who came to St. Vincent's Infirmary in this city ten days ago for treatment, is making fine progress toward ultimate recovery.

Mistakes will occur in the best regulated editorial offices; hence it is not strange that one should occur in an office where the editor must often depend for his information upon unauthenticated reports and the editor's general knowledge. Last week in reporting the marriage of Rev. Roy E. Fawcett, it was stated that the bride was the daughter of the late Dr. J. H. Riggan, and Mrs. Riggan of Arkadelphia. Information comes that the bride is Miss Mildred, daughter of Mrs. Riggan of Arkadelphia.

Rev. Byron Harwell, director of Religious Education at First Church, Shreveport, spent a day last week in Little Rock on business. From force of habit he paid the Methodist office a visit. He reports First Church on the eve of building a great educational plant. Brother Harwell, wife, and son are just back from a month in the West. The trip was made by motor touching eleven states and old Mexico, a total of 7,000 miles without car trouble.

In order that he might accept a position in the faculty of Athens College, Rev. S. R. Twitty has been transferred to North Alabama Conference. He is one of our most scholarly men, holding an A. B. degree from Hendrix College and B. D. and A. M. from Yale University. He will have the chair of Religious Education. Mrs. Twitty, also a Hendrix College graduate, with graduate work at Vanderbilt University to her credit, will teach Latin in Athens College. With real teaching ability and large experience in the class-room, Mr. and Mrs. Twitty are valuable additions to the Athens faculty, but Arkansas suffers a loss in their going.

The committee on location and arrangements for the next General Conference of the Methodist Episcopal Church, South, is called to meet in the Peabody Hotel, in Memphis, Tenn., Wednesday, Dec. 9, at 10 a. m. Cities desiring to entertain the Conference can secure from the secretary information as to what is required. All invitations should be sent to the Secretary in advance. Representatives from cities asking for the Conference who may desire to be present, as well as all written invitations, will be given due consideration.—Rev. S. H. C. Burgin of San Antonio, Texas, is chairman, and Rev. R. S. Satterfield of Muskogee, Oklahoma, is secretary.

Bishop Mouzon has become aroused over the slanderous charges of heresy which his critics have been making, and at the session of Holston Conference indignantly answered. This writer reported Bishop Mouzon's sermons and addresses for seven years and has read all that he has written on doctrinal subjects, and is prepared to say that the bishop is doctrinally as sound as was John Wesley. The trouble is that some of our self-constituted defenders of Methodist faith are strongly tinctured with Calvinism and are really criticizing Bishop Mouzon because he is not in harmony with the Calvinistic Fundamentalism. It is time for Methodists to quit intimating that Bishop Mouzon is a heretic until they can preach as good arminian doctrine as he is preaching. He is the evangelical revivalist among our bishops.

(Continued from Page 1.)

nett and son Earl and I, despite the threatening clouds, started to Wabbaseka five miles up the Cotton Belt. Just as we reached the town the storm broke, and we stopped and in the closed car waited in comfort for more than an hour until the rain ceased. Conditions prevented a service at the church, but we visited in the pleasant home of Mr. and Mrs. W. H. Townsend. It was a disappointment that I was not able to see the town and church, because Wabbaseka, too, is a transformed town. It has lovely homes, big business houses, a paved street, attractive parks at the station, a fine school building, an imposing, but unfinished Baptist church, and a beautiful Methodist church building.

Bro. Barnett is closing his first year as pastor of the churches at these two progressive towns, and he and his people have accomplished the wonderful task of building two fine churches this year, and they are as proud of their accomplishment as any child is proud of its first doll. And they have a right to be modestly proud and devoutly thankful. For several years crop and business conditions have been unfavorable, and when they began to build there was much uncertainty about the financial outcome. However, with faith and courage, they pressed on, and the second Sunday in July the Wabbaseka building was occupied and on the first Sunday in August the one at Altheimer. The spirit was hopeful throughout and the prospects now are bright for these two little congregations of some 80 members each.

The two buildings are practically the same in style and size. Both are of brick and tile, the color of the one at Altheimer being dark and that at Wabbaseka light. Each has a large basement assembly room, five class-rooms, pastor's study, choir room, kitchen, store room, and toilets, and the auditorium is large and well lighted and ventilated. They are beautiful, comfortable, and admirably adapted to the needs of a small congregation. Each will hold all of the white people in the community, and can be used for social and community purposes. The Altheimer church has steam heat and electric fans, and will soon have new pews, the old ones being retained in the basement. The cost of the Altheimer church, including the heating plant and certain extras, is \$12,500. The Wabbaseka church cost the same, less the cost of heating plant and extras. Each board has borrowed \$6,000 and has practical plans for financing the debts. Mr. R. A. Dickey is chairman of the combined official board. Bro. Barnett was chairman of the Altheimer building committee, and Mr. W. H. Townsend of that at Wabbaseka.

Mrs. R. K. Wilson is superintendent of the Altheimer Sunday School and Mrs. Duff of the school at Wabbaseka. Both are fine schools. Mrs. A. D. Mims is president of the Altheimer W. M. S. and Mrs. W. H. Townsend of the one at Wabbaseka, and both are thoroughly alive. Miss Lucile Townsend is president of the Wabbaseka Epworth League. Each church gets half time of the pastor and pays \$900, and both will pay out on all claims. There is strong desire that Brother Barnett shall return and enjoy the untrammelled use of the new buildings, and he is not resisting. There is only one condition which would justify his removal, and that would be the demands of another charge that had to have two new churches in one year. Seldom can churches be found where, after a building effort, all are so well pleased and harmonious. Of course, it should be understood that good people outside the Methodist Church rendered valuable service and co-operated in many ways.

Altheimer has a school of which the patrons are justly proud. After a fire two years ago a two-story brick, costing \$35,000 was erected. It has a spacious auditorium, eight class-rooms, and a large basement, and a steam heating plant and city water. There are five teachers, Mrs. Ruth Pipkin Suits, a Henderson-Brown graduate, being the efficient principal. Using the state alternation plan a four-year high school is maintained with seventeen enrolled. In the grades are 118, and there will be 35 more when the Italian children finish their cotton picking. The session is nine months and fair salaries are paid. A teacherage of nine rooms, costing \$7,000, provides a convenient home for all of the teachers. There is ample room for play and excellent facilities are provided. An active literary society is maintained. The rooms are absolutely clean and the grounds well kept.

The storm prevented me from seeing the Wabbaseka school, but it has a good building, and five teachers, with Miss Bertha White as principal, and a fair enrollment. Miss White is a Henderson-Brown graduate also. These schools are unusually efficient, and need only to take in more territory to accommodate the children of a larger area.

Each of these towns is the business center of a magnificent agricultural region which is being rapidly developed. It is pre-eminently a cotton country, not a single acre of corn being visible. When it diversifies and has more white people it will be a rural paradise. Never have I seen at one time more cotton open in the fields. It is being rapidly picked and ginned, and some of the tenants have already paid their accounts and will have surplus money to spend on luxuries.—A. C. M.

CENTENARY AND CHRISTIAN EDUCATION MOVEMENTS

Rev. J. F. Simmons, Centenary 408 Exchange Bldg., Little Rock
Rev. R. C. Morehead, Christian Education 407 Exchange Bldg., Little Rock.

CENTENARY

I give as Centenary news this week the financial report for the month of September. This report could have been better and it could have been worse, so we are thankful for what it is.

Little Rock Conference.

Dalark	\$ 20.00
Ebenezer, Traskwood Ct.	6.00
Benton	25.00
Malvern	2.00
Waldo	41.50
Highland (L. R.)	5.00
DeVall's Bluff	5.00
Lonoke	50.00
Winfield	39.00
Snyder	10.00
Warren	108.00
Hamburg	18.00
First Ch. (P. B.)	34.75
Lakeside (P. B.)	18.28
Sheridan	1.00
Hope	157.50
Fairview (Tex'na)	1.70
First Ch. (Tex'na)	296.85
College Hill	32.85
Harmony (Fouke Ct.)	10.00
Collected from cards in office	293.28
Lewisville	215.10

Total \$1,390.81

North Arkansas Conference.

Russellville	45.00
Pace's Chapel	6.00
First Ch. (Ft. Smith)	6.90
Forrest City	300.00
Leachville	10.00
Manila	10.00
Corning	398.50
Collected from cards in office	76.50

Total \$855.90

Conferences \$2,246.76

CHRISTIAN EDUCATION

RELIGION AND EDUCATION.

"If you want a man to think deeply and earnestly, and with the fear of God upon him, set him thinking about education. He will soon find out, for example, that religion and education are not two things, but one; two only on the surface, but one in the ultimate foundations and final aim. Not two things that can say to one another: 'You go your way and I will go mine,' but things that must move together and move in the same direction if they are to move to good ends."

SCHOOL TEACHERS AND CLERGYMEN.

"It is of the utmost importance



Arkansas' Largest School of Business and Telegraphy.
Write TODAY for full information.

that educationists and religious teachers, schoolmasters and clergymen, should think of themselves as co-operators in a common task. In the new age dawning for both of them they will need each other's help. Education will have much to learn from religion; but religion will have much to learn from education. On the one hand, a religious spirit must enter education; on the other, an educational spirit must enter religion."

EDUCATION CLASSIFIED.

"Education is commonly classified under three heads—primary, secondary, and higher. To these three I should like to add a fourth, highest—primary, secondary, higher and highest. The highest education is religion. It needs to be prepared for by these three kinds which precede it. That which begins as primary education should end in religion. That which ends as religion should begin in primary education. Religion might be defined as education raised to its highest power."

TWENTY-FIVE MILLIONS.

"Today there are in this country about twenty-five million young people passing through the three forms of education—primary, secondary and higher. Take a few years of that and you have the whole community as it will be in the next generation. Now ask this question: If that goes wrong, what else is likely to go right? If the battle of civilization is lost in the schools, who is going to win it afterwards? If the whole community is set wrong in its education, what chances have the clergy of being able to set it right from the pulpit? What are the chances of legislation? To begin by starting the community on the wrong road, in the plastic period, and then, when it grows up, to send out the parson and the policeman to bring it back—what fool's enterprise could compare with that?"—L. P. Jacks, in a Living Universe.

THE PURPOSE OF THE LARGER PROGRAM OF THE CHURCH.

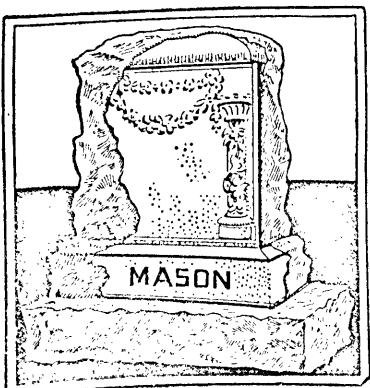
One of the purposes of the Christian Education Movement is to enable the school owned and operated by the Methodist Church to render a larger and finer service, to the country. The movement proposes to make more thoroughly Christian the educational processes by giving to the country tomorrow a generation of workers educated at the feet of Christian men and women in our schools of today. Let us give to Hendrix, Henderson-Brown and Galloway Colleges the buildings, equipment and endowment they need to serve in the largest way our state and nation. I have made four payments on my pledge to Christian Education. How many have you made on yours?

Memorials Worthy of Their Mission

An extensive stock of Memorials that endure—from the most elaborate desires to the most modest needs.

Monahan & Son

Good Memorials Since 1894
412-414 W. Markham



Write for Catalog.
We Employ No Agents and Pay No Commissions.

CONTRIBUTIONS.

THE PRESENT STATUS OF METHODIST UNIFICATION.

By Bishop James Cannon, Jr.
(Continued from last week.)

The Bishops Address in 1910 contained the following statement: "The two General Conferences of American Methodism have long since acted favorably on plans of federation, whereby each Church agrees to respect the work of the other in this country, as is done in foreign fields, and thus avoid both waste and friction. To make operative this general plan there will be laid before you additional action taken by the Joint Commission on federation. Happy and harmonious results have followed where the new plan has had a fair trial, and some communities now have a united Methodism in place of two weak and rival ones. There remains too much unoccupied territory confronting each of these two great Churches, alike in the rural districts and in the cities to waste men and money in useless and unchristian competition. Our wise laymen in both the churches, now taking so much interest in missionary work, are properly asking how wisely we are using missionary money in erecting altar against altar in given sections of our common territory and country?"

The committee on Church Relations at that same General Conference of 1910, reported a recommendation which was adopted by the General Conference and is as follows: "We recommend that our representatives in the Federal Council of Methodism be directed to further as far as is consistent and practicable a closer relation between ourselves and the Methodist Episcopal Church, the Methodist Protestant Church and other Methodist bodies."

A commission composed of representatives from the Northern and Southern Churches and the Methodist Protestant Church had several meetings during the following quadrennium. In December, 1910, that commission adopted the following: "It appears to be our imperative duty earnestly to consider the expediency and practicability of some form of unification that will further allay hurtful competition and conserve all vital interests."

1914.

That commission worked to such good purpose that at our General Conference in 1914 the Bishops stated in their address—it should also be noted that during the past quadrennium our commissioners at the request of the commissioners of the Methodist Episcopal Church consented to take up and to consider the question of organic Union: While they had not been specifically directed by the General Conference to enter upon this work, we think nevertheless that they were warranted in their action by the general tenor of their instructions.

It is interesting to note that this episcopal address was prepared and read by Bishop Warren A. Candler, and Bishop Collins Denny was one of the signees. The General Conference of 1914 adopted the following resolutions:

"The General Conference endorses the tentative plan adopted in Chattanooga in May 1911 by the Joint Commission on federation, as both feasible and desirable, and as containing the basic principles of a genuine Unification of the Methodist Episcopal Church and the Methodist Episcopal Church South by the method of reorganization, and hereby declares itself in favor of the unification of the Methodist Episcopal Church and of the Methodist Church South in accordance with this general plan of reorganization, and in favor of the unification of all or any Methodist bodies after it has been accepted by the Methodist Episcopal Church. However, we recommend that the colored membership of the various bodies be formed into an independent organization holding fraternal relations with the reorganized

and united Church."

Unanimous at Oklahoma

When this resolution was adopted on May 21, 1914, by unanimous vote, Bishop Hoss who was presiding at the time spoke as follows: "This is not final; no one dreams that it is final; no one is wise enough to frame a final plan of union of all Methodism. We should go on, and after a time Almighty God will put his hand in and this thing will come to pass. We can not cure all the ills of the past by rehearsing them. Some things are buried; let them stay buried until the angel of the resurrection comes. I pray God that the day may come somehow and at some time in which all the forces of Methodism may be organized into such a form as to constitute an organized disciplined army for the kingdom of God. If you will adopt this report please rise and stand until you are counted."

The entire body rose. Bishop Hoss then said: "If there is anybody here that is opposed to it I want him to rise and stand until he is counted." Nobody stood and the Bishop announced: "It gives me great pleasure to say to our brethren (Doctor M. L. Hughes and other Northern Methodists sitting on the platform) that there is no dissenting vote."

1918

In 1918 the Bishop's address stated: "There will be before you a report of the commission authorized by the last General Conference to treat with a like commission representing the Methodist Episcopal Church touching the unification by reorganization of American Methodism. It is already known throughout the Church that the commission has had not less than four different sittings and has labored diligently and prayerfully to accomplish the purpose for which it was appointed. We are officially informed however that the commission was not able to reach an agreement. That there is widespread regret over the inability of the commission to come to an agreement there can be no doubt. We do not suggest what course the General Conference should follow; but we do say once more as we have often said, there can not be two opinions as to the unwisdom of conflict and competition between two great Churches preaching the same gospel and having so much glorious history in common. And it is still our earnest hope that a way may be found for some plan of cooperation among the Methodists of America which shall as far as possible eliminate wastage of men and money in the territory in which both churches have established themselves."

The report of the Commission on Unification to which reference is made in the above quotation from the Bishop's address which was presented by Bishop Candler as chairman and Doctor Frank M. Thomas as Secretary was in part as follows:

"Your Commission has prayerfully and diligently endeavored to carry out the will of the last General Conference and the Church in their efforts to consummate a plan of unification by reorganization. Your commissioners kept in mind the recommendation of the last General Conference: 'that the colored membership of the various Methodist bodies be formed into an independent organization, holding fraternal relations with the reorganized and united Church.' They did not construe this recommendation as an ultimatum, nor did they consider that by 'independent organization' was necessarily meant an independent Church. The proceedings will show that your Commissioners for the most part did advocate an independent Church; but they in accordance with their interpretation of the recommendation of the General Conference were willing to accept for the negroes an associate General Conference under the general constitution of the Church or for the time as an associate regional conference under the common general conference by which the negro member

ship would be able to govern in large measure their own affairs." (that is to say this commission of which Bishop Candler was chairman, declared its willingness to accept a plan which would permit the negro delegates from the Regional Negro Conference to sit and vote as members of the General Conference.)

"Your Commissioners deeply regret that our negotiations with our brethren were not more fruitful of immediate results. At the same time we are sure that our labors were not in vain. We take great pleasure in hearing testimony to the uniformly, brotherly and manifestly Christian spirit in which these important and delicate discussions and negotiations were conducted. The attitude of the Commission of the Methodist Episcopal Church was always courteous, nobly generous and unceasingly considerate. We met and labored in an atmosphere of prayer; we parted in an atmosphere of brotherly love."

The General Conference of 1918 adopted the report of the Committee on Church relations which was in part as follows:

"We sincerely trust that some feasible plan may yet be found to bring about such unification by reorganization, and we therefore recommend the continuance of the Commission to act in conjunction with the Commission of the Methodist Episcopal Church for the further consideration of this great subject."

Regional Conference Plan

The Commission thus appointed in conjunction with a like Commission from the Northern Methodist Church did prepare a plan of Unification by Reorganization, which plan without being formally adopted by the Joint Commission was transmitted to the two General Conferences for their action. It so happened that I was the chairman of the subcommittee of four to which was committed in large measure the drafting of that plan, and perhaps I understand that plan as well as any other member of the Church. While I would have voted for that plan as better than existing conditions, I did not think it to be an ideal plan, and I do not think it to be as good a plan as the present proposed plan. The Commission at that time however was working under distinct limitations, namely, to secure Unification by Reorganization.

Did Northern Methodists Reject in 1920?

It is not surprising that the General Conference of the Methodist Episcopal Church did not in 1920 adopt that plan. In the first place, the plan was, as it distinctly states, "a draft of a constitution for the Methodist Church, together with certain recommendations relating to the organization of the first General Conference and to the coordination and correlation of the various activities of the two churches." The writer was present for over ten days at the Northern Methodist General Conference at Des Moines in 1920 and followed very carefully the course of procedure followed by that body in reference to the Plan. The special Committee to which the plan was referred for consideration was composed of one hundred and three members, including a large number of the recognized leaders of the General Conference. There is no question but that the subject of unification "received more careful continued and prayerful consideration than

any other subject before the General Conference." The Committee held five meetings weekly for three weeks, but it became evident that it would not be possible to discuss that lengthy plan, item by item, in the short time available, even in committee, and therefore it was evident that it would certainly be an impossibility to consider the plan thoroughly in the General Conference, containing over eight hundred delegates, with all the other great interests of the Church to be disposed of. I can not agree that there was any insincerity or any effort to sidetrack the plan, in the proposition of the Northern General Conference to refer the plan to a convention, composed of a smaller but equal number of representative men of both Churches, with authority given to such convention to consider the "plan submitted by the Joint Commission, and any other plan or plans that may be proposed." There is no justification for the statement so frequently and positively made that the Northern General Conference rejected that plan. It simply declared very properly, in all sincerity that there was not time to consider such a detailed plan during the session of the General Conference, but asked that our General Conference join in a convention to consider that plan, and if that plan was not found satisfactory to consider any other plan. This is certainly not a rejection of the plan, as has been so frequently and positively stated.

Six Regional Conferences Undesirable.

But, in the second place, I must state very frankly that I could not get up much personal enthusiasm for the Reorganization scheme by which the white membership of the Church was to be divided into six regional conferences. These six Conferences as necessarily constituted to carry out the reorganization idea, and to protect the minority, were too large to secure the advantage which might come from more intensive cultivation by bishops and other connectional officers, and too small to secure and maintain the momentum and sweep which are an aid to the imagination and a real factor in planning and carrying out great plans of Church work. Moreover the arrangement which was necessary to secure the proper balance of power in the six regional conferences was artificial to some extent, and calculated to produce considerable friction if not actual discord and strife. The arrangement of three out of six jurisdictions, in which a Church only one-half the size of another Church should have a majority of members or ministers and therefore of regional conference delegates, compelled the placing of large numbers of Northern Methodist members and ministers in regional conferences where southern members and ministers would predominate, while in the other three regional conferences, where the Northern Methodists members and ministers predominated, there were not more than ten or fifteen thousand Southern Methodists all told. I did not think then, nor do I think now, that this method of protecting the minority was equitable and it was therefore not wise, but by the instructions under which the commission was working, it was necessary to adopt some unequal method of distribution of membership if the minority was to be protected in the General Conference. Is it at all surprising that the members of the Northern Methodist Church in Delaware, Maryland, District of Columbia, West Virginia, Kentucky, Missouri, Oklahoma, Tennessee and Florida should desire to consider very carefully and thoroughly a plan, which in the effort to protect the Southern Methodist minority in the General Conference, seemed to show no effort to give a similar kind of protection to the Northern Methodist minority in the Regional Conferences? It must be said in all fairness that I have never

heard any of my Northern Methodist brethren urge this objection to the plan. There has been decided objection, however, to what I shall now mention.

Compulsory Decree.

In the third place, the plan endeavored to unite all the Churches in all communities by a sweeping compulsory decree. All the Northern and Southern Methodists in any given section must by that plan become members of the same annual conference, the same district conference and in smaller communities the same quarterly conference. That is practically Organic Union as far as the individual member is concerned. I do not think the Church is yet ready for such sweeping all inclusive drastic action and I think the adoption of that plan would have resulted in the secession of many members of Methodist Churches to churches of other denominations, in very many of the communities, where both churches are now operating. I could enter more fully into my reasons for this opinion but this matter has already been touched upon in a general way in the beginning of this discussion.

Negro Delegates.

In the fourth place, it must also be emphasized that while that plan provided that "jurisdiction seven should comprise the annual conferences, mission conferences and missions embracing the work among colored people in the United States," it also provided that the representatives of jurisdiction seven should have "not less than thirty nor more than forty-two delegates from the colored regional jurisdiction in the United States in the General Conference and that those colored delegates should have the right to vote and to participate in all the proceedings of the General Conference. And that plan furthermore provided that the General Conference should have power "to define and fix the powers, duties and privileges of the episcopacy," (exactly as provided in the present proposed plan); and to fix the number of bishops to be elected by each of the several regional conferences. And by the plan any bishop might be assigned by the General Superintendents to any annual conference for presidential supervision, if a majority of the resident bishops of the jurisdiction to which he is assigned shall concur in said assignment (which is exactly the same provision as is contained in the present proposed plan). It is furthermore to be noted, that in that plan, all the bishops, colored as well as white, are bishops of the entire Church subject however to the restriction just indicated. And it is also to be noted that by that plan all the colored members would be members of the one Church but in a separate jurisdiction (and as far as the Southern Church is concerned that is exactly the same relation that they would hold in the present proposed plan.) In that plan they would be members of the one Church in jurisdiction number seven. In the present proposed plan they would be members of the one Church in jurisdiction number one. One may very pertinently ask, "What's in a name?"

I will not call attention at this time to other items in connection with that plan, which it has been so frequently declared that our own Church would have adopted, had the Northern Methodist Church not rejected it, but the above references are sufficient to indicate that the two plans are almost the same on some matters, to which great objection is now being made in the present proposed plan, and indeed without intending to be personal, as I understand it, Bishop Denny opposed the adoption of that plan as well as the adoption of the present plan. For myself I am of the opinion that it is better that the plan of 1920 was not adopted, for I believe that the present plan is a far better one.

I think it is proper at this point to quote part of the statement made by the General Conference of the

Methodist Episcopal Church of 1920 concerning the attitude of that Church toward Unification:

1920

"We reaffirm our deep conviction that the Methodist Episcopal Church and the Methodist Episcopal Church, South, should be reunited in one Church and so earnestly do we desire such a reunion that we declare ourselves ready to accept any equitable plan of union that shall be mutually satisfactory to the membership of both Churches. . . . And we pray that they (the commission) may be divinely guided so as to hasten the answer of the Lord's intercessory prayer 'that they may be one; that united Methodism unhampered by state or national lines, unhindered by oceans or mountains undivided by races or languages, may help give speedy answer to the disciples' prayer taught them and us by our Lord himself 'thy kingdom come, thy will be done on earth as it is in heaven.'"

1922

At our General Conference in 1922 the Bishops' address declared: "We respectfully recommend in harmony with our entire history that this General Conference accede to the request of the Methodist Episcopal Church and make provision by the appointment of a commission for the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by both Churches as feasible and desirable or upon some other basis acceptable to the membership of both churches."

The General Conference of 1922 adopted as its own action the report of the Committee on Church Relations from which I quote: "Knowing that there may be differences of opinion as to the details, we approve in principle the plan of unification by reorganization brought by the joint commission on unification and submitted by our commission to this General Conference. . . . We respectfully recommend—the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by the Joint Commission as feasible and desirable or upon such other basis as our commission may determine."

Some Other Basis

At this point it cannot be too strongly emphasized that in the Bishops' address and also in the action of the General Conference of 1922, as above quoted, the acknowledged official representative leadership of our Church declared to the Northern Methodist Church and to the Christian world that our Church desired "the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by both Churches as feasible and desirable, or upon some other basis acceptable to the membership of both churches." This, practically, the same declaration by bishops and General Conference, was a climax to a series of official declarations by bishops and General Conferences extending over a period of twenty years as indicated by quotations given above. If our Church does not desire unification of the two Methodisms then the English language has an uncertain meaning, or the official representatives of our

PRACTICE THRIFT—
Why Not a New

Ford

Phone 6184
SHOEMAKER-BALE CO.

Christian Business Training

Country location.
No city temptations.
Safe, sane, practical.
Teachers trained in business.
Bible instruction.

JOHN BROWN SCHOOL OF
COMMERCE

Box 7 Sulphur Springs, Ark.

Church have either sadly misrepresented our people or have endeavored to deceive the Christian world. For these final declarations of 1922, by both Bishops and General Conference, most positively state that so great is the desire of the representatives of our Church for unification with the Northern Church that if that unification can not be brought about by reorganization—upon the "basic principles already agreed upon by both Churches as feasible and desirable" that our Church desires "Some Other Basis" to be found upon which to build this greatly to be desired unification. The action of the General Conference untied the hands of the commission in carrying on its negotiations with the Commission of the Northern Church for it distinctly says "upon such other basis as our Commission may determine."

Were We Sincere?

Certainly not only our Commission, but the Commission of the Northern Church, the General Conference of the Northern Church, the membership of the Northern Church and the entire Christian world had the right to believe that our Church most earnestly desired speedy unification with Northern Methodist Church. If there was opposition to unification with the Northern Methodist Church because of genuine distrust of its sincerity and fair dealing, because of an openly charged past record of aggression and contract breaking, which render any agreement made by that Church to be worthless, or even of doubtful value; if the official record of the Northern Church or the preaching from its pulpit by its representative leaders had shown an actual serious departure from the fundamental doctrines of Methodism; if these or other objections to unification were in the minds of any of our Church leaders or of any considerable number of our people, and were held in such fashion as to preclude the desirability of unification, on any plan, on any terms, these reasons should not only have been stated, but should have been stressed and most vigorously urged during all of what might be called the preliminary steps, leading up to the formulation of a plan to be seriously proposed for adoption. It is certainly pertinent to ask how could persons serve as members of a commission, which commission was under instructions to carry on negotiations looking toward unification with the Northern Methodist Church upon such basis as the commission might determine, if such persons were opposed to unification with the Northern Church, because of a belief that the record of the Northern Church rendered it utterly untrustworthy, and therefore utterly undesirable as a partner in the work of the kingdom of God. I can understand and can appreciate the attitude of those who had never given very serious consideration to this subject of Unification until since it had assumed the the practical form of a question which must be promptly considered and settled. But if such have not kept up with the life and work, the difficulties and needs of their Church, in meeting its obligations to the unsaved world, and for twenty years have practically ignored the addresses and official actions at the several General Conferences on the subject of unification it is exceedingly doubtful whether such persons can or should attempt to qualify at this late stage in the negotiations as sufficiently interested, progressive leaders of a great Church, in its activities and relationships with the rest of Protestantism to bring in the kingdom of God on earth. But whatever may be thought concerning these members of our Church who have suddenly awakened to the disadvantages, evils and dangers of unification with Northern Methodists, the real leadership of the opposition to the proposed plan has not come from these, but from those who have been thoroughly posted with the advanced

steps which have been taken by successive General Conferences. However it is not my thought or purpose to deny the sincerity of even these thoroughly informed opponents of the plan, but it is, in my judgment in view of the record quoted above entirely proper to emphasize how difficult it is for the friends of unification in both branches of American Methodism to understand this aggressive determined opposition to unification, not because of opposition to certain provisions of the present plan, but because of opposition to unification with the Northern Methodists, per se—that is, on any plan, that is, because they are "untrustworthy" or doctrinally unsound.

Of course to any member of our church who does not desire unification on any terms this discussion is of no value, indeed is useless. But to those who not only agree that the history of the negotiations up to the present time as given above, commits our Church as officially as possible to the general policy of unification, and who also truly desire and hope that a plan may be adopted which will be "mutually satisfactory to the membership of both Churches," I will now present

II. The Aim and Provisions of the Proposed Plan.

Not Organic Union.

In the very beginning it should be emphasized that the proposed plan does not aim to bring about Organic Union. There is little doubt that the Northern Methodist Church would agree at once to a plan which would restore the relationship which existed before the plan of separation in 1844, which would be, of course, Organic Union. But our Church would not agree to the plan. We would indeed be utterly swallowed up by such a plan and would be a minority of one-third in the General Conference and on all general boards and commissions. Nothing can abrogate the "Plan of Separation" of 1844 as a great fact of church history, nor can eliminate the results which have followed from that fact during the past eighty years, yet the two Churches could agree to carry on their work in the future as they did before 1844. And that would be Organic Union. No one can even claim that the proposed plan proposes or can possibly mean Organic Union as it existed prior to 1844. Moreover, it is not a fact that the plan proposes or by implication abrogates the Plan of Separation, either as a historical or as an actual fact.

Not a Fixed Line.

On the other hand the Plan does not propose to draw a hard and fast line from the Atlantic to the Pacific and declare that the Northern Methodist jurisdiction shall include all the members ministers and churches north of that line, and the Southern Methodist jurisdiction include all the members, ministers and churches south of that line. The Northern Methodist Church would not, certainly at this time, agree to such a plan any more than the Southern Church would agree to Organic Union. For such a plan as I have already indicated would place only a few thousand Southern Methodists in the Northern Methodist Jurisdiction, but would place over half a million white Northern Methodists in the Southern Jurisdiction. It is easy for Southern Methodists to agree to such a plan, but it would compel a large Northern Methodist minority to agree to be "swallowed up" immediately upon the adoption of the plan. Were conditions reversed and only a few thousand Northern Methodists would be absorbed into the Southern jurisdiction, and over half a million Southern Methodists would be absorbed into the Northern jurisdiction, would we agree to such a hard and fast line being drawn, forcing our members into the Northern Methodist jurisdiction immediately upon the adoption of the plan?

Now the day may finally come

when two such jurisdictions may be constituted formed by the drawing of a hard and fast geographical line; and the day may finally come when the two Churches may be willing to become once more an organic whole. But that day is not yet, and as one who has carefully studied this subject, as it has been discussed and acted upon by the General Conference for the past twenty years, and who has been a more or less active participant, I believe that the negotiations which have been carried on up to the present time have all proceeded upon the basis that neither of the two plans mentioned above are possible plans for the present generation, but that another plan must be found and adopted.

(To be continued.)

A PLEA FOR VOTING AGAINST UNIFICATION.

By Z. T. Bennett.

The combined leaders in our Church for unification under the pending plan seemed almost invincible one year ago. After that plan was published they kept our official editors from discussing it critically or permitting it to be so discussed in their columns for about nine months, or till after the Northern General Conference had passed upon it. In very striking contrast with its action on the former plan that Conference adopted it almost unanimously. Then followed demands for the speedily called session of our General Conference, giving our preachers and laymen about thirty days to study the plan with the light of critical discussion in our Church press. It is very probable, that comparatively few of the delegates to the special General Conference would now say they understood the plan thoroughly, when they met in Chattanooga. The assembling revealed the "crowd psychology" of a large mass convention with a great majority hilarious over certain victory. Most of the bishops and official editors of our Church, all of its Connectional officers except one and most of its leading educators with a very large number of other prominent preachers and laymen were definitely aligned to "put over unification" with complete success and in short time. Besides such array of formidable strength the leaders in organizations, erected to perpetuate and promote the welfare of our Church, were mobilized to help end its separate existence! Then came steering committees in Annual Conferences to raise a large sum of money, urgently needed for other purposes, that the vast organization of "Friends of Unification" might have ample funds for a victorious crusade to become the third part of a mighty ecclesiasticism with great national and international influence!

It became known that all Arkansas delegates to the Chattanooga Conference voted for the plan, some of them being quoted as saying our Church in this State was "solid for unification", though there had not been any general discussion of the plan and, therefore, no general expression of sentiment for or against it. The editor of our Conference organ was an ardent proponent, and it became known, that all the Presiding Elders (sub-bishops) in Arkansas were counted for the plan. I infer all the presiding elders and Chattanooga delegates now concede the plan will be defeated—three of the former reported against it, and one of the latter for highly commendable reasons is now definitely opposed to it.) Last year in the Pastors' Summer School at Hendrix College, and in the Western Assembly at Fayetteville there was propaganda work for the plan, but none I understand this year. Our Conference organ was closed against opponents nearly six months, covering most of the period for District Conferences, when opponents were most anxious for full and fair discussion of the plan before lay delegates to our two Annual Conferences were chosen, particularly after it was learned cer-

tain proponents had devised special methods to capture lay delegations favoring the plan.

These methods appeared to work well, as inquiry after each of ten or more District Conferences brought information, that the delegates elected were supposed to be for the plan, though some were not, and later some for the plan changed after learning correctly its real character. Like others they had believed the chief claim for the plan—that it would at once and forever put a stop to all overlapping! They found this boasted claim to be utterly untrue, as the plan actually validated all past overlapping, and contained no specific provision to prevent its continuance—that the plan was not really intended to limit to any extent whatever the long fixed policy of the Church North to invade any desired territory, though already occupied successfully by the Church South! They found, also, that under the plan our Church, represented by Jurisdiction 2, would be circumscribed against expanding its operations, as the Church North, represented by Jurisdiction 1, covering all of the United States, may and can do at its own pleasure without approval of the unified General Conference. There is nothing in the plan to prevent the Northern Church in the South from dividing a circuit, containing villages, into two or more pastoral charges; and there is nothing to prevent it from dividing a district into two or more districts. One district at the present time embraces all the white work of the Church North in Arkansas, and that district is attached to its St. Louis Conference, but the Church North may increase the number of its congregations and houses of worship in this State up to the full measure of its opportunity, and not violate any provision in this defective plan, which has become deceptive from unwarranted claims by some ardent proponents. Resentment and reaction may be reasonably expected from persons, who find they have been greatly deceived by trusted leaders in State or Church. I am not surprised, therefore, to hear repeatedly of both preachers and laymen changing in their attitude toward the plan after a careful study of all its features. One prominent lawyer of lovely character, favorable to the plan, studied it closely for three months, and then became an outspoken opponent. One of the brightest preachers in Arkansas, favoring the plan till last January, became doubtful as to some of its provisions, and then after diligent and critical study of the plan for five months wrote one of the ablest articles against it I have yet seen. So far I have not been advised of any preacher or layman, who was really against the plan, but is now for it—all changes being in favor of opponents.

One long-time friend of high standing wrote me he considered the arguments in my two tracts strong and reasonable, and that the plan does not suit him; but as he is for unification he will vote for it, believing our M. E. brethren will change it to suit us. O friend, marvelous is thy credulity! My amiable friend, Bishop H. M. DuBose, has declared he will demand the Church North shall put into the plan three specific guarantees in behalf of our Church before we seal the compact of unification. If the Annual Conferences of both Churches should ratify the action of their General Conference, it would be entirely too late for any bishop to make demands; and besides one of the guarantees Bishop DuBose would demand involves the race issue, and he knows well the Northern Unification Commissioners absolutely refused to consider suggestions for any discrimination against the negro members of the M. E. Church. The plan does not indicate there are any in the M. E. Church, or that there will be any in the unified Church. There will be no racial distinctions

whatever—that is settled for all time!

While a preacher or lay delegate may feel willing to risk the plan for himself, his intelligent loyalty to our Church will lead him to think most seriously of the many others, who honestly fear and oppose the plan. He cannot disassociate himself from the membership of our Church, and he can no more vote for himself alone than he can live for himself alone. He votes in the two-fold capacity of an individual and a representative. He should not ignore his most solemn obligation as one of the trusted representatives of many thousands, who can not vote at all on this very vital issue before our Church. He should seriously consider how those favoring and those opposing will be respectively affected by the adoption or the defeat of the plan. Then he can not fail to see, that defeat of the plan will leave proponents standing with all the rights and privileges they had before the unfortunate contest began; but should the plan be adopted, opponents will have just cause to feel their sacred rights acquired at the altars of our Church have been forcibly taken away from them, and that they have been transferred into an organization they would not have chosen, or have been driven out to seek Church homes in other denominations. The proponents may feel the chagrin of disappointment from the defeat of the plan, but opponents would be most painfully humiliated and distressed by the adoption of the plan.

Such considerations may have led Bishop Cannon to declare, that unless the pending plan, which he ardently favors, shall get at least 90 per cent of the votes cast we should not accept it. At the present time it appears the total vote for the plan may fall far below the constitutional majority of 75 per cent for its adoption. Speaking for leaders in the M. E. General Conference after its unanimous rejection of the former plan in 1920, Bishop McDowell declared: "No form of unification should be adopted unless it is acceptable to practically all members of each Church." Such a clear and strong deliverance did credit to the head and heart of the great leader in our sister Church in 1920.

Believing the declarations just quoted are worthy of the approval of all devout and intelligent preachers and laymen in our Church, I ask why should the disturbing contest with its discord and strife be continued any longer? The editor of the Arkansas Methodist said April 6 last, he did not know what new situation might arise in the next six months; hence, he expects to hold himself in readiness to vote at his Conference according to his light at that time. Good! Why should not all proponents with open mind see "the new situation" from the stupendous opposition growing all the time and proving beyond all doubt, that our Church is not ready for unification under the pending plan? For this sufficient reason Dr. Millar and I with all others of open mind should vote against the plan at our respective Conference sessions, and then pray and work for our own Church, which under signal blessings from God has worthily deserved such favor at home and abroad as to be recognized in late years as the most prosperous body of Methodists in the world.

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

5,000 CHRISTIAN WORKERS Wanted

to sell Bibles, Testaments, good books, handsome velvet Scripture mottoes. Good commission. Send for free catalogue and price list.
GEORGE W. NOBLE, Publisher
Dept. 8L, Monon Bldg. Chicago, Ill

CHRISTIAN LIFE.

MY COMRADE.

When startled awake in the darkness,
And gripped with haunting fear,
A Presence softly whispers:
"Fear not, for I am near."
And I lie so still on my pillow,
Calmed by that voice divine;
And trust responds to His speaking,
And the gift of sleep is mine.

In the crowded streets I go walking,
And oh, such a lonely place:
In all that hurrying throng,
Not one familiar face.
And then a peace steals o'er me,
For thought has brought Him near.
He walks so close beside me,
My heart is filled with cheer.

I stand by an open grave,
And I shrink from its depths of gloom.
In sadness I think of the end:
Lifeless forms in the darkened tomb.

Then a voice from the darkness whispers:
"The end? Oh no, just the start—
The start on a shadowless pathway,
But the end of the aching heart."
—Helen S. Brown in Western Recorder.

HELPING WEAK SOULS.

"Making request—to come unto you." Paul's urgent petition was answered, but doubtless not as he planned. He made the journey to Rome as a prisoner.

There are some to whose better nature the Father can appeal as in the cause of Paul, and these are they who enjoy many answers to prayer. There are others who in stubbornness ask with minds sealed against the Spirit's suggestion of modification. These are they whose prayer life is disappointing. The former know that God answers prayer; the latter neglect prayer and often drift into the class who with superior mien hold that prayer is only for the weak soul. God is infinite, they reason. He does not change His mood because a man prays. Prayer, they hold, helps the stripling soul to keep the sense of God alive, but the strong need no bolstering.

Here it is that the non-praying man's speculating goes away. It is true that the Father does not change His mind. It is ever the mood of the great Father-heart to give, otherwise He were not Father. In His wisdom He does occasionally change the direction of prayer, but only to give what is better.

Our neighbor's little daughter in a former pastorate is an illustration of the man who loses all by closing his heart against the Spirit's suggestion. On the mantel was a vase of fresh gathered red roses. The tot cried for a rose. Mother shook her head in protest against the request, but offered some white roses from another vase. There was good reason for the substitution, for the bush from which the red roses were gathered had been sprayed with arsenate of lead, but the little one would have none but the red roses with the invisible poison. For the little one, however, there was this excuse: she could not understand.—John Harrison Allen.

HER SUNDAY "VISITING."

When I was a child I used to visit an old lady, a cousin of my father. I seem to see her yet. After her hearty greeting she would say, "Sit down, children, until I have finished these little tasks and then we will have the rest of the day to visit." Then when everything was done she would sit down in the big arm chair with her mending beside her, and looking at us with a smile would say, "Now we can visit."

It is with some such thought as this that I like to approach the Lord's Day, with all the work-a-day tasks out of the way, just to visit with him. Therefore all books that will help me to "just visit" with Him I reserve for His day,—books that will

help me to know and understand Him better, that will open up His Word to me, I read only on Sunday.

Many times I found it hard not to finish some secular book that I was greatly interested in, and many times I have tried to persuade my conscience that it was a helpful book and therefore profitable for Sunday reading, but that is all past. My Sunday reading has influenced my weekday reading. I always loved to read, especially novels, but it is only a very good one that I care for now.

At first I had no definite plan, but of late have taken up regular study courses. Usually some book,—at present I am studying the Gospel of John. I gather together during the week all the books on the subject I can afford to buy—sermons by noted ministers and lesson notes, and the like, and I have been able to borrow many others from friends. With these helps and my Bible I spend what spare time I have apart from public worship and the necessary duties.

My Sunday reading helps me to close the door upon the world, to keep worldly thoughts, desires, and ambitions from intruding into the Holy Place when we would commune with Him.—Sunday School Times.

We may develop a startling consciousness of the nearness and reality of the invisible world if only we acquire the habit of associating a true spirit of prayer with the most trivial and customary acts of life. In speaking of the cultivation of this consciousness Dr. John R. Mott tells of "Stonewall" Jackson that he literally carried the saintliness of the cloister into the turmoil of the camp. He did this by beginning every day with unhurried communion with God. Even in times of action on the battlefield, his lips were seen moving in silent prayer. Such a consciousness of God's nearness will help us in the turmoils of life.—Selected.

MAKING RELIGION INTERESTING

We have a very positive conviction that if religion isn't made interesting some one must be at fault in some way. It ought to be one of the

most interesting things in all the world because it has to do with the great, big, important things that in themselves ought always to be interesting, and will always be if we understand them aright and they are presented as they ought to be. A sermon ought to be, we are very sure, one of the most intensely interesting things in its class we can ever listen to, very much more interesting than a concert or a play or a lecture. If some one were to reply to that by saying that our sermons were not always so, we would quite readily agree that they were right; but that wouldn't change the matter any. We were talking about what ought to be. And we are quite sure of this, if the preacher finds the things he is preaching about intensely interesting and fresh and vital to himself, and he has even the average brains and gift and grace, he will, at least once in a while, be able to make them very interesting and stimulating and thought-provoking to other people. In the final analysis there can only be about one reason why our religion, or our expression of it, may not be interesting to the people about us, and that is, that it has grown stale and insipid and uninteresting to ourselves. A man can make almost anything interesting to his friend or neighbor if he knows enough about it and has enthusiasm enough for it. And religion, or preaching, or anything else that is good need not furnish any great exception to that rule.—Christian Guardian.

Language the most forcible proceeds from the man who is most sincere. The way to speak with power, or to write words that pierce mankind to the quick, is to speak and write honestly.—E. L. Magoon.

ECZEMA

CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching, and heals permanently. Send no money—just write me—that is all you have to do. Address Dr. Cannady, 1900 Park Square, Sedalia, Mo.

A HOME WITHOUT CHILDREN

Lacks the Greatest Joys of Life

Many Wives are Childless Because of Ill Health. Read How Lydia E. Pinkham's Vegetable Compound Helped Mrs. Benedict



MRS. MARY R. BENEDICT
313 PAYSON STREET, KEWANEE, ILLINOIS

Kewanee, Illinois. — "When I was married about a year and a half I took Lydia E. Pinkham's Vegetable Compound because of ill health. I did not have any children. I now have two healthy little girls and I am sure I would not have had them had it not been for your medicine. Last spring and summer I got all run down, irregular, and I had awful headaches, and my back and side hurt me so that I could stay up only a short time. My limbs would get so tired and ache till I could cry. I started to take the Vegetable Compound again and used the Sanative

Wash, and it was not long till I was relieved. Now I do all my own work and help others. I sure praise Lydia E. Pinkham's medicines to any one I meet that is suffering from similar troubles. I think if mothers with girls would give it to them when they come to womanhood it would make them stronger. People who have known me all my life are astonished to see me now as I was always sickly when in my teens until I started taking the Vegetable Compound."—Mrs. MARY R. BENEDICT, 313 Payson Street, Kewanee, Ill.

Has a Beautiful Baby Girl Now

Bridport, Vermont. — "In the first place I wanted a baby, but none seemed to come to me. I just love children and my husband is away all day, so I was not happy at all. A doctor told me I could not have a baby until I went to a hospital. But my sisters said, 'Take Lydia E. Pinkham's Vegetable Compound and you will be O.K.' I was nervous, had organic weakness, with backache, sideache, headache and no strength. I had been in bed nearly a week when I began taking the Vegetable Compound. It was all that ever helped me and I just wish you could see my beautiful baby girl. I am fine now, and so is she. I am still taking the medicine as it keeps me well. You may be sure I am recommending the Vegetable Compound and always will."—Mrs. A. W. Howe, Bridport, Vermont.

FOR YOUTH.

HER LOYALTY.

He had strayed idly into the church—He was only staying in that city for a day or two and time hung heavy on his hands—

He did not pay much attention to the speaker—Sermons did not interest him—

But as he sat there somewhat listlessly he heard the first pure golden notes of a beautiful voice—

He scanned the little space eagerly—Ah, there she was—the girl in the plain grey dress, the white collar and cuffs. A girl young and with soft coils of brown hair—a firm chin—

He folded his arms, settled back in his seat and listened—listened with ear of an artist to the golden melody that poured over the old church.

It seemed as if a nightingale were singing. What magic had this girl hidden away in that small slender throat. She sang with the choir twice, and she sang alone once.

He waited until the congregation had been dismissed and then he made his way forward—

"That young lady, may I speak with her?" he asked of the speaker in the pulpit—"The one who sang the solo—the lady in gray. It is of her voice I wish to speak."

The minister nodded—

"You mean Miss Herrington," he replied. "I think I can arrange it."

A moment later he stood before her—

He handed her his card—

She looked at it but the name was strange. She did not know of Enrique Serrano. But there were others that did, for he was a teacher—a teacher of music—a power and force in the musical world.

"I have heard you sing," he began abruptly. "Music is my life—and you—you have a wonderful voice. Will you come to the city and let me teach you. If you will study and devote yourself for a few months to the cultivation of your voice, there are no heights that you may not reach. I can promise you much—"

Christian Workers Wanted

To distribute religious literature in their own communities. Big pay. Experience not required. Spare time can be used. Write for special terms and territory.

UNIVERSAL BIBLE HOUSE
Dept. 98 Philadelphia

BILIOUS ATTACKS

From Which Kentucky Man Suffered Two or Three Times a Month, Relieved by Black-Draught.

Lawrenceburg, Ky.—Mr. J. P. Nevins, a local coal dealer and farmer, about two years ago learned of the value of Thedford's Black-Draught liver medicine, and now he says:

"Until then I suffered with severe bilious attacks that came on two or three times each month. I would get nauseated. I would have dizziness and couldn't work.

"I would take pills until I was worn-out with them. I didn't seem to get relief. After taking the pills my bowels would act a couple or three times, then I would be very constipated.

"A neighbor told me of Black-Draught and I began its use. I never have found so much relief as it gave me. I would not be without it for anything.

"It seemed to cleanse my whole system and make me feel like new. I would take a few doses—get rid of the bile and have my usual clear head, feel full of 'pep' and could do twice the work."

One cent a dose.

NC-161



position, acclaim, fame—"

Letty Herrington shook her head and smiled—

"My life work is already decided upon," she replied gently. "I am sailing in two weeks for China. I am going out there as a nurse in one of the Mission hospitals.

The great leader and teacher of music stared—

"A nurse in a Mission," he cried. "What folly—what utterly folly. With your wonderful voice, to bury yourself in a foreign land. It is America that adores its queens of song. It is America that so deservedly bestows its laurel wreathes. Why if you only will you will have the multitudes at your feet. Your voice it is wonderful—beautiful, flawless."

But Letty Herrington shook her head, "I must go," she replied.

She looked at him gravely—

"Is there not a place for a voice across the sea as well as here," she said gently. "I can sing over there in hospital and in hut."

The music master clasped his hands—

"Lost," he cried.

But Letty Herrington only smiled—

"It is not only in America we need music," she replied. "There are children of other lands who need it too. God has asked me to lift up my voice over there. It is His gift and where He leads should I not follow?"

Enrique Serrano clasped his hands.

"I am sorry for you," he cried.

But Letty Herrington only smiled—

"You must not be," she replied.

"For I am quite happy."

She paused—

"Do you not see why I cannot consider your offer? I have already promised God. You would not have me break my word? But, I thank you."

A moment later the great music master was outside the church—

Hard man of the world as he was a tear rolled down his cheek—

"America is the loser," he whispered, "and yet as I saw her standing there—I knew—I felt she would keep her word—but, oh, what a voice—what Loyalty!"—By Susan Hubbard Martin, in Kind Words.

RUN THAT YE MAY OBTAIN.

Never before was there a people so interested in athletics as Americans are today. A good many persons wonder whether it all represents a gain or a loss in the actual values of life.

A statement recently made by President Frank Aydelotte, of Swarthmore College, a school with very high scholastic and character records, bears directly on this point.

"The first characteristic of the college, if I could have it as I want it," he said, "would be the greatest possible intensity in both work and play. Given that all other things will be added unto us.

"It has always seemed to me that the greatest single value of football and of athletics in general was in teaching a man to do his best. We do not have in the whole range of our college studies any tests of ability so ruthlessly severe as are those in athletics.

"If a man can play football harder than his fellows he is so far a man. If this is all he can do, while he is worth something, he is not worth much. But if he can carry over into the rest of his life the lesson of intense effort that he learns from the football field, he is—if he be moderately endowed intellectually—one of the finest human beings that education can produce."

Almost two thousand years ago another man, to whose ability to live intensely the world owes an endless debt, said much to the same purpose:

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."

These words were those of Saint Paul, 1 Corinthians ix, 24.—The Country Gentleman.

FOR CHILDREN.

AMAZING.

Once Tommy Jenks and Betty Binks were taken to the zoo,

They saw crocodiles and snakes, they saw the kangaroo,

With nuts and currant buns they fed the monkeys and the bears,

Which "have such splendid appetites," as Tommy Jenks declares.

But when they saw the elephant they had a big surprise!

And as for Betty Binks, she couldn't quite believe her eyes!

"Why, ev'ry other animal," she cried, "in all this zoo,

Has only got one tail, and look! elephant has two!"

—From "Primary Education."

ODD FACTS ABOUT WILD ANIMALS.

The stomach of a hippopotamus, or river horse, will hold about four bushels. Its food consists of roots and water plants in its native land, and hay, carrots and cabbage, in captivity. It has long been supposed that the hippo sweats blood. This mistake arises from the presence on its skin of reddish brown oil globules, which serve to keep the thick hide pliant.

The hyena has the strongest jaws in the animal kingdom, and secures the marrow in the bones, left by the lions, by cracking them with its teeth, then eating not only the marrow, but also the bone, which the powerful acids of its stomach readily dissolve. The hyena is considered a desirable citizen, because it is a thoroughgoing scavenger.

The jaguar catches fish by lying on a log over the water, and flipping them out with its claws. One of its favorite dishes is turtles and turtle eggs. It is the "el tigre" of South America, and the largest of the cats in the western hemisphere. It can be distinguished by a chain of black splotches along its back, which are wanting in the coat of the leopard.

The kangaroo at birth is scarcely the size of a mouse. It is placed by the mother in a pouch peculiar to the marsupials, where it stays for weeks, finally growing large enough to crawl out and hop along. The opossum is the only animal in the western hemisphere possessing a pouch like the kangaroo. The female kangaroo, when being pursued by hunters, will throw out her offspring and leave them to their fate.

The giraffe has very prominent eyes, and little depressions behind them so that it can see in every direction, without turning its head. When a giraffe desires to feed on some tempting grass it lies down, eats all within its reach, and then moves. Its hoofs are very dangerous weapons, but fully as damaging is the use of its head, which it swings from side to side with sledge-hammer force.

The leopard seems to have a mania for destruction, often killing wantonly every sheep in a flock, where a lion would only kill for food. Tree tops are the favorite haunts of the leopard, its black rosettes blending so perfectly with its surroundings that it is almost invisible. For this reason it would not change its spots, even if it could.

The large ape, called the gibbon, is perfectly formed to excel in gymnastics. Its arms and hands are long and powerful; its shoulders and chest are broad, to give exceptional lung power, and the lower part of its body and legs are small, so that there is no unnecessary weight to carry. By seizing a branch, and swinging itself once or twice to gain force, it launches itself through the air thirty or forty feet to another branch, which it never misses. The gibbon is of a very gentle nature, and

is easily tamed.

The stripes on the zebra are a striking example of protective coloration, for when it lies down in the dry, dust-covered grass of the African plains the color of the grass matches the ground color of its coat, and grass shadows match its stripes, rendering it almost invisible. If domesticated, it would be valuable, because it is immune to the bite of the poisonous tsetse fly.

A poisonous snake can be distinguished by the fact that the pupil of its eye is elliptical, like the slit pupil of a common house cat. All non-poisonous snakes have a circular pupil. A snake's mouth can accommodate food ten times the size of its head, because its lower jaw, being in two parts, separates at the chin, and the skin of the throat stretches until there is room for the food to pass. After feeding the snake sleeps for weeks, until digestion is complete.—Our Dumb Animals.

THE WONDER TELESCOPE

The most wonderful telescope in the world is now perched on Mt. Wilson, 60,000 feet above Pasadena, Cal., writes S. Leonard Bastin, in Saint Nicholas. This telescope took five years to build, and it is believed that it will reveal 100,000,000 more stars than can be seen by any other instrument of its kind.

Quite the most interesting part of the telescope is the mirror, which is by far the largest ever made. It has a diameter of 100 inches, or a measurement of eight feet four inches across its surface. There is only one firm in the world—a French company—that is able to cast glass disks of such enormous size. Even they do not find the work easy, and they made eight attempts before this particular mirror was successfully cast. In the rough state, the mirror was 101 inches across, 13 inches thick and it weighed over five tons.

From first to last, the mirror took over four years to polish. The work was done by means of very fine emery powder, applied by wooden brushes wrapped in cheese-cloth. Over a ton of glass was rubbed away in this manner. Then a coating of silver was given by a special chemical process, and the great mirror, weighing more than four tons, was ready for placing in the lower end of the tube. Such large mirrors are very susceptible to heat and cold, and a special cork chamber is built round the glass. Pipes and coils and fans are also used to keep the mirror at an even temperature.

More than 40 electric motors are employed for moving the great telescope, opening and closing the dome, and for raising and lowering the platform from which the observations are made. To cause the telescope to move across the sky, a huge driving-clock is used. This is driven by a weight of one and a half tons.

The most wonderful photograph of the moon has been secured with this telescope. In it one can see with remarkable clearness the great mountain ranges, which rise to a height of 20,000 feet, and many of the craters, some of them 50 miles across are plainly visible. One very interesting problem in connection with these craters is likely to be solved. For some time it has been doubted whether these are really due to volcanic outbursts. It has been suggested that they may be really "shell holes," the shells in this case being fragments from other worlds which have from time to time bombarded the moon. Big craters made by exploding bombs on the earth have just the same features that are to be seen in the holes on the moon. On this earth we escape most of this bombing from the skies because we are surrounded by an atmosphere which turns most of the meteors into dust.—Exchange.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headache, Malaria.

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... Mrs. L. B. Dibrell, 1701 Center St., Little Rock
Communications should reach us Friday for publication next week.

HARVEST DAY PROGRAM READY BY NOVEMBER 1.

You will recall that sometime early in December is the time set by the Council to observe Harvest Day. This service was instituted several years ago for the purpose of bringing to a successful close the financial part of the year's work.

For the benefit of those who have used the former programs a new one is being issued this year under the caption, "The Fruits of the Year." It will be ready for distribution by November 1, by making application to Literature Headquarters, Lambuth Building, Nashville, Tenn.

NORTH CAROLINA PROGRESSES. Mrs. W. H. Pemberton.

The State University, the Colleges and schools have opened with record-breaking numbers.

In his opening address at Chapel Hill, Pres. Chase stressed the need of faith with knowledge, and other leading educators of the state are men and women of Christian beliefs.

The value of real estate is steadily increasing and the prediction is for a "Florida boom in North Carolina," but I hope this may never come to pass. The fact that property in Miami has been recently sold for \$20,000 a front foot must spell calamity for somebody.

That seems to me like gigantic gambling in real estate, which may bring distress and disaster, not only in Florida but throughout the country.

Besides the temperate climate, the fine schools and good people, this state offers many substantial inducements to home-seekers, and, with more than 6,000 miles of hard-surfaced roads, prospective purchasers of real estate have come from the North, East and West during the past months.

Our Methodist brethren are getting ready for the Annual Conference soon to convene. Many congregations are sending fine reports by their pastors who have served faithfully and successfully.

I went through the Central Methodist Church in Asheville (lately enlarged), which is one of the largest and finest in the M. E. Church, South. It now has a membership of 2,200 and the church, complete in every appointment, is valued at \$750,000. The congregation has invited the next General Conference to meet there, and it may be the scene of animated discussions and debates next year. It was in the General Conference in this Church that the subject of Laity Rights for women caused a commotion. This next time there may be agitation over Unification.

November 1-7 is the time for our W. M. S. week of Prayer and our hope is that every auxiliary will carry out the program given by the Council.

GURDON AUXILIARY

We had such a wonderful meeting Monday afternoon that I would like for the readers of the Arkansas Methodist to know about it.

It was our regular "Belle Bennett Memorial" program.

We met in the beautiful home of Mrs. George Schepp with Mesdames Schepp, Young, Thompson, and Tyson hostesses. The home was decorated with red roses and with a large electric fan we all were very comfortable on this hot dry day.

Mrs. Jim Young was leader.

"In Memoriam, Miss Bennett,"

by Mrs. Griffen. Vocal solo, "Take My Life" by Mrs. Edmonds. Prayer for the "Belle H. Bennett Memorial," Mrs. J. W. Rogers. "Miss Bennett's Life and the Belle H. Bennett Memorial," Mrs. Stone. A liberal offering was given to this Memorial. The meeting was turned over to our President, Mrs. R. S. Stephens for a short business session. Plans were made for the entertainment of our District meeting to be held Oct. 8-9. We expect this to be the best meeting the Prescott District has ever had, with Mesdames Steel, Moore, Wade and our efficient District Secretary Mrs. Briant who has planned a wonderful program.

The Juniors of Gurdon are hard at work and the Y. P. with Miss Janie Rogers president, is at work also.—Reporter.

IMBODEN AUXILIARY.

We have a good society with 24 active and one honorary members. All our meetings are interesting and helpful. We are paying our pledge and doing all we can on local work, having paid \$110 on church debt the past quarter.

We have a very interesting Mission Study class led by Mrs. A. W. Lindsey. We are studying "Peasant Pioneers," and hope to take up the new book recommended in Oct. We expect to make a full and good report the 4th quarter.—Lilly Steadman, Pub. Supt.

PORTLAND AUXILIARY.

The Woman's Missionary Society of Portland has been a live wire for the past two years. We feel that we owe much of this enthusiasm to our worthy leader and president, Mrs. H. H. Gregory, and our beloved pastor, Bro. J. R. Dickerson, who have served us so faithfully.

We have a membership of thirty-five and have always kept up our Connectional work, paying a pledge of \$100 or more each year. Two years ago, we repaired our pastor's home and since that time our efforts and surplus fund have gone toward the building of our new church. The entire amount spent for this work has been \$3,043.45.

Watch the Portland Society grow, because we are planning greater things for the future.—Mrs. J. W. Brown, V. Pres., Mrs. T. Y. Wall, Cor. Sec.

SCARRITT COLLEGE FOR CHRISTIAN WORKERS.

As the Scarritt College for Christian Workers at Nashville, Tennessee, opened on September 30, it enrolled three students from Arkansas: Misses Nellie Dyer of Conway, Gladys Hensell of Batesville, and Ouita Burroughs of Millville.

These young women, who are from the Life Service Bands of their churches and colleges, are to be congratulated on taking their special training at this school of a definite ideal and a cosmopolitan outlook—the training of lay leaders for Christian service in all parts of the world.

President Cuninggim announces that the first year of the College has been a great success: The student body has been built up to 125, the affiliation with Peabody College for Teachers has been helpful, splendid new buildings have been planned, and the school has been related to the community through the service of the faculty and students.

Seventy-eight students have rendered service regularly in the mis-

city. The work has included teaching Sunday School classes, sewing and cooking classes, games, club work for boys and girls, business girls' clubs, Girl Reserves, story hours, and visiting in the homes of parents whose children have been reached.

The spirit of the School is much like that of the beloved old Scarritt, —that of an earnest yet joyous Christian home. Dr. and Mrs. Cuninggim, with their children in their own house, make a real home atmosphere, and Miss Durham, the student counselor radiating cordiality and hospitality seems ready to welcome a guest from any part of the world. Each student seems to feel herself a part owner in the place and a hostess.

The writer spent the last Christmas holidays there as the guest of Miss Pearle McCain. She wondered if her welcome at the gate of heaven would not be similar; some one to meet her far down the road, the door wide open and the light shining down the path, beloved friends of other days greeting her, then the eager hands of new friends outstretched cordially, a welcome in the hands and on the lips of every one on the place, which was repeated in a hundred acts of thoughtfulness and kindness as the days went by.

In all of the celebrations, unique and lovely, the guest was remembered, and the dinner was one never to be forgotten. It was an international affair, all of the foreign students of all of the colleges in the city being invited and also all of the ex-students of Scarritt who were in active work in the city. Sweet faced deaconesses responded in their distinctive uniforms and bright-faced Japanese and Korean young women with their charming mixture of the Orient and the Occident in dress and manner. The table talk abounded of Christmases elsewhere, of building a tree out of the feathery balsam in tropical Java, of a big fish from blue waters instead of a turkey, of work among men in prison and among neglected little children.

Late in the day word came to the school that a little baby girl had come into the home of one of the faculty members, and the news seemed to fill the chalice of Christmas joy to overflowing. The season seemed more than ever to be the sacred festival of the child.

The building program of the school, the strong faculty, and the course of study can not here be described. A catalogue is required to do justice to them. Suffice it to say that the scholastic preparation of the teachers is above question and that the curriculum is recognized as on a par with that of the best colleges in the land.

In June Scarritt sent out into the church the following trained workers: six deaconesses, six home missionaries, fifteen foreign missionaries, and our own Miss Pearle McCain, who is appointed to China but must stay in this country until she becomes a year older and so meet the age requirement of the Missionary Council. She is teaching now in the Sue Bennett School at London, Kentucky. The school also sent one graduate into nurse training and kept another for further study of church music, and prepared another, a man, for the pastorate.

Our young people of Arkansas who have pledged themselves to definite Christian service will surely want to acquaint themselves with this Scarritt College, which is their college, founded and equipped to help them carry out their life purpose and which is daily enlarging and improving itself as it cordially invites them and awaits their coming—Eleanor Neill.

SORES BOILS, CUTS and BURNS have been healed since 1824 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 820 Gray Bldg., Nashville, Tenn.

**FRESHER
Feed Stocks;
LOWER
Feed Costs!**

One big mill, the Hayes Grain & Commission Company, supplies FIVE Hayes Stores—the result is fresh stocks and lower costs through rapid distribution and tremendous buying power. HAYES quality IS highest—Hayes prices ARE lowest.

**HAYES
STORES**

Arkansas Feeds for Arkansas Needs.

Store No. 1—Seventh and Spring.
Store No. 2—124 E. Washington, N. Little Rock.
Store No. 3—Asher Ave. and Pine St.
Store No. 4—520 E. Washington, N. Little Rock.
Store No. 5—Sweet Home, on Pine Bluff road.

PIANOS

Of Known Quality

Now is the time to think of a new Piano; perhaps you are moving into a new home. Why not investigate our line and get some idea of Piano prices? We are sole representatives for—

Steinway, Kraukauer, Vose & Sons, Ludwig, McPhail,

Brambach, Behr Bros,

and the wonderful

DUO-ART

O.K. HOUCK PIANO CO.

One Price—No Commission

Little Rock

Memphis

Nashville

Sunday School Department

REV. C. N. BAKER.....Little Rock Conference Superintendent,
406 Exchange National Bank Building, Little Rock, Ark.
REV. G. G. DAVIDSON, North Arkansas Conference Superintendent,
Farmers State Bank Bldg., Conway, Ark.
REV. D. H. COLQUETTE.....Superintendent of Supplies,
714 1-2 Main St., Little Rock, Arkansas.

Lesson for October 11

PAUL IN CORINTH

LESSON TEXT—Acts 18:1-11.
GOLDEN TEXT—"Be not afraid, but speak, and hold not thy peace."—Acts 18:9.

PRIMARY TOPIC—God Protecting Paul.

JUNIOR TOPIC—Paul in Workshop and Pulpit.

INTERMEDIATE AND SENIOR TOPIC—Paul's Experiences in Corinth.

YOUNG PEOPLE AND ADULT TOPIC—Paul Plants the Church in Corinth.

I. The True Missionary Method (vv. 1-3).

Paul came to Corinth a stranger in a strange city. He did not have an advance agent to do his advertising. His method in gaining a foothold in Corinth was as follows:

1. Finding a Home (v. 2).

This he found with Aquila and Priscilla, Jews, who were recently expelled from Rome by the cruel edict of Claudius.

2. He Toiled for His Daily Bread (v. 3).

He was of the same craft with them, being a tentmaker. Every child among the Jews was taught some trade by means of which he could gain a livelihood, should occasion require.

II. Preaching in the Synagogue at Corinth (vv. 4-8).

1. Though Compelled to Toil for a Living While Getting a Foothold in Corinth, He Did Not Lose Sight of His Main Work (v. 4).

He reasoned in the synagogue every Sabbath, persuading the Jews and Greeks. While the missionary should not be above honest toil when necessity arises, he must not allow toil to interfere with preaching the gospel.

2. His Activity Was Increased When Silas and Timothy Came (v. 5).

This resulted from three causes:

(1) They brought good news from the church at Thessalonica (I Thess. 3:6).

To hear of the steadfastness of those who had confessed Christ under his ministry, put new vigor into his labors.

(2) They brought pecuniary gifts from the Macedonian church (Phil. 4:15; II Cor. 11:9).

Being relieved from the necessity of tolling for a living, he could now devote more time and energy to the preaching of the gospel.

(3) Silas and Timothy became assistants to Paul in the work.

3. Paul Opposed (v. 6).

His increased activity was met with increased opposition. As the Lord's ministers become more aggressive in their work, the ministers of Satan put forth corresponding efforts in opposition.

4. Paul Announces His Purpose to Turn to the Gentiles (v. 6).

Because of their blasphemy and opposition, he ceased to work among the Jews. There is a time when good judgment causes one to abandon work where efforts have been fruitless, but it is difficult to know just when to do it. Oftentimes lasting harm is done to the work by pressing efforts when people have turned against the truth. Paul's declaration, "I am clean," was a most solemn one.

5. He Did Not Go Far Away (v. 7).

He remained sufficiently near those whose hearts God had touched that they could easily find him. It is likewise true that although Christ is obliged to depart from the soul that refuses Him entrance, He lingers with yearning love around that heart.

6. His Success (v. 8).

Crispus, the chief ruler of the synagogue, was converted. Perhaps Paul's severe action in turning away from

them moved Crispus to act.

III Paul's Vision (vv. 9-11).

His experiences since coming to Europe were very trying. He needed encouragement at this time. It is just like the Lord to come at the time of the servant's greatest need. Note the Lord's words to him.

1. "Be Not Afraid." When one is executing the commission of the Lord, he need not be afraid.

2. "Speak and Hold Not Thy Peace." The one who has heard the voice of God cannot refrain from speaking. He cannot be still.

3. "I Am With Thee." The Lord is with every one who faithfully carries out His commission.

4. "No Man Shall Set on Thee, to Hurt Thee."

The one sent by the Lord to do a work is immune from danger and harm until his work is done.

5. "I Have Much People in This City." It is most encouraging to know that in the great cities the Lord has His own people, and that the one who goes in His name shall have fruit for his service.

THREE TRAINING SCHOOLS IN LITTLE ROCK CONFERENCE THIS WEEK.

This is to be a banner week in the Little Rock Conference. For the first time we are to have three Standard Training Schools going at the same time. The writer will be with a team in charge of a Standard School at Warren. Brother Baugh and Brother Jesse Galloway are in a Standard Cokesbury School at Delight. Brother Christie and Brother Colquette are running a Standard Cokesbury School at Bryant.—Clem Baker.

PINE BLUFF DISTRICT SCHOOL NEXT WEEK.

Next week, Oct. 12-16, we are to have the sixth session of our Standard School for the Pine Bluff District at First Church, Pine Bluff. We have an excellent faculty and are expecting a successful school. Rev. M. S. Monk is the dean and Dr. Whaley is the chairman of the Board.—Clem Baker.

COKEBURY SCHOOL AT TRASKWOOD NEXT WEEK.

While we are in the midst of our Pine Bluff School, Rev. S. T. Baugh and Rev. T. O. Owen will be conducting a Standard Cokesbury School at Traskwood next week. This will be the fourth Standard Cokesbury school for the Arkadelphia District this year.—Clem Baker.

HOT SPRINGS STANDARD SCHOOL OCTOBER 19-23.

The fourth session of the Arkadelphia District Standard School will be held at Central Church, Hot Springs the week of October 19-23. We have already had two fine schools at this place and are expecting Bro. Hundley to close his quadrennium with the best school of all this fall. We have secured an exceptional faculty and the local people are solidly behind the school. We are expecting a large out-of-town attendance.—Clem Baker.

NOW IS THE TIME TO OBSERVE CHILDREN'S WEEK.

We trust that all our wide-awake schools are remembering that this is the month to observe Children's Week. Many schools are already prepared. Miss McRae and her District elementary superintendents are working hard. Let's fall in line and put it over in every charge. Any week in October will do. Any

school in the Conference will be greatly blessed by the observance.—Clem Baker.

IN THE MIDST OF THE ANNUAL CHECK-UP

When this is read we will be in the midst of our annual Check-Up. Several "checkers" are already reporting schools checked. We thank the fine band of volunteer workers who are doing this work and bespeak a hearty reception at every place where they check. Let no checker get discouraged. Let us all keep at the job till the last school is reached. This is the most outstanding single piece of work that our Conference is doing. Let checkers please send in reports promptly.—Clem Baker.

DR. W. A. SHELTON AT TEXARKANA

The Sunday School workers of the Texarkana Districts of the Texas and Little Rock Conferences are greatly indebted to the Sunday School Boards of those Conferences for sending Dr. W. A. Shelton to teach the course on the Old Testament, in the Standard Training School which has just been held under the joint auspices of these two Districts.

Dr. Shelton's intimate and thorough knowledge of the facts of Old Testament history is enriched by his extensive travels, and diligent research, in Bible Lands. He poured floods of light through the rather intricate maze of historical facts which are set forth in this, the oldest history known to the world. His lecture on the book of Job is a masterpiece of reverent and deeply spiritual thought which will never be forgotten by those who were fortunate enough to hear it. His study of the messages of the prophets, especially of Isaiah, Ezekiel, Jonah and Hosea, are most illuminating and inspiring in their character. Those who heard him from evening to evening, and who hung with almost breathless interest upon his words, were deeply impressed not only with the marvelous range of his knowledge of the Scriptures, but also with his reverent and Christ-like spirit. He is sane, modest and most brotherly. Emory University and the Southern Methodist Church are indeed fortunate in having such a man as Dr. Shelton to teach the Bible to our young preachers. To those of us who heard him in this series of lectures it seemed almost impossible that some of the self-appointed guardians of Methodist orthodoxy should have made him the object of such severe criticism. Surely, the men who criticize his teachings have never heard him. They do not know either the man or his message.—J. A. Sage.

WHAT THE COKEBURY COURSES WILL DO FOR THE SMALL SUNDAY SCHOOL.

A letter from Rev. I. L. Claud of the Swifton and Alicia charge illustrates the fine results of teaching the Cokesbury courses in our small schools.

During the summer Bro. Claud has helped in several meetings and in several instances has used the "Plans and Work of the Small Sunday School" as a textbook for a training class at the time of the usual day service. The pastor of one of these charges testifies as follows to the value of the course: "After three or four weeks the school is still booming with 20 per cent increase in members and 100 per cent increase in interest."

Is this work worth while? Is it reaching the folks that need and are anxious for help? Are they responding whole heartedly to its opportunities? They are very emphatically.

Give our rural schools a fair chance and the town schools will need to look to their laurels. Write us another letter, Claud. You make us more certain of what we were already sure was true.—A. W. Martin.

COKEBURY SCHOOL AT AUGUSTA.

A death in the membership of the church at Piggott kept Bro. Harrison, the pastor, from teaching in the Cokesbury School at Augusta, Sept. 21-24. But it gave to the writer the privilege of being with Bro. Dodson and his fine people and teaching the class in "What Every Methodist Should Know," a privilege that we are very glad to have had.

Thirty-three were enrolled in this school and several visitors came in from night to night. Twenty certificates of credit were issued. Bro. Dodson had everything in fine shape for the school and everything moved along like well oiled machinery. Rev. W. V. Womack, pastor at Forrest City, taught the class in "Plans and Work of the Small Sunday School." His work was of a high order.

No small part of the success of the school is due Brother Davis and his people at Gregory who came over some eight strong every night and took credit in the school.

This school and one held the same week at Heber Springs by Brother Sherman, the presiding elder and Brother Cooper from Searcy, is going to put the Searcy District right up in the race with the Booneville District for the honor of the largest number of Cokesbury credits during the year; and which ever one wins in this Conference will likely be the high district in the entire church. Come on, let us set the pace for the rest of them.—A. W. Martin.

S. S. DAY OFFERINGS IN N. ARK. CONF. FOR TWO WEEKS ENDING OCTOBER 3.

Conway District:—
1st Church, Conway\$100.00
London 8.00
Helena District:—
1st Church, West Helena 25.00
Paragould District:—
Corning 22.00
Searcy District:—
1st Church, Searcy 25.00
TOTAL\$180.00

Correction:—
\$20.00 heretofore reported as from Cotton Plant S. S. was intended to be from McClelland S. S. and the Treasurer's records are so changed. Fault of sender of remittance.

Standing By Districts:
Ft. Smith\$ 782.21
Batesville 771.97
Helena 660.30
Paragould 475.24
Jonesboro 427.63
Conway 421.23
Fayetteville 318.29
Booneville 299.74
Searcy 286.84

TOTAL\$4,443.45
—C. D. Metcalf, Treas., Batesville.

DELIGHT SCHOOL.

Rev. Jesse Galloway and the writer will be in the Delight School this week. Rev. G. L. Cagle, the pastor, is to be the dean. We are expecting a splendid school there.—S. T. Baugh.

BRYANT SCHOOL.

Rev. A. J. Christie and Rev. D. H. Colquette are in a Standard Cokesbury School at Bryant this week. Rev. W. J. Whiteside, the pastor, is the dean of the school. This promises to be a splendid school.—S. T. Baugh.

LOCKESBURG SCHOOL.

A splendid Standard Cokesbury School was held at Lockesburg last week. Prof. T. B. Manny of Hendrix College taught "The Small Sunday School," and the writer taught "What Every Methodist Should Know." Twenty-three Credits were issued.

Rev. L. C. Gatlin, the pastor, was dean of the school, and had everything organized when we reached him. His work moves nicely. He is planning a new church for Lockesburg.

This school was one of the best we have had this year, and the people were enthusiastic in their re-

quest for another one as soon as we can get to it.

The pastor and the writer had an enjoyable squirrel hunt early one morning.—S. T. Baugh.

SEPTEMBER REPORT Field Worker Little Rock Conf.

For September your Field Worker reports as follows:

Districts labored in, Arkadelphia, Texarkana, Prescott, Pine Bluff, and Little Rock. Attempted to enter Monticello District, but rain prevented.

Pastoral charges labored in, eighteen.

Planned three District Epworth League Institutes; printed programs for two, all in Little Rock District. Preached six times, delivered one address on Sunday School Training Activities, and one address on Epworth League work.

Held three Cokesbury Training Schools, 141 people attending, 71 Credits issued. The pastors and people attending were enthusiastic in asking for another School as soon as can be arranged.

Articles written for publication, 11. Letters written, 56. Books read 1, magazines read 24. Days in office, 9. Miles traveled, 4,106. Expenses, \$38.24.

Attended the Annual Presidents' Conference which was held at Richmond, Va., representing the Little Rock Conference Epworth League Board.

Printed the "B" and "C" forms for fall Check-Up campaign for Little Rock and North Arkansas Conferences; 2,000 letterheads; 1,000 envelopes; 600 monthly date cards; 600 form letters to S. S. superintendents; and pastors; 430 form letters to S. S. superintendents; 2,500 programs for Cokesbury Training Schools; 150 programs for District Epworth League Institute.

All printing for Epworth League and Sunday School Boards is furnished at actual cost.

Three Epworth League Institutes have been planned in the Little Rock District for October.

Five Cokesbury Schools will be held in October. Rev. Andrew J. Christie and Rev. D. H. Colquette will hold the Bryant School, while the writer will be in the other four.—S. T. Baugh, Field Worker.

RECIPE FOR GRAY HAIR

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

The Entzminger Sunday School Record System

A great Sunday School man, who discovered its value, said:

"A NEW EPOCH IN SUNDAY SCHOOL WORK."

It will do for your school what it has done for many others.

STIMULATES EVERY MEMBER AND PUPIL TO:

1. Attend Regularly.
2. Be on time.
3. Bring Bible.
4. Bring Offering.
5. Have Prepared Lesson.
6. Stay for Preaching Service; and otherwise aids in building and maintaining interest and increased efficiency.

TESTED IN BUILDING THE WORLD'S LARGEST SUNDAY SCHOOL

and used with marvelous results in many other schools of all denominations.

Address Dept. R
Published and Copyrighted by
H. G. PUGH & COMPANY
Little Rock, Ark.

Epworth League Department

MISS EFFIE BANNON.....Treasurer, Little Rock Conference
2012 Wright Ave., Little Rock, Ark.
HOWARD JOHNSTON.....Treasurer North Arkansas Conference
Conway
MRS. E. D. GALLOWAY.....Editor Little Rock Conference
2408 Maple St., Little Rock
MRS. L. E. CRITZ.....Editor North Arkansas Conference
Helena, Ark.

HELENA LEAGUE.

Oct. 2, Helena League had its monthly devotional meeting for September.

It had been decided to have a hayride and weiner roast, so about 6:30 interested ones began to arrive at the church lawn. Previous to this time an immense bunch of hay was ready.

Soon the big truck rumbled up and was quickly made ready with a tarpaulin over the hay; and then the soft seat was filled with laughing, happy-hearted youth and chaperones. Added to the enjoyment the president had been provided with a splendid "new addition," to the League, as an escort, a big box of "eats" was "stored" by the driver's side. Then off the truck sped. The stop was made out ten miles, near Oliver's store, and quicker than I can tell it, everybody was eating and enjoying every mouthful.

A belated car rolled up just as most of us had finished eating, but having provided a bountiful supply, there was plenty, so Hugh Scott and his girls were fed.

By 9 o'clock fires were out, the extra buns and weiners given to Mr. Oliver, and off we came on the homeward way. How, the welkin rang! In town, the crowd entertained the stragglers on Cherry street, with several vocal numbers.

With the stop at the church lawn, everybody said: "My, didn't we have a good time?" "Yes, yes, yes!" the chorus replied.—Reporter.

BATESVILLE DISTRICT INSTITUTE.

One of the best District institutes ever held in the Batesville District was put over at Calico Rock, Sept. 2-3, under the leadership of Mr. Cledice Jones, District secretary.

The meeting was to have begun with an address by Rev. Leland Clegg on the night of the 2nd, but in his absence, the Rev. D. L. Yates substituted, making a splendid talk. After this address, the Calico Rock Leaguers entertained with a delightful social on the church lawn. If you want to know how to hold a good social, just go to Calico Rock and let that bunch of Leaguers teach you. They certainly have learned, as evidenced by that one.

The service was opened next morning with a devotional conducted by our President Elder, W. A. Lindsey. The theme of the Institute was "Leaguers Today and Leaders Tomorrow." Every phase of the subject was covered by able Leaguers from over the District. Great assistance was given by Rev. B. A. McKnight, Rev. Milton McKnight, Rev. J. W. Jett, and others.

The success of the Institute was largely due to the careful planning and untiring efforts of Mr. Jones. Batesville District is very fortunate in its District secretary and as this is his second year, we feel that the work will continue to make much progress.

Calico Rock Leaguers were hosts of the occasion and everyone was high in praise of the entertainment.—Reporter.

BRYANT INSTITUTE

An Epworth League Institute was held at Bryant Sunday evening, Oct. 4, with Miss Olive Smith, District Secretary of the Little Rock District, presiding.

The attendance was fine, but the rain scared some away, and in some measure interfered with the program. The interest was fine and the speeches helpful. Miss Ada Smith spoke

on the Junior work. Mr. Claude R. Roy spoke on the Standard of Efficiency. Miss Lillian Peaslee spoke of the work of the fourth department, or Missionary, Miss Olive Smith outlined the goals for the District, and the writer spoke of Christ's Challenge to Youth of Today.

It was a very helpful institute. The following pastors were present: Rev. W. J. Whitesides, who led the devotional services, Rev. A. J. Christie, and Rev. W. R. Jordan.—S. T. Baugh.

CARLISLE INSTITUTE OCT. 11.

An Epworth League Institute will be held at Carlisle next Sunday afternoon and evening, October 11, beginning at 5:00 o'clock.

Rev. Marion W. Miller will lead the devotional service, and a number of Leaguers will appear on the program. We are expecting a splendid attendance from Lonoke, Carlisle Circuit, Austin Circuit, Hickory Plains Circuit, Hazen, DeVall's Bluff and Des Arc.

Miss Olive Smith, our District Secretary is on the job putting the Little Rock District program over in fine shape. She is in the contest with other Districts for the Banner, and the winner will be entitled to all the glory that goes with the Banner.—S. T. Baugh.

THE YOUNG PEOPLE'S REVIVAL.

The Young People's Revival at Hunter Memorial had a very successful closing Sunday evening at which time the pastor, Rev. J. C. Glenn delivered a special message.

The revival was a success, especially from the standpoint of the young people.

The Sunday morning service was a beautiful one. A class was received.

The first service of the Young People's revival at Henderson was held Sunday evening. In spite of the rain a very fine crowd of Leaguers was present.

Miss Fannie May Howland of Winfield Church delivered a very inspiring address on the subject, "What it Means to be a Christian." We recommend Miss Howland to Leaguers who need spiritual talks.

Mrs. L. A. Allen will speak next Sunday evening.

Mr. Curtis Williams will sing.

CONGRATULATIONS.

The Little Rock Conference Leaguers send congratulations to Rev. and Mrs. Roy E. Fawcett who were married recently. Mrs. Fawcett was Miss Riggan of Arkadelphia and a popular teacher in that city. The Rev. Mr. Fawcett is chairman of League work of the Monticello District and the popular pastor of our church at Crossett.—Conference Editor.

SOUTHERN HOSPITALITY.

The Old South was noted for its wonderful hospitality. The New South retains much of the spirit of the Old South in the matter of hospitality. In this respect Virginia rightly bears the name of retaining as much of the spirit of old Southern hospitality as any of the Southern States.

When the invitation was extended the President's Conference to hold its 1925 meeting in Richmond, Va., one of the talking points was that we might enjoy the old type of Virginia hospitality.

We were made to think of this many times during our three days' stay in Richmond. When we left the train we were met by young men representing the entertainment committee and driven in a car to the hotel

and reminded that we were the guests of the Richmond City League Union at a banquet at 6 o'clock that evening.

The banquet was a gorgeous and lovely affair of music, song, speeches, fun, and as fine eats as a person ever faced. Such chicken! It was as good as Arkansas chicken. And the decorations were harmonious and beautiful. The banquet was held in the Monument Methodist Church.

Thursday afternoon the city Epworth League Union gave us a ride over the city and to points of interest near the city. The car in which I was invited to ride was driven by Miss Rosa Lee Davis and Mrs. Pugh of Richmond. Besides the writer were Mr. B. F. Pim of the Central Office, Mr. Griffin of Upper South Carolina Conference, a gentleman from Mississippi, and one from Georgia.

After the drive we were driven to the home of a Mr. Whitmore just at night where another bountiful plate lunch was given us on the lawn under trees lighted with Japanese lanterns. Again Virginia ladies demonstrated their ability to live up to the most extravagant claims made for their charms and graces.

The impression comes in upon one while in Richmond that the people are not in too great a hurry to be courteous and thoughtful. People there take time to live. They have friends, and it takes time to make true friends. We are in such a hurry here that we have almost lost the art of making friends, or of holding friends made. One might well paraphrase the words of Jesus and say: "What shall it profit a man if he shall gain the whole world and lose his friends?" For a man without friends cannot be the happiest man, neither can he be the most useful man.

We came away from Richmond rejoicing in the courtesies and hospitality of both old and young and feeling that the long trip was not in vain. For over and above the splendid Conference we had enjoyed the very spirit of Old Virginia that is kept alive by the Virginia of today.—S. T. Baugh.

THE METHODIST YOUNG PEOPLE'S CONVENTION

Paul B. Kern, Chairman General Committee.

The Methodist Young People's Convention will open its session in Memphis, Tenn., on Thursday night, December 31 and close on Sunday night, January 3. Preparations are steadily going forward for a gathering of the youth of Methodism that will make an epoch in the life of all who attend and throw out into the channels of our Church and the world a new enthusiasm and power for the Kingdom of Jesus Christ. Nothing like this Convention has ever been held by any single denomination. This is the first time that a church in America has undertaken to meet its youth half way and go with them sympathetically and daringly into the consideration of the baffling problem of making Jesus Christ supreme in the life of our world. Those will be high days in Memphis, days of apostolic enthusiasm, days of deep seriousness, days of high dedication.

There will be some characteristics of this Convention which will be conspicuous by their absence. This is not a convention to promote the interest of any one Church Board or of all the Church Boards. It is in the interest of youth and its needs. This is not a convention for college students. While the colleges will be well represented, the membership of the Convention will represent a cross section of the youth of Southern Methodism. This is not a convention secretly or openly organized to espouse the cause of any group in our Church. It recognizes that there may be differences of opinion on pending issues but that at least we represent a united church facing a sinful world. This is not a convention in which young people will be told what they must think and what they must do. It is a convention hoping to com-

bine the wisdom of older experience with the freedom of youth's adventuring. We shall think together at Memphis about our common task. Herbert Gray, in a recent letter, made the following statement: "I hope you will not think me guilty of mere rhetoric if I end by saying that the historian of the future might be able to record that in a very tragic hour of the world's life the youth of the United States called on the whole nation to accept a very great role and so secured for the human race a new lease of opportunity and hope."

The organizing purpose of the program, which will include the foremost speakers in America, is to present every problem and every task in the light of the lordship of Jesus Christ. Underlying all the themes of the Convention will be the assurance that the way up is also the way out and that Jesus and his way of life must be rediscovered by this generation if the Church of the future is to lead in the evangelism of the world. We owe it to the young men and women in Southern Methodism to give them an adequate picture of Jesus Christ and the significance of his life and teaching for the world in which they are so soon to hold heavy responsibilities.

These will be mighty days in Memphis if the Spirit of God be present. Let all of our people, old and young, ministers and laymen, be much in prayer that His will may be done and His voice may be heard and His program may be accepted when the six-thousand young people of Methodism gather in the closing days of this year to hear His voice and do His bidding.

Don't Take Calomel for Inactive Liver; Bond's Pills Are Better

They are a prescription intended solely for the Liver and Bowels and remove the bile and poisonous waste in a mild, yet effective manner. One pill is the dose. 25c All Druggists Refuse substitutes.—Advertisement.

IF YOU GET UP NIGHTS YOU'RE OLD BEFORE YOUR TIME

Prostate and Bladder Trouble Makes Many Men Feel Twenty Years Older Than They Are.

It is said that fifty per cent of men past forty and many younger ones are victims of prostate trouble.

One of the commonest symptoms of this dangerous disease which saps vitality and makes you old before your time is the necessity of getting up several times a night.

Other symptoms are dull, draggy, aching at the base of the spine, pain in groin, burning sensation of organs, lack of vigor and frequent attacks of the blues.

But there is hope for you, no matter how old your case, from a wonderful new formula. It seemingly brings new health, vigor and freedom from these troubles to both old and young.

This wonderful treatment is known as Walker's Prostate Specific, and is prepared in convenient, pleasant tablet form. All you need do is take one tablet after each meal and the symptoms seem to vanish like magic.

To prove these statements the Walker Institute, 3501 Gateway Station, Kansas City, Mo., generously offers to send a \$1 treatment under plain wrapper, postpaid and free of charge to any sufferer who will write for it. If it cures you tell your friends and pay whatever you think is fair, otherwise the loss is ours.

Remember that you are the judge, and you pay nothing now or at any time unless you wish, to send your name today before the introductory offer is withdrawn. It is good for only 10 days and guaranteed in every way.

ALL-STATE CHURCH NEWS.

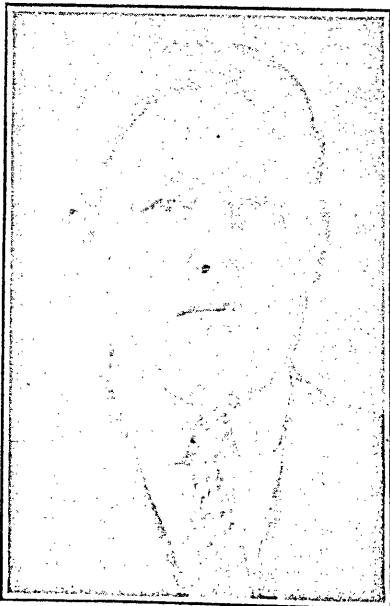


MR. F. T. HUNTER, FORDYCE.

We are delighted to present to our readers the "likeness" of Mr. F. T. Hunter, a prominent member of the Fordyce Church, and a prominent man in social, banking, and religious circles.

Brother Hunter is one of our most dependable laymen. He is an official and a teacher of the Men's Bible class at Fordyce.

Dr. Rex B. Wilkes, pastor, has directed a great building program. Fordyce Methodism has one of the most modern, well-equipped, and commodious church edifices to be found anywhere, considering Fordyce's population.



ROBERT R. RINGER.

Sunday School Specialist.

Engaged in Sunday School organization work for 15 years, the last 4 years with the ENTZMINGER SYSTEM—the most effective, workable plan known; used by Mr. Entzinger in building what has since become the largest Sunday School in the world.

The average Sunday School today is reaching only those that can be reached with practically no effort at all.

Make your Sunday School a soul-winning organization and nothing can stop its growth and usefulness.

The properly organized Sunday School is one that touches personally every member every week. The people will either be present in their class on Sunday or they will be accounted for. Such a school will make a determined effort to reach every man, woman and child in the community in which it operates, and will not be satisfied to teach a few hundred people when it ought and could easily teach thousands.

The attendance in the average Sunday School can easily be doubled and the whole school made over by an inexpensive campaign of about three weeks. NO BIG WHOOP AND HURRAH METHODS, but a quiet, simple, worked-out business plan than has been tried and tested, and that is absolutely convincing. The

results are immediate permanent growth.

The most frequent difficulties encountered are: lack of cooperation, lack of teachers, and lack of room. These problems can be solved. In fact, I have never yet found a place where these difficulties could not be overcome.

For full particulars, dates and cost of campaign, write—Robert R. Ringer, Manager Sunday School Department, H. G. Pugh & Co., Little Rock, Arkansas.



MISS MYRTLE GREENHAW AT GALLOWAY

Miss Myrtle Greenhaw, formerly office secretary and treasurer of the Arkansas Methodist, has accepted a position in the president's office at Galloway College. Miss Greenhaw resigned her position with the Methodist early in the year on account of ill health. She spent the summer in Salt Lake City and other points west and had a very interesting vacation. Dr. Williams is to be congratulated upon securing the services of so valuable an assistant.

METHODIST MEN'S CLUB AT FT. SMITH.

The Methodist Men's Club of First Church, Ft. Smith held a very interesting meeting last Friday evening in the basement of the church with about 60 present. After community singing and the routine work of the club, the ladies of the church served a chicken dinner. Rev. E. G. Downs, pastor of the First Methodist Church, Van Buren, was present and led in an interesting athletic contest.

CENTRAL CHURCH PRESENTS PAGEANT.

Central Church, Hot Springs, presented a beautiful pageant Sunday evening at the church called "The Forgotten Man" in the interest of the Superannuate Fund. The pageant was written and produced by Mrs. A. M. Robertson and has been presented in Arkansas ten times. Mrs. Robertson is well known in literary circles in the state.

REVIVAL AT TRUMANN.

Rev. S. M. Yancey, evangelist, and Mr. Arthur L. Hardin, singer, have just closed a great revival at Trumann. Large crowds attended and lasting good was accomplished. Mr. Hardin was assisted by his sister, Mrs. Cora E. Amundson, who is an accomplished musician.

REVIVAL AT GARDNER MEMORIAL.

Rev. Edward Forrest engaged the Rev. A. E. Holloway to assist him in a revival at Gardner Memorial, N. L. R. The congregations were large, the interest good, and the preaching forceful. Brother Forrest is well pleased with the results of the meeting.

REV. F. P. DOAK AT HIGHLAND.

Rev. J. H. Cummins, Highland's hard-working pastor, secured the Rev.

F. P. Doak to preach during the revival which began ten days ago. Great crowds are attending the services. Brother Doak is delivering some convincing, forceful sermons.

CONWAY DISTRICT CONTINUES TO GROW.

Under the leadership of the Rev. W. B. Hays, the Conway District continues to grow. Many churches have been erected, several repaired and repainted, and quite a number of parsonages built and remodeled during the quadrennium. Doubtless Brother Hays will give us a detailed report as touching the growth of the District between now and the approaching session of the Conference at Conway next month.

REVIVAL AT WATTS, OKLA.

Rev. J. E. Goins, evangelistic singer is assisting Rev. W. H. Gayer, pastor of the church at Watts, Okla., in a revival this week. The services are being held in the city park and large crowds are attending. Bro. Goins has some open dates and will be glad to assist any pastor needing his services.

NOTICE.

A copy of the pamphlet by Bishop James Cannon, Jr., entitled "THE PRESENT STATUS OF UNIFICATION" has been mailed to every itinerant preacher and all the lay delegates to the Annual Conferences whose addresses were available. As some of the above are writing asking for a copy of the pamphlet, it is evident that some copies miscarried in the mail. Any member of any Annual Conference desiring a copy of the pamphlet can secure it without charge by writing to FRIENDS OF UNIFICATION, Box 605, Richmond, Virginia. To all others, it will be furnished at the rate of 10 cents for two copies or \$1.00 a dozen.—FRIENDS OF UNIFICATION.

CONWAY, THE CONVENTION CITY.

Conway has long been known as one of the educational centers of Arkansas. With Hendrix College, the State Teacher's College, and the Baptist Central College, two church colleges and one state college, Conway has a distinction that no other town or city in Arkansas has or will likely ever have.

More and more it is becoming a center for conferences, conventions, and multitudinous gatherings. This autumn we have three important state-wide meetings. The Annual Convention of the U. D. C. Oct. 27 to 30, the Baptist State Convention, Nov. 18 to 22; North Arkansas Conference, Nov. 24 to 30. We are expecting the best historic blood of Arkansas the leadership, lay and clerical of the great Baptist Church of Arkansas and the "shouting Methodists" of North Arkansas. Perhaps no other town of this size ever undertook to entertain three bodies of this size in such rapid succession. The Daughters and the Baptists may eat up all the chicken, but by the time the Methodists come it will be hog-killing time, and we are confidently expecting "a hog killing time," regardless of the weather.

Conway will take a pride in entertaining all these distinguished bodies as well or a little better than it has ever been done. We shall feel high.

FRECKLES

Rid Yourself of Them NOW!

Now is the time to get rid of freckles. Othine—double strength—is the treatment with which to do it. Neglected, they will be with you all winter.

Don't waste time experimenting with lemon juice or cucumbers—apply Othine—double strength—night and morning and within a short time your freckles should be gone. If not, every cent you paid will be refunded.

Ask for one ounce of double strength Othine at any drug or department store and save yourself from disappointment.

ly honored to have with us the great leadership represented in these bodies. Conway welcomes you.—O. E. Goddard.

ARKANSAS METHODIST ORPHANAGE.

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

J. W. Moore, Treas., N. Ark.	
Conf.	\$300.00
Virginia Hogg Mother's Class,	
Winfield Church, for one girl	10.00
J. T. Nelson, Ozan, Ark., gift	5.00
Mrs. Louise Redding, city, gift	10.00
Susanna Wesley Bible Class,	
First Church, Texarkana ..	5.00
....Sunday School Offerings: ..	
Magnolia S. S., by W. T. Wil-	
kerson, P. C. Christmas of-	
fering	40.00
Jerome S. S., by A. A. Fansler,	
Supt.	3.95
New Home S. S., Oakley Chap-	
el S. S., and Mt. Herbon S.	
S., Bentonville Ct.	8.00
The Matron has received the fol-	
lowing articles at the Orphanage this	
month:	
Use of Pulaski County Boy Scout	
Camp by kindness of Mr. H. C.	
Turney.	
Miss Catherine Score, McCrory, cloth-	
ing.	
Guests of Circle No. 4, First Church,	
city, to show "Ten Command-	
ments".	
Junior League; Delight, by Mrs. C. A.	
Kizzia, splendid box of miscellan-	
eous gifts.	
Woman's Klan, generous supply of	
delicious spaghetti, city.	
Fair Oaks, giver unknown, one child's	
dress and hat.	
Mrs. W. B. Robinson, Magnolia, one	
nice quilt.—James Thomas, Super-	
intendent.	

DELL CHARGE.

Dell Charge is a new circuit which was created last Conference from two other charges. When we came here after Conference we found that there was no parsonage and the first work we had to do was to build a parsonage. We have a nice four-room bungalow now all completed. By Conference we will have a church which was unfinished completed. At another point on the work where we had a good building we were unfortunate in losing it by fire. The loss was total, as we had no insurance. But in spite of all that we began building again the first of August and will have it so we can move in it by Conference. Each of these buildings will be \$3,000 buildings by the time they are finished. We have also built a garage at the parsonage and the ladies of the church have furnished the parsonage this year.

This has been an enjoyable and busy year for us, but the Lord has blessed us with results. We will have a splendid report at Conference this year if we continue to get results in the next two months as we have the past ten. We will have about 100 additions to the church to report with about 50 on profession of faith. We have baptized 13 infants this year.

Beginning August 16, we had at Dell Bro. Sam M. Yancey and Bro. A. L. Hardin his song leader, to hold the meeting. They came and threw themselves unreservedly into the work. Bro. Yancey's messages soon gripped the community and men began to act upon this proposition. We had a great number of reclamations. Numbers of folks would stand and say that they had not done their best but from that time they intended to lead a new life and rededicated their lives to God. We had 50 additions to the church and 35 of these were on profession of faith. Bro. Hardin is splendid as a choir director. The junior choir was a feature of the meeting which Bro. Hardin was very fine in organizing and developing. These men gave us fine service such as we never will forget. This is considered the best meeting held here for years. There were men past middle age who gave their hearts to

God. There were whole families who came in. During this meeting I baptized the oldest persons I have ever had the privilege to baptize—one man of 72 and his wife who was 69 years of age.

We are working and have all our plans laid to close out in better shape than we did last year. This has indeed been a good year for us.—Porter Weaver, P. C.

REVIVAL AT HUNTINGTON, AVE., JONESBORO

The Huntington Avenue revival closed last night. Evangelist Greer preached the closing sermon from the subject, "Tomorrow," to a crowded audience. At the close of the service, there were three conversions. Twenty-six people were received into the church last evening, seven of whom were baptized. Twenty-two conversions were reported in all—Jonesboro Evening Sun.

REVIVAL AT LAKE VILLAGE.

It becomes my very pleasant privilege to inform you that Rev. Mark Terrell, of Sherman, Texas, has been in Lake Village for the past two weeks conducting a revival.

The splendid singing has been under the direction of Mr. Victor Howell, of Pine Bluff. Service has been held in the mornings and evenings. The attendance of all denominations has been excellent, the meeting being a joint one for the four churches of the town. While I do not know the exact number, there have been scores of conversions, including some of the county's most prominent citizens. As a result of this meeting, all Churches received a very substantial increase in membership.

I have never listened to a minister who could more successfully appeal to the fine sensibilities of man than Bro. Terrell. While he is not emotional, the great truths proclaimed by him have taken deep root in the hearts of his many hearers, and I believe this entire community will reflect in their attitude toward God the lessons learned from this great minister.

I, personally, know that I have had nothing to do me as much good spiritually as the companionship of this devout man. In the rush of affairs I have fallen far short of my Christian duty and have at many times been very unappreciative of my childhood teachings, but this man has rekindled within me the fires, and, God being my helper, I shall in the future strive ever to think of my salvation as depicted by my benefactor whom I have learned to love and admire.—O. C. Burnside.

GALLOWAY COLLEGE.

The new students at the close of the second week, seem to feel very much at home. The Y. W. C. A. gave a welcome program on the first Sunday night, one on friendship on the second, and expects to have the recognition service for new members on the third. Usually every student on the campus joins, making the membership one hundred per cent.

The Student Government Association entertained the School with a sandwich supper in the gymnasium on Saturday evening, the 26th. The first plan was to serve the lunch at our favorite picnic spot, "The Cedars," a third of a mile northeast of here, where the great evergreens stand in rows "as for a stately minnet," as our poet said; but the heavy equinoctial rains prevented out-door pleasures. The "Gym" offered a good substitute for the grove and every one enjoyed a hilarious hour there.

The Lanier Society gave a program of music and pantomime in honor of the new students to our Saturday evening also.

Bishop Winchester of the Episcopal Church gave a splendid address in the college chapel on the afternoon of Sunday, the 27th. His wide experience with students and his great love of young people made his message especially helpful.—Eleanor Neill.

THE ARKANSAS STATE FAIR.

Every citizen of Arkansas owes it to his State to support in every way possible the Arkansas State Fair, October 12-17, held in the million-dollar park donated by the patriotic people of Little Rock.

This will be the second year in the new park, but the exposition that has been prepared during the past year under the leadership of President Ben D. Brickhouse will far eclipse that of 1924, both in size and variety. Also, the amusement side of the Fair has been enlarged through the building of a permanent \$100,000 amusement park during the past summer, known as "Fairyland," containing a great variety of rides and clean concessions.

The fireworks spectacle and pagant this year will be Biblical in inspiration, and will be entitled "The Fall of Babylon." About 300 people will take part in its production.

From an educational standpoint, the Fair has truly been referred to as the "Show Window of Arkansas." In a few hours among the various exhibits one may learn more about the resources and possibilities of the State than might be picked up casually in a life-time.

"BY THEIR FRUITS YE SHALL KNOW THEM."

The real measure of a man or an institution is the attitude of home folks toward that man or institution. The Whyte Commercial School has the confidence and loyal support of Little Rock. Every "low-decending sun" views a new name added, and smiles back upon some glad heart that has entered the business arena to make her mark in the business world.

The success of this efficient business college is due, in large measure, to the personal efforts of Mr. H. R. Whyte, president, and its loyal alumni. Mr. Whyte is eminently fitted for this work, in view of his varied and extensive commercial and legal pursuits.

Little Rock is proud of this progressive institution that is training live wires for practical office work. It is not uncommon to find stenographers and secretaries from this school promoted to higher positions two or three times a year. While its principal enrollment comes from Little Rock, many come from every part of the state to receive training in the "Secrets of Business Success." Representatives from nearly every business college in the Southwest have come to Mr. Whyte for special training in office work and to secure positions.

Mr. Whyte long ago realized from practical experience that "there is no place in the business world for the idle dreamer, for the individual who plans much but does little," and hence, he begins early to instill in his

pupils that dynamic force that will carry them through to a successful finish.

From our close observation of the Whyte Commercial School we can conscientiously say that, if the young people who have a desire to enter the business world, will permit this school to direct their self-development and will be reasonably industrious in dispatching their work, it can do much for them. Its course is available at very small expense compared with the returns received.

"Business is the great American romance." It is business that has harnessed the stream, turned deserts into orchards, and made the United States the world power in 143 years. Business acumen takes up the "mental slack," and acts as a tonic to vision, decision, and imagination. Business permits no standstill. Those who do not go forward commence to drop back. Hence the complete business course, or at least the secretarial course, comes to the bat at a great time. Never in the history of American business were such chances open to intelligent ambition. Our whole industrial and commercial structure is in process of reconstruction. Mighty forces are at work. Bigger men are being sought to manage these forces. All over the country great tasks call for the creative

STRONG'S

A COMPLETE CONCORDANCE.

Large quarto (9x12 inches). Printed on thin Bible paper. 1,808 pages. Buckram, colored edges, net, \$7.50. Half Persian Morocco, cloth sides, net, \$12.50. Carriage additional.

THE METHODIST BOOK CONCERN
New York Cincinnati Chicago Boston Detroit
Pittsburgh Kansas City San Francisco Portland, Ore.

"Plumbing That Protects Health"

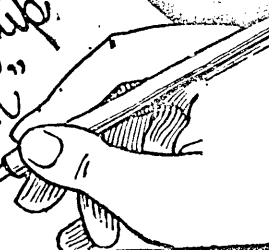
Pettit-Galloway Company

114 E 7th St. Phone 4-2739

Little Rock, Arkansas

"Heating Systems That Heat"

"My babies had colic Mrs. Winslow's Syrup cured him"



Marshall, Mo.

Dear Sir:
I have used Mrs. Winslow's Syrup for many years for my three babies and it has proved successful. One of my babies had colic and I gave him Mrs. Winslow's Syrup. It certainly was fine, Yours truly,
(Name on request)

Diarrhoea, colic, flatulency and constipation are quickly overcome by this safe, pleasant, efficient remedy. Guaranteed non-narcotic, non-alcoholic. Formula on every label.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator
At All Druggists. Write for free booklet of letters from mothers.

ANGLO-AMERICAN DRUG CO.,
215-217 Fulton St., New York

and administrative forces of young men and women. The gates of success are wider today than ever before, and the ranks of the country's forces are being "combed" closer for the "right sort." Let us counsel the young to take advantage of their opportunities and train themselves to the end that they may be ready when their great opportunity comes. This is, indeed, the secret of success.—O. E. Williams.

FULSOM OFFERS NEW COURSE.

The Fulsom faculty has arranged to offer the standard Sunday School Training Course as outlined by the Sunday School Board. Already more than thirty boys and girls have enrolled for the course. Mr. Nisbett will teach a class of boys and Mrs. Hubbell a class of girls.

This is a forward step for Methodism in Oklahoma. Already this school is doing a work the value of which is not fully realized. Now in addition to finding the boys and girls who have within them possibilities of usefulness but who have no opportunities, and giving them

the opportunity of an education under the most favorable circumstances for their own personal development, this course in leadership will enable them to take hold of and to carry on the work of the church successfully wherever they go. Oklahoma Methodism has suffered for lack of native leadership. Fulsom is destined to overcome that handicap. Last year there were 14 volunteers for life service in a student body of 130. Where can you equal it?

The class-room work has started well. The Sunday School and Epworth League have been re-organized and are working with the enthusiasm which has become characteristic of Fulsom.

The first athletic contest of the season, a football game with the Mena High School played on the Mena field, was won by a score of 12 to 0. Fulsom athletic teams have a record for clean playing and manly conduct.

What do you know of the great mission territory in your midst and of the work which is being done by the Fulsom Training School at Smithville, Oklahoma? The work there is as truly missionary as that done on the foreign field and carries with it the same thrill. You should be informed concerning it. Write for literature.

IN MEMORY OF REV. LOCKHART M. POWELL.

Lockhart M., son of James and E. S. Powell, was born in Pickens County, Ala., June 5, 1849, and died at his home in Arkadelphia, Ark., August 30, 1925.

He was educated in the common schools of his native state, and in Southern University.

Lockhart was a lad little more than ten years of age when the politicians of this country threw the land into civil strife, the like of which the world had never seen. Out of these hard conditions rose young Powell with a soul unscathed by the fires of the conflict, and was soon on the highway to success and leadership.

In 1875 he became impressed that his field of service lay in the ministry of his church. He had always been deeply religious, and the very sort of honor. In this same year he was licensed to preach, and took up the long trail of the prophetic office. For four years he served as a local preacher in his church, which time was to him years of preparation for his long and useful life. In 1879 he was ordained to the office of Deacon in his church by the late Bishop Paine. In 1880, the name of Lockhart M. Powell appears in the Journal of the North Alabama Conference as one of the young preachers admitted on trial. In 1885 he was ordained to the office of Elder.

In 1881 he married Arabella Matthews of Fayette County, Ala. No man was ever more fortunately married. His wife proved herself not only a homemaker, but a preacher-maker as well. The Conference had not provided Lockhart Powell more than a living, and at times it was painfully short, even of that. So that about this time, the young preacher made a discovery. It came to him as a distinct shock. He found that the remuneration for his untiring labors in the ministry was not sufficient to meet the all too meager living expenses of his little family, and that something had to be done at once to protect his creditors. The result was that he located, and began to teach school. In this work he was very successful, and soon had his debts paid. The temptation to give his life to school work was very great. For one thing it promised a living, and a home for his family. The Church had, moreover, failed to do this, and why he should give his life to a task that promised him not even a place to lay his head was a hard problem to solve. But for his devoted wife, it could never have been solved so as to leave him in the ministry of his church. She, came

to the rescue, and insisted that, notwithstanding the fact that his first efforts in the ministry had thrust him on the rocks of financial ruin, the church would likely do better later on, and any way, God had called him to preach, and some way would be provided to meet the bills. He yielded, and came to Arkansas in 1891, and his name appears as one re-admitted into the Conference. His appointments from that time run as follows: Chapel Hill, Saline, Mount Ida, Grady, Hamburg Circuit, Emmet, Hickory Plains, Lono, Eldorado Circuit Caddo Gap, Wheatley, in the North Arkansas Conference, in 1912, by reason of a complication which came up in the matter of the health of his family. Then back again to his home Conference and appointed to Redfield, New Edinburg, and Arkadelphia Circuit, where failing health and strength forced his retirement by superannuation in 1921. But the old soldier did not find it easy to quit. So that after conference he accepted the appointment to Princeton, and then to Hampton, for one year each. But by this time the call to cease was as unmistakable as the call to work had been, and the brave old man laid aside his good sword, and went into well earned rest. He came to Arkadelphia on account of the education of his children. He arranged for a little home here, and was attempting to pay for it when his life was cut short by the hand of disease.

Having reviewed the life of this man as churchman and minister, let us study this great life in its loves and losses. We have seen him married to a daughter of his native state, and have occasion to know how noble was that early love, and how sacrificial it was on both sides. In 1896 there appears this entry in the family record—"Arabella Powell died, August 1, 1896." Here ended the beautiful fellowship of so many years. It was the wife of his youth. She had been the mainstay of his soul. She had made it possible for him to be a minister of the gospel at all. It was the darkest day to this noble soul that had ever dawned. But he had the courage of the soldier in him, and despair was the last thing he thought of. For two years he took up the battle of life and fought on alone. Under the heading of Marriages in the old Family Bible of the Powell home is found this entry—"L. M. Powell and Florence Catharine Atchley were married at Dalark, Ark., March 23, 1898, by Rev. J. M. G. Douglass." I am not sure that Bro. Powell had always a guiding judgment surpassing other men on all points, but as a judge of the best womanhood I think we must hand it to him. Never was man more fortunate in his married life than was Lockhart Powell. It was Florence Catharine who furnished the inspiration and fed the courage of this man through some of his most trying years. And then, when failing health, and the weight of years, forced his retirement from the ministry, to cheer and comfort him in the days of his waiting, and finally to watch by the sick bed till the angel of release welcomed home the weary soldier.

Looking again into the records of the Old Family Bible, I note the following entries under the heading Deaths—"Jennie, Velma A., John M., Cora, and last of all—Lewis Murry Powell, was killed in action in France, October 24, 1918." So runs the record so far as human eyes are permitted to read. But the writing upon the white soul of Lockhart Powell would read quite differently. Such a record of losses. How they threw down the whip of fire upon his sensitive nature only God ever knew. But he bore up under them, and met the stern conditions and hardships of life with a smile, that no power of misfortune could take away.

His mortal illness was tedious and long drawn out. When I returned from a few days of rest out of town, I took the first opportunity of visit-

ing in his home, and found him fast going. But his going was like the departing of the summer day, calm, peaceful, and full of fruitage.

His life runs all the way like Lowry's poetic lines which will never be forgotten—

"One more day's work for Jesus.
How sweet the work has been,
To tell the story,
To show the glory,
Where Christ's flock enters in.
How it did shine in this poor heart
of mine.

One more day's work for Jesus.
O yes, a weary day;
But heaven shines clearer
And rest comes nearer,
At each step of the way.
And Christ is all,
Before his face I fall.

O blessed work for Jesus;
O rest at Jesus's feet.
There toil seems pleasure,
My wants are treasure,
And pain for him is sweet.
Lord, if I may I'll serve another
day."—J. L. Cannon.

SECURING ONE HUNDRED PER CENT SUNDAY SCHOOL HOMES.

One of the simplest and most popular plans worked out by the General Sunday School Board looking to the extension of the membership of the local Sunday School, is that known as the "One-Hundred Per Cent Sunday School Home." This plan has in mind the securing of complete family circles in each local school. The popularity of this plan is attested by the fact that during the last twelve months about 100,000 wall charts of recognition for such homes have been distributed.

All that is needed to inaugurate this effort to enlist each member of the family is the following:

1. A supply of the leaflet giving a brief outline and suggestions as to how to proceed. (This leaflet is No. 540.)
2. A supply of survey cards.
3. A supply of the small wall charts which are to be given to the homes in token of recognition that each member there is a member of the Sunday School. This chart makes provision for the signature of the pastor, and the Sunday School superintendent.

All of the foregoing supplies are furnished free by the Department of School Administration, General Sunday School Board, 810 Broadway, Nashville, Tennessee, or through the office of your Conference Sunday School Board.

Samples of the material listed above together with other posters and pamphlets bearing on the increase of Sunday School membership, will be sent on request.

One of the objectives of the fall membership campaign in every local Church should be the reasonable

Grove's
Tasteless
Chill Tonic
Restores Health, Energy
and Rosy Cheeks. 60c

Renewed Strength
Greater Vigor
Better Appetite
Go Hand in Hand With the Popular Tonic

WINTERSMITH'S
CHILL TONIC
Used effectively for years as a specific for malaria, chills, fever, colds, grippe, etc.
It Helps Nature Do Its Work Well.
60c and \$1 sizes at all druggists or by mail from
Wintersmith Chemical Co. :: Louisville, Ky.



The Better the Funeral Home

—the more like a real home it will be, and the more comfortable and cozy it will be. For only as a funeral home provides the luxuries and conveniences of the private residence in addition to the facilities of the mortuary establishment, does it serve better than the residence itself.

Our funeral home is really worthy of the name.

COMER AND
DRUMMOND CO
FUNERAL DIRECTORS
LITTLE ROCK, ARK.
Phones 4-0250—4-0251



WE MAKE a specialty of floral offerings for all occasions, particularly so of floral pieces for those who have "passed on."

From a simple funeral spray to a magnificent wreath—from a small token of friendship in bereavement to an elaborate casket pall.

We can make up and deliver promptly anything you require in Funeral Flowers on very short notice and, if you require—

We will deliver Funeral Flowers to any part of the United States.

VESTAL & SON
PHONE 4-4780

Here's a chance, Miss Freckleface, to try a remedy for freckles with the guarantee of a reliable concern that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling.

Simply get an ounce of Othine—double strength—from any drug or department store and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

Be sure to ask for the double strength Othine, as this strength is sold under guarantee of money back if it fails to remove your freckles.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

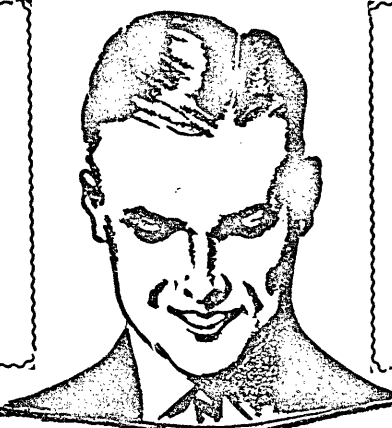
Arkansas Methodist's Mail Order Guide

COLUMBIA BICYCLES

BOTH NEW AND USED!
AT REDUCED PRICES!

ARKANSAS CYCLE HOUSE

Morris A. Ray, Prop.
805-807 Main St.
Little Rock, Ark.



DRUGS

Snodgrass & Bracy Drug Co.

Mail order drug store. Repair fountain pens, thermos bottles and sharpen dull razor blades.

KODAK
Finishing

KODAK
Finishing

IMPORTANT

your choice
of Lumber
for a Home

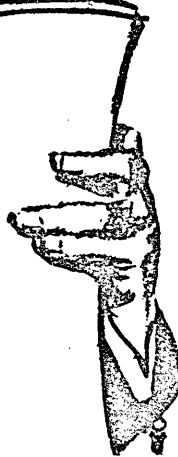
Use Nowlin kiln-dried lumber and high grade building materials for complete satisfaction.

NOWLIN LUMBER
COMPANY

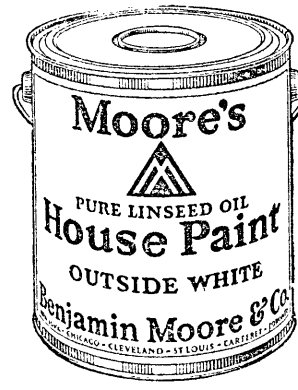
907 W. 7th St.
Phone 6108



The ARKANSAS METHODIST, ever awake to the interests of the readers and desirous of giving them highest quality service in all lines, has inaugurated this mail order guide department wherein will be found practically everything of interest to the average family or business man or planter. To Little Rock and out-of-town residents this department will prove equally valuable. Make liberal use of it and always say that you "Saw the Announcement in the ARKANSAS METHODIST'S Mail Order Guide Department." This list of firms is carefully selected and we feel that your dealings with them will be satisfactory to the highest degree. Mail Orders are especially solicited. Advertising known by us to be objectionable or fraudulent will in no case be accepted. If there is any line you are interested in not listed here, write the ARKANSAS METHODIST Mail Order Department, Little Rock, and full information will be sent free of charge.



Benjamin Moore & Co.
HOUSE PAINT



It's the Best!

STEBBINS and ROBERTS
213-15-17 West 6th Street
Phone 4-1092

GREGORY'S ANTISEPTIC OIL

There should be in every home a remedy that can be depended upon to soothe the pain of cuts, burns, scalds, flesh wounds, bites and stings of insects, that will assist nature to heal the wound, and prevent blood poison. Gregory's Antiseptic Oil is a perfect blend of purest oils—for years this has been the reliable household emergency treatment.

This wonderful cleansing and healing preparation has won the confidence and gratitude of thousands. 30c and 60c sizes.

For sale by all druggists, or will be sent directly (prepaid) on receipt of price.

C. J. LINCOLN COMPANY
LITTLE ROCK, ARKANSAS.

DR. J. J. LIVINGSTON

Optometrist and Manufacturing Optician

403 Main Street

Opposite Woolworth's

Special attention given to visitors during the State Fair.
Little Rock, Ark.

Household Goods of All Sorts—

China and Porcelain Dinnerware—Gift Goods

LITTLE ROCK HARDWARE CO.

Phone 5472

303 Main St.

BIBLES AND TESTAMENTS: Oxfords, Holman, Nelson Teachers' Bibles.

SUNDAY SCHOOL HELPS: Peloubet's, Tarbell's, Snowden's.
TEXT BOOKS: Training School books for the Cokesbury and Standard Schools.

HYMN BOOKS: Let me supply your wants in hymn books.
Order direct

REV. D. H. COLQUETTE, Agent
714½ Main Street Little Rock, Arkansas

Peoples Building and Loan Association

9th Floor Boyle Building Little Rock, Ark.

J. H. Hollis, Secretary.

Thirty-One Years In Business.

Founded 1894

Assets \$1,700,000.00.

Our way helps you to be financially independent. Our stock earns a high rate of interest at maturity.

CONSERVATIVE — — SOUND — — SAFE

NO SCHOOL in Southwest with better record for successful results; shorthand, bookkeeping, typewriting, secretarial courses, etc., also night classes.

Positions Secured.

WHYTE COMMERCIAL SCHOOL,

Phone 4-4095

210 1-2 Louisiana St

Little Rock, Ark.

BETTER COFFEE

Get a can of PRIDE of LITTLE ROCK Coffee from your grocer today.
The best you ever drank and the price is lower.

C. D. Kenney Company

Little Rock, Arkansas

WE WRITE RAIN INSURANCE!

See us if you wish an event insured. Application must be in seven days before event. All classes of Insurance written.
We Have The Best Of American Companies.

CENTRAL BANK
Insurance Department

Phone 4-0204

Frank Kavanaugh, Mgr.

"Insurance That Insures"

ARCHITECT

J. P. Almond

Boyle Bldg.

Phone 4-1538

Little Rock, Ark.

We make a specialty of churches.
Phone or write for information.

Ben D. Schaad Machinery Co.

301 and 303 East Markham St.

Phones 7177-7178

Engines, Boilers, Pumps, Gasoline Engines, Cotton Gin Outfits, Cotton Gins, Feeders, Condensers, Elevators, Presses, Corn Mills, Feed Grinders, Scales, Babbitt Metal, Belting, Boiler Fronts, Boiler Flues, Grate Bars, Smokestacks, Lace Leather, Oil Cups, Packings, Pipe and Pipe Fittings, Valves, Pipe Cutting and Threading, Tools, Gin Saws, Bristles, Shafting, Pulleys, Hangers, Journal Boxes, Belt Dressing, Speed Indicators, Repair Parts for All Machines.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary



"A PROMISE IS A MORTGAGE UNTIL IT BECOMES A DEED"