

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, OCTOBER 15, 1925.

No. 42.

PUNGENT PARAGRAPHS.

The serpent's hiss and the Judas kiss both suggest the bottomless abyss.

When you eliminate the kick from liquor, you drive drunkenness from the drinker.

Social reformation without personal regeneration may be merely ritualistic regulation.

You may alienate the almanac and triturate the mirror, but you cannot prove an alibi on advancing age.

Evil, given ample rope, executes itself, but it destroys much life in the extirpating process.

If you are not spiritually prepared for promotion, it may elevate you only to cast you down to deeper depths.

Prohibition prohibits and law limits when the law is spiritually graven on the tablets of the hearts of good citizens.

BE A BLESSING.

We people of Arkansas have been wonderfully blessed this year. In spite of drouth and heat and late rains we have an abundant crop and good prices. Because of fear of failure we have economized and made our crops at low cost. Many who had long been in debt will pay out or greatly reduce the debts. Health conditions have been unusually good. Our people are at peace with one another and love each other. Many successful revivals have been held and hundreds have been taken into the church. New church buildings have been erected in many places, and substantial improvements are found in others. We have a thousand reasons to rejoice and be thankful. God has wonderfully blessed us and is still blessing us.

Shall we recognize his fatherly help and approval by helping the causes in which He invested the life of his Son? Shall we strengthen the interests to which our crystal Christ committed himself? Shall we manifest his spirit of unselfish giving? Our payments on Conference collections, on Centenary, on Christian Education, on the Superannuate Endowment, and other worthy causes will determine whether we are genuinely Christian. The Master is quoted as saying, "It is more blessed to give than to receive." Are we going to realize in our own lives the greater blessing? We have been gloriously blessed. Are we going to be blessings to others? Are we going to do our best to promote his kingdom? We pledged ourselves last year to do better. Are we in earnest about fulfilling our obligations?

HOW TO VOTE.

Many of the preachers have received a circular letter from Bishop Candler in which he says: "Since there is so pronounced opposition to 'the plan' throughout the Church and especially among the lay members, it would seem to be wise for the members of the Annual Conferences to unite in rejecting it. It would be most unfortunate for any of the preachers to give ground to have it said that they arrayed themselves against a large majority of the members of the Church."

To this Bishop Mouzon, in an open letter to the preachers of his Conferences, in part, thus replies: "You have received a letter signed by Bishop W. A. Candler, of Atlanta, Ga. In this letter the bishop makes certain statements and appeals to certain motives with a view to influencing you to surrender your convictions as ministers and leaders in the affairs of the Church. For the sake of argument let it be granted (what we do not at all grant) that a large majority of laymen are opposed to Unification. Has our beloved Church at last reached the nadir of humiliation where our preachers must be rubber stamps to register the will of their laymen to keep peace and get a crust of bread?.....Let us rejoice that the prophets of God in all ages have not been afraid of 'majorities.' They have feared not man, but God only.....I therefore urge every Methodist preacher to vote in accordance with his own convictions. Is a man opposed to Unification? Then, no matter what his laymen may say, and although he may be the only man in his Conference who opposes it, let him be a man and stand up and vote against Unification. This then is the sum and substance of what I am saying to the preachers of the Third Episcopal District: If after careful and

BLESSED ARE YE, WHEN MEN SHALL REVILE YOU, AND PERSECUTE YOU; AND SHALL SAY ALL MANNER OF EVIL AGAINST YOU FALSELY, FOR MY SAKE. REJOICE, AND BE EXCEEDING GLAD; FOR GREAT IS YOUR REWARD IN HEAVEN; FOR SO PERSECUTED THEY THE PROPHETS WHICH WERE BEFORE YOU.—Matt. 5:11-12.

prayerful consideration, you believe that the two Methodisms should continue to work apart and leave the future to take care of itself—then be a man and vote in harmony with your convictions. If, on the other hand, you believe that the two Methodisms should now begin to work together and that the pending Plan of Unification opens a fairly good way for this work of co-operation to begin—then act as a man ought to act and vote your convictions and not the opinions of another."

In several of the Church papers appears an article from Dr. W. P. King, former editor of the Wesleyan Christian Advocate (Ga.), in which he, in part, comments thus on Bishop Candler's circular letter: "It is especially unfortunate that such a letter should have been written by good men. Granting for the sake of argument all the brethren claim as to a majority of laymen against 'the plan,' when did these brethren ever sacrifice their own convictions in making a concession to the majority? I say this to their credit....These brethren, with the admirable quality of not making a compromise or concession toward sacrificing their own convictions, are yet willing to accept a proxy sacrifice of convictions on the part of their brethren.....I do not believe that highclass laymen of the Church who are against Unification would want their preachers to follow the advice of this letter. The strange principle set forth has an almost endless variety of applications. There is introduced the tyranny of the majority or supposed majority. In the local congregation, if a pastor who is a Democrat finds that a majority of his members are Republicans, he should by all means vote the Republican ticket for the sake of the peace of the Church.....There is a very sudden zeal on the part of the signers of this letter for the rights of laymen. Were these brethren zealous for the rights of laymen when there was before the Church the proposition to give the right of suffrage to the women of the Church?....No one claims that the preachers opposed to Unification would quit the Church. Are the laymen so far behind in loyalty to the Church? Is it not possible that the same bishops and preachers who have largely influenced the laymen in their opposition to the plan would not have sufficient influence to persuade these same laymen to abide by the constitutional processes of the Church?.....Again, the chairman who signs the letter has been a strong advocate of the unity of the College of Bishops. But preceding the Chattanooga Conference a stubborn majority, in failing to concede to the minority, destroyed episcopal unity which has always been a fable not very cunningly devised. If it was impossible for the chairman to solidify the sentiments of only fourteen men, it appears far more impossible to solidify the opinions of several hundreds of preachers. Are the bishops to be so independent that they are allowed to stand unswervingly by their convictions? Are the preachers to be so servile that they must surrender their convictions? Every man owes it to himself and to the Church to vote his own convictions regardless of the possible defeat or victory of Unification.....There is no possible way of determining what the mind of the Church is, except as all voters shall vote in accordance with their own opinions."

Dr. J. A. Burrow, editor of the Methodist Advocate, thus expresses himself editorially:

"There should be but one consideration in casting a vote on the pending plan of Methodist unification—the convictions of the voter as to what is right in the issue at stake. Side issues have no place in a question of this sort. Personal friendships have no place in it, much less personal friction and feeling. To vote for or against the plan because somebody has done something to displease somebody is to make a travesty of heart conviction. To allow a supposed infraction of the prop-

rieties by leaders in Zion to sway one's judgment on the issues involved would be to make a mockery of the high privileges of suffrage. To vote to please somebody would be inexcusable. A vote of the character of this vote on Methodist unification comes to most men but once in a lifetime. Through all the years ahead the recollection of how that vote was cast will abide. Each voter will want to look back with pride at the registration of his convictions. If he should find, in thus looking back, that he had allowed a whimsical side issue to warp his voice and judgment, he would deeply regret the same. If antipathy to somebody had blinded his better self, he would never cease to regret it. If he had cast a ballot which merely registered his refusal to follow somebody who was persona non grata, he could not fail to find out, when it is too late, that he had registered a heart blister rather than a heart conviction. That any voter should vote merely to be on the winning side would be the very worst of motives. What could be more pitiful than for a Christian man to lay aside a deep conviction of what he ought to do, in a humiliating desire to escape defeat? Could he ever look back with any degree of self-respect on such a forfeiture? A vote to "sharpen one's ax" would be execrable. Men who are for unification and men who are against unification should stand by their souls!"

"Them's our sentiments."

BEARDEN AND RISON.

Last Sunday was spent at the two good towns, Bearden and Rison. Arriving at Bearden after midnight on a belated train, I nevertheless had satisfying rest, and awoke refreshed and ready for a glorious day.

It was edifying to sit with Bro. Holland's Men's Class and listen to his able exposition of the lesson, and a privilege to speak briefly and look in on the well organized Sunday School directed efficiently by Superintendent J. B. Goodgame, and then preach to an attentive congregation. After a bountiful dinner at the parsonage, the town was seen from the vantage ground of Bro. Holland's car.

Bearden, like all of the Cotton Belt towns recently visited, has been transformed in the last decade. The depot is surrounded by a beautiful park, and the business section has been transferred from the south side to the north side of the railroad, and thoroughly substantial modern business houses erected in which attractive stocks of goods are displayed, mute evidences of enterprising merchants and prosperity. With a population of some 1,500 people and surrounded by a fertile and rapidly developing agricultural country, Bearden has a bright future in spite of the loss of a considerable industrial community at Millville nearby. The Stout Lumber Co. has a big hardwood mill less than a mile east at Cotton Belt. One gin has already turned out 1,500 bales of cotton, as compared with a total of 1,100 for all last year. Electricity is supplied by the great Arkansas Power and Light Co.

North of town on a spacious campus are three school buildings. The central building, a tastefully planned brick, is for the high school. On one flank is a large frame for the grades and on the other flank is a similar building for the Smith-Hughes work. Here, under the efficient management of Superintendent W. F. Dollarhide, assisted by eight teachers, 110 high school students and 300 in the grades, are pursuing their studies in a nine-months' course. All of the children of the Cotton Belt community attend here, and all of the high school students from Millville. The Spotlight, issued by the high school students, is a very newsy and sprightly periodical.

The Baptists have a fine brick church and the Presbyterians and Disciples have frame buildings, while the Holiness people have a large concrete building, the most pretentious of that denomination I have seen anywhere.

Our church, with solid brick walls, erected during the pastorate of Rev. F. G. Roebuck, is a very handsome \$20,000 edifice with an unusually comfortable auditorium and five class-rooms. It is a credit to all who have been connected with its building. There is room enough on the spacious lot for a Sunday School annex which the growth of the Sunday School will soon demand. Bro. Roebuck, who preceded Bro. Holland, also inspired the building of a neat and convenient six-room

(Continued on page 2, Col. 3.)

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PERSONAL AND OTHER ITEMS.

Beginning last Sunday, Rev. Mark N. Terrell, evangelist of Sherman, Texas, is in a revival at McCrory, which promises to be very successful.

Mr. J. H. Crossett, physical director of the Y. M. C. A., spoke on "Physical Education" at Hunter Memorial last Sunday evening at League hour. His message was timely and helpful.

Judge W. T. Hammock, former assistant attorney general, and one of our most prominent Methodist laymen, spoke at Hunter Memorial, Wednesday evening, October 7, on "The Life of Paul." It was an able deliverance.

The assistant editor delivered a special sermon at Asbury Methodist Church, this city, to the children and young people at ten o'clock last Sunday morning. The entire school under the superintendency of Mr. Joe Goetz, observed Rally Day on this occasion.

Renewing his subscription to this paper, Pres. W. R. Schisler of Collegio Uniao, Uruguayana, Brazil, expresses his appreciation, reports great educational advance, and sends greetings to many old Arkansas friends. He is an honored graduate of Hendrix College.

At the age of 66 Hon. R. B. Macon, former member of Congress, died at his home in Marvell, Ark., Oct. 10. He was a successful lawyer, a distinguished citizen of our State, and a prominent member of the Methodist Church. He was strongly opposed to Methodist Unification.

Rev. J. Frank Simmons, former Presiding Elder of the Texarkana District, now the efficient secretary-treasurer of the Centenary movement in Arkansas, delivered a forceful sermon on "God's Plan for Financing His Church" at Hunter Memorial last Sunday morning. This sermon should be delivered to every congregation in Arkansas. It is sane, sensible and convincing.

Throughout Southern Methodism for several weeks there has been a feeling of anxiety caused by the report that Mr. Asa G. Candler was critically ill. The announcement of his improvement brings relief. The Church feels a deep debt of gratitude to the great layman who made Emory University possible and who in a quiet way has given some \$7,000,000 to that institution.

In a very brotherly letter Dr. Cadesman Pope, veteran member of North Arkansas Conference, recalls the fact that he is now in his eighty-ninth year. He is remarkably strong for a man of his years; never misses Sunday School and the eleven o'clock service. He hopes to be able to attend the session of Conference at Conway. Dr. Pope's Christian optimism is helpful and contagious.

While in the city last Friday arranging for Cleveland County's exhibit at the State Fair, Rev. B. F. Musser, the enterprising Rison pastor, called, accompanied by Mr. H. D. Sadler, a fine young man who is preparing himself for the ministry. He is Congressman Reed's private secretary, and is planning to take work in the schools of Washington before entering Southern Methodist University.

In the Christian Advocate of Oct. 9 are two very valuable and suggestive articles on General Conference legislation by Dr. J. S. Chadwick and Rev. J. F. Simmons. Brethren, read them. If you are not subscribing to the Advocate, take it and call for this number to begin your subscription.

In the death of State Treasurer Sam S. Sloan last week our state lost a remarkable young man and a faithful and efficient official. When only fourteen years old he was deprived of both arms in an accident, but with phenomenal energy he worked himself up until he became state treasurer at the early age of twenty-six. He set a fine example to our youth and his untimely death is greatly regretted.

The St. Louis Conference, meeting last week with Bishop McMurry presiding, voted 124 for Unification and 29 against it. The Louisville Conference, Bishop Darlington presiding, voted 132 for and 72 against the Plan. The Holston Conference, Bishop Mouzon presiding, voted 163 for Unification and 150 against it. The New Mexico Conference, Bishop Dickey presiding, voted 42 for and 38 against the Plan.

A few days ago two of our city's distinguished citizens passed away. Mr. J. E. England, Sr., who died at an advanced age in Los Angeles, was one of our greatest business men when our city was struggling to become a city. He helped to lay the foundations. His son, General Lloyd England, was one of our younger business men, who nobly and faithfully served both city and state, and the nation as well, in many different capacities. Just in his prime, he will be greatly missed by a multitude that had learned to love and trust him. We need more such men both in public and private life.

In the death of Rev. R. S. Stout one of the real leaders of the Colored Methodist Episcopal Church passed away. He was the head of the Williams Industrial College that was maintained for several years in our city. Then he became Church Extension secretary of his church and had headquarters at Louisville, Ky. Our people had the utmost confidence in him and he was always a safe representative of his race when race relations were under consideration. It was always a pleasure to meet this strong, courageous, Christlike negro leader. He died in St. Louis and was buried last Tuesday in this city.

In the death of Mr. J. B. Duke, North Carolina Methodist lost its greatest giver. He had given, principally to North Carolina, approximately \$50,000,000. His gifts were all definitely planned and directed. The \$40,000,000 bestowed on Duke University at Durham will make it easily the greatest university in the South and will perpetuate the memory of his family throughout the ages. He gained his fortune largely through the tobacco business and hydro-electric power. In developing this power he contributed not merely to his private fortune, but to the development of his state, in this way putting North Carolina at the forefront industrially. His giving was wise. May he have many followers.

BISHOP HAY MEETS PRESIDING ELDERS OF ARKANSAS.

The eighth of October was set by Bishop Hay, in June, at Conway, as the time to meet the Presiding Elders of the North Arkansas Conference in pre-Conference cabinet session.

First Church, North Little Rock, and pastor, Rev. Eli Myers, through the presiding elder, Rev. W. B. Hays, had invited the Bishop and his cabinet to meet, again, in their church.

On Wednesday evening a prayer meeting room-full assembled to hear the Bishop conduct the prayer service; but, being indisposed, Dr. J. A. Anderson, presiding elder Helena District, took his place very acceptably.

Promptly at 9 o'clock, Thursday morning the Bishop called the meeting to order, all the presiding elders being present.

The entire morning was spent in painstakingly looking into the situations in each of the nine Districts, giving the Bishop a knowledge of conditions and problems that will enable him to be fully ready to hold the Conference with greater satisfaction to himself and all concerned.

The reports revealed the fact that the work of the church is in excellent condition, both financially and spiritually, in each District. The women of the Church had prepared for the guests an excellent dinner consisting of hot coffee, iced tea, fried chicken, pocket-book rolls, celery, fruit salad, pumpkins and lemon pies, which was thoroughly relished and praised.

The Bishop, at the close, made a few happy remarks and all hurried out determined to do their best to have a satisfactory closing of the Conference year.—Secretary Cabinet.

No formal report has been received from the meeting of the Little Rock Conference Presiding Elders held at First Church, Oct. 7, but Bishop Hay authorized that statement that it was a very

harmonious and satisfactory meeting and that the prospects for a good year in Little Rock Conference are unusually fine.

(Continued from Page 1.)

parsonage, fitly located on a double lot, midway 'twixt church and the business section. Consequently pastor and church are both comfortably domiciled in harmonious surroundings.

