

# 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 22, 1925.

No. 43.

## PUNGENT PARAGRAPHS.

Thinking well of others purifies one's own thoughts.

The man who argues that there is no sin, sins in his argument.

A Christian is a person who knows Christ as a personal Savior and willingly works his will.

The Christian life cannot be made a soft life without eliminating Gethsemane and the Cross of Calvary.

Is it Christian to be claiming the conqueror's crown while Christ is wearing the thirsty thorns and carrying the cruel Cross?

The preacher who spends most of his energy pulling tares, seldom has much wheat, because in tearing up the tares he uproots the wheat.

Some have money on the brain; others have their brains on society; but, in either case, the brain is burdened and the heart is empty.

## WHO ARE THE DISTURBERS?

The opponents of the Plan of Unification whom we shall, for the sake of brevity, call "the opponents," are constantly deploring the present struggle and urging members of the Annual Conferences to vote against the Plan on the ground that "Christian unity in our own Church is more important than mechanical unification with any other Church whatsoever." Again and again it is intimated that the Unificationists are the disturbers of the peace of our Zion and in order to secure peace should cease to advocate the Plan, and join with their opponents in defeating it.

While much on both sides has been written that is good, some things have not been fully clarified, and it is our purpose to show, what the records plainly prove, that the opponents are the real disturbers of the peace, and must be held responsible for the present unhappy agitation. Let it be understood, once for all, that we are not calling anyone's motives in question; but we do propose to prove that Bishop Candler and those who fully accept his views are unsafe leaders and are almost wholly responsible for the plight we are in.

From the day that the Convention which organized the Methodist Episcopal Church, South, at Louisville, in 1845, declared that "we shall always be ready, kindly and respectfully to entertain and duly and carefully to 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," there has been a feeling that some day the two Churches would get together. The action of the Northern General Conference of 1848 in repudiating the Plan of Separation, and the bitterness growing out of political agitation over slavery, the War between the States, and Reconstruction, caused a cessation of effort to re-unite, or even to maintain fraternal relations, until in 1872 fraternal advances were made by the Northern Church. To this our General Conference responded cordially and thereafter there have been regular exchanges of fraternal greetings and expressions of love and confidence expressed by our General Conferences.

In 1894 our General Conference suggested a joint commission on federation, and this commission recommended "the preparation of a common catechism, a common hymn book and a common order of public worship and the development of a non-competitive policy of missionary operations in foreign lands." For almost a generation we have been singing out of a common hymn-book with the names of the bishops of both churches in it.

At the General Conference in Birmingham in 1906, the Commission on Federation, representing the two Churches, in their report, signed by Bishops Wilson and Hoss, declared: "The whole movement for federation proceeds upon the supposition that Episcopal Methodism in these United States is essentially one. For either branch to assume airs of patronage or superiority is to nullify and defeat the good work that has already been accomplished, and renders still greater achievements impossible."

In 1910 the bishops, Bishop Candler being one of them, recommended closer relations, and the General Conference adopted the following: "We recommend that our representatives in the Federal Council of Methodism be directed to further as

**AND WHEN HE PUTTETH FORTH HIS OWN SHEEP, HE GOETH BEFORE THEM, AND THE SHEEP FOLLOW HIM; FOR THEY KNOW HIS VOICE. AND A STRANGER WILL THEY NOT FOLLOW, BUT WILL FLEE FROM HIM; FOR THEY KNOW NOT THE VOICE OF STRANGERS.—John 10:4-5.**

as is consistent and practicable a closer relation between ourselves and the Methodist Episcopal Church, etc."

In 1914, the Episcopal Address, prepared and signed by Bishop Candler, approved of the action of our commissioners in considering organic union, and the General Conference declared itself in favor of unification, and Bishop Hoss, who was presiding, said: "We cannot cure all of the evils of the past by rehearsing them. Some things are buried; let them stay buried until the angel of the resurrection comes." In 1918 the Episcopal Address, prepared by Bishop Hoss, read by Bishop Denny, and signed by Bishop Candler, said: "That there is widespread regret over the inability of the commission to come to some agreement there can be no doubt." And the commission of which Bishop Candler was chairman, presented its report of a partial Plan under which negroes as members of a Regional Conference would sit and vote in the General Conference, and, as there were to be three regions in which Northern Methodism would predominate and three in which Southern Methodists would predominate, the negroes in the seventh Region would practically always have the deciding vote, and there was nothing in it to prevent a negro bishop from presiding in General Conference. We are not saying that Bishop Candler approved this report, but being chairman he had full knowledge of its provisions and possibilities. That General Conference reappointed commissioners on Unification, and negotiations were continued.

The Joint Commission prepared a Plan, which it did not recommend, but merely transmitted to the General Conference of the Northern Church, and as this Conference met within four months after the promulgation of the Plan, it had not been considered fully prior to the session in 1920; hence it was referred to a large committee and very carefully considered (The writer was present and heard all the debates in the committee), and because the time was too limited for real debate, it was recommended that the Plan be fully considered in a Joint Convention composed of equal numbers of delegates from both Churches. As our General Conference which followed did not approve of the "convention" idea, commissioners were again appointed by the General Conference of 1922, and were instructed to continue "negotiations looking toward unification in harmony with the basic principles already agreed upon by the Joint Commission as feasible and desirable or upon such other basis as our commission may determine."

The General Conference of 1918 and the General Conference of 1922 both authorized the Bishops to call a special session of the General Conference to consider the Plan if it should be adopted by the Northern General Conference.

We are quoting only excerpts, and the sole purpose of these quotations and the reciting of history, is to show clearly that our Church through its General Conference for a whole generation has repeatedly and emphatically declared itself in favor of some kind of union with the Northern Church. Bishop Candler was a party to practically all of these proceedings, being himself at one time a member of the Unification Commission. Bishop Candler all the time knew the history of the Methodist Episcopal Church, its doctrine, spirit, and attitude on all questions. He knew that the negro members of that Church could not be excluded from the reorganized Church. He knew that in any reorganization the Methodist Episcopal Church, South, as a separate and distinct denomination must cease to exist. He knew that it was the intention to provide for free transfer of ministers and members from one Region or Jurisdiction to another; and that in every plan under consideration it was intended to make the bishops available, if desired, in every part of the reorganized Church. He knew that a Judicial Council was

expected, and indeed had suggested that something of the kind should be adopted in our own Church in order to relieve the bishops of undue responsibility. As a member of the College of Bishops he permitted his name to be signed to Addresses recommending some kind of union with the Northern Church; and he permitted two General Conferences to adopt action authorizing a special session of the General Conference, and did not seek to veto that action. He knew that his Church was committed to the Plan of Unification and sat as a commissioner without trying, apparently, to propose a plan without objectionable features. During all of this period scarcely a voice had been raised against Unification. Bishop Denny had opposed the Regional Plan suggested in 1920, and a very small number had voted against the resolutions adopted by the General Conferences of 1918 and 1922. Bishop Candler, along with other bishops, had been in the habit of exhorting the Church to accept the action of our General Conferences as authority and as a bishop had stood for the unit rule in the College of Bishops.

Knowing all of these things as well before May, 1924, as he did after May 7, 1924, if he believed that the Northern Church could not be trusted to keep its covenants; if he believed that the Northern Church was full of dangerous men doctrinally; if he believed that the negro would come into improper relations with the Southern white membership; if he believed that our property interests were imperiled; was it not his imperative duty to warn the Church while the Plan was still in the hands of the Commission and seek to have a plan proposed that would guarantee the keeping of all contracts, the doctrinal purity of the united Church, the elimination of negro members, and avoid the peril to property rights? Is he a safe leader who permits his Church to move steadily toward a consummation which he believes dangerous, and never utters a warning note until it is too late to stop without strife?

It is well known that Bishop Candler before May, 1924, was not in the habit of encouraging the laity to assume much authority. In using the situation in 1844 as an example for what should be done in 1924-25, he fails to consider the fact that division of the Church had not been in any real way considered before the General Conference of 1844, while the question of Unification, necessarily involving certain modifications, had been before the Church for a whole generation, and every time it was mentioned in General Conference it was warmly applauded and approved. It was reasonable to assume that without a powerful leader to stir them to action, the laity would have considered the action of successive General Conferences proper and satisfactory. He argues that the laymen of our Church are generally opposed, but fails to consider that their opposition has been largely generated by himself, and that if he had kept the unit rule of the College of Bishops, and had heartily supported the action of a majority of his colleagues, there would have been very little opposition. The majority of the Bishops were doing what the Church had seemed to favor and General Conferences had favored. They were acting according to the rules and the traditions of the episcopacy. He was in the minority, and exercised his right to try to change a minority into a majority. He had a legal right to do that, but why should those who were in the majority and acting under direction of the General Conference and apparently in harmony with the sentiment of the Church, be charged with the responsibility of dividing the Church? If he had agreed that it would be unwise for the bishops to discuss the question and the bishops had gone before the Church with an undivided front, would there have been such bitter discussion? The man who knew and did not act, the man who violated the traditions of his colleagues is certainly the disturber of the peace of our Zion, and not the men who were proceeding regularly and in line with instructions and sentiment as officially expressed.