Bro. Holland has a membership of 280, having received 15 this year, but losing about 25 on account of the removal of the mill from Millville. Mr. H. C. Harlow, is the capable chairman of a reliable official board, that expects to see that all finances come up in full. The Sunday School under Supt. Goodgame is growing in numbers and in quality. Mrs. R. N. Wilson, of Millville, is the wonderfully efficient president of a very active W. M. S. of forty members. Doyle McCoy heads the Senior Epworth League, and Mrs. Clarence Bethea manages the Junior-Intermediate Leagues. Bro. R. M. Holland has many compliments for his people and the community, and if other pastors felt like he does about Bearden they would be clamoring for his place. He is happy in his work, and, being unusually well equipped, is making full proof of his ministry. His people are behind him in all of his plans for improvement and advance. Mrs. Holland, who for more than a year has been in delicate health, is now much improved and hopes for complete recovery.

When I arrived in Rison the well beloved pastor, Rev. B. F. Musser, was preaching at an appointment about four miles south, and Mrs. Musser, who is a careful driver, carried me out to assist in bringing her husband in. At night I had a substantial and representative congregation that encouraged the preacher by attentive listening. Rising at five Monday morning, Bro. Musser and I drove to Pine Bluff in time for me to catch a train at 6:50, and reach the office at 8:30. The road in Cleveland Co. is a fine gravel pike, and in Jefferson County it is under construction. As the country is nearly level and much excellent gravel is in the soil road-building there is easy and relatively inexpensive.

The drive into the country revealed a good cotton crop and evidences of improving farming. There is much cut-over land surrounding Rison, and the little mills are now harvesting a crop from the new growth. The J. L. Williams Lumber Co. in town is a mill of considerable magnitude. There is not enough virgin timber around Rison to maintain big mills, but the second growth properly husbanded would maintain many profitable wood-working industries. A Chamber of Commerce has been organized and is seeking to induce such enterprises to locate there. The soil of that section justifies the belief that diversified agriculture would make it prosperous. This year a county agent and a demonstrator have been secured and are working with happy results. Bro. Musser is profoundly interested in these activities and is promoting every laudable community activity. He has his study in the office of the circuit judge at the court house. Rison has had no "boom," but a steady growth and if properly organized will continue to improve. Mr. Rucker Carmical, a Hendrix College graduate, is accomplishing large things among the schools of Cleveland County.

With an excellent brick building, a fine school is maintained. Supt. J. H. Davis, a graduate of our State Normal, and a corps of eight teachers are conducting a fine school with a large attendance through a four-year high school course. The graduates of this school stand among the highest at the University and colleges. The community is justly proud of their record.

Our church building is a fair frame, but is not large enough. Remodeling and enlarging are in prospect and are necessary to provide for the growing school. The membership of the church is 240, and 50 have come in during Bro. Musser's two years. He is warm in praise of his people and officiating and community. He thinks there is no place of equal size that has greater possibilities than Rison, and he is throwing himself into every good work to promote the welfare of church and community and county. Mr. L. C. Ackerman is the very efficient chairman of the substantial official board and the wise superintendent of the expanding Sunday School. Mrs. Birdie Holmes heads the fine W. M. S., and Miss Pearl Greenless is the leader of the Senior Epworth League, while Mrs. W. E. Edwards and Mrs. J. H. Davis, respectively, direct the activities of the Intermediate and Junior Leagues. This year a debt of \$1,300 has been paid and \$500 spent on the parsonage. The financial conditions are good and full collections are expected. Seldom are found pastor and people better pleased with each other and more hopeful of the future.

The baby of the parsonage, that was in such critical condition last year is now strong and hearty. Mrs. Musser spent three months at Savannah, Ga., recently, on account of the death of her mother. Bro. Musser brought her back in their car in August. I was delightfully entertained in the parsonage, and had a pleasant visit in this charming community.—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.

CHRISTIAN EDUCATION

McCRORY.

The secretary spent a Sabbath recently at McCrory with the pastor, Rev. A. T. Galloway, and his people preaching at both hours. It was a pleasure indeed to renew the acquaintance of other years with Brother and Sister Galloway and the people whom he serves. McCrory, if I remember correctly, pledged her quota in full to Christian Education and with Mr. John T. Smith as the active and efficient collector much progress has been made toward collecting these pledges. With the fine cotton crop made, which is being gathered rapidly and marketed at a good price, the collections on these pledges will be larger this than any year during the five year period.

LONOKE.

Sunday morning, October 4, the secretary occupied the pulpit of the Rev. J. W. Thomas at Lonoke preaching to an intelligent and appreciative congregation. Mr. E. R. Robinson, the brother of Senator Robinson, and a writer of poetry of merit, is serving as collector of the pledges made to our schools. With the appreciation of the Methodist people at Lonoke of the splendid work being done by our colleges the work of collecting these pledges by Brother Robinson should and will be easy.

CARLISLE.

In the afternoon of October 4, the writer spoke to a good sized audience at Carlisle where the pastor, Rev. Jesse Galloway, was holding an all-day meeting with his people, dinner being served at the church. At the close of the service Brother Galloway urged his people to pay their pledges to Christian Education at the earliest possible date. Mr. Harry Perkins, a capable young man, is the collector.

EL DORADO

Thursday afternoon and night was spent in El Dorado. Brother J. H. Waters, a staunch Methodist and a tither, has recently taken over the work of collecting the pledges made to Christian Education by First Church at El Dorado. He begins the work by sending out a statement over his own signature to each one making a pledge to the Movement, with good results. With such men as he to lead in the larger program of the Church the ministry of today, like the apostles of the early Church, might give themselves to prayer and the preaching of the Word. Rev. Paul Q. Rorie, who has done a monumental work at El Dorado for the Church and Kingdom, is finishing his fourth year as pastor.

FRECKLES

Don't Hide Them With a Veil; Remove them With Othine—
Double Strength

This preparation for the removal of freckles is so successful in removing freckles and giving a clear, beautiful complexion that it is sold by all drug and department stores with a guarantee to refund the money if it fails.

Don't hide your freckles under a veil or waste time on lemon juice or cucumbers; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask for the double strength Othine; it is this that is sold on money back guarantee.

CAMDEN

An hour or so was spent at Camden Friday morning with the collector, Mr. J. W. Holleman, who although a business man with much work to do, takes the time to make the Movement one of its best collectors. It looks now as if Camden will very nearly clear 'the decks' on her account to Christian Education this fall and winter. The pastor, Rev. Paul Quillian, was away teaching in a Sunday School Training School. Rev. J. W. Harrell, the successful presiding elder of the Camden District, showed courtesies to the Secretary which were very much appreciated.

STEPHENS.

The Secretary spent the noon hour, Friday, at Stephens, meeting the collector, Mr. E. L. Adams, and the pastor, Rev. H. H. McGuyre, who gave him assurance of their sympathy and co-operation in the collection of the pledges made by the Church at Stephens.

OTHER REPORTS.

INDIVIDUAL.—Rev. Paul Quillian, Camden (credited to First Church, Pine Bluff); Mr. D. B. Perkins, Carlisle.

CHURCHES.—First Church Little Rock, Mr. A. J. Wilson, collector; El Dorado First Church, Mr. J. H. Waters, Collector; New Salem (Hot Springs Circuit) Mrs. Jennie Godwin, Collector; Benton, Mr. John L. Hughes, collector; Camden, Mr. J. W. Holleman, collector; Van Buren First Church, Mrs. H. W. Mitchell, collector.

CENTENARY

COOLEY AND BLYTHEVILLE

A short time ago I wrote that Mr. E. P. Cooley felt that more Centenary money would be collected in his church. Bro. Cooley's word is as good as his bond, for, since then he has written as follows: "I am glad to report that I am today mailing Mr. Johnston a report of \$350.00 Centenary money collected."

REV. AND MRS. J. W. CAMPBELL

Rev. and Mrs. J. W. Campbell, who made their Centenary pledges at Atkins, but who are now living at Conway, have paid \$100. on their pledges this year. He says that the last \$50 on their pledges will be paid in the next few months. There are no greater people than these faithful workers.

ROCK HILL.

A report containing \$20 was received this week from Bro. Custer Steel and credited to Rock Hill Church on the Lockesburg charge. Bro. L. C. Gatlin, the pastor, promised that some good Centenary money would be collected this year, and he is making his word good, as he always does.

NASHVILLE.

Mr. Chas. G. Hughes, Centenary treasurer of the Nashville church, is certainly making good in this new position. So far this month two remittances have been made by him amounting to \$272. Wherever the treasurer and pastor look carefully after such matters good results are always had.

LET THE CENTENARY SHARE.

If you have an unpaid Centenary pledge it certainly should share in the disbursement of your funds this fall. It would seem to be the proper thing to take at least part of the money you are putting into the church and pay all or a part of a promise that you have pledged your name to.

CONTRIBUTIONS.

THE PRESENT STATUS OF METHODIST UNIFICATION.

By Bishop James Cannon, Jr.

(Continued from last week.)

A Jurisdictional Plan.

The present proposed plan, whether intentionally or not, was suggested in the declaration of the convention of our Church in 1845, in which declaration it was stated that "we shall always kindly and respectfully entertain and duly and carefully consider any proposition or plan having for its object the union of the two great bodies in the North and South whether such proposed union be jurisdictional or connectional." The great, the single aim of the proposed plan is to combine all the power and resources of the two great Churches in a form of union, which while leaving absolute freedom to each party to the union in the control and management of all its local affairs, yet will provide a genuinely effective method by which both Churches can join all their resources of men and money, of wisdom and influence, of faith and love, to perform any duty and service, which can be performed more efficiently and successfully unitedly than apart. The underlying, the basal thought in the proposed plan is the Essential Unity of Methodism in its Teaching, its Aim and its Method. The plan of necessity therefore contemplates, as one of its ideals, an end of all divisive work, of all competition, of all overlapping, everywhere, at the earliest possible time, but without needless friction and hasty, drastic, destructive compulsion. An outstanding feature of the plan is the entire absence of the element of force. No member of either church can declare that his rights have been ignored, that he has been treated as a chattel, that he has been forced to give up his local church relations, and join another group of people with whom he can not worship with profit or work efficiently. The only compulsion in the plan is the compulsion of the great and noble idealism which emphasizes in the very beginning that the "two Churches are essentially one Church, one in origin, in belief, in spirit, in purpose and in polity," and which earnestly desire "that this essential unity may be made actual in organization throughout the world." Is there any true disciple of John Wesley, any genuine Methodist, who believes in the great Wesleyan motto, "The world is my parish" who does not respond to the appeal of this ideal and long for its speedy fulfillment? Is there any true Methodist who is willing to limit or to sectionalize the scope of the proclamation of the Methodist interpretation of the gospel, or the glorious worldwide results to be obtained by the efficient, sanctified methods of a united Methodism? And if there be, as there will be, some individuals and some entire communities which can not promptly compose their differences, adjust their relationships and unite their resources and their activities in their immediate communities, shall those who are ready for such united service be deprived of the opportunity to unite their forces and to furnish a practical demonstration of what can be accomplished when the ideal is made real? Surely not!

Churches of Equal Rank.

The Plan by which it is sought to make real this unity of spirit and of activity is of the nature of a compact or agreement between two equal sovereign states. These two states agree to meet through their duly appointed representatives in joint assembly, at least once every four years, for a full conference to determine what work they can co-operate in doing effectively for the next four years, and by what methods that work can be most efficiently done. These two bodies meet on absolutely equal terms. If any decision is reached, it must be by mutual agreement. Unless both parties vote for a proposition, that proposition can not be adopted. Neither party can force its will upon

the other. A refusal by either party to agree to any proposal means the defeat of that proposal. The relative size of the two bodies represented in the conference or assembly can not determine the final action. The very essence of the compact is willing, hearty cooperation, without compulsion, and the refusal of either party to the compact to cooperate in any proposal is one of the rights distinctly nominated in the bond. Of what value would any provision be which required for its success the cooperation of both parties if one of the parties absolutely declined to cooperate? I do not desire to be unduly repetitious, but there has seemed to be a strange lack of comprehension of the vital, basal character of this mutual agreement feature of the plan. The plan not only provides for, but is based upon the absolute independence of action of each of the two parties to the plan. Neither can act without the other in any matter which involves the interests of both. And in any matter concerning which the two parties have not agreed to act together there remains absolute independence of action.

Mutual Agreement Necessary

That this basal feature of the plan may be more clearly brought out I call attention in the very beginning of this part of the discussion to Article XI,—the last section of the plan,—which says: "In all matters not specifically set forth in these articles and until the General Conference by legal process shall otherwise ordain the rules of government and the Discipline of the respective Churches shall be of full force and effect and binding upon the jurisdictions respectively."

When this section is taken together with Article V., Section 1 ("Every vote in the General Conference shall be by jurisdictions and shall require the accepted majority vote of each jurisdiction to be effective"), it will be seen at once how absolutely each jurisdiction retains its own independence of action, not only in all local, but in all connectional matters also. The General Conference has no power to change any provision in the present Discipline of either jurisdiction without the consent of the jurisdiction in question, and neither jurisdiction has any power to take any action on any connectional matter without the concurrence of the other jurisdiction. There have been many efforts to minimize the sweeping effect of this provision of the equal voting power of each party to the proposed compact, and it has been flatly assumed and openly declared that such a provision could not stand, that it would of necessity be only temporary, that the larger body of delegates would gradually overpower and wear down the smaller body, that this basal provision of the plan would necessarily be abrogated. But this is bare assertion without a particle of proof offered to sustain it and boldly and baldly ignores the outstanding fact, that this provision of equal voting power is absolutely basal to the whole plan, without which provision there would be no plan, and that this provision of equal voting power is imbedded in a separate section of the constitution itself and can not be abrogated or changed except by the constitutional process, namely, by a two thirds vote of the jurisdictional conferences together with a three-fourths vote of the members of the annual conferences. Does any one believe that the members of the annual conferences of the Southern jurisdiction would vote for the abolition of this provision of protection for the minority, unless and until they had reached the point when they desired practical organic union? By the agreement to insert Article V., Section 1, in the constitution, the Northern Church indicated its willingness to accept a plan by which Organic Union is an impossibility, unless agreed to by a two-thirds vote of jurisdictional conference, and by a three-fourths vote of the members of

the annual conferences of the Southern Church.

And, moreover, it is contrary to experience for a smaller body, protected by constitutional guarantees, to yield its rights to a larger body. Smaller nations and states are jealous of their rights. Who can imagine South Carolina surrendering her constitutional rights to Massachusetts or Virginia to New York, because the former states are smaller than the latter? The idea that this provision of the constitution would soon be abrogated, has no foundation either in logic or experience.

The Sweeping Effect of Article XI.

In the proposed plan the General Conference has no powers except such as are specifically delegated by Article V, Section 2, but that there may not be the slightest question on this point Article XI was made a part of the Plan. What is the sweeping effect of this provision? It means that Jurisdictional Conference number two will be composed of representatives elected by the preachers and laymen of our own annual conferences as heretofore; that the Jurisdictional Conference No. 2 will be presided over by our own bishops, elected by our own Jurisdictional Conference, which conference will also elect its own jurisdictional officers and jurisdictional boards and committees, which will have full authority to carry on the Foreign and Home Mission Work, Sunday School and Epworth League work, the Educational and Church Extension work, the Superannuate and Social Service work, and any other forms of activity which the Jurisdictional Conference may project. Our Jurisdictional Conference will have full authority also to amend the present Discipline of the Church on any matter which is not delegated to the General Conference.

Few Changes Made.

Not only will our Jurisdictional Conference have all the powers indicated above, but the Plan will make no change in our system of annual, district and quarterly conferences. Our annual conferences will be presided over by our own bishops as heretofore. Presiding elders and pastors will be appointed by our own bishops as heretofore. Annual conference boards and committees will be appointed as heretofore. All the work of the annual conferences will be carried on in accordance with the present disciplinary provisions. So likewise, as heretofore, our presiding elders and bishops will preside over the district conferences, which will be composed of the preachers of the district and of lay delegates elected as in the past, with authority to license local preachers and to examine into the work of the several charges of the district. So likewise, the presiding elder or the pastor will preside over the quarterly conference, which will be composed of stewards nominated by the pastor, and elected as heretofore, and of such other persons as the Discipline provides. It will have exactly the same power over the government of the local church. It will elect trustees to hold church property as heretofore, which trustees will be subject to the laws of the several states in which the property is located. In short, without enumerating every item in the Discipline, Article XI provides that all the rules of government contained in the present discipline shall remain in full force and effect until our own

Jurisdictional Conference decides that they shall be changed. The Plan does not give to the General Conference any power whatsoever, to take any action whatsoever, on any subject whatsoever, which is not specifically delegated to it in the articles of agreement, and furthermore by the specific, basal provisions of the Plan, no action whatsoever can be taken on any subject whatsoever, except by the concurrent affirmative majority vote of both jurisdictions just as no action can be taken by Congress without the concurrent affirmative vote of both the House and the Senate. Indeed it is difficult to see how the rights of both parties to the contract could be more thoroughly safeguarded.

General Conference Powers.

What are the powers granted to the General Conference? Section 2 of the Plan states: "Subject to the limitations and restrictions of the constitution the General Conference shall have full legislative power over all matters distinctly connectional, and in the exercise of said power shall have authority as follows." Here is a positive general grant of "legislative power over all matters distinctly connectional," but it must be carefully noted that the General Conference, which has this power, is composed of two Jurisdictional Conferences, and that no action whatever can be taken by the General Conference, unless a majority vote of each jurisdiction agree thereto. For example, authority is very properly granted "to define and fix the conditions, privileges and duties of church members; to define and fix the qualifications and duties of elders, deacons local preachers, exhorters and deaconesses; to alter and change the hymnal and ritual of the Church and to regulate all matters relating to the form and mode of worship subject to the limitations of the first restrictive rule; etc." But while authority is given to do the things indicated, no one of those things can be done without the majority vote of both jurisdictions, and until that vote is given, the provisions in the present Discipline in the two Churches remain absolutely unchanged. That is to say, if there should be any proposition to make such changes in these matters as do not commend themselves to our jurisdiction, the changes could not be made.

Purpose of Plan.

The main purpose of the Plan, however, is not to define duties of church members, elders, exhorters, bishops, etc.; to change the hymnal and ritual, or to provide a judicial system. The great purpose of the plan is, First of all, to declare the unity of Episcopal Methodism; and Secondly as stated in Article V, Sections 3, 7 and 8, (1) to make provision for such organization of the work of the United Church outside the United States as may promptly consummate the unity of Episcopal Methodism in foreign lands; (2) "to govern any and all enterprises and activities which may be agreed upon as being of a connectional character"; (3) "to provide for the transfer of members, preachers, churches, pastoral charges, districts, annual conferences, mission conferences and missions in the United States from one jurisdiction to the other, provided that no transfer shall be made without the consent of the members, preacher, church, pastoral charge, district, annual conference, mission conference or mission that it is proposed to transfer."

In short, having declared to the world the essential unity of Episcopal Methodism, the Plan proposes to manifest that unity, by the most efficient co-operation possible in the carrying on of the foreign missionary work of the Church and in carrying on every other form of activity which can be done better by connection than by each jurisdiction.

located in Washington. Our Church has a commission on Temperance and Social Service with its offices located in Washington. The field of activity is as wide as the nation, and while each annual conference will continue to have its own conference board, it is very probable that the General Conference will consider very carefully and formally whether that kind of work can not be done more efficiently by a joint board, with no duplication, with less expense, and with greater effectiveness, than it can be done by two separate boards. The proposed Plan does not provide for such a joint board but it does give the power to the General Conference to provide for a joint Home Mission Board or a joint Church extension Board or a joint Education Board or a joint Sunday School Board or a joint Epworth League or a joint Superannuate Endowment Board or a joint Lay Activities Board, yet the plan does give power to provide for a joint board on any of these great activities, provided a majority vote of each of the Jurisdictional Conferences shall so order. Here is a broad field for co-operative activity, and yet this activity can be carried on without submerging the independence of either of the jurisdictions. And, moreover, the Plan does not compel such co-operation in any one of these activities, until both jurisdictions agree that the time has come for such co-operative action.

Power of Transfer.

The provision giving to the general conference the power to transfer, with consent of those transferred, "members, preachers, churches, pastoral charges, districts, annual conferences, mission conferences and missions in the United States" from one jurisdiction to the other contemplates of course the gradual elimination of overlapping work. And certainly it is reasonable to expect, that as the years go by, and the two churches co-operate more and more, not only in foreign lands, but in various forms of activity in the United States, that it will not only be recognized that the great connectional interests of the two jurisdictions are one, but that, as the members of overlapping charges center their thoughts, their gifts and their prayers upon the same interests, they will be gradually but surely drawn together, and will realize that competition in the local field, not only is not consistent with the spirit and the purpose of the United Church, but that the necessary waste resulting from such competition and overlapping is an unjustifiable waste of men and money, which can be used to so much more profit to the Lord's work elsewhere.

In this connection it is to be noted that while it is true that the General Conference is given power to provide for the above-mentioned transfer with the consent of those transferred, the provisions for the transfer can not be adopted without the vote of both jurisdictional conferences, so that the rights of the jurisdiction to which the transfer is to be made can be fully protected, and no transfer be made which will produce friction or evil results.

These are the main purposes to be secured by the proposed plan, and I am convinced that every one of these purposes can be carried out without any more friction than each of the two great Churches has today, in the development of its great connectional work, and will result in a great increase in the salvation of sinners, in the advancement of Methodism throughout the world, and will redound to the glory of our one Lord and Master Jesus Christ.

The Judicial Council.

While the Judicial Council, provided for in the Plan, is not one of its essential features, yet it is a very proper and helpful provision which should have a constitutional status.

of trial committees of the annual conferences and the decision of the present Committee of Appeals is final. So in such cases the decision of the Judicial Council will be final.

At the present time, both Churches have a body, clothed with authority, to determine the constitutionality of legislation adopted by the General Conference. In the Northern Church it is called the Committee on the Judiciary, to which committee is referred all constitutional questions for interpretation and decision, the decisions to be reported back to the General Conference. These decisions are final, unless the General Conference by a two-thirds majority decides to send the question at issue down to the annual conferences, in which event if the annual conferences by a two-thirds majority of their membership shall so vote, the decision of the Committee on the Judiciary will be substituted or over-ruled by the joint action of the General and annual conferences. That is to say, the decision of Committee on the Judiciary is final, until the General and Annual conferences by the exercise of their constitutional right practically reverse that decision by the adoption of a contrary enactment.

Present Method Illogical.

Likewise in our own Southern Church, to the College of Bishops has been committed judicial power and we have the anomalous, illogical, unfortunate and almost indefensible combination of executive and judicial power in the same body of men. Our Discipline provides "that when any rule or regulation is adopted by the General Conference, which in the opinion of the bishops is unconstitutional, the bishops may present to the conference which passed said rule or regulation their objections thereto, with their reason in writing; and if then the General Conference shall by a two-thirds vote adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a Restrictive Rule and if thus passed upon affirmatively the bishops shall announce that such rule or regulation takes effect from that time." This provision contains a most unusual and sweeping grant of power. It confers upon the bishops of our Church the right upon their own motion without any appeal from any quarter, to arrest any rule or regulation adopted by the General Conference, which a majority of the bishops think to be unconstitutional. And this adverse opinion of the College of Bishops, if presented in writing to the same General Conference which adopted the rule or regulation in question, has the same practical effect as a veto of said rule or regulation, and said rule or regulation is void and inoperative, unless the General Conference shall adhere to its action by a two-thirds vote, in which event the said rule or regulation is sent down to the annual conferences for action requiring a three-fourths vote of the members of the annual conferences to constitute it a law of the Church.

Is it possible to give to any judicial body or council more drastic, sweeping power than has been given to our College of Bishops by our Church? How can any one object to the Judicial Council of the proposed Plan of Unification as having unlimited and autocratic power, and be content with the present unlimited and drastic judicial powers conferred

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upon the Southern College of Bishops? The Judicial Council in the proposed Plan will be "composed of an equal number of members elected by each Jurisdictional Conference," that is to say the Southern Jurisdiction, although only one-half as large as the Northern Jurisdiction, will elect one-half of the members of the Judicial Council. How could the Plan be more equitable? Surely the objectors to the Council can not ask that the Southern Church elect more than one-half of the members of the Judicial Council. Indeed is there any one, no matter how intensely Southern, who would openly claim today that the Supreme Court of the United States should have one-half of its number selected from the Southern States, with less than one-third of the population of the country? How could the Northern Church indicate more clearly its generous, brotherly attitude than by giving the Southern Church one-half the members of the Judicial Council?

It is further provided that the "Judicial Council shall provide its own methods of procedure." Objections to this provision must certainly be based upon a misunderstanding. Every committee or board of the Church provides its methods of procedure. The law courts of the land provide their methods of procedure. Any body of men sufficiently able to be entrusted with the highest judicial functions must be trusted to decide by what methods it can carry on its work most efficiently.

Powers of Council.

As indicated above the Judicial Council will sit as a court to try all appeals from the annual conferences, but it will have power to do two other things: (1) One to pass upon the constitutionality of "the acts of the General Conference and of the Jurisdictional Conferences," either upon "appeal of one-fifth of the members of the General Conference or of either Jurisdictional Conference, or on the appeal of a majority of the bishops on constitutional grounds." This will doubtless be the usual method by which differences of opinion as to the constitutionality of legislation of the General or Jurisdictional Conferences will be brought before the Judicial Council for decision. It is not at all likely that any question which can not secure the support of as small a proportion as one-fifth of a body will deserve or call for judicial consideration and decision. But the Plan provides, that under certain conditions, the proposed Judicial Council shall have the same authority which the Southern College of Bishops now possesses, namely, "the Judicial Council shall have the right on its own motion, subject to such rules and regulations as shall be determined by the General Conference, to review the legislative acts of the General Conference, or of either Jurisdictional Conference, and to pass on the constitutionality of said acts." The Southern College of Bishops is unlimited in its right to do this very thing, but the Judicial Council can not exercise this right except under "such rules and regulations as shall be determined by the General Conference." How can any one consistently object to this provision, with its right restricted by the power of the General Conference, and be satisfied with the provision in our own Discipline which gives to the bishops the same right without any restrictions whatever?

(2) The proposed Plan provides that "the Judicial Council shall also have power to arrest an action of a connectional board or other connectional body when such action is brought before it by appeal by one-fifth of the members of said body, present and voting or by a majority of the bishops." The suggestion for this provision is contained in the Bishops' address to our Southern General Conference in 1918 which said: "We suggest that some easy method be devised for arresting illegal and unconstitutional actions upon the part of the boards of the

Church." Why should there be any objection to this provision? If a court is needed and provided to consider appeals from annual conference trial committees; if both Churches have had a method for passing upon the constitutionality of the acts of the General Conference, why is not the suggestion made by our bishops in 1918 a good suggestion, namely, that there should be a method by which the constitutionality of the acts of our connectional boards or commissions can be tested?

Council and Bishops.

It is of the highest importance to note that the decisions of the Judicial Council are no more autocratic or final than are the present rulings, findings or opinions (whichever they may be called) of our own College of Bishops, when giving an official opinion concerning the constitutionality of any rule or regulation adopted by the General Conference. The opinion of our own College of Bishops on constitutional questions is final, unless a General Conference by a two-thirds vote adhere to its action, in which event it goes down to the annual conferences for their vote and decision. The status would be exactly the same after an adverse decision of the Judicial Council in the proposed Plan. The decision of the Council would be final, unless the General Conference by a two-thirds vote adhere to its action, in which event the question would go down to the annual conferences for their vote and decision.

My Rejected Motion.

When this question was under discussion in the Joint Commission on Unification I personally made a motion that the provision contained in Paragraph 43 of our own Discipline, prescribing the method to be followed in the event the Judicial Council should declare any act to be unconstitutional, be inserted in full in the article on the Judicial Council in the proposed Plan, but the joint Commission declined to insert that language, taking the ground that it was needless to insert this statement, as the General Conference certainly had the right and the power whenever a two-thirds majority so desired to send down any question to the annual conferences for their decision. I acquiesced in this decision of the Joint Commission and frankly stated that my only reason, for proposing the insertion of the language of Paragraph 43, was that I was satisfied that Bishop Denny intended to oppose the adoption of the Plan, and that he would emphasize the failure to insert these words as one of the reasons for the rejection of the Plan. The discussion of the past year has shown the correctness of my prophecy, but the fact remains and cannot be successfully controverted that the General Conference will have exactly the same right and power to call for the final decision of the annual conferences upon any question passed upon by the Judicial Council whether language similar to Paragraph 43 is inserted in the Plan or not; for what body can prevent a two-thirds majority of the General Conference from sending down any matter of any kind, whether it be an entirely original proposition, or whether it be a proposition to practically reverse a decision of the Judicial Council.

General Conference Not Supreme.

From what knowledge I have of the history of American Episcopal Methodism I am compelled to conclude that the provision in the proposed Plan for the Judicial Council is in substantial accord with the position taken by the Southern Conference of 1844 and held by our Church to the present day, that the General Conference ought not to be and is not the supreme and final authority of the Church, any more than the Congress of the United States is the supreme and final authority of our country. The constitution of the Church is the final authority as is the constitution of the United States, and all acts of the General Conference as of the Congress of the United

States should be subject to judicial review. The United States Supreme Court furnishes the method of review of the acts of Congress. The College of Bishops of our Church is the illogical Supreme Court of our own Church. The Judicial Council will be the supreme court in the proposed Plan of Unification. When the United States Supreme Court declared the income tax law passed by Congress to be unconstitutional, Congress, by a two-thirds vote of both houses, sent down to the legislatures of the several States a proposed Sixteenth Amendment, giving to Congress the power to levy an income tax, which proposed amendment was ratified by the legislatures of more than three-fourths of the states and thus became a part of the Federal Constitution. In exactly the same way, if at any time, the Judicial Council of United American Methodism should declare any action to be unconstitutional, the same method as indicated above could be followed by the General Conference and the annual conferences respectively. I do not see how the Joint Commission could have devised any plan more in keeping with the declared attitude of our Church since 1844 and I have not seen any discussion of this question proposing any better or more equitable method.

Bishops.

Article V, Section 2, Paragraph 4, of the proposed Plan is as follows: "To define and fix the powers, duties, and privileges of the episcopacy; to fix the number of bishops to be elected by the respective Jurisdictional Conferences and to provide in harmony with the historic practice of Episcopal Methodism for their consecration as bishops of the whole Church."

Articles VI and VII provide. "The bishops of the two Churches as at present constituted shall be bishops of the United Church without further action. Immediately after the union shall have been consummated the bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the Church. A bishop may be assigned to administer in any part of the Church, provided that when he is assigned to administer within the jurisdiction other than that by which he was elected it shall be with the consent of the majority of the bishops of the jurisdiction involved. The bishops shall select by a majority vote of the bishops of each jurisdiction one or more of their number to preside at the session of the General Conference."

Subject to Second Restrictive Rule

Of course the power "to define and fix the powers, duties and privileges of the Episcopacy is subject to the Second restrictive rule that the "General Conference shall not change or alter any part or rule of our government so as to do away episcopacy or destroy the plan of our itinerant general superintendency." The Plan of 1920, which has been so highly commended in comparison with the present plan, contained exactly this same provision, and our own Discipline in the section on "Bishops" distinctly asks the question, "What are the duties of a bishop?" and the provisions of that section have been amended by the General Conference from time to time. Limited as this provision is by the second restrictive rule quoted above, I can not think of any better language to express the purpose in view than the language used in the proposed plan: "To define and fix the powers, duties and privileges of the episcopacy." Certainly there is no good reason why the General Conference should not have this power, subject to the constitutional restriction. Moreover, as the vote of both jurisdictions is necessary, if any attempt should be made to improperly define and fix the powers, duties and privileges of the episcopacy, our Jurisdictional Conference could decline to concur in any such objectionable action, and without its concurrence such action could not be

taken. Altogether apart from my own personal relation to the episcopacy, I am convinced that the episcopacy is in a sense the "king bolt" in the most effective system of ecclesiastical administration that has been devised up to the present time. Of course I do not believe that the Episcopal Methodist system is laid down in the Scriptures. The system is the result of observation and experience. Like all human systems it has its imperfections. Administered by brotherly, genuinely consecrated Christian men of a high type, the Episcopacy is an exceedingly valuable, almost indispensable, part of the Methodist system. It furnishes abounding opportunities for great usefulness, and almost of necessity when improperly manned or administered it furnishes possibilities for doing harm. The fundamental idea, in the Episcopacy, of efficient, consecrated supervision and leadership should be retained in Methodism, subject always to the most careful selection of the personnel of the office, and subject to whatever limitations or restrictions experience may demonstrate to be necessary, for a proper balancing of rights and of authority, for the sake of efficient administration of the work of the entire Church. The possibility that the General Conference would attempt to take any action, simply to curtail the powers, duties and privileges of the Episcopacy, does not appear to me to be at all likely, and I am entirely willing that any effort be made which has as its honest purpose to increase the genuine efficiency of the Episcopacy even though in order to accomplish such purpose it should become necessary to adopt legislation required the constitutional process of a two-thirds vote of the General Conference and a three-fourths majority of the members of the annual conferences. The Episcopacy is not the Ark of God, too sacred and holy for any one to touch or to inspect carefully. It is a man-made method to accomplish results in the work of the kingdom of God, and if men can increase its efficiency in any way it should be done. I do not think that the proposed Plan contains even by implication any threat of damage to the efficiency of the Episcopacy.

The Plan provides that the General Conference shall fix the number of bishops to be elected by the respective Jurisdictional Conferences. It might have provided that the Jurisdictional Conferences fix the number of bishops, as well as elect them, but in practice it will be found that each Jurisdictional Conference will determine how many bishops is needed for the work of that jurisdiction, and will so recommend to the General Conference, and as the resolution fixing the number of bishops must receive a majority vote of both jurisdictions, there is little probability that there will be any deadlock on that question. There will be about as great difference of opinion as there is today in the Committee on Episcopacy and in our own General Conference on that question.

(To be continued.)

FEDERAL COUNCIL REPORT ANALYZED BY DRY LEADERS.

(Joint statement of Bishop Thomas Nicholson, D. D., President of the Anti-Saloon League of America, F. Scott McBride, General Superintendent of the Anti-Saloon League, Dr. Howard H. Russell, founder of the League, and Wayne B. Wheeler, general counsel of the Anti-Saloon League.)

The report of the Research Department of the Federal Council of Churches contains many facts which

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will challenge the friends of the Eighteenth Amendment to action. There is nothing in the report which justifies the use which the opponents of prohibition are making of it to bolster their claim that prohibition is a failure. The report itself shows that prohibition has bettered conditions when contrasted with the wet period.

The conditions in 1924, as set forth in this report, compared with some other dry year, show losses in some respects and gains in others. But when any dry year is compared with any wet year, allowing for the population increases, the advantages of prohibition are clear. Prohibition is not required to beat its own record. It does, however, beat the best records of the license period. The tendency of the report is to underestimate the benefits and overestimate the weaknesses of prohibition.

Wherever there is a partial failure in law enforcement, with accompanying bad results, it simply proves the necessity for the friends of prohibition to redouble their efforts to enforce the law. When the church was ready to demand prohibition, the Eighteenth Amendment and the enforcement laws were written. When likewise the church with equal emphasis demands prohibition enforcement it will be secured.

The Anti-Saloon League believes in pitiless publicity on liquor lawlessness and its attendant evils. This League has now under good headway a joint program of its national and state Leagues, effectively to back up all officials from the President to constable, in rigid enforcement of the law. The League's National Convention in Chicago in November has been called to perfect and proclaim this program in full to the whole country.

We challenge the majority which wrote the Eighteenth Amendment into the Constitution, to continue the fight, arouse public sentiment, cure existing defects, stop the leaks, and enlist the people for law observance and law enforcement.

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—Benjamin Copeland in Christian Advocate. (N. Y.).

WHAT THE FAMILY ALTAR WILL DO

So frequently one hears the expression: The family altar is practically a thing of the past. Life is more highly organized than it was even a generation ago, but that does not argue or prove that the family altar ought to be dispensed with, or that it can be safely relegated to the dust heap of the obsolete and outgrown. The need for prayer recurs with each dawning day. Every home ought to be a home of prayer, and every family ought to have its altar. We quote below seven reasons for the establishment and maintenance of the family altar:

A family altar in your home will send you forth to your daily tasks with a cheerful heart, stronger for work, truer to duty and more determined to glorify God.

A family altar in your home will bring you strength to meet discouragements, disappointments and unexpected adversities.

A family altar in your home will make you conscious throughout each day of the sustaining companionship of Christ.

A family altar in your home will sweeten your home life, resolve misunderstandings and relieve friction.

A family altar in your home will largely determine the salvation of your children.

A family altar in your home will assist the work of your pastor and stimulate the life of your Church.

A family altar in your home will be an example to other homes for a richer life of service and devotion to God.—Texas Christian Advocate.

BREAD ON THE WATERS

A boy was toiling uphill with a heavy basket on a sultry August day. When he was about half way up a man overtook him, noted how he struggled with his load, and said, "Let me help you." He took the basket and carried it to the top of the hill. "Thank you, I can carry it now very well," said the boy. Twenty years passed, and an old man sat in his armchair, looking anxiously into the open fire. The door bell rang and a visitor entered and said, "I learned tonight that you are financially embarrassed. Tell me frankly. If it is so, I want to help you." "It is so," said the old man sadly. "How much will save you? Will \$20,000?" The astonished, speechless old man could only nod assent. "Then put away your anxiety. You shall have it tomorrow. And now you wish to know why I, a comparative stranger, have made this offer. It is because twenty years ago, when I was a poor boy, struggling uphill with a load beyond my strength, you kindly gave me a lift. You do not know how that kind deed sank like a living seed in my heart. Often afterwards, as I met you in the street, though you had forgotten me, and perhaps the deed, I longed to do something in return. And now I rejoice in the opportunity."—Selected.

CHRIST'S LOVE FOR US

Do you not remember Norman Macleod's story of the Highland mother? She was a widow. Taking her babe she started to walk across the mountains, some ten miles, to the home of a relative. A terrible snow storm suddenly fell upon the hills, and little by little the mother's strength failed. Next day, when men found her body it was almost stripped of clothing. Her chilled and dying hands had wrapped her own

clothing about the child, which was found in a sheltering nook, safe and sound. Years afterwards the son of the minister who had conducted the mother's funeral went to Glasgow to preach a preparatory sermon. Somehow he was reminded of the Highland mother's love. A few days later he was summoned to the bed of a dying man. "You do not know me," said the man. "Although I have lived in Glasgow many years, I have never attended a church. The other day happened to pass your door as the snow came down. I heard the singing and slipped into a back seat. There I heard the story of the widow and her son." The man paused, his voice was choking, his eyes were filling. "I am that son," he sobbed at last. "Never did I forget my mother's love, but I never saw the love of God in giving himself for me until now. It was God made you tell that story. My mother did not die in vain. Her prayer is answered."—Selected.

A NOVEL PRESCRIPTION.

Some years ago a lady went to consult a famous physician. She was a woman of nervous temperament, whose troubles had worried and excited her to such a pitch, that the strain threatened her physical strength and even her reason. She gave the doctor the symptoms, only to be astonished at this brief prescription: "Madam, what you need is to read your Bible more."

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority. "Then come back to me a month from today." And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly. Worldly cares had crowded out prayer and Bible study for years, and though she

would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office.

"Well," he said, smiling as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person. But how did you know that was just what I needed?"

For answer, the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madam," he said with deep earnestness, "if I were to omit my daily reading of this book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind; and I showed you my own prescription, and I knew it would cure."

"Yet, I confess, doctor," said the patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders, if they only would take it."

This is a true story. It will do no one any harm to try the prescription.—Selected.

When the forests go the waters go, the fish and game go, crops go, herds and flocks go, fertility departs. Then the age-old phantoms appear, stealthily one after another—Floods, Droughts, Fire, Famine, Pestilence.—Robert Chambers.

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It Will Tell the Story!!

The "Club Plan" Is it Workable?

Watch Next Week's Issue, the "All-State" Page.

It Will Tell the Story!!

The "Club Plan" Who Believes in it?

It Will Tell the Story!!

Watch the "All-State" Page Next Week.

FOR YOUTH.

A CREED.

I would be true,
For there are those who trust me;
I would be pure,
For there are those who care;
I would be strong,
For there is much to suffer;
I would be brave,
For there is much to dare;
I would be friend to all—
The foe—the friendless;
I would be giving,
And forget the gift;
I would be humble,
For I know my weakness;
I would look up—
And laugh—and love—and lift.
—Howard A. Wheeler in "Association Men."

THE ENVIOUS.

Have you ever thought how vicious and insidious is hate? Have you ever realized that here is a poison so deadly that those who bear it suffer more potently than those on whom it is vented?

Perhaps you call this destroying element a grudge and do not classify the symptoms it generates with the affliction that hate inflicts.

Well, grudge or hate, as you will, feelings of bitterness and resentment, of scorn and contempt, are excess baggage that you can not afford to carry along.

It is no more difficult to forget than it is to forgive, and you should do both if you want to get anywhere and be happy in the going.

To forgive and forget is not near-

Children's Colds

Are best treated externally. Check them overnight without "dosing" by rubbing Vicks over throat and chest at bedtime.

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ly so charitable and high-minded an action as it is an evidence of good common sense.—The Silent Partner.

"HE REFUSED TO QUIT."

On the campus of one of the large universities in the Middle West a monument has been set in honor of one of the students who died fighting in France. On it is this simple but appealing inscription: "He played on the scrub team three years; he refused to quit."

Day after day the boy—Hanson was his name—went out and played with the "scrubs" to help the "varsity." Then came the summons to play a sterner game on the fields of France, and he took his place.

On the battle fields he exhibited the same fidelity as on the football field. One day his officer called for volunteers for a hazardous bit of scouting. Hanson went out with the party, but he never returned. And today that little inscription on the monument recalls to the hurrying students the story of a man who refused to quit.

"He refused to quit!" What finer tribute can be given to any man? When Jesus named for his disciples those qualities which he regarded as most essential in a Christian disciple he put at the head of the list steadfastness; and he closed his discourse with these solemn words that carry the same sense, "No man, having put his hand to the plough and looking back, is fit for the kingdom of God."—Youth's Companion.

LEARNING TO FIT INTO LIFE.

You have seen people, have you not? who seemed to have an eternal quarrel with life. Nothing appeared to be quite right with them, and their mood was ever one of insurrection. As you watched them they seemed determined not to fit comfortably into the scheme of things in this mundane sphere; they absolutely insisted on not feeling at home.

And you have sometimes seen these people try to justify this extreme nonconformity toward life in the name of religion. "This earth is not my home, therefore it must surely be a virtuous ambition on my part not to feel at home in it," seems to be their line of reasoning.

But as a matter of fact this earth is my home; for how long I do not know, but in a sense it is my home quite as much as if I were going to stay here for a thousand years. And it cannot possibly be any virtue to feel hostile toward it or to allow myself to get on bad terms with it.

Indeed, can we not say that this earth is my home of special divine purpose and planning, and that it must be of the very essence of right and virtuous living that I should train myself to fit into its scheme of things with some comfort to myself as well as with some advantage to the people who are about me?

It isn't a comfortable world always, there are many uncomfortable people in it, that is uncomfortable to me; and things happen in it that are very inconvenient and disturbing, but it surely cannot be right or wise that I, for these reasons should institute an eternal quarrel with it. To learn how to fit into life, life with its inevitable troubles and difficulties and imperfections and tragedies, must be a wise and fine and altogether Christian thing to do.—The New Outlook.

WHAT A MAN DOES WHEN HE SWEARS.

A man who swears does ten things at once:

1. He breaks the command of God.
 2. He violates the law of the land.
 3. He transgresses the rules of good manners.
 4. He outrages decency.
 5. He insults dignified people.
 6. He profanes sacred things.
 7. He dishonors his parents.
 8. He does what he is ashamed of.
 9. He does what he will regret.
 10. He does what he will regret.
- Boys be careful and don't swear.—Selected.

FOR CHILDREN.

HOW MOTHER NATURE'S FOLKS KEEP THEMSELVES CLEAN.

Once there was a little boy who didn't like to take a bath; he didn't even like to wash his face and hands or to comb his hair. One day when his Uncle Jack was visiting the boy's family he said to his mother that he should like to be a little wild boy and live in the woods with all the wild things.

Uncle Jack looked up from the book he was reading and took off his spectacles. He was a college professor and knew more about birds and animals and all the wild things than the little boy's mother knew, though she knew a great deal.

"Methinks the birds and the bees and the eight-legged spiders and the wild-cats and bears and all the folks would be ashamed of you," said Uncle Jack to that little boy. "Should you like to take a walk with me?"

"May I go without washing my face and hands?" asked the little boy.

"O, suit yourself," answered Uncle Jack, who was as clean as could be.

"Come home in time for dinner," mother advised them.

So the little boy with dirty face and hands went to walk in the freshly rain-washed garden and woods with his clean, fine-looking Uncle.

The first thing Uncle Jack did was to ask the little boy to look through a microscope to see a spider comb its hair.

"Where is its comb?" inquired the small boy.

"In its mouth," answered Uncle Jack. "Look through the microscope carefully." The little boy looked and he saw the spider put one leg after another into its mouth and comb out every speck of dust and dirt. It made the dust and dirt into little pellets and threw them away.

"An Englishman was the first to discover that fact about spiders," Uncle Jack explained. "And now please notice the beetles. They are never dirty. The dirt slides off their shiny backs, and their little gauzy wings are always clean. Now, if you please, watch the mother robin comb her feathers."

The little boy watched. He saw her comb her feathers with her beak straight to the tip end.

"Birds always keep clean, and white birds are always white," said Uncle Jack. "Even common fleas keep their faces washed and their bodies cleaned. Now, through the microscope let's watch a fly wash his face and comb his hair."

They did; they also watched an ant give her head a hard scrubbing. Then they watched a bee brush off her body. She stood on her hind legs and brushed and brushed. Then she kneaded the pollen into a little pellet that she carried into the hive in the corner of the garden. Uncle Jack said she had changed the pollen into beebread to feed the baby bees.

Next the boy was obliged to watch the ducks take their splashing baths in the pool. After then the house cat winked at him and washed her face and washed her face until he looked the other way because Uncle Jack was laughing.

"Mother Nature's folks always wash and comb and brush themselves," Uncle Jack said. "The gray squirrel on the fence is scrubbing her face this minute."

The little boy was obliged to look, and while he was gazing at her the squirrel brushed her coat hard and carefully.

In the edge of the woods a chipmunk not only washed her face but scolded and scolded the little boy for something.

For once in his life the little boy didn't enjoy walking through the home woods with his Uncle Jack, and he was glad when it was time to go home to dinner. It seemed as if everything that lived in the woods were washing or combing or brushing or cleaning house.

The little boy didn't have to be told to wash his face and hands and comb his hair before dinner that night. He went straight to the bath-

room, scrubbed himself clean, combed his hair, and laughed.

Uncle Jack and mother laughed, too, but the little boy's father who didn't know what had happened, was so startled when he stepped into the dining room and saw the little boy all clean and shining without having to be sent away to wash his face and hands—the little boy's father was so startled that he forgot his manners and stared.—Frances Margaret Fox, in Youth's Companion.

A SMALL BOY'S WISH.

I wish that I could stay up late
Just like the grown folks do:
I wouldn't bat my eyes or gape
Or say "I'm sleepy, whew!"

I'd act like any great big man,
I'd sit up nice an' straight:
An' when the clock struck twelve, I'd say
"Oh no—it isn't late!"

I'd like to go to the-ayters
An' movin' pictures, too;
An' great big suppers where they say:
"Now stuff yourself, pray do!"

An' gee, I'd stuff, you bet I would,
I'd eat an' eat an' EAT
Until my cheeks would puff way out—
Mince pies an' cake an' meat!

But when you're such a little boy
You can't do anything;
You have to go to bed at eight
An' eat jus' what they bring.

Mos' always it is bread an' milk—
That nasty, sloppy stuff!
It's nearly eight o'clock—I fink
I'm nod-din' sure-nough!—Helen B. Davis.

CONCERNING THE TONGUE.

Did you ever keep your tongue for one day, allowing it to speak no unkind, untrue, no unclean word; allowing it to utter no word about another's business, condemning, or critical word? Did you ever take an inventory of your words at the end of the day?

It was the Greeks who said: "The boneless tongue, so small and weak, can crush and kill." Said the Turks: "The tongue destroys a greater horde than does the sword." The Persian claims: "A lengthy tongue means an earthly death." And: "Don't let your tongue cut off your head." From Arabia comes this: "The tongue's greatest storehouse is the heart." This from the Hebrews: "Though your feet may slip, never let your tongue." The sacred writers say: "If a man claims to be religious and bridle not his tongue, this man's religion is vain." "If a man offends not in word, that same man is a perfect man."—Selected.

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Woman's Missionary Department

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

IMPORTANT WEEK OF PRAYER NOTICE.

The date for the special season of prayer and self-denial for this year is November 1-7. Let every auxiliary begin now to prepare for this important week. Appoint a committee at once. An interesting program and leaflets have been prepared providing for an observance of five days: two for adults, one for young people and adults, one for young people, and one for juniors. All literature will be mailed to the Conference distributor of literature, including that intended for young people and juniors. She in turn will mail it to the adult auxiliary presidents. The presidents will be responsible for its proper distribution to the superintendents of young people and juniors who, of course, should be members of the special Week of Prayer Committee.

RALLY MEETING IN N. C.

Last week, Miss Bess Combs, Field Secretary of Young People's Work of the W. M. Council, was the chief speaker in Concord Methodist Church for the Salisbury District Rally Meeting, held by Mrs. W. C. Horiston, secretary of this District. The various auxiliaries were represented, and the meeting was one of inspiration. Miss Combs, a forceful and interesting speaker, delighted her audience and again I felt glad the Missionary Council can claim her. We

hope to have her in Arkansas next spring.—V. C. P.

PERSONAL MENTION.

Mrs. V. D. Webb, secretary P. B. District, has returned home and her co-laborers unite with her family in extending a cordial welcome.

Mrs. R. M. Briant, Sec. Prescott District, has had an enjoyable trip to California, and that the wonderful climate has proved beneficial to her is the hope of the W. M. S. in which she is greatly beloved.

Mrs. George Hughes, Sec. Arkadelphia District, after a long visit to New York, starts with renewed interest and vigor in our mission work. Up there she saw the need for "foreign missions at home," for in that big city are conjugated masses of people from all the nations of earth.

To the regret of Arkansas Methodism, Mrs. Jas. H. Rice, L. R. Conf. Supt. of Children's Work, will soon move to Florida where her husband is now established in business. Our best wishes will follow her always. She has done a splendid work for our children in Sunday School and in the W. M. S.—V. C. P.

L. R. CONF. DISTRICT MEETINGS.

Good reports have come in from the District Meetings in which the Conf. President, Mrs. E. R. Steel, and Cor. Sec. Mrs. H. L. Rummel, "played" important parts. Well, they render assistance so readily we can hardly realize how much work it is for them to help carry through the District Meetings.

In the enforced absence of Mrs. Webb, Mrs. J. R. Sanders ably represented her in the Pine Bluff District meeting, and Mrs. E. R. Steel served for Mrs. Oscar Murrie, whose health has not yet been fully restored.

Mrs. McKinney had been ill, but was on hand and carried the Camden District meeting through successfully. We hope soon to have detailed accounts of these and from the Arkadelphia, Monticello, Prescott and Texarkana Districts from the Dist. Secretaries.

Our W. M. S. Dept. is ever ready for "news" and this is a reminder to our friends to write us about the renewing of activities in Districts and in auxiliaries.—V. P. C.

BRANCH AUXILIARY.

Mrs. Pearl Chastain, Cor. Sec., writes: "We organized our society August 4, and the keen interest that our members are taking is causing us to move forward nicely. We have thirteen members and a good attendance. We meet twice a month, first and third Monday afternoons. We are planning to organize a Bible class. We hope to continue in this good work and lend a helping hand to the needy."

CHRIST THE CONSOLATION.

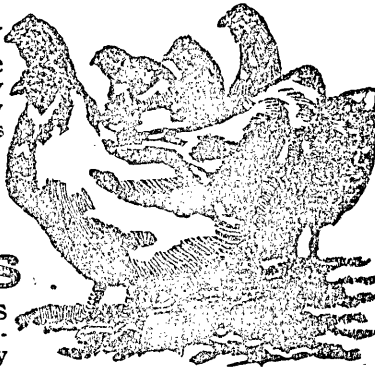
This age is peculiarly the dispensation of the Holy Spirit, in which Jesus cheers us not by his personal presence as he shall do by and by, but by the indwelling and constant abiding of the Holy Ghost, who is evermore the Comforter of the church. It is his office to console the hearts of God's people. He convinces of sin; he illuminates and instructs; but still the main part of his work lies in making glad the hearts of the renewed in confirming the weak, and lifting up all those that be bowed down. He does this by revealing Jesus to them. The Holy Spirit consoles, but Christ is the consolation.—C. H. Spurgeon.

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5 Times the Eggs!

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Increased egg production, gain in health and weight, recovery from disease—these are but a few

of the beneficial effects. For the gland extract and vitamins act upon the vital organs of the hen, bringing renewed life, vigor, and egg-laying capacity. If you doubt these statements, divide your flock in two parts and make an actual test of TABLATED VITAMINES. This will give you absolute and unescapable evidence.

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Experts who have their fingers on the pulse of the produce market claim that we shall have higher prices this year for eggs than ever before. Some even predict a \$1 a dozen price. Fortunate the poultry raiser who uses Tablated Vitamins. Don't mourn your fate if your hens are not producing later on when prices hit the ceiling. Start now to make them lay more eggs than ever before. We positively guarantee that your hens will lay from two to five times the eggs within thirty days after starting the Tablated Vitamins treatments or we will refund your money.

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Lesson for October 18

PAUL WRITES TO THE CORINTHIANS

LESSON TEXT—1 Cor. 13:1-13.
GOLDEN TEXT—"Now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. 13:13.
PRIMARY TOPIC—What Love Does.
JUNIOR TOPIC—Working Together.
INTERMEDIATE AND SENIOR TOPIC—The Greatest Thing in the World.
YOUNG PEOPLE AND ADULT TOPIC—Love, the Hope of the World.

The occasion of the writing of this epistle was:

1. The existence of rival factions contending each other. Some were for Paul; some for Apollos; some for Peter, and some for Christ. This factious spirit was threatening the disruption of the church.
2. Their failure to carry out church discipline.
3. Their going to law with each other.
4. Indifference to gross immorality.
5. Letters requesting information as to:
 - a. Marriage and divorce.
 - b. Food connected with sacrifices and festivals.
 - c. The exercise of spiritual gifts.
6. Disorder in the public assemblies.
7. The presence in the church of certain ones who denied the resurrection of the dead.

1. The Pre-eminence of Love (vv. 1-3).

It transcends;

1. Speaking With Tongues (v. 1).

For men to possess the loftiest eloquence and be lacking in love is to be as booming brass or a clanking cymbal.

2. The Gift of Prophecy (v. 2).

To be able to penetrate the mystery of nature and Providence is good, but to love is better.

3. Faith of the Most Vigorous Kind (v. 2).

Even though one should have sufficient vital faith as to remove mountains it is of less value than love.

4. Philanthropy of the Most Generous Sort (v. 3).

Even though one should have such a spirit of altruism as to be moved to surrender all earthly goods for the sake of the poor, unless actuated by love, he would have no recognition before God.

11. The Attributes of Love (vv. 4-7).

1. It Is Long-Suffering and Is Kind (v. 4).

It means not only to bear long, but to be kind all the while.

2. It Is Free From Envy (v. 4).

Those who are controlled by love are entirely free from the spirit of envy because of the superior worth and success of others.

3. It Is Free From Boasting and Vanity (v. 4).

Love strives to do good to all without seeking admiration and applause.

4. It Is Decorous (v. 5).

Love is always polite and mannerly; knows how to behave at all times.

5. It Is Unselfish (v. 5).

It is always seeking the good of others while forgetful of self.

6. It Does Not Give Way to Passion (v. 5).

It is not quick tempered.

7. It Takes No Delight in Evil (vv. 5-6).

It does not impute evil motives to others and is free from suspicion.

Love has no sympathy with that which is evil.

8. It Bears All Things (v. 7).

That is, it incases itself in the glorious mantle of love and shuts out all evil.

9. Love Is Trustful (v. 7).

It looks into the future with confidence.

10. Love Is Hopeful (v. 7).

It seizes the things of the future, brings them into the present and appropriates them for its use.

11. Love Is Firm (v. 7).

It intelligently sets its attention to things that are right, and with unvarying strength, holds fast.

111. The Permanence of Love (vv. 8-13).

1. It Outlasts Prophecy (v. 8).

Prophecy in the Scriptures means both a foretelling of events and the teaching of the Word of God.

2. It Outlasts Speaking With Tongues (v. 8).

The race once spoke the same language, but as judgment for sin and rebellion, God brought confusion and caused the people to speak many tongues.

3. It Outlasts Knowledge (v. 8).

The knowledge we now have is only relative, but the day is coming when the relative knowledge shall be done away by the coming in of a wider and nobler intelligence.

CLARKSVILLE STANDARD SCHOOL.

The fourth session of the Clarksville Standard Training School was held September 14-18. 76 enrolled and 58 took credit in this school. The faculty for this school was Miss Marie Hanson, Rev. James W. Workman, Dr. J. Sehorn Seneker, and Dr. J. B. Matthews of Scarrett College. This faculty was a guarantee of the highest order of work. The school spirit was fine throughout and the school closed with great enthusiasm as the certificates were awarded in the final session.

Much credit is due the pastor, Rev. Lester Weaver, and his wife, Mrs. Ed May, and others for the splendid manner in which the work was managed. The Nashville office reports that this school was highly satisfactory to them. Our Training work has a permanent place in the life of our church at Clarksville.—G. G. Davidson.

THE CHECK-UP.

Reports from our Check-up work in the Conference are coming and the returns indicate a very fine showing for us at conference. We have about one-hundred men on the job and the work will be well done. Our presiding elders are giving fine co-operation in this very important piece of work. We hope to have all the reports in by Oct. 25.—G. G. Davidson.

NEW RECORD SYSTEM.

Our New System of Sunday School records is now being put in many of our schools and is proving highly satisfactory. The superintendent in one of our good stations said to his pastor after looking over these records: "This is just what we have been wanting and did not know it." Jonesboro, Batesville, Russellville, and many others of our best stations as well as many of our smaller schools, are using these records with entire satisfaction.—G. G. Davidson.

DELIGHT COKESBURY SCHOOL.

A splendid Cokesbury School was held at Delight last week, Oct. 5-8. There were nineteen enrolled, and fourteen Credits issued. The last two nights the rain interfered and kept some away.

Rev. G. L. Cagle, the pastor, was dean of the school. Rev. Jess Galloway of Carlisle taught "The Small Sunday School," and the writer taught "What Every Methodist Should Know."

The four Sunday Schools of the

Delight Charge were delighted with the school and were enthusiastic in their requests for another School.

Delight shows signs of substantial growth. Several new brick business houses have been built this year. A good cotton crop is being gathered, and people are prosperous. The Delight Charge will pay out in full.—S. T. Baugh.

FIFTY-ONE CREDITS IN WARREN TRAINING SCHOOL.

What was by far the best Training School we have ever had at Warren closed last Friday night with 51 receiving credit. The enrollment from this school was almost 100 per cent of the officers and teachers with several young people and others who are not teachers. Lee Ridling came over with a fine group of his workers from Wilmar all of whom did credit work. Mrs. W. R. Boyd drove up each night with ten of her workers from Hermitage, several of whom did credit work. County Superintendent W. M. Brown served as dean of the school and did it well. Hon. D. L. Purkins, the representative from Bradley County, is Sunday School superintendent at Warren and knows how to push a Training School. Rev. E. C. Rule is the popular pastor. The instructors were: Miss Fay McRae, Mrs. W. W. Templeton, Rev. Paul W. Quillian, Rev. E. C. Rule, and Clem Baker. This was the third session of the Warren School.—Clem Baker.

NOTES ON THE WARREN SCHOOL

The Warren School was unique in that all three of the Sunday School superintendents of the city—the Methodist, Baptist, and Presbyterian, enrolled for credit in the same course and all received certificates.

The banquet given the school by the W. M. S. on the closing night was a delightful feature. At this time the Warren School was checked and made a splendid showing on the "B" type Program of Work.

Warren's appreciation of its fine young pastor was shown by the fact that Brother Rule had the largest class in the school. He taught the New Testament course.

Rev. Paul W. Quillian is quite a fine addition to the Training School force of the Little Rock Conference. He taught the course for "Teen Age" workers and proved to be as popular as a teacher as he is a pastor.—Clem Baker.

TWENTY-FIVE CERTIFICATES AWARDED IN BRYANT SCHOOL.

In spite of a Local Community Fair and several nights of rain the Cokesbury School held at Bryant for the Bryant-Mabelvale, and Bauxite charges proved to be one of the best of our fall series last week. Rev. A. J. Christie and Rev. D. H. Colquette were the instructors and 25 certificates were issued. Rev. W. J. White-side served as the director. We are proud of the support given this school by the local workers.—Clem Baker.

THREE SCHOOLS LAST WEEK—ALL SUCCESSFUL

Last week was a banner week in our fall program of Training Schools. For the first time we attempted three schools all in one week and all turned out splendidly. Fifty-one certificates in the Warren School; twenty-five in the Bryant School; fourteen in the Delight School. Pretty good for one week.—Clem Baker.

TWO SCHOOLS THIS WEEK.

We have two Schools this week. The sixth session of the Pine Bluff District School is on at First Church, Pine Bluff, while Brother Baugh and Rev. T. O. Owen are in a Standard Cokesbury School at Traskwood with Rev. J. G. Gieck as director. This is the fourth Standard Cokesbury School for Presiding Elder Hundley's District this year.—Clem Baker.

HOT SPRINGS STANDARD SCHOOL NEXT WEEK.

The Annual Standard Training School for the Arkadelphia District will be in session at Central Church Hot Springs next week. The organization meeting will be held at Central Sunday afternoon, Oct. 18.—Clem Baker.

COKESBURY SCHOOL AT SILVER-ENA NEXT WEEK.

Rev. S. T. Baugh will be in a Standard Cokesbury School at Silverena for the Fouke Circuit in the Texarkana District next week. Rev. J. A. Ginnings is the pastor and dean of the school. Rev. J. W. Mann will teach the course on the "Small Sunday School," and S. T. Baugh will teach the course on the Methodist Church.—Clem Baker.

THE L. R. CONFERENCE SPIRIT AND THE ANNUAL CHECK-UP

In spite of the rainy weather and the State Fair our office is being flooded with reports from the men engaged in the Annual Check-Up in the Little Rock Conference. That is the L. R. Conference spirit. This is one job that we always complete. Let no man get discouraged. Let us finish the job if it takes till conference to do it. Remember the value of this Check-Up is seriously affected if just one School in the entire Conference is neglected.—Clem Baker.

LITTLE ROCK CONFERENCE SUNDAY SCHOOL DAY OFFERINGS

Since our last report the following Sunday School Day offerings have been received:

Waverly	\$ 5.75
Norman (Womble)	10.00
Manning	6.00
Willow	4.00
Clear Creek	4.00
L'Eau Frais50
Rolla50
Pisgah	1.60
Pike City	1.50
Hopewell	1.77
Hickory Plains	3.00
Mena	25.00

Standing by Districts.

Little Rock District	\$ 966.73
Prescott District	784.90
Camden District	697.17
Pine Bluff District	689.64
Texarkana District	657.34
Arkadelphia District	596.49
Monticello District	486.42

Total to Date\$4,878.69

—C. E. Hayes, Chairman.

THREE MORE NAMES ON HONOR ROLL

Three more charges place their pastors name on Conference Honor Roll this week. They are:

Delight Ct.—Rev. G. L. Cagle, Pastor.

Lono Ct.—Rev. H. A. F. Ault, Pastor.

Princeton Ct.—Rev. C. B. Davis, Pastor.

This is the second charge that Brother Ault has pulled out this year, having previously secured full apportionment on Bingen Ct.—Clem Baker.

A CORRECTION WITH APOLOGY.

It seems that we pulled several "Boners" in the list of charges having paid Sunday School Day apportionments in full as published in the

Sure Relief



BELL'S
FOR
INDIGESTION
25 CENTS

6 BELL'S
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION
25¢ and 75¢ Pkg's. Sold Everywhere

Methodist two weeks ago. We wish to apologize to Rev. J. T. Rogers of Hamburg, Rev. C. L. Williams of Austin Ct., and Rev. A. W. Hamilton of the Mt. Ida Charge. These three charges paid their apportionments long ago and same had been previously noted in the Methodist. Their names will be on the Honor Roll at Conference. We welcome these corrections. The records of Mr. Hayes are correct and have been all the time. It was my mistake in copying his list for publication.—Clem Baker.

MRS. HASTINGS MAKES GREAT REPORT OF CHILDREN'S WEEK AT CROSSETT

The first report of Children's Week observance in the Little Rock Conference comes from Mrs. Hastings at Crossett. We give her letter below:

"We closed our Children's Week Sunday night with the pageant, 'The Voice of the Future.' It was a great success in every way. The pageant was very effective and seemed to make a great impression on our large audience.

"There were one hundred and two parents present. During the week there were approximately one-hundred visits made.

"Our Forward Step was Week Day Religious Education. We are beginning this in the Junior and Senior High Schools and hope soon to have it throughout the entire school.—Mrs. D. C. Hastings.—Fay McRae.

CHILDREN WEEK OBSERVANCE.

We trust that every one will read Mrs. Hastings letter appearing in this department of the METHODIST this week. Children's Week can be observed any week in October. Now is the time. Let us not let this fine opportunity pass in the Little Rock Conference.—Clem Baker.

Earn money for Churches, Clubs, or Societies. Others are doing it; so can you. Send for our plan, shows how easy it is to have extra money. 100 per cent profit.

REED—731 W. 69th St., Chicago, Ill.

Makes Pumping Up Tires Unnecessary.

Chicago, Ill.—M. F. Hughes of 2516 Monroe, this city, has perfected a new air-tight valve cap that enables auto owners to pump up their tires once and never touch them again until punctured or worn out. Leading tire manufacturers, after thorough tests, have approved Mr. Hughes' invention and banished the old theory that air escapes through rubber. One inflation lasts the life of a tire, and the mileage is doubled. These caps retail for \$1.25 for set of five. The inventor wants agents and will send proof and sample free. Write him today.

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:

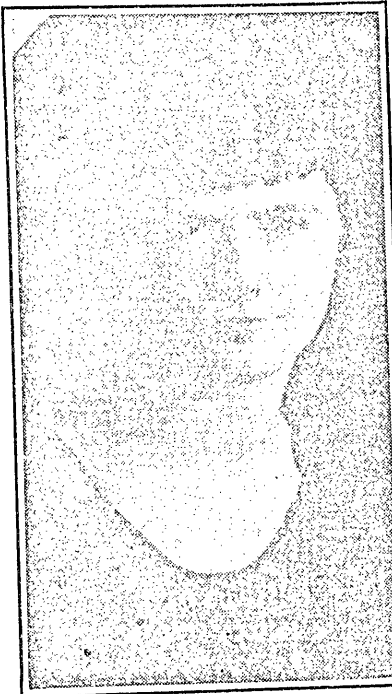
1. Attend Regularly.
2. Be on time.
3. Bring Bible.
4. Bring Offering.
5. Have Prepared Lesson.
6. Stay for Preaching Service; and otherwise aids in building and maintaining interest and increased efficiency.

TESTED IN BUILDING THE WORLD'S LARGEST SUNDAY SCHOOL

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

Address Dept. R

EPWORTH LEAGUE.



MISS JUANITA WOOD.

Miss Juanita Wood has had a prominent place in the Jonesboro District League program for several months. She is assistant District secretary of the Jonesboro District and lives at Tyronza. She had an important part on the District Institute program held at Blytheville. The Junior and Intermediate Superintendents of that section should feel proud of her leadership.

CARLISLE INSTITUTE

The Group Institute held at Carlisle Sunday evening Oct. 11 was one of the best institutes held this fall. Miss Olive Smith, District Secretary presided and stated the aims of the Little Rock District.

The following were on the program and made talks: Miss Ada May Smith, Mr. Claude R. Roy, Mr. W. O. Clark, Miss Effie Bannon, Miss Lillian Peaslee, and the writer.

Rev. Marion W. Miller, pastor of Carlisle Circuit, led the opening devotional service and set a high standard for the entire evening.

Rev. Jesse Galloway and the splendid people of Carlisle prepared hot coffee and coca and sandwiches, together with that carried by some of the Leaguers, this made a bounteous lunch at 6 p. m.

This Institute took the place of the preaching hour. Brother Galloway very kindly gave the Institute right of way for the evening, and the attendance and interest were fine. People were present from the Austin Circuit, from Little Rock and Carlisle.

The next Institute will be held some time in the later fall, and probably at England, if dates can be arranged.—S. T. Baugh.

HENDERSON REVIVAL.

The second service of Young People's revival was held Sunday evening.

Mrs. L. A. Allen brought a most inspiring and helpful message entitled "Work."

The attendance upon this service was very satisfactory.—Conf. Editor.

THE WORST HERESY.

The worst of all heresies in any Christian, and the heresy that Christ holds it most inexcusable, however commonly and however bitterly it betrays itself in our controversies, is the heresy of hatred—that odium which to the eternal shame of our apostasy from the tender forbearance of our Lord has acquired the distinctive name of theologium. If a man be animated by that spirit—be he the most dreaded champion of his shibboleth, the foremost bugle-man of his party, if he be guilty of

ALL-STATE CHURCH NEWS.

ANNIVERSARIES AT THE NORTH ARKANSAS CONFERENCE.

Wednesday night, Sunday Schools and Education.

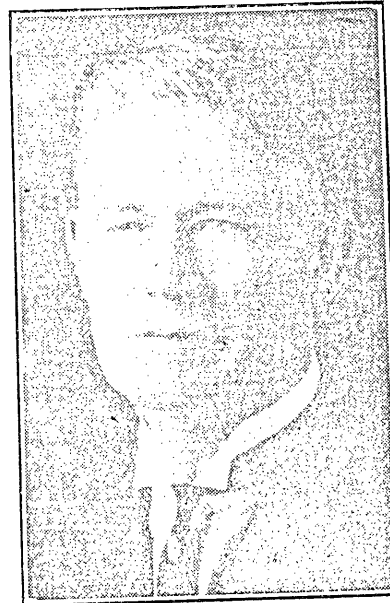
Thursday night, Missions and Church Extension.

Thursday afternoon, 3 o'clock, Laymen's Rally.

Friday night, Board of Finance and "The Forgotten Man."

Saturday night, Christian Literature and the A. B. S.

The committee on Evangelism has secured Rev. Arthur Moore of Travis Park, San Antonio, Texas, to preach every afternoon. Bishop Hay may have him conduct some of the morning devotional services.—O. E. Goddard.



REV. M. O. BARNETT, Pastor, Altheimer and Wabbaseka.

REV. C. F. HIVELY TO ENTER EVANGELISTIC WORK.

I had a very pleasant visit with Rev. C. F. Hively, pastor of Midland Heights, Ft. Smith, during my visit to his city recently. He was kind enough to carry me to First Church, Ft. Smith, in his Nash Six, where we had a brief visit with Miss Vera Russell, the efficient secretary of Dr. A. N. Evans. On account of a funeral, Dr. Evans was out of the office. I understand that First Church is in a healthy condition and all finances will be taken care of in full.

Bro. Hively then drove to Van Buren. He is a safe driver, delightful companion, and a hard-working pastor. Bro. Hively expects to enter the evangelistic field next year.—J. C. G.

OZARK—A CHURCH CENTER.

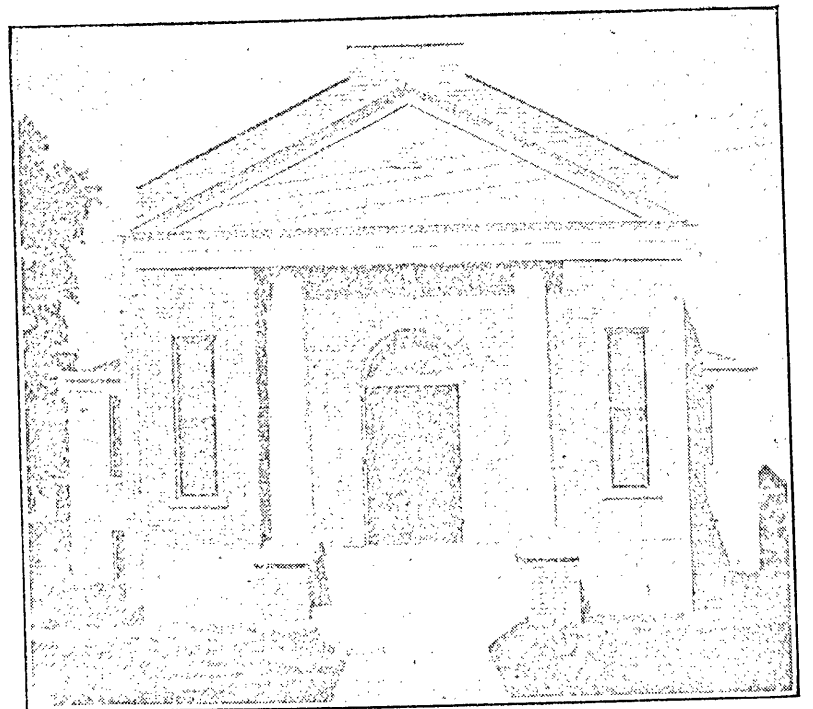
I always enjoy visiting Ozark. The church spirit in this town is remarkable. It is always a pleasure to meet such wonderful pastors as the Rev. J. B. Stevenson and exchange greetings with the loyal laymen.

Of course, Methodism is on the march. The Rev. J. B. Stevenson, the universally loved pastor, is doing a splendid work. This can be truthfully said of the other churches of Ozark. The Presbyterians are now building a beautiful church edifice, which will cost, when completed, approximately \$25,000.00.

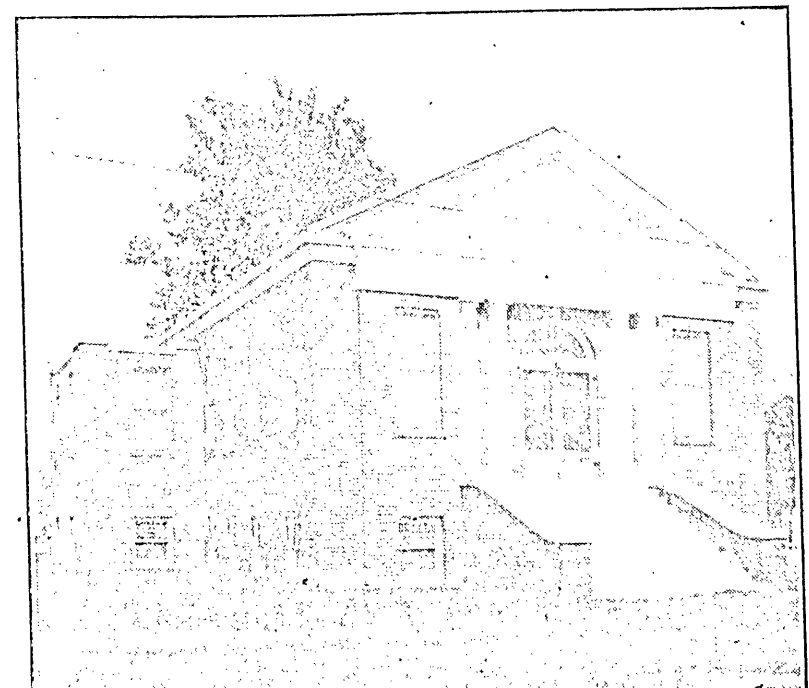
I was entertained in the home of the Haskews during my brief stay in Ozark last week.—J. C. G.

REV. G. C. JOHNSON AND ATKINS

No church that is fortunate enough to have as their pastor the Rev. G. C. Johnson will suffer for lack of efficient leadership and a forceful ministry. He is one of our purest and most sincere pastors. I spent Friday evening in Atkins. I had the pleas-



NEW CHURCH AT WABBASEKA.



ure of inspecting the plans and the already fine beginning of the new educational building.

The walls are going up rapidly and within the next sixty days Atkins will have a modern, thoroughly equipped Sunday School building. The first floor will be given over to the Intermediate-Senior work, recreational and social hall, kitchen, etc. The second floor will be equipped for Primary and Junior departments. When completed, the structure will cost about \$5,000. It will be ample for years to come, being a two-story structure, 25 by 42.

The church has been remodeled, repainted and redecorated on the interior at a cost of about \$200.

Bro. Johnson certainly is doing a splendid work at Atkins. "More'n that," he also expects to place the Arkansas Methodist in every home now soon. Watch for an announcement concerning this in the immediate future.—J. C. G.

VAN BUREN METHODISM IS GROWING STEADILY.

Under the leadership of the Rev. Ernest Gray Downs, Van Buren Methodism has grown steadily during the past two years. Every department in the church is functioning effectively. The Church debt has been materially reduced and all assessments levied against the church will be taken care of this year.

It was my privilege to speak at the mid-week service, Wednesday evening, October 7. I spoke on Christian Literature with special reference to the Arkansas Methodist and the Club Plan. Practically every attendant voted for the Club Plan.

During my brief visit I was royally entertained in the parsonage. Rev. and Mrs. E. G. Downs are superb in their hospitality.—J. C. G.

VAN BUREN, ARKANSAS

Van Buren, the county seat of Crawford County, is situated on the North bank of the Arkansas River, with a population of 6,000.

The river level at this point is 450 feet above sea level, and almost within the city limits are hills rising to an additional height of 400 feet, thus offering a range of altitude few cities can boast. The city is supplied with absolutely pure, mountain stream water, by a municipally owned plant.

Sewer systems cover the entire city, and there is now under construction 75 blocks of concrete pavement in addition to that already laid, making a total of some 100 blocks of pavement.

Van Buren has seven white Churches, all splendid buildings, with 6 resident pastors.

The schools of the city are second to none, and the High School graduates rank first in the State University.

Van Buren has three banks with combined resources of \$2,295,132 and they have government securities amounting to \$367,810.00 exclusive of all other securities, thus showing a healthy condition of these institutions.

Van Buren is truly an industrial city, being a division point on the Missouri Pacific railroad, division headquarters, as well as shops and other terminal facilities are maintained here. The Falcon Zinc company operates one of the principal plants of this kind in the southwest. The Engineering Works, manufacturers of high grade mining cars, operates continuously and supplies all of the coal and other mines in the Southwest with its products.

Van Buren as a residential city, offers to the investor or home seeker every advantage offered by the largest cities. Its natural gas insures one of the cheapest, most convenient and clean fuels to be found anywhere. The city's public utilities, including street car service are of the very best, while her accredited schools, many churches and fraternal orders, civic clubs, including a Rotary club, Lions' club and a Business Men's club, mark Van Buren as a

progressive city.

The foregoing is taken from an attractive folder, which is being distributed by the merchants of Van Buren. It shows that Van Buren business men are boosting their community.

During my recent visit to Van Buren, I had a delightful conference with Mr. W. A. Steele, president of the First National Bank, one of the strong banking institutions of Van Buren. Associated with Mr. Steele are the following: Mr. J. H. Butler, vice-president; Mr. Dell Miller, cashier; Mr. S. A. Pernot and Mr. C. E. Riddle, assistant cashiers. It is a bank that takes care of its customers. Mr. Steele is one of our consistent and loyal Methodist laymen.—Ass't. Ed.

GREAT LAYMENS' PROGRAM AT ASBURY.

Under the general direction of the Rev. Francis Asbury Buddin, popular pastor of Asbury Church, this city, and under the immediate direction of Mr. C. E. Gray, prominent layman, of that church, the wonderfully helpful and inspiring laymen's program was rendered last Sunday afternoon. The

principal speakers were: Mr. C. E. Gray, Senator Geo. Vaughan, and Ex-mayor Ben D. Brickhouse. All of the addresses were unusually good. The attendance was gratifying.

In the forenoon, the great Sunday School, which is presided over by Mr. Joe Goetz, observed Rally Day. The large auditorium in the church was filled. The enthusiasm and interest were marked.

FINE LIST FROM LESLIE.

Rev. Clarence Crow, the energetic pastor at Leslie, made the office force smile this week by sending in a list of 56 subscribers with check attached. This is fine work indeed. Brother Crow is having a good year at Leslie and is greatly assisted by Mrs. Crow who is doing a splendid work with the young people.

REV. G. P. FIKES AT NEW APPOINTMENT.

Rev. G. P. Fikes, formerly of the North Arkansas Conference and now of the Southwest Missouri Conference, was assigned last week to our St. Luke Church in Springfield, Mo., one of the choice appointments in the Springfield District, after finishing

one of the best year's work, according to the records, of the Waynesville Charge, he has been cordially received by his new congregation.

TRASKWOOD CHURCH 100 PER CENT.

Rev. John G. Geick of Traskwood sends us a splendid list from his church which represents every Methodist home. We thank him for this good list and the attached check.

FIRST CHURCH, LITTLE ROCK

The Training Class of the Sunday School of First Church, this city, began its work last Tuesday evening at 7:30. The work they are doing counts as a unit toward the Gold Seal Diploma.

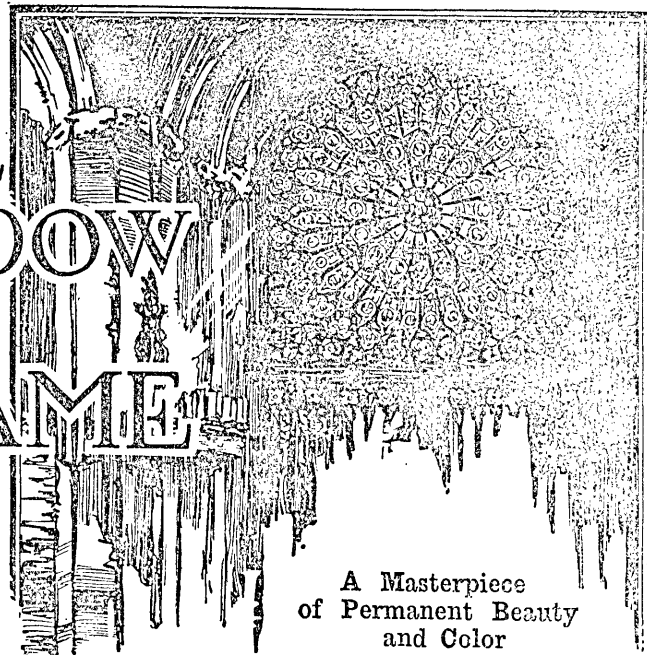
Dr. P. C. Fletcher took in a class of thirty-eight members at the Sunday morning service, September 27.

APPRECIATION OF PRESIDING ELDER WILFORD.

We, the undersigned pastors and the district lay leader of the Booneville District, take this opportunity of expressing our appreciation of the faithful service, rendered the entire District by our presiding elder, Rev.

The BEAUTIFUL ROSE WINDOW of NOTRE DAME

THE Famous Rose Window of the Cathedral of Notre Dame in Paris is a work of infinite beauty and splendor. It is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. The color of gorgeous gems and precious stones are wrought into this magnificent spectacle for the admiration of passing thousands through all the years. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in



A Masterpiece of Permanent Beauty and Color

Winnsboro Blue Granite

Trade Names of Precious Stones Cut From the Same Kind of Mineralogical Crystals as Are Found in Winnsboro Blue Granite

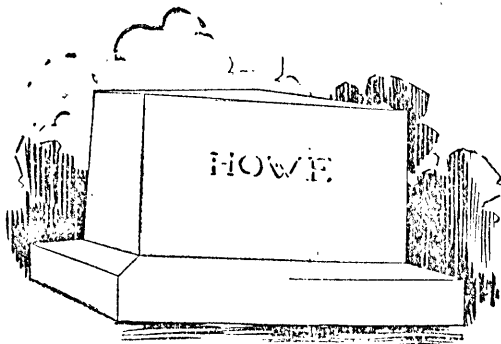
ALASKA DIAMOND	BOHEMIAN RUBY
ALPINE DIAMOND	CHYRON OPAL
AMAZON DIAMOND	ELDORADOITE
AMETHYST	EMERALD
AMPHIBOLE	EMERALDINE
ANCONA RUBY	FELDSPAR SUNSTONE
AQUAMARINE	GOLD QUARTZ
AQUAMARINE TOPAZ	HELIOTROPE
AVENTURINE	INDIAN AGATE
AZURE QUARTZ	JASPER
BAFFA DIAMOND	MOONSTONE
BASANITE	RAINBOW QUARTZ
BERYL	ROSE QUARTZ
BISHOP'S STONE	SAPPHIRE QUARTZ
BLOODSTONE	TOPAZ
BLUE MOONSTONE	YOGO SAPPHIRE

It is found, also, that the beautiful colors of Winnsboro Blue Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite,—which is a composite of these actual precious stone crystals,—is highly polished, all the beauty and color of these jewels become visible. Could a more beautiful monumental stone be found anywhere than this?

Winnsboro Blue Granite is most lasting because it is composed of the most durable minerals known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.

Demand the genuine Winnsboro Blue Granite. Refuse anything offered as "just as good." The best memorial craftsmen can always supply the genuine Winnsboro Blue Granite — Quarried by

WINNSBORO GRANITE CORPORATION
RION, SOUTH CAROLINA



Mark every grave with WINNSBORO BLUE GRANITE

B. L. Wilford, now rounding out his quadrennium of work. He has set us an example of the self-sacrificing spirit, by devoting much of his time to evangelistic work in the remotest, rural sections of the country.

We count it a privilege to forego a portion of his attention, that might have been given to our own congregations, in order that he might devote the time, in helping the hard-struggling circuit preachers, in their work of building up the waste places in our Lord's kingdom.

—Chester O. Hill, District Lay-Leader; J. B. Stewart, Pastor, Danville; E. H. Hook, Pastor, Booneville; J. A. Reynolds, Pastor, Paris; C. W. Lester, Pastor, Dardanelle; W. J. Faust, Pastor, Waldron; Allen D. Stewart, Pastor, Mansfield; E. E. Stevenson, Pastor, Huntington; B. L. Harris, Perry; S. J. Senkey, Tallulah, La.

MEETING AT WEATHERFORD, OKLA.

We have just closed a great tabernacle meeting under the auspices of the M. E. Church and the M. E. Church, South. The campaign was led by the Albert C. Fisher party of Ft. Worth, Texas. There was through the entire campaign a perfect spirit of harmony and fellowship. One who did not know could not have distinguished between the members of the two churches.

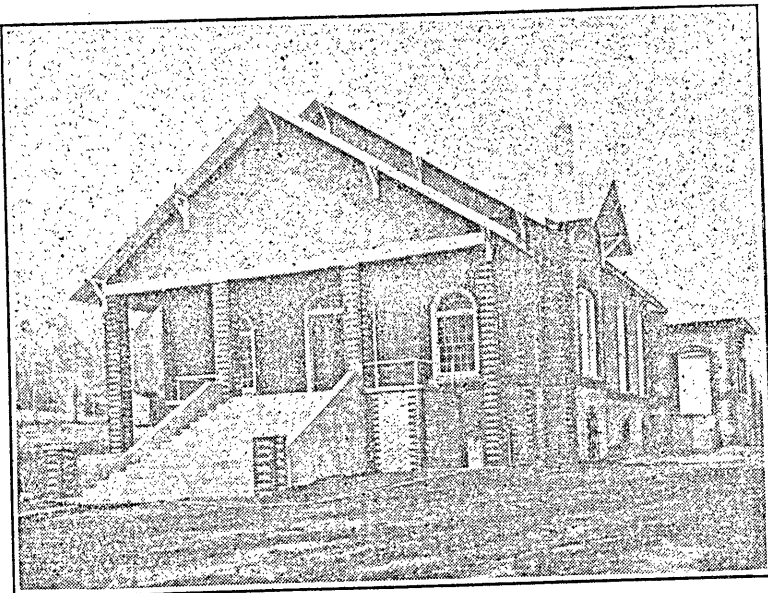
Bro. Fisher brought great spiritual gospel messages at every service during the four weeks. Great crowds attended even during the rainy weather. There was a great spiritual awakening. The entire church was drawn closer to God and given a deeper religious experience. There were two hundred and fifty professions of conversion and reclamation in the altar. All of those converted gave their names for membership in the local churches.

Those that have been here for years say that it was the best revival that has ever been in Weatherford. More than forty family altars were established. The power of God was demonstrated in every service. We are indeed thankful for the services of these people of God and for the outpouring of the Holy Spirit and the gracious revival that is ours.—R. H. Lewelling, P. C.

MEETING AT NEWARK.

On Sun. night, Sept. 20, we launched our campaign in Newark against sin and unholy living. We had with us our friend and co-worker, Mr. A. M. Hutton of Van Buren to lead in the song service. To all who know him to say that he did the work in a big way is only a mild way of putting it. Of all the revival singers that we have ever been associated with there is none like Hutton. He is not only a singer, but he is a preacher and one of the best personal workers we have ever known. He is a prince among the young people, a man among men, and a Christian gentleman among ladies. He sings the gospel right into the hearts of the people. The sad part of the meeting is when he had to leave. But Hutton is not one of these fellows who works himself between the pastor and his people, but he ties them closer to the pastor. He is now making his dates for another year. You had better be in time or you will not get Hutton. The pastor did the preaching and the people prayed though and things came to pass that the natives thought strange.

We have had no church for almost three years, but by the kindness of Mr. and Mrs. C. M. Edwards who gave us one of the most beautiful Churches in the District, we are now worshipping in it. Being completed it will be dedicated between this and Conference. The people felt that the only thing left for them to do was to get right and do the work of the Master. As a result you can just look out any way and call on some one to pray and they will respond, and then in addition to the church being so wonderfully revived and set on fire for the Lord, there were 66



METHODIST CHURCH AT CALICO ROCK.

This splendid church was completed some time ago at Calico Rock at a cost of \$10,000. It is constructed of concrete, and buff and red brick and has fourteen rooms including a large auditorium which will seat 250

people. It is complete in every detail and is well equipped throughout. Rev. B. A. McKnight, pastor, early in the year sent in a 100 per cent subscription list to the Arkansas Methodist. The Methodists of Calico Rock are to be commended on their fine work.

conversions and 62 united with the Methodist Church and three others will.

We called our young people together last Sunday one hour before the preaching service. This being the closing service of the meeting, we organized one of the strongest Leagues in the whole District. Many have looked forward for a better day in Newark and it is here. Brethren, pray for us.—W. M. Edwards, P. C.

UMSTED MEMORIAL, NEWPORT.

We had Bro. Hutton with us at this place, closing at Newark and coming here, where we had a wonderful meeting and have taken a fine class into the Church of young people and one whole family. East Newport is one of the coming churches of the Batesville District. We also organized a strong League at that place which is doing a wonderful work, led by Mrs. Cox as president. We are coming to the end of the year with the blessing of God on us and with thanksgiving in our hearts for what he has been able to do through us this year. God bless our Church.—W. M. Edwards, P. C.

REVIVAL AT DANVILLE.

We have just closed a great meeting, with C. Norman Guice doing the preaching and D. Ward Milam leading the singing, Mrs. Milam, his wife, as pianist. There were more than thirty conversions and reclamations, and nineteen additions to the church. Several new family altars have been erected, quite a number signed up as tithers, and a few offered themselves as candidates for life service. More people are going to prayer-meeting than ever before. The spiritual life of the church was greatly strengthened and the whole town and surrounding country helped.

Bro. Guice is a great preacher, and his messages are delivered with the old-time power. He is safe and sane, and resorts to no clap-trap methods. His sermons are living, vital themes. He knows just where to hit, and strikes the people right where they live. His earnestness and sincerity and fine Christian spirit inspire the people with confidence. The afternoon services for men only were attended by large crowds. Bro. Milam is truly a master in leading choir and congregational singing. I have never had a singer that did quite the satisfactory work that Bro. Milam did. Mrs. Milam's solos were soul inspiring.—J. B. Stewart, P. C.

GALLOWAY COLLEGE.

The Irving and Lanier Literary Societies have so recommended themselves to the new students that both now have waiting lists of fifty or sixty candidates for admission.

The Irvings gave all the new students a taste of their hospitality and good-fellowship last Saturday by tak-

ing them to the Cedars and to the Country Club and giving them a bright program in the college auditorium later.

The Laniers showed their friendship on Monday by entertaining all the new-comers at afternoon tea and taking them in a body to see the famous picture reel, "The Ten Commandments."

The old teachers, taking the hint, gave a pleasant supper to the new faculty members; and so good-fellowship abounded.

The local Galloway Club again tried to take the School on an automobile drive Thursday, but the rain prevented.

A car-load of furniture and equipment for the domestic science laboratory on the third floor of Science Hall has been shipped and is eagerly awaited.

Dr. Williams plans to attend the semi-centennial celebration of Vanderbilt University on the 16th to 18th of this month. Dr. John H. Dye of Searcy may also attend. He is the only member of the present board of trustees who was connected with the University at its founding.—Eleanor Neill.

RALLY MONTH AT GURDON CHURCH

Our church at Gurdon, Rev. James W. Rogers, pastor, has designated October as Rally Month and has set some splendid goals to be attained. Rev. Marion S. Monk, Dr. James Thomas, Rev. J. L. Dedman and Dr. J. L. Cannon will be the speakers at the evening hours during the month.

ANOTHER 100 PER CENT LIST.

Rev. John G. Geick of Traskwood has just sent to our office a splendid list of subscriptions with check to cover. The paper will now go into every Methodist home in Traskwood. We thank Bro. Geick for his interest and support.

REVIVAL AT CARROLLTON, MISS.

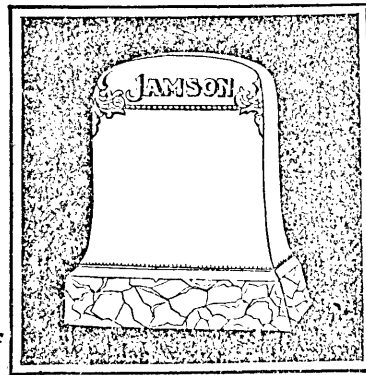
Rev. Ed G. Phillips, evangelist, has just closed a revival campaign in Carrollton, Miss. Dr. W. W. McIntosh was associated and directed a choir of 300 voices. The large tabernacle was full every night and many times in the day services. There were nearly 400 conversions. Bro. Phillips is now at his home in Siloam Springs for a two weeks' rest.

OFFERS SPLENDID COURSES.

The Young People's Department of the Sunday School at Central Church, Fayetteville, is offering a number of different courses for the young people and they have secured splendid teachers to teach these courses. They have on a fine program and the new arrangement is made possible by the finishing of Wesley Hall. The Sunday School is organized all the way down with each department meeting for separate opening and closing exercises.

REVIVAL AT STRONG.

The meeting at Strong, after running for ten days, closed Sept. 30. It was one of the finest and best meetings that the Church has had in many years, so say the people. Never in all the writer's ministry did he enjoy such co-operation as at Strong. Methodists, Baptists, Presbyterians and all others were right on the job, doing all they could to make it a success. The morning services, conducted at ten thirty, were attended by large crowds, and great interest was manifested. The pastor, Rev. Guy C. Aimes, who is much loved by his people, had the work well in hand and was ready to push, pull, or carry, and was happy all the time. We predict for him a great future, as he is splendidly equipped, having had a world of experience traveling around the world. Now comes another, that real honest-to-goodness, sunny singer, W. P. Forbess, of Little Rock. Never did any man win the hearts of people more quickly than did "Bill." He got off the train with a smile, and never lost it as long as he was in Strong. My! My! How he did have the children singing all the time! I have had others to help me, but never one like Forbess. Any one who wants good singing and smiles, and sunshine in your revival get him. And that is not all. He is a real Christian and splendid worker. Blessings upon him, wherever he goes. He was happy in the meeting, happy in the homes, happy when out driving,



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and happy when at the table. The writer did the preaching, and closed it with eight adults uniting with the Church, and some more to follow. Altogether it was a wonderful meeting, and all went away very happy, avowing that they would live closer to God and the Church. Miss Gully from Farmersville, La., played the piano, and such a sweet Christian girl I have never met. Of course, with such a beautiful life she could not help adding her part to the success. Oh that we had many more like her! We are happy in our own charge, and will have a full report at Conference. I will furnish another article, about Huttig, just before I go to Conference.—Thos. D. Spruce.

FROM BROTHER HALL.

Pleasant Valley, 18 miles east of Texarkana has been organized some time but we have just bought the schoolhouse and are converting it into a nice little church. We let the Baptists in with us. We moved it away from where it was located about forty or fifty yards, and put new foundation under it and are building an annex for pulpit and the choir.



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Our people seem to be elated over having place to worship. We tried to agree on literature by using ours six months, and the Baptists' six months, but they could not agree, so we have a Sunday School called union in the afternoon, and the Baptists have theirs in the morning. We have in the Union Sunday School all denominations.

We had our last quarterly Conference there last Sunday afternoon, and came near paying out. Will get out next trip. Had fine occasion. Dr. Beck from Texarkana was with us in the conference and contributed very liberally on our salary. The little organization now will be put on a regular circuit next year. We are hustling hard for all that is due us and for the claims. We are hoping to come out on top.

The Lord has been good to us along the way, for which we are profoundly thankful to Him and all of our friends.

We are going to try to hold a meeting there on our next trip, First Sunday in November. We have two revivals to hold yet. We have had good success all over the work so far, and are hoping and praying for greater success before the year is ended. We have been praying this year for fifty additions, and we have nearly forty already.

Our committee at Walnut Springs has succeeded in selling the old Mt. Rose Church which has been a church building for many years. It is located near old Nashville, 3 miles from Horatio, near the highway that leads from Horatio to DeQueen.—J. A. Hall, P. C.

A BIRTHDAY OF BIRTHDAYS.

I am 57 today. The scenes of that eventful day are as vivid in my mind as the eating of my supper tonight and as real. And a supper that I could eat and not know I had eaten would be a monstrosity and a repeal of all the laws governing appetite and its appeasement. So a birth that failed to be a real thing in the moral and spiritual world would be on abortion instead of a birth. I was "born from above" I was "born of the Spirit." All "old things passed away and all things became new." Oh, how happy I was! A joy hitherto absolutely unknown. The day was Wednesday, the hour between 11 and one o'clock. The day of the month was the 30th and it was September. Can anything be more explicit? The scenes were seats under the great oak trees of God's own planting, the "mourner's bench," the stream. These were some of the scenes. The church was old Walnut Grove in Independence Co. The preacher's name was Cox, Jacob Cox, a mighty man in prayer and exhortation, a gift not much in evidence today and one for which there is no substitute. The faces—oh! what a richness there is in retuning the features of the "amen corner" men, and the "glory to God corner of the saintly mothers in Israel! I can see them tonight as I write. I can hear them singing—hear the praying—hear them shouting the hallelujahs to God as a mourner would come from darkness to light, from death to life. Such were some of the scenes around the consecrated spot where I was born of the Holy Ghost fifty-seven years ago today. But it was a mistake, if what is called conversion today is conversion. I repented. I did. I prayed. I did. And I trusted, believed and was saved by a salvation as real as the words I am writing now.

I have not seen much penitence or heard much praying by mourners at the bench in the last 25 or 30 years. But dry-eyed, cold, confessions as to the fact of a new birth, has been the testimony of our modern converts. Are they genuine? I don't know. It took more than that to satisfy me, and I got more. Amen! Some folks can get along with mighty little religion. The only use I have had for my religion is my own personal salvation and to get everybody else saved that I can by its use. And the more I use it the more I have. The

OBITUARIES.

HUDGINS.—Miss Myrtle Hudgins was born at Dallas, Polk County, Arkansas, Dec. 27, 1878. She was converted and joined the Methodist church when a girl of ten years. She departed this life Aug. 1, 1925. The pastors of the Little Rock Conference who have served Mena Church will readily recall the fact of her faithful services. I have talked to a number of the former pastors and each gave a good report of Miss Myrtle. The writer is the present pastor and takes special pleasure in adding his testimony. When first I met Miss Myrtle, her health had failed and she had been forced to give up much of her church work. Formerly she had served many years at the piano and everybody says there was never a more faithful and dependable person in this church. This year her pastor asked her to do some clerical work for the church and she responded gladly and cheerfully. Instead of accepting the work reluctantly,

more I give away in service, the more I have to give. It is one thing that does not wear out by use, but, on the contrary, will die from disuse. Here I am what others call "an old man," but as Hambone says, "Shucks!" I am a young man. Men never grow old inside. I don't mean the fleshy interior. I mean "the temple of the Holy Ghost." Perennial spring continues in the spiritual garden God planted in my soul on that memorable day. Buds, flowers, blooms, sweet perfumes, exude therefrom as I near the last days of my most eventful life.

One other item of value to me. There were five brothers of us, and where that many boys are in a home to eat, sleep, play, scrap, run, jump, 'rassel,' nag, and do all sorts of harmless mischief to one another, there will be some sort of natural affinity between two, or more of these boys. This kind of oneness was found in me and my brother Will. We were not twins, a boy between us. I think of a family at Pecan Point, Ark., and there are six boys, three big ones, and three little ones—and each big boy has a little boy chum, and each little boy a big boy chum. They sleep together, and are happy in each others company. So it was in many respects with Will and me. At the time of my conversion this dear brother was a backslider, and after the services had closed that day I was rim and brim full of joy. I met an old Uncle, my mother's brother, Col. Geo. W. Moore, and we hugged a good old religious hug, and as I put my arms around his neck I said: "I wish Will was here." The good soldier of the Cross who had had such a thrilling experience as then filled me knew the sound of that note of new interest in brothers, and added, "That is the way it begins, wants to help some body else." Ah me! that's "IT." The new love I had for my brother added to all the natural love I had had for him all my life. And, believe me, folks, it was a weapon with keen edge that has aided me in whipping the devil all these years. Satan has made me retreat many, many times back to this intolerable breast—work of defense, but never beyond it, and there I plant my feet and open fire on him, and then it was his time to run. "IT," love, for another, and for God, began there and it has come on down the long line of 57 years as sweet, as precious, as vigorous, as real, as glorious, as when it first came into my soul. And it must continue, and will continue to the end of this life, and then begin anew with God and the good of ages, to last, and go on till God dies, and that will never be. Glory to God! Pardon this long talk about myself, but I am sure some one who reads this will, read his or her experience and feel my words have not been in vain. Here I start out 57 years more if God gives them to me, but, adieu reader, this is my Alpha and Omega on this subject.—Jas. F. Jernigan.

antly, as many do, she counted it a privilege. She always performed the work so gladly it was a blessing to her pastor. In fact, she seemed to want to be doing work for her church and for her Savior. In thinking of her we class her with the person receiving the five talents and the one receiving the two talents to whom the Lord said, "Well done thou good and faithful servant. Thou hast been faithful over a few, I will make thee ruler over many things. Enter thou into the joy of thy Lord." In the going of Miss Myrtle, all seemed to join in this word of commendation. For we fully believe that the Savior said this to her. The whole community felt a loss in her going. Many will rise up in that day to call her blessed. She leaves a mother, two sisters, and a great host of

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friends to mourn her loss. The pastor desires to express his high appreciation of her fine Christian character.—S. F. Goddard.

HENDERSON.—Mattie Lee Henderson was born May 3, 1913; died August 17, 1925. Mattie Lee professed faith in the Lord Jesus and united with the M. E. Church, South, 1922, during our revival at Olivet Church. She was a sweet Christian girl. Those who knew her well loved her best. Truly it can be said that Heaven has gained another member to be added to the great family of God's redeemed saints, while the home and church have lost a loved one. She leaves a father and mother, four brothers and three sisters to mourn their loss. I preached her funeral in the Center Church, using as a text 2nd Cor. 5:1 A large crowd attended the burial, more than could get inside the Church building.—J. C. Williams, Pastor.

LONGINO.—Dr. H. A. Longino of Magnolia, Arkansas, was born December 2, 1858, in Georgia. His family moved to Louisiana when he was but a boy and he lived in that State many years. He came to Magnolia as a practicing physician in 1892 and has been one of our most prominent citizens for 33 years. He was converted early in life and first united with the Methodist Protestant Church, but sometime after coming to Magnolia, he transferred his membership to the M. E. Church, South, of which he has been a consistent member, and one of the best supporters for over 30 years. He contributed most liberally to the great Centenary and Christian Education causes, and it was his generosity and sympathetic interest that placed Magnolia in the second place in the Little Rock Conference last year, on the amount paid to the cause of the "Forgotten Man." He also made possible the beautiful new parsonage built last year, when he started the subscription list with a check for \$1,000. His death was very sudden and unexpected. On Friday, August 28, he had been out attending to business during which he visited several places in the town. After supper he took a car ride to cool off. Coming in about 9 o'clock he took a bath after which he laid down on the bed and died immediately. He leaves behind a widow, Mrs. Mattie Longino, and four sons, and a host of other relatives and friends to mourn his loss. As a consulting physician, as a progressive citizen, and as a loyal member of the church his place will be hard to fill. We shall meet again someday.—His pastor, W. T. Wilkinson.

NIXON.—Thomas Nixon was born Feb. 13, 1874. Died Aug. 28, 1925. He was married Nov. 6, 1892, to Miss

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Medeline Johnson. To this union were born four children, all boys Holland, Olin, Lee, and Obert. They with his companion still survive. He was converted Sept. 7, 1911, in a meeting conducted by Bro. H. A. Armstrong. Joined the M. E. Church, South, and was a consistent member until his death, at which time he was steward. His worth to the church and community could not be estimated. He was in poor health when the writer came to the charge, but was faithful to his trust as long as his strength permitted. His suffering was great, but his faith never wavered. When he realized that the end was near he wrote Bro. Armstrong and requested him to hold his funeral. He was laid to rest in Goshen cemetery Aug. 29. Bro. H. A. Armstrong fulfilling his dying request.—His Pastor, S. R. Coburn.

MOSS.—James Livvie Moss, son of James and Anna Gordon Moss. was born in Madison County, Tenn., and died September 8, 1925, at Prescott, Arkansas. He joined the Methodist Episcopal Church, South, at the age of sixteen. On December 23, 1888, he was married to Lucy DeLoache. Eleven children were born to them, ten of whom with the mother survive to mourn his going away. The children are: Wendel Moss, of Philadelphia, Penn.; Mrs. Jesse Langley, of Gurdon; Mrs. J. L. McCuller, Little Rock; Mrs. R. P. James, Waldo; Mrs. C. W. Watson, Prescott; Mrs. J. T. Paty, Gurdon; George Moss, Newport; Webb Moss, Prescott, John W. and Cecil, Gurdon. Four sisters survive him: Mrs. Emma Nichols, Chattanooga, Tenn.; Mrs. Lula Willoughby, New Smyrna, Fla.; Mrs. Maude McLean and Mrs. Fannie Moize, of Jackson, Tenn. Mr. Moss came from Tenn. to Arkansas in 1912, and settled at Gurdon, where he and his splendid family lived in the quiet farm home. The writer was their pastor for some years, and knew him well. To know Bro. Moss, was to appreciate and love him. He was kind, patient, and considerate in his family life. Honest, upright, and trustworthy in all his business transactions. He loved his Church, and supported it in every way that he could. He was industrious and self-reliant, and earnest, having a very practical appreciation of Christianity. He was true to every trust; and he and his good Christian wife gave to the Church some splendid sons and daughters. Bro. Moss was a loyal American citizen.—A Former Pastor.

PAYNE.—Mrs. Ophelia Payne, widow of Henry H. Payne of sainted memory, departed this life September 5. She was the daughter of the late William T. Taylor of Tenn. Sister Payne was born in Lawrence County, Tenn., February 8, 1853. She united with the Presbyterian Church at the age of sixteen. After coming to Arkansas in the early nineties, she united with the Methodist Church, of which she was an honored and consistent member at her death. She was a regular church goer until her health gave way about twelve years ago. But during her long life, strove to emulate the highest virtues of Christianity. A Christian woman has passed to her reward. Her life was filled with kind deeds, gentle words, and helpful service. Back in the early days of Little Rock, when there were few Sunday Schools, Sister Payne conducted a small school in her home, teaching her own as well as her neighbor's children. She is survived by three sisters, Mesdames Fannie Childers of Dallas, Texas, Delia Hines of Dill, Okla., and Bettie Cannon of Spokane, Wash., and three nephews, W. P. and S. P. Pennington, and Burney Garrett, all of this city. Burial was in Oaklawn.—J. C. G.

In the whole range of the Catacombs, hundreds of miles long, there is not even a hint of repining grief. Faith is everywhere triumphing.—W. Y. Fullerton.

Conferences are Responding

All Conferences held have endorsed the appeal for Missionary Maintenance.

Foreign Conferences have agreed to raise their proportion, or more Denver and Illinois Conferences accepted larger amounts than they were asked to raise.

Kentucky Conference was asked to raise \$17,500. They agreed to raise \$20,000.

Louisville Conference accepted \$25,000 and in a few minutes \$3,500 of the amount was pledged.

Other Conferences have accepted the amounts they were asked to assume as follows:

Northwest Conference	\$ 1,000
Western Virginia Conference	17,500
Missouri Conference	18,000
Southwest Missouri Conference	20,000
Holston Conference	35,000
Tennessee Conference	35,000
St. Louis Conference	18,000

New Mexico Conference more than doubles in cash and pledges the amount asked for.

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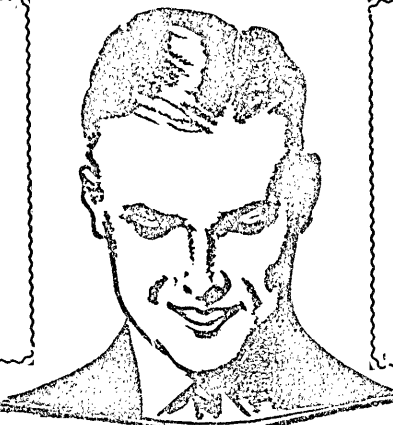
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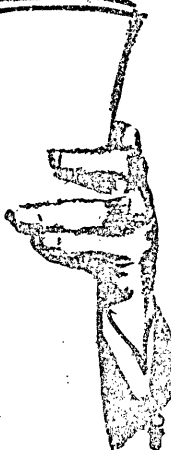
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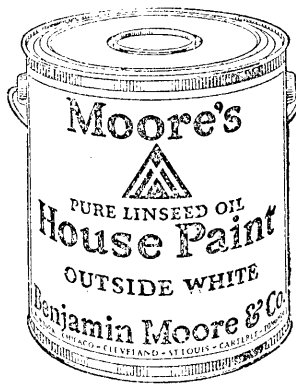
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THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

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

OVER \$1,600,000 PAID ON SPECIAL EFFORT QUOTAS TO DATE AND THE AMOUNT RAPIDLY INCREASING DAILY

THE picture appearing on this page shows the faces of more than fifty superannuated preachers. The Methodist Episcopal Church, South, has approximately twenty times as many superannuates as appear in the picture, or nearly 1,000. In addition to this large number of worn-out preachers, we have nearly 1,500 widows of preachers, most of whom are old and physically infirm. Just close your eyes a moment and visualize the entire group of Southern Methodism's nearly 2,500 claimants. Think of the service they rendered the Church when they were able to serve. Think of them at the end of that service as set aside without regular salaries or parsonages, and dependent upon whatever the Church provides in various ways for their sustenance. Then think of a similar group of claimants appearing in each generation throughout all time, and remember that our present Special Effort for Superannuate Endowment is projected in behalf of this multitude of the Church's used-up servants, the number of which increases every year. Is it not a vision of a worthy cause which challenges us all to do our best?

What Is the Answer?

The Methodist Episcopal Church, South, is now faced by a real opportunity to prove that she really cares for the preachers who wear out themselves in her ministry.

The Special Effort for Superannuate Endowment moves on to success or failure. Which shall it be? If loyal members everywhere give liberally to the Fund, victory is sure to come; but if they fail to contribute as they should, the Church's colors will be trampled in dismal defeat.

Pointed Questions

Shall these old braves who sacrificed every available means to create an old-age competency for themselves, in order to give all their time telling the glad tidings of God's dear Son for the benefit of others, be left as the prey of pitiless poverty and as the shame of an ungrateful Church when they are unable to continue such service because of old age and physical disability?

Shall the active preachers of today and of succeeding generations be able to do the work of the Church unafraid, knowing that provision has been made for them when old age forces them to superannuate? Or shall they try to carry on in the future, knowing that the Church had a real chance to provide adequate Superannuate Endowment and failed?

Shall the Church of Christ, which proclaims a gospel of proper care for dependants, now practice what she preaches by responding liberally to the call of her own claimants? Or shall she stand shamefaced in the presence of govern-

secular corporations, and men of the world who do not preach such a gospel but practice it?

The Biggest Emergency of All

The world is sick; morals limp; the social order is diseased; fear clutches at the throats of men everywhere. Something must be done at once.

The nearest and best place of treatment is the Cross of the Great Teacher. Thousands of preachers are able to point the way, and they are busy doing it. Hearken unto them.

These pathfinders of the Cross are faithful. They do not shirk. But they would be greatly strengthened for their work if they should be assured of the commonest necessities when they wear out at the task.

We Shall Not Forget

This is the call of the Special Effort for Superannuate Endowment. It aims to hearten the active preachers in their work of administering to an afflicted world the prescription of the Great Physician. It seeks to do justice to superannuated preachers who have been used up in the service.

During the past forty years the Methodist Episcopal Church, South, failed to pay her preachers more than \$10,000,000 actually promised them in salaries. The statistical tables of the Conference Minutes for the period given will verify this statement. Thus the Special Effort for Superannuate Endowment became a movement to collect an honest debt.

Let all true-hearted believers rush to the rescue, extend the helping hand, and give of their bounty for the old-age sustenance of those who give their lives to make the name of Christ a praise in the earth. It is not a charity, not a beggar's sop—it is the payment of a debt!

Industry takes care of worn-out task doers automatically; but we, purporting to be representatives of that tender, lov-

ing Christ, who always helped in time of need, have for long, weary years allowed our white-haired, decrepit, and sweet-spirited ministers to live almost as beggars of the street. If we do not change this program, the Church will soon lose the respect of people who stand for a square deal.

The superannuated preachers are a real asset to any community. They help the young pastors, inspire the youth of the Church, and cheer the old people of the flock. If they could be domiciled in pleasant little homes, unworried by the fear of sickness and want, they would be able to serve the needs arising in situations where they dwelt. Let them not be superannuated and left in utter loneliness, but make it possible for them out of their retirement to give unto others the benefits of their ripened lives.



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