Remember that we are not saying that the unit rule should always be observed. For some reasons, which we may discuss later, we are glad that the rule was broken in order to free bishops from consenting to things that they do not really approve. We are only arguing that it is not fair to say the Unificationists are the disturbers of the peace, and that they should compromise their con-

(Continued on Page 2, Col. 3.)

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OUR ANNUAL CONFERENCES.  
Little Rock, at Arkadelphia, Nov. 18.  
North Arkansas, at Conway, Nov. 25.

## PERSONAL AND OTHER ITEMS.

It is claimed that Arkansas County has more tractors on its farms than has any other county in the world.

Rev. W. J. Whiteside of Bryant Circuit was a caller at our office Thursday. He was in the city on business.

Mr. Homer Tatum presided over an interesting session of the Inter-City E. L. Union October 19, at 28th St. Church.

Married in the auditorium of Winfield Church, October 9, Miss Pearl Martin and Mr. Miles Scull, Rev. C. M. Reves officiating.

Hon. James W. Mehaffy, local attorney, was the principal speaker at a special mid-week service at Hunter Memorial last Wednesday night.

Miss Margaret Sivewright and Mr. Henry T. Mullens, both of this city, were married on Wednesday evening, October 7, Dr. P. C. Fletcher, officiating.

Methodists were pleased to learn recently that the Methodist Book Concern is to occupy a building at Dobb's Ferry, New York, which was formerly used as a brewery.

Dr. W. M. Hayes, superannuate of the Little Rock Conference, now lives in Hot Springs, and may be addressed at 109 Violet St. He is enjoying unusually good health.

At the session of New Mexico Conference W. B. Hogg was appointed general evangelist; B. L. Nance, superintendent of S. S. work, and J. W. Nethercutt to Clovis Circuit.

Rally Day was observed by the Sunday school at Hunter Memorial last Sabbath. Superintendent Mayhan and his corps of efficient helpers arranged a most helpful program. Mr. James Scott directed the song service.

Mexico, for the first time in its history, celebrated its Independence Day, September 16, with saloons and drinking places closed. Formerly the day resulted in a large list of murders and fights as the result of drinking.

At the session of the Tennessee Conference, Bishop Mouzon presiding, 147 votes were cast for Unification and 117 against it. The St. Louis Conference, Bishop McMurry presiding, voted 124 for and 29 against Unification.

At a reception given in their honor in the auditorium of the Y. M. C. A., Thursday evening, October 8, Rev. and Mrs. R. E. Fawcett of Crossett were presented with a beautiful chest of silver, the gift of the members of the church.

The Holy Land Film Co. has prepared a series of pictures showing the Bible lands, under the title of "A Pilgrimage to Palestine." Pastors who wish to use them in their churches should correspond with the Pathe Exchange, Inc., 35 W. 45th St., New York City.

In the colleges and universities of the Methodist Episcopal Church this fall 53,354 students have so far registered. This is a slight decrease from last year, but it is due to the more rigid application of the principle of selection by which it is sought to eliminate the unfit and unprepared.

Spending last Sunday in Hot Springs, the editor worshiped with the congregation of Central Church and heard a very strong and interesting sermon by the pastor, Dr. J. J. Stowe. The auditorium was well filled. The church is prospering and the pastor is pleased with his people.

A Yale scientist has announced that an intoxicated person may, if he so desires, become sober in about half an hour by proper exercise of his lungs. It has been suggested that any person may remain sober continuously by a proper exercise of will power and good sense.—American Issue.

The following appointments made in the St. Louis Conference are of interest to our readers: J. T. Self, Blodgett; Centenary, Cape Girardeau, H. C. Hoy; Chaffee, J. F. E. Bates; New Madrid, W. H. Hanford; Conf. Supt. of S. S., R. L. Duckworth; Farmington, F. P. Jernigan; St. John's, St. Louis, Ivan Lee Holt.

Dr. Marion Nelson Waldrip, pastor of Central Methodist Church, Kansas City, who is now opening his fourth year in that historic church, has been given the most cordial reception of his ministry. His salary has been raised to \$7,200, and the church is in fine condition for the greatest work in its history.

Having visited his aged father at Naylor, Rev. Jas. A. Reynolds of Paris spent a day in the city last week visiting this office and taking in the State Fair. He is closing a very satisfactory year, and is warm in his praise of his noble people who co-operated fully this year in finishing their church building. He believes in the future of Paris Church.

## NOVEMBER and DECEMBER CHRISTIAN EDUCATION MONTHS

The Fifth Regular Payment  
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## CHRISTIAN EDUCATION PLEDGES

No direct report of the services held at Hendrix College by Dr. Forney Hutchinson has come, but we understand that his preaching was greatly appreciated and the spiritual tone of the student body wonderfully improved. He is easily one of our greatest preachers and is especially attractive to students with whom he has intellectual and aspirational sympathy.

Rev. H. W. Jett, our enterprising pastor at Cotter, called last week. He came to the Mo. Pacific Hospital with one of his members who had suffered an accident. Bro. Jett has put the paper into many homes and expects soon to finish and make his a 100 per cent charge. He has had fifty additions, and his salary will be three times what it was last year and collections will be about twenty times greater. He is enthusiastic about his charge and its possibilities.

The tenth annual meeting of the World Alliance for International Friendship through the Churches will be held at Detroit, Mich., Nov. 10-12. Everyone interested in the cause of international friendship is invited to attend and participate in the meeting. The Hotel Statler is headquarters. The general topic to be considered is "Peace and Security." It has been chosen because it just now engages the mind of the world. Any one who intends to go should write Frederick Lynch, secretary, 70 Fifth Avenue, New York City.

Bishop DuBose, in an article in the Christian Advocate of Oct. 2, outlines certain wonderful opportunities in archaeological discovery at ancient Shechem, and announces that he has been invited by Dr. Ernst Sellin, of the University of Berlin, to co-operate in this important work. It will require considerable money to finance the excavating, and the bishop suggests that gifts from friends of Biblical research would be greatly appreciated and would be used to help in this laudable enterprise. Let those who will contribute any amount address Bishop H. M. DuBose at Winston-Salem, N. C.

National Education Week is scheduled for the week from November 16 to 22. Dr. John J. Tigert, United States Commissioner of Education, has suggested the following program: Constitution Day, Monday, November 16; Patriotism Day, Tuesday, the 17th; School and Teacher Day the 18th; Conservation and Thrift Day on November 19th; Know Your School Day on the 20th; Community and Health Day on the 21st and For God and Country Day on Sunday, the 22nd.

The October number of the Methodist Quarterly Review contains many strong articles. Worthy of special mention are: "Making A Methodist Theology" by H. F. Rall, "Immortality in the Light of To-Day" by J. H. Snowden, "Christianizing Property" by J. M. Culbreth, and "Business as a Profession" by J. W. Barton. The editorial on "The Corporate Application of Christianity," by Dr. Rowe, is also fine. Every preacher and intellectual layman should have the Review. In it are discussions which cannot well occur in the Conference organs. Order of Lamar and Barton, Agents, Nashville or Dallas. Price for a single copy is 50 cents, for a year \$2.

Married, Oct. 15, at the home of the bride in Jacksonville, Texas, Rev. A. C. Millar, editor of this paper, and Miss Susie McKinnon, Rev. G. F. Winfield, president of Lon Morris College, officiating. The daughter of the late Rev. H. D. McKinnon, who was a prominent member of Little Rock Conference, Miss McKinnon graduated at Hendrix College in 1898, and has been teaching in the following institutions: Colegio Palmore, Chihuahua, Mexico; Marvin College, Fredericktown, Mo.; Gallop College, Searcy, Ark.; Coronal Institute, San Marcos, Texas; Vashti Industrial School, Thomasville, Ga.; and for the last four years she has been teacher of French and Spanish in Lon Morris College, Jacksonville, Texas.

### UNFORTUNATE.

We are in hearty sympathy with the purposes of the State Fair and consequently greatly regret the effect of the rains last week on the attendance. The decision to extend the time to include Tuesday was wise; but the opening of the gates on Sunday was unfortunate. It was not in any sense necessary, and the result will be to turn many good people against the management. The forces that are deliberately seeking to break down the Christian Sabbath utilize every opportunity to weaken the day by getting good people to excuse some minor or apparently necessary violation of its sanctity. Our people should kindly, but firmly indicate their disapproval, and at the same time pledge their support to the Fair as long as it is conducted along the proper lines. Let us have a great State Fair; but let us "remember the Sabbath day to keep it holy."

### CARPING CRITICISM.

On Page 6 will be found an article by Dr. Z. T. Bennett published in a Memphis paper that is not the organ of any official body in Southern Methodism, but which for some four years has been constantly criticizing most of the Bishops and Connectional men of our Church and the official organs of the Church. Dr. Bennett, for many years the able and efficient editor of this paper, now a superannuate of North Arkansas Conference, is a personal friend of this editor and, we are sure, would not intentionally misrepresent either the editor or Arkansas Methodism, but, in this article by stating half truths and drawing unwarranted inferences, he sets Arkansas Methodism in a false light before the readers of the above mentioned paper. We publish the article simply that our readers may know what is being printed outside of Arkansas about this editor and some of our leaders. We think that our readers are capable of understanding the situation correctly without any explanation on our part. Only this may be said, that there is no understanding between the leaders of Arkansas Methodism about what shall go into this paper. This editor is absolutely free and untrammelled, and no one has tried to dictate to him except anti-unificationists. It might also be added that, whatever certain other Bishops may have attempted to do to influence members of Conferences, it is undoubtedly true that, while he is heartily for Unification, Bishop Hay has not used his official position to bring pressure to bear upon preachers or laymen to determine their vote.

### WHO ARE THE DISTURBERS?

(Continued from Page 1.)

victions to restore peace. We propose to forgive the disturbers, but we cannot surrender convictions to satisfy their unusual demands.

There are other phases of the subject that we shall discuss. We are now simply saying that, in view of the fact that it requires only a small number of votes to defeat the Plan, we submit that, in failing to assist in guiding Unification negotiations wisely before the critical moment was reached, Bishop Candler has proved himself an unsafe and dangerous leader, and no one is under any obligations to yield convictions to stop the trouble which he permitted to arise.

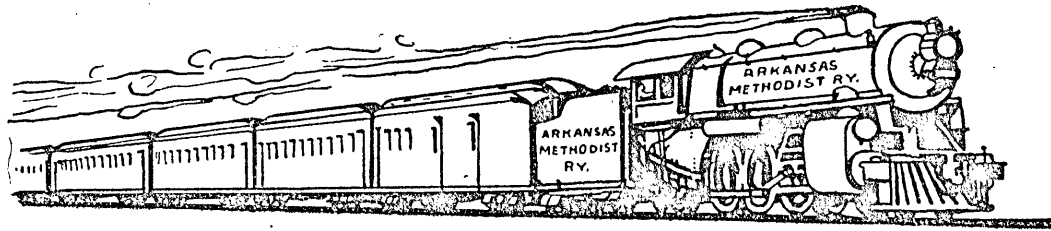
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## CENTENARY

## DID YOU GET ONE?

During this week more than 1,500 statements have gone out from this office. These statements are made out from lists sent by the local Centenary treasurers. A self-addressed envelope is inclosed in each statement, also a letter containing something each subscriber should read. A reply of some kind is greatly desired. We are taking it for granted that as the subscriber made the pledge he will want to pay it.

\$15,000

It is my judgment that these 1,500 statements would average \$20. However, suppose we make the average just \$10 each. Then suppose we get favorable returns that will average this \$10 each. Look at the sum we have for our Church in this critical time of missionary need! \$15,000.

## NOTICE TO TREASURERS

If you have not done so please send in an up-to-date list of all unpaid subscribers in your church. If a list was furnished when your church was adjusted and any payments have been made since then, all that you will have to do is to send the names and amount of subscribers who have paid so that we can give credit on list in this office. In this way this office can be of great help to local treasurers in closing out this great movement. This request is for the North Arkansas Conference treasurers as well as the Little Rock Conference treasurers.

## CHRISTIAN EDUCATION

## EARLE.

Sunday, October 11, at the morning hour the writer preached for the pastor, Rev. Ben A. Few, and his people at Earle. The day was beautiful and the congregation "heard the word gladly." Mr. R. A. Scott, the collector of pledges made to our schools, was out of the city. As the people of Earle believe in Christian Education, and have the habit of doing things on a "big scale" they will, I am sure, take care of their pledges this fall in a most liberal manner. The writer enjoyed, at the close of the service Sunday morning, a splendid luncheon at the home of the pastor and his family.

## CRAWFORDSVILLE.

The Secretary worshipped with the Rev. Sam B. Wiggins and his people at Crawfordsville at the evening hour, October 11, preaching to an almost full house. Monday morning, in company with Brother Wiggins, the Secretary met many of Crawfordsville's splendid citizens on the streets and their places of business. The town gives evidence of prosperity. Mrs. J. W. Peebles, who was born and reared in a college town, and who is a fine business woman takes over the work of collecting the pledges made by the Church at Crawfordsville. Having known her for many years I take no risk in saying in advance that she will make the Movement one of its best collectors. The secretary was delightfully entertained at the parsonage by the pastor, his wife and their little daughter.

## OTHER REPORTS.

INDIVIDUAL.—Rev. J. Frank Simmons, the efficient Centenary secretary, credited to First Church, Texarkana; Mr. F. M. Sigler, Central Avenue Church, Hot Springs; Mr. J. P. Wright, Camden, First Methodist Church; Mrs. Keelie Richardson, collector Dalark; Mrs. S. R. Phillips, Newport Methodist Church. The above named persons each have paid their pledges in full for the five years. Mrs. Emma May, Jonesboro, and credited to East Side Church, Paragould, has paid her pledge to date.

CHURCHES—Atkins, Mr. Rife Hughey, Collector; Crawfordsville, Mrs. J. W. Peebles, collector.

## CONTRIBUTIONS.

## THE PRESENT STATUS OF METHODIST UNIFICATION.

By Bishop James Cannon, Jr.

(Continued from last week.)  
Bishops of United Church.

If the two Churches are to unite, the bishops of both Churches must become bishops of the united Church unless some action is taken to deprive some of the present bishops of their present episcopal relation. The question at issue at this point is actually whether the Negro bishops of the Northern Methodist Church shall be bishops of the united Church. It is worthy of note in this connection that the Plan of 1920 which provided for the election of bishops for the colored Regional Conference in the United States, also provided for the election by that Regional Conference of its own bishops which bishops would be bishops of the united Church just as would be the bishops elected by the white Regional Conferences. If there is ever to be a united Methodism it will necessarily follow that in that united Church there will be Negro bishops, Japanese bishops, Mexican bishops, Chinese bishops, Hindu bishops, etc., all elected for supervision and leadership of the people of their own races; unless indeed the position is to be taken that only white men are to be elected as bishops not only for white people but for all the colored races as well. Such a position would carry with it such an implication of comparative superiority on the one hand, and inferiority on the other hand as would of necessity erect a barrier of racial national pride, impeding, if not entirely barring, our approach to the races which we brand as inferior and furthermore implying a denial of any genuine brotherhood or oneness of all believers in Christ Jesus.

## Negro Bishops.

It is a well known fact that the effort to elect Negroes as bishops of the Northern Methodist Church, although continued for over thirty years, utterly failed until it was agreed that two Negro bishops should be elected on an entirely separate ballot after the white bishops had been elected. Moreover it was distinctly stated by the chairman of the Committee on Episcopacy that such a method was necessary, if any Negroes were to be elected bishops; and the chairman also stated at the same time that the time had come when Negro bishops should be elected to supervise and lead the Negro work, because white bishops could not do so any longer with proper efficiency, or without embarrassment both to the white bishop and to the Negro membership. As a matter of fact it is known that the two Negro bishops selected in 1920 have never been given either residential or administrative supervision over any but Negro conferences and there is no basis whatever for the supposition even, that Negro bishops of the Northern Church will be given supervision of white conferences.

## Restriction of Administration.

Furthermore, while the Plan provides that the bishops shall meet and organize as one body, and shall arrange for the superintendence of the work of the Church, it is explicitly and positively provided that no bishop of the Northern jurisdiction, either white or colored, can administer within the Southern jurisdiction unless a majority of the Southern bishops shall consent to such assignment; and vice versa. The intimation even that the Northern bishops would propose the assignment of a Negro bishop for supervision of a Southern annual conference when Negroes are not even assigned to preside over Northern white conferences is to ascribe to the Northern bishops a species of petty contempt for Southern views and sentiments which has no support in fact, and the intimation that the Southern bishops would be a party to an arrangement which they would know to be contrary to the wishes of our people, and destruc-

tive to the work of Methodism, is an insult not only to their intelligence but to their love for the kingdom of God.

## Bishops In Each Jurisdiction Determine.

In short the Plan very carefully guards the basal principle, that each jurisdiction shall be independent and supreme in the direction and government of all its local work, and that no bishops except those elected by the Jurisdictional Conferences shall "administer" in any jurisdiction except that for which they were elected, unless invited so to do by a majority of the bishops of the other jurisdiction. No Negro bishop can come into any church of the Southern Jurisdiction and take charge of the services, without the agreement of our bishops.

## General Conference Presidency.

Furthermore, the Plan carefully and purposefully provides that the presiding officers of the General Conference shall be selected by a majority vote of the bishops of each Jurisdiction, that is to say no man can preside over the General Conference who is not acceptable to a majority of the bishops of each Jurisdiction. From my knowledge of the men at present composing the Northern board of bishops, I do not believe that a majority of them would think it desirable or wise that a Negro bishop be selected to preside over the General Conference, but even should a majority of them so vote it would require that a majority of the Southern bishops also vote for a Negro president before he could preside. Is it not clear to any unbiased, unprejudiced mind that this provision not only prevents selection of a white president of the General Conference who is not acceptable to a majority of bishops of each jurisdiction, but that it will certainly act to prevent the selection of a Negro president of the General Conference?

## Negroes In College of Bishops.

If the statement be made that the Plan permits Negroes to be members of the College of Bishops and to participate in the arrangements made for the superintendence of the work of the Church, I frankly agree that such is the case, but as indicated above if united Episcopal Methodism is to carry on work among Negroes and other colored races, there must inevitably be elected bishops of those races. In view of existing conditions, of the growing emphasis upon racial and national integrity in our own and other lands, of the openly manifested desire of Negroes and other races for leaders of their own race, and in view of a better understanding of their own people, and of the more effective approach to them by such racial leaders, surely it is the wise thing that the Negro bishops and, later on, the bishops of other races should participate in the conferences preceding and in the final arrangements made for the superintendence of the work of the Church. I have personally found it of great value to confer with Negro leaders on the question of prohibition, of education in both public and Church schools, and on other questions pertaining to race relations. I have found them not only eager to present and to discuss their difficult problems, but willing to accept advice and counsel, and I must confess that I have had many questionings as to whether I and my own people were fully realizing the great opportunity and meeting the great responsibility which God has placed upon us for the many millions of black men and women in our midst. I can see no hint of "social equality" in the fact that the proposed Plan provides that the Negro bishops shall confer with the white bishops, concerning the best plans for carrying on the work among the Negro conferences over which they have supervision; nor can I see any embarrassment resulting from their presence in any Northern or Southern city where the College of Bishops may meet. When the Federal Council met in Atlanta last Decem-

ber there were delegates from all the Negro churches. They sat in the same auditorium and they attended both in Atlanta and at the Ecumenical Conference in London any official gatherings, but they were entertained in Atlanta at Negro hotels and boarding houses, and the same would be true of Negro bishops in any Southern city, and on Sundays they would preach in Negro churches. Personally I can not view with alarm the fact that the Plan proposes that the Negro bishops shall confer together with the white bishops concerning the moral and spiritual welfare of the colored people. I am inclined to think that there is more reason to be alarmed because our Southern people have had so few conferences in the past with the Negro leaders; and indeed have allowed the line of separation to become so sharply defined, that those questions in which both races have mutual vital concern, if they are to live peaceably, harmoniously and helpfully side by side, can not be discussed with that freedom, sincerity and confidence so essential to the best interests of both races. I fully believe that the spirit of justice and mutual helpfulness which is a vital controlling element of genuine Christian creed and life can be manifested and put into practice without social intermingling or amalgamation of the races. But the determination to prevent social equality and racial amalgamation has frequently been so strongly emphasized by our people as to minimize the spirit of justice and Christian charity. This Southern theory, in my judgement, is correct, but we must admit that the practice of the theory has not always been perfect. Moreover, I am inclined to believe that the more practical experience the Northern people have had with the difficulties of the race question, the more nearly they have been led to agree that social mingling and racial amalgamation are detrimental to the best interests of both races. (The resolution on the "treatment of colored people," refusing to recognize "as valid in Church or State any discrimination on the basis of race or color," which was introduced into the Northern Methodist General Conference at Springfield by a delegate from India, and which it has been declared was overwhelmingly adopted, was as a matter of fact referred to committee and never reported back at all, and yet this statement has not been corrected by those who have made it.) Furthermore, I am of the opinion that this position is generally speaking the correct one not only in relation to whites and negroes but in relation to whites and Japanese, Chinese, Hindus, Egyptians and other dissimilar races.

## How Christianize Race Relation?

I fully believe that the great race problem in the South today is not to prevent social mingling and racial amalgamation. The great problem of the Southern white people is to meet a responsibility which Almighty God has placed upon them to Christianize more fully the relationships between the two races and to aid in the elevation of the moral and spiritual life of our Negro neighbors. I believe that the provision of the Plan which provides for conference of Negro bishops with white bishops concerning the Negro work will be found to be a helpful provision. Furthermore, while the Plan does not indicate what connectional boards may be organized, there will doubtless be some such boards. If the same idea of two independent parties to the compact prevails, which gives to each jurisdiction an equal voting power in the General Conference, and which gives to each jurisdiction an equal number of members on the Judicial Council, it is probable that each jurisdiction will have equal voting power in these connectional boards. Certainly our jurisdiction will have equal voice with the Northern Jurisdiction in determining the composition of such boards. It will doubtless be

true that on all of these connectional boards there will be some Negro members who will represent the needs of the Negro membership and churches. Following out the position taken above I can not only see no harm which will come from conferring with Negro leaders concerning Missions, Church Extension, Sunday Schools, Epworth Leagues, Prohibition, Divorce, Gambling and other matters in which it is important that the Negroes should have the benefit of conferences with their white brethren. I know that there are those who honestly believe that such an arrangement is not best for the Negro and is not best for our people, although these same brethren know that our connectional officers frequently sit in conference with the Negro boards and officers of the Colored Methodist Episcopal Church, and that we actually have a joint board composed of white and Negro Methodists for the management of Paine College, and that good and not harm has resulted from these contacts. So I believe that good and not harm will result from such contacts as would take place in the connectional boards of the united Church. Surely the representatives on great connectional boards of over seven million white Methodists can afford to permit the few representatives of 350,000 Negro Methodists to confer with them concerning the work of God among the two races, without any fear or even any suggestion of social equality or racial amalgamation.

#### No Mixed Congregations.

The Plan does not propose that there shall be any change whatever in the relationship of Negro members to the churches to which they now belong. With few exceptions the negro churches are grouped together in Negro conferences. The only important exception is that the Negro Northern Methodist churches in and around New York City, are joined to the white conferences. This is because there are only a few of these churches, not sufficient to form a conference and too remote from a distinctly Negro conference. The policy of the Methodist Episcopal Church is distinctly set forth in their Discipline in the chapter on Annual Conference Boundaries. For example, the Discipline states: "The Florida Conference shall include the colored work in the State of Florida," and "The St. John's River Conference shall include the work of the white people in the State of Florida." Again "The Savannah Conference shall include the colored work in the State of Georgia" and the Georgia Conference shall include the work among the white people in the State of Georgia." That is to say, the Discipline provides that all the colored members are expected to belong to colored churches, which churches are expected to belong to colored conferences. Here the color line is distinctly drawn in the work of the Northern Methodist Episcopal Church. The colored people do not want to belong to the white churches, and the white people do not want to belong to the colored churches, and in the cities of Washington, Richmond, Baltimore, Atlanta, Jacksonville, Birmingham, New Orleans, etc., Negro Northern Methodists attend Negro churches, and white Northern Methodists attend white churches, although both whites and negroes belong to churches of the same Methodist Episcopal Church in the same cities. The proposed Plan does not change this relationship between the whites and the negroes in any respect. The Negroes remain in the Northern jurisdiction in the same annual conferences and in the same local churches to which they now belong. Theoretically they have the right to ask to be received either on profession of faith or by certificate into a church with exclusively white membership. Actually the theory of the Discipline, as indicated above, is that they will not join churches of exclusively white membership and this theory is followed out with rare exceptions. That the colored

Methodists are actually today in colored churches, and the white Methodists are in white churches is a fact which can not be successfully controverted, except in communities where the colored Methodists are too few to form a congregation and so they attend services in the white churches just as in our own Church small groups of Negroes have worshipped with us in the galleries, or in a section set apart for their use.

In the face of this Disciplinary distinction in the Northern Methodist Church, in the face of the actual facts as they exist today, how can any well informed person declare that the adoption of the proposed Plan will change the present relation of our Church to the Negroes? And yet I heard one of the most prominent opponents of the Plan ask the members of the congregation of a leading church whether they wanted negro men and their wives and children to come into their church and seat themselves beside the wives and daughters of that congregation. The intimation, indeed the intent of the statement, being to imply that the adoption of the proposed Plan would result in the coming of Negro men and women into white churches and the coming of Negro children into white Sunday Schools. Should such statements be made, without declaring and emphasizing the facts I have stated above, as to the actual policy and existing conditions in the Northern Methodist Church? Who can believe upon sober second thought that the Negro men, women and children whom we know, living in our several communities, will upon the adoption of this Plan desert their own Negro churches and try to force themselves into our white congregations and Sunday Schools? Such an idea is not only absurd but it is so unjust to the Negroes as to be in fact un-Christian in its unwarranted imputation.

#### Our Historic Attitude.

But if such consequences will not result, and the Negroes will remain as they are in their own churches, and in their own annual conferences, how does the adoption of this Plan make any practical change in the relationship of our Church to the Negro? For if no practical result follow there will be no change, because it must be emphasized and re-emphasized that theoretically our Church has never adopted any rule or regulation of any kind whatsoever which would prevent Negroes from becoming members of our churches. No Christian Church could ever declare a limitation upon its membership, on the basis of race, color or social or material standing. It is one of the greatest triumphs of our Southern Church that before the Civil War it successfully evangelized great masses of the slaves, and the monument to Bishop Capers perpetuates the fact that he was the "Founder of the Mission to the Slaves." And it was doubtless the leaven of the gospel of Jesus Christ, working so powerfully among the slaves, which made possible the wonderful record of plantations, free from outrages and crimes, during a four-years war, when the natural male protectors of the homes were absent on the field of battle. We never turned the Negroes out of our Church, but they gradually left us, and went into Negro churches, where they would have the freedom and the association which they desired. We finally, at their request, put white hands on black heads and set apart two Negro men to be bishops of the newly-organized Colored Methodist Episcopal Church. We have had an ever-decreasing number of Negro members in the United States, but as late as 1890 I received Negro members into our Church who came, because of their love for "the white folks." While we have few Negro members in the United States we have an ever-increasing number of Negro members in Cuba, Brazil and the Congo, and, indeed, all our missions except the recently-established missions in Europe are to colored people:—yellow, brown, red or black

people. We have shown by our history that we believe that it is our duty to attempt to evangelize the colored races, and that they may become our "brethren in Christ Jesus." What is there in this proposed Plan which will in any way change our attitude toward the Negro? It will not change our position theoretically or practically, and as I have tried to show above it will not bring Negroes into our churches nor can they participate in any way in the administration of our local affairs. The only points of contact will be in the connectional work of the Church, in matters pertaining to those great interests, in which there should be mutual co-operation for the good of both races, for the good of our common country, and especially for the help of the weaker, backward race.

#### Negroes In General Conference.

And this is true also as it pertains to the presence of Negro delegates in the General Conference. They will be in the General Conference, as delegates from the Northern Jurisdiction, representing the colored conferences of that jurisdiction. They will sit with the delegates of that jurisdiction, and as they usually do today in groups together. The Plan of 1920 likewise provided for Negro General Conference delegates. Such participation in the General Conference will have no effect upon questions pertaining to social life. In confirmation of this statement I call attention to the following: On May 22, 1925, I sent a telegram to Lexington, Ky., to Dr. Geo. Summey, Moderator of the General Assembly of the Southern Presbyterian Church, requesting Dr. Summey to wire me concerning the Negro membership of the Southern General Assembly. He replied as follows:

"There are eight Negro Commissioners representing four Negro presbyteries in our General Assembly. They regularly attend all the meetings of the assembly as do the white commissioners. They are treated with the utmost consideration and take their part in all the work of the Assembly, on committees and in general meetings.

"George Summey."

Here is one of our most highly honored Christian communions in the South, whose loyalty to Southern ideals is unquestioned and unimpeachable, and whose devotion and consecration to our one Lord and Master Jesus Christ is notable and outstanding. There are four Negro Presbyteries in that Church composed, of course, of Negro congregations with Negro pastors. These Negro presbyteries elect Negro commissioners yearly to the Southern General Assembly, which Negro commissioners sit with the body of white commissioners, participate in all the business, including service on committees and boards. Can anybody truthfully assert that any evil has resulted from the presence of these Negro commissioners in the General Assembly and on its boards? Indeed I know that many of our people have never heard that such a condition existed in the Presbyterian Church.

Again, the Protestant Episcopal Church has about 40,000 Negro members grouped in congregations throughout the South with Negro pastors and church officers. At the recent convention of the Diocese of Virginia I was informed by a member of that convention, that there were about twenty Negro ministers in attendance upon the convention who sat in the body and participated in the proceedings. There are also two Negro Suffragan bishops who attend the General Convention of the Protestant Episcopal Church and who sit in the House of Bishops. Can anyone truthfully assert any evil has resulted from the presence of these Negro ministers and laymen in the Diocesan Conventions, or of the Negro Suffragan bishops in the General Convention? But if no harm results in these Churches, if no blow is struck at the social racial ideals of

the South, why should it be assumed, and positively declared, that exactly similar relationships among the Methodist people will produce so much more serious results than among the Presbyterians and Episcopalians? Are Methodists more likely to be injured by such contracts than are its members of our sister churches?

#### Colored Methodist Episcopal Church.

The proposed plan recommends "that financial support of the Colored Methodist Episcopal Church be continued by the Jurisdiction with which it is historically related, and to such an extent as that Jurisdiction may deem wise." This is a distinct recognition of fact that our Southern Church has more responsibility to the Negroes of the Colored Methodist Episcopal Church than to the Negro membership of the Northern Jurisdiction. The statement which has been made that the contributions of the Southern Jurisdiction for Negro work would be pooled with the contributions of the Northern Jurisdiction for the Negro work of that Jurisdiction, has not only no foundation in fact but is directly contrary to the explicit recommendation contained in the Plan. Of course it is to be hoped that the adoption of this Plan will be productive of more helpful contacts between the white and colored Methodists of the South including both the Negroes of the Colored Methodist Episcopal Church and of the Northern Jurisdiction, but it is amazing that anyone should intimate that the result of the adoption of the plan would be the desertion by our Church of the Colored Methodist Episcopal Church. Indeed the adoption of this recommendation in connection with the Plan clearly indicates a recognition of the fact by the Northern Methodist brethren that the historical tie between the Negroes of the Colored Methodist Episcopal Church is much closer and much more binding than the tie with the Negroes of the Northern Jurisdiction.

#### Property Rights.

The Plan does not take up the question of Property Right as that is not of the nature of constitutional matter. By Article XI all the regulations contained at present in the Disciplines of the two Churches will remain in full force and effect until ordered by the majority vote of each Jurisdiction in the General Conference. Our Discipline provides for the election of all Trustees of Church Property and for the holding of the same in accordance with the laws of the several states in which the property is located. I suppose that it is generally admitted that in the event the proposed Plan should be ratified that the question of Property Rights will be of no practical importance unless the time should come when it should be desired to abrogate the Plan. For as long as the Plan of Unification should hold, local congregations would continue to control their church property in accordance with the terms of the Discipline. Also boards of trustees of colleges, universities, hospitals, printing plants, etc., would continue to hold and control these properties in accordance with the terms of the charters granted by the several states. Furthermore, by the terms of the Plan, or as it may be called, the contract between the two Churches, the General Conference cannot take any action whatever concerning the several properties of the two Churches without the consent of the majority of each Jurisdictional Conference, therefore it must be admitted that as long as the Plan continues in force there can be no question as to the control of the property by each Jurisdiction.

But, if the time should come when the Southern Jurisdiction desired to withdraw from the union, what would be the status of the church property held by the local and jurisdictional boards of trustees of the Southern jurisdiction? It must be noted that the dissatisfaction of a few local congregations would not affect the general question of property rights, any more than would the dissatisfaction of a few local congregations in our

own Church today affect the rights of our Church in local properties. By the terms of the trust clause in our Discipline, even though the large majority of the local congregation should secede and either join another church or set up a rival organization, the title to the property would still remain in the Methodist Episcopal Church, South. In exactly the same way should the great majority of local congregations secede from the United Church, the title to the property would still remain in the Southern Jurisdiction of the United Church, until the General Conference should take action transferring the title to the United Church.

#### Compact Not Indissoluble.

But let it be supposed that the majority of the membership and churches and conferences in the Southern Jurisdiction should desire to withdraw from the union, could such withdrawal take place without the loss of all the property—churches, parsonages, hospitals, schools, colleges, universities, etc? Certainly it could. I most sincerely believe that if it should be found that the adoption of the Proposed Plan of Unification had not secured the beneficial results hoped for, but had resulted in friction, discord, jealousies, antagonisms, in short in more harm than good, the two Jurisdictional Conferences would discuss the situation frankly, fully, without hesitation, and recommend the dissolution of the compact. Is there any reason to believe that if the Southern Jurisdiction did not desire to continue the cooperative activities, that the Northern Jurisdiction would insist upon the maintenance of an arrangement which had not only lost its value but which had become positively hurtful? Ordinary and sanctified common sense both agree that as no plan of union should be adopted which is not "mutually satisfactory to the membership of both Churches" (Northern Methodist Resolution, 1920), so no plan should be continued in force which is not found upon trial to be "mutually satisfactory to the membership of both Churches."

But if there be those who do not agree with me that the compact of union could or would necessarily be dissolved when either party is convinced that further beneficial co-operation is impossible, then the Plan contains in itself the seeds of dissolution. The delegates in the General Conference from the Southern Jurisdiction can exercise their constitutional rights and decline to agree to any proposition of any kind whatever except a proposition to take steps to dissolve the contract, and such procedure would be entirely justifiable were the delegates fully convinced that further co-operation would not only not be beneficial but would result in damage to the work of the Kingdom of God.

#### Expect Permanent Union.

I desire that my personal attitude be clear on this point. I do not believe, nor do I anticipate, that the Unification of American Methodism by the proposed Plan would result in failure. I believe that beginning with co-operative effort in one or two great connectional interests, the scope of co-operation will be gradually extended and moreover, I confidently expect that the spirit of co-operation will so steadily and thoroughly permeate the whole Church that in cities where Churches of both Jurisdictions are working, co-operation in all local efforts will become the rule. For example, if there should be one connectional Foreign Mission Board, why should not the Churches of both Jurisdictions in a given city unite in great mass meetings and other special efforts to raise a great fund for the support of the common Mission work, or to secure choice volunteers? Why should not a great Connectional Board of Evangelism arrange for a great joint evangelistic campaign in cities and districts where there are Churches of both Jurisdictions, and so likewise in combined efforts for hospitals, colleges, social settlements, and moral reform movements. I am so commit-

ted in my thinking and in my hopes to the practical unification of the efforts of the two great Churches, that it is distressing to contemplate the possibility of a refusal on the part of our Church to agree to the Plan, and therefore I am not suggesting or even intimating that the Plan should be ratified, because, if, after trial, we do not like it, we can withdraw. I cannot be enthusiastic over trial marriages. But in answer to those who are fearful and hesitant and exceedingly doubtful as to the success of the proposed Plan of Unification, I have given my frank, honest opinion above, that the compact can be dissolved without the loss of any property whatever, whenever a majority of either Jurisdiction is satisfied that the plan is a failure and should be abrogated for the best interests of the Kingdom of God.

#### The Constitution.

It has been asked why the Plan of Unification does not define in exact terms the proposed Constitution for the United Church, and there has been the intimation that no Constitution is provided. This is manifestly incorrect. The Plan itself, should it be adopted by both Churches, would become by that fact part of the Constitution of the United Church, for it will have been adopted by the Constitutional powers in both Churches, and it will not be possible to repeal any part of the Plan except by the Constitutional process. Article X distinctly states, "The General Conference shall at its first session provide in harmony with the existing procedure of the two Churches a method of amending the Constitution, and until such method shall have been adopted amendments shall be effected through the process now prevailing in the Churches respectively."

By the inclusion of the restrictive rules the plan clearly indicates the existence of the Constitution which is protected by those restrictive rules, that is the Articles of Religion, the Plan of itinerant General Superintendency, the rights of ministers and members to trial by committee and appeal, etc. In short whatever is the Constitution in either Church today will continue in full force and effect, until it has been amended by the method now prevailing in the Churches, respectively, until the two Jurisdictions shall agree upon some different method. The statement therefore that the proposed Plan is illogical in referring to the "limitations and restrictions" before any Constitution has been adopted, ignores the fact that the Plan itself is part of the Constitution and that the Plan explicitly recognizes whatever Constitution either Church has at the present time. We have been endeavoring in our own Church to formulate in orderly fashion a Constitution, including all the present Constitutional provisions together with such other provisions as it may seem wise to incorporate. The United Church might probably take similar action, but if it did not, it would probably do just as efficient work as our Church has done in the past, without a definitely formulated Constitution. (To be continued.)

#### ARKANSAS OPPONENTS OVERCOMING GREAT DISADVANTAGE.

By REV. Z. T. BENNETT, D. D.  
(This article was declined by our General organ.)

In the Christian Advocate of September 11, Dr. A. C. Millar, under "A Challenge of Reckless Charges," made some statements which I am not willing to ignore. While I hold no brief to speak for Bishop Candler or his associates, I will later in this article comment briefly on his offending language against them.

After referring to the brotherly and mutual regard existing in the Southern Methodist Press Association, embracing all editors of our official Church papers, three-fourths of them favoring the plan of unification, Dr. Millar said each proponent editor had published one or more articles

against the plan; that is, one or more in sixty issues of his weekly paper since the controversy began. At the present time they cannot felicitate themselves on any huge success in molding Church sentiment for the plan. Two years ago they entered into what seemed to be a general agreement (lawyers would say conspiracy) not to discuss critically or open their columns for such discussion of the pending plan for about nine months or till after the M. E. General Conference had passed on the plan. After its adoption of the plan, our Bishops, on May 30, 1924, called a special session of our General Conference for July 2; hence the time for general discussion of the plan in our official Church papers before the meeting of the General Conference was limited to about thirty days. Between the date of publication of the former plan and the last week of the M. E. General Conference in 1920 there were more than 120 days, yet lack of sufficient time to study that plan was one of the excuses kindly given by our Bishop J. M. Moore for its unanimous rejection!

Dr. A. C. Millar conceded that "each editor is under obligation to permit both sides of this question to be argued in his columns," but did not say that all our editors had been fair in giving equal space to both sides. He did, however, make a personal claim, which I respectfully challenge. He said: "The Arkansas Methodist, for example, during the Annual Conference season and a period when extra advertising required unusual space excluded practically all discussion of the plan, but both before and after that period it has given much space to both sides." He did not close the unification discussion on both sides, because the space previously given was actually needed for other Church matters and extra advertising. His readers should remember that early in November last he stopped discussion in the Arkansas Methodist, because he said, substantially, that some Bishops were using such ugly words and manifesting such an unbrotherly spirit as to bring injury to our Church. In the Arkansas Methodist of November 20, he said: "We regret exceedingly to inflict upon our readers another article on unification in this issue. But Bishop Mouzon, the writer of this article, is chairman of the Commission on Unification, and as the Commission was appointed by the General Conference, and the General Conference itself has approved the plan which he defends, it would seem that he has rights that the free lances who attack the plan do not have." Dr. Millar did not say how long Bishop Mouzon will hold his position as Chairman of the Commission, which body has ceased to function officially; and he was too wise to say the adoption of the plan by the General Conference imposed any obligation whatever on any Annual Conference to ratify such action. But under the spacious plea mentioned, he gave Bishop Mouzon space for a long article, to which Bishop Candler could not reply in the Arkansas Methodist as he did reply in the Nashville Christian Advocate.

In the Arkansas Methodist, March 12, last, Dr. Millar quoted from Bishop Candler's letter to the Mineral Springs (Ark.) Vim in these words: "The Conference organ is very reluctant to print anything in opposition to the plan," and added "If the Bishop had said the Conference organ is very reluctant to print anything on unification he would have stated a fact," etc. As a matter of fact, Dr. Millar attended in Nashville one or more rallies of the "Friends of Unification" and gave in the Arkansas Methodist such reports as to indicate the certain adoption of the plan—fine propaganda for his closed season! And during this "closed season" he gave Dr. R. S. Satterfield, secretary to the "Friends of Unification," space for an article, urging preachers in their Second Year to complete their course of study and be

ready for admission and to vote, contending young preachers want the plan. He gave Dr. John A. Rice space for an article, which appeared in another paper with a double heading, representing Jonah as fighting against unification, though it has been understood that Dr. Rice does not believe and does not accept the Book of Jonah as a part of the inspired Scriptures! During the "closed season" he gave space for several new articles, really made to serve as propaganda for the plan. He gave Bishop Mouzon space for a second article, reflecting upon the administration of Bishop Ainsworth, who was permitted to reply in the Arkansas Methodist. He gave Bishop Cannon space for two articles, one signed "A Friend of Unification" reflecting on some proceedings in the Baltimore Conference and certain rulings of its president, but failed to copy from the Christian Advocate the very brief reply of Bishop Candler, thus losing the opportunity to show how impartial should be the editor of an official Church paper! In fact, so far as I have seen, Dr. Millar has never yet informed his readers that the unprecedented and indefensible article was written by Bishop Cannon, who, on account of it, has already used probably thirty columns in the Christian Advocate, and may call for more.

The foregoing facts represent only a part of the great disadvantage Arkansas opponents are overcoming. Early in this year they were advised that the sixteen presiding elders in this State were counted for the plan, and that Bishop Mouzon's trusted lieutenants were devising special methods to capture lay delegates for it. If all these and the editor of the Arkansas Methodist had entered into definite agreement to work together to the same end, Dr. Millar's "closed season" would be considered the logical and most effective method for gaining the results desired. Opponents were during this "closed season" denied the use of their Conference organ for fair and full discussion of the plan when they were so anxious to reach our Church members generally, especially those that might be chosen as lay delegates to our Annual Conferences. It was not surprising to hear the lay delegates elected early were reported for the plan; but I am reliably informed some of them, after learning more about the real character of the plan, have changed and say they will vote against it. I cannot believe all chosen for lay delegates had carefully studied the plan before their election.

As a matter of fact, more than a few of our intelligent members have not yet studied the plan carefully. Recently I had letters from prominent citizens, including bankers, lawyers, merchants and others, known to me as loyal Methodists for thirty or forty years, saying they accepted the arguments in my tracts as reasonable, and while they had been favorable to the principle of unification, they felt no plan should be adopted unless it was acceptable to both Churches. They could not now believe the pending plan would be acceptable to our Church. On November 2, last, I gave a group of prominent Ft. Smith laymen copies of my first article and asked their attitude toward the plan. For lack of space I quote now the reply of only one, Brother J. F. McGehee, who said: "I have felt I would like to see the two Churches united, but I learn there are many, and later the number may be larger, who honestly fear and oppose the plan. I do not believe it would be just to take away their rights and force upon them the plan." His eminently wise and just words I have quoted in hundreds of personal letters and in articles for publication. He did not then know that Bishop McDowell had said for leaders in the M. E. Church General Conference after its refusal to adopt the plan submitted in 1920; "No form of unification should be adopted unless it is acceptable to practically all members of each Church." He did not know Bishop Cannon of our

Church had said he would not favor adopting the present plan by the mere constitutional majority of 75 per cent.

As it now appears the plan will fall far below the 75 per cent, and may be rejected by a majority of the total vote at large. Why should certain Arkansas proponents seem determined to fight to the "last ditch?" Why? The lovable and most efficient pastor of one of our greatest churches wrote me only a few days ago, saying: "As the plan seems already defeated, why should we continue the discord and strife in this contest, when we need every ounce of blood and every sacred dollar in our work of bringing men to Christ and making the world better?" In the words of my highly esteemed brother I ask WHY? Why should any pastor in Southern Methodism be willing now for the plan to be adopted, when he must know, that in the absence of confidence, love, peace and harmony, it could not be really helpful to either Church? WHY? Should not every pastor, regardless of his individual judgment, seeing it is positively certain that our people are not willing to accept this plan, say he will for them cast his vote against the plan, and work for the restoration of peace and harmony in our own Church, as being far more desirable than unification with any Church in the world? In the fear of God and with all sincerity, I can truly say such is the course my own conscience clearly dictates after much prayerful and very careful study of our situation.

In his circular letter of August 10, Bishop Candler said: "Certain of the papers of the Church have steadily refused to open their columns to any argument against the plan or exposition of it which did not agree with the position taken in its favor by the editors of those papers." As some of Bishop Candler's articles appearing in the Christian Advocate before November last appeared also in the Arkansas Methodist, he would not say the editor of the latter had "steadily refused" from the beginning, but could say truthfully he had "steadily refused" from early in November, for nearly six months—during Dr. Millar's "closed season." He could also, say truthfully he did not close his columns during that season against all who wished to write for the plan, as he made the exceptions mentioned in this article. In entire candor, I believe all knowing Bishop Candler intimately will agree that he is morally incapable of deliberately misrepresenting any one under any circumstances whatever.

Further, Dr. Millar said: "Some of the Bishops have not hesitated to take sides definitely and to appeal to their preachers to vote against the plan of unification," quoting from Bishop Candler's circular letter, "it would seem to be wise for the members of the Annual Conferences to unite in rejecting it" (the plan). Such advice from one of "the small minority" is exceedingly mild in contrast with the official pressure implied in the recent private letter from Bishop Mouzon to preachers and lay delegates in the Holston Conference, telling them for their guidance that he expects them to vote for the plan, as by a standing vote one year ago they adopted resolutions endorsing it.

P. S. Through forty years the Arkansas Methodist usually gave names of District Conference delegates to the Annual Conference; but this year it did not contain the names of delegates from ten or more District Conferences. Why? I conjecture the Little Rock shrewd director for unification had advised presiding elders against letting the names of their delegates be published, exposing them to possible capture by opponents of the plan. The sprightly Searcy District presiding elder in a letter in reply to a request declined to expose his lay delegates to Rev. S. S. Key, a most lovable patriarch of North Arkansas Conference, highly

esteemed by thousands for his works of faith and labors of love during his honored ministry of three-score years. He once had many, and still has some, noble kindred living in the Searcy District. His correspondence with lay delegates there might greatly disturb their watchful shepherd (P. E.)? Enclosing a stamp, I wrote to a St. Louis Conference presiding elder, known to be for the Plan, but personally unknown to me, asking for the names and addresses of his lay delegates, and he promptly sent them. Enclosing a stamp, I made like request of the popular presiding elder of the Jonesboro (Ark.) District, and later repeated my request, without any reply! As I had been a pastor in that District three years, and attended ten of its District Conferences—none better anywhere—I naturally wanted to learn if its Conference this year had honored any of my long-time friends whose fellowship and hospitality I had enjoyed greatly, and to whose calls I had cheerfully responded to hold five protracted meetings. In closing one of these I raised on my own initiative the money to build a good parsonage for the much-loved pastor, then paying \$5 a month for a two-room cabin standing in a 400 acre field. In that District I used to have many dear friends, some now "Over there." I still esteem them for being as loyal, truly devout, and eminently worthy as the Methodists in any State, and I believe they have just as much right and reason to oppose the pending Plan as their Methodist neighbors across the river in the Memphis, Dyersburg, and three other Districts of the Memphis Conference. Just as much right and reason to oppose it as the Methodists in South Carolina, Georgia, Alabama, and Mississippi, whose lay delegates are all against the Plan. Then why should the Methodists in the Jonesboro, or any other District in Arkansas, differ greatly from the Methodists of other Southern States in their views of the pending Plan? It is clearly a "left-handed" compliment to lay delegates for their presiding elder to conceal their names through fear of losing them before he reports on his quota of voters for the plan. And it is a shame that any presiding elder should feel obligated to control votes of preachers and lay delegates in his District. Ft. Smith, Arkansas.

BETTERING THE RECORD.

Rev. George McGlumphy Ph. D., Conference Treasurer.

The imperative need of increasing the amount that the North Arkansas Conference pays on the Conference Collections can be met only by an advance over last year. It is important for us to know the record that we made in 1924 by Districts, pastoral charges, and individuals. I shall answer this question from my treasurer's books showing the Conference record as to Districts and charges. I have carefully compared the payments of each District and pastoral charge for 1923 and 1924. It was impossible to identify seven charges due to change of name, uniting of circuits, or dropping of churches; but this does not affect the accuracy of the figures as a whole.

Districts gaining in 1924 ..... 6  
Pastoral charges showing gain ..121  
The Booneville istrict, B. L. Wilford, presiding elder, made the largest net gain, \$2,406.75. Booneville Station, E. H. Hook, pastor, led the Conference with an increase of \$1,010. Four Districts reported payments from every charge in the District. Thirty-five charges paid in full or over. The Helena District, William Sherman presiding elder, had seven charges that paid in full, the best showing of the Districts.

The 121 pastoral charges that gained, totaled an advance of \$10,457.84, BUT (I am sorry to have to write that word) the net gain for the Conference as a whole was only \$3,506.77. The Conference Journal reports a net gain of \$3,064, but the

CHRISTIAN LIFE.

I LOOK TO THEE

I look to Thee in every need,  
And never look in vain;  
I feel thy strong and tender love,  
And all is well again;  
The thought of thee is mightier far  
Than sin and pain and sorrow are.

Discouraged in the work of life,  
Disheartened by its load,  
Shamed by its failures or its fears,  
I sink beside the road:  
But let me think of thee,  
And then new heart springs up in me.

Thy calmness bends serene above,  
My restlessness to still;  
Around me flows thy quickening life,  
To nerve my faltering will;  
Thy presence fills my solitude;  
Thy providence turns all to good.

Embosomed deep in thy dear love,  
Held in thy law, I stand;  
Thy hand in all things I behold,  
And all things in thy hand;  
Thou leadest me by unsought ways,  
And turn'st my mourning into praise.  
—Samuel Longfellow.

MOMENTS OF DEVOTION.

By grace are ye saved.—Eph. 2. 8.  
I like definiteness. We all do, in religion as well as in business. A clear, clean-cut statement has an appeal and a charm all its own. Beating around the bush is so futile, so befoggling, yet there is so much of it. You have heard a man talk; he talked with apparent intelligence for an hour, but when he was done you could not for the life of you tell what he had been talking about. You have read a book, a reputed excellent book a best-seller; you read with concentration and earnest endeavor to get the message of the book, but when you had finished the last word of the last paragraph you honestly asked yourself the question, "What was the theme of that book anyhow?" There is one thing about the Bible—it is a book of definiteness. Indefiniteness can never be charged against the Bible. There is no befoggling the issue in the Word of God. In our devotional verse today we have a glorious example of the glorious attribute of definiteness. By grace are ye saved. There is nothing uncertain about that. This is no cloudy statement; it is as clear as the noonday.

The grace of God—the graciousness, the gift of God—saves, that and nothing else. Race can not save, nor science, nor education, nor achievement nor good works—all helpful companions of grace, working hand-in-hand with the gift of God, but it, is the grace of God alone, appropriated by faith, that lifts us up, that saves us. I once heard the testimony of the little blind hymn writer, Fanny Crosby. She was then over ninety years of age, but she thrilled the great audience that packed Carnegie Music Hall, New York, as she said:

"I shall see Him face to face,  
And tell the story, Saved by grace."

Saved! Salvation is an old word but by no means an obsolete word. It means deliverance. By grace are ye delivered. Do you desire deliverance? Certainly. From what do you desire deliverance? From debt? Done. All we like sheep have gone astray; we have turned every man to his own way; and the Lord hath laid on him the iniquity of us all.

"Jesus paid it all, all to Him I owe;

brethren paid more money to the treasurer than they reported in the statistics. Would it not have been fine if the splendid gain of the 121 charges had been held? Who is to blame for the slump from \$10,457.84 to \$3,506.77, or an amount of \$6,951.07? I do not know, but we all know that the \$6,951.07 that was not paid would have done a vast amount of good. Nineteen pastoral charges contributed nothing at all on the "Collections."

Sin had left a guilty stain,  
He washed it white as snow."

From what else would you like to be delivered? From want? Good. I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. Another says, "I should like to be delivered from worry; worry is my bugbear." All right. Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus. Do you desire deliverance from fear? Fear of the future and fear of death? Here it is. Fear not, I am with thee; be not dismayed, I am thy God. "But I am troubled about my sins; I honestly seek deliverance from the stain of my wrongdoing, from the ghostly memory of my mistakes" He will do it. As the heaven is high above the earth, so great is his mercy toward them that love him. As far as the east is from the west, so far hath he removed our transgressions from us. Oh, this is a great statement to carry in the mind and treasure in the heart! Definite, sufficient, beautiful—By grace are ye saved.

Our Master and our Lord, and our Saviour, through whose power we are delivered from all bondage, we thank Thee for these words; we claim them as our own. We will not wait until we see Thee face to face, but we'll begin now to tell the story saved by grace.—B. S. Wright in Pittsburgh Christian Advocate.

"I FELT MY HEART STRANGELY WARMED.

Wednesday, May 24, 1738, was a memorable day for Wesley. He was in London, and his Journal gives a full account of how he spent the day. "I think it was about five this morning that I opened my Testament on these words: 'There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature.' Just as I went out, I opened it again on these words: 'Thou art not far from the kingdom of God.' In the afternoon I was asked to go to St. Paul's. The anthem was, 'Out of the deep have I called unto Thee, O Lord,' etc. In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins even mine and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified openly to all there what I now felt in my heart."

How was it possible for one to strive so earnestly to be a Christian for many years and fail? It was because he failed to realize that "salvation is through Christ's atonement alone and not through our own works; that its sole condition is faith; and that it is attested to the spiritual consciousness by the Holy Spirit. These truths today are plattitudes; to Wesley they were, at this stage of his life, discoveries.—Ex.

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**FOR YOUTH.**

**WHICH IS YOUR CLASS?**

Do you belong to the jawbone class, the class of folks who talk About the many things they'll do, the paths of fame they'll walk, Who boast about their conquered worlds and deeds right nobly done, While yet their efforts end with words, no task is e'er begun? Do you belong to the wishbone class, the class of folks who long That wealth and fame might flow to them for just a little song, Who wish that ease would be their lot and praise their fortune, too, While all the while they nod and smile and naught but nothing do? Do you belong to the backbone class, the class of folks who work From early morn till late at night and never duty shirk, Who dig right in and fight their way toward the grand success That waits ahead for folks who give and always do their best?—R. Rhodes Stahley, in *The Watchward*

**THE FIGHTING SPIRIT**

Sam S. Sloan, the young state treasurer of Arkansas who died suddenly on Wednesday evening, left a record of achievement that is an inspiration and an example for others. By sheer grit, he overcame obstacles that would have defeated the average man.

Mr. Sloan met with an accident in early boyhood that destroyed both of his hands and a part of each arm. Ten days later he showed the fight-

**ATE TOO FAST**

**South Carolinian Took Black-Draught For Indigestion, and Says He Could Soon Eat Anything.**

Ballentine, S. C.—Mr. W. B. Bouknight, of this place, gave the following account of his use of Theford's Black-Draught.

"Just after I married I had indigestion. Working out, I got in the habit of eating fast, for which I soon paid by having a tight, bloated feeling after meals. This made me very uncomfortable. I would feel stupid and drowsy, didn't feel like working. I was told it was indigestion. Some one recommended Black-Draught and I took it after meals. I soon could eat anything any time.

"I use it for colds and biliousness and it will knock out a cold and carry away the bile better and quicker than any liver medicine I have ever found."

Eating too fast, too much, or faulty chewing of your food, often causes discomfort after meals. A pinch of Black-Draught, washed down with a swallow of water, will help to bring prompt relief. Bloating sensations, eructations, bad breath and other common symptoms of indigestion have disappeared after Black-Draught has been taken for several days. NC-164



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ing spirit that was in him when he gripped a pencil in his teeth and wrote a letter to his doctor. As soon as his injured arms healed he resumed his studies at school and he carried on in spite of his handicap. One of his noteworthy accomplishments was the winning of a map drawing contest in which his competitors used their hands to hold their pens while he was forced to hold his between his teeth. Shortly after he reached his majority he was elected treasurer of White county and he performed his duties so well that when he asked the people of the state for the position of treasurer of Arkansas they granted his request and by their votes showed their appreciation of his splendid spirit.

Mr Sloan succeeded because he had that quality of courage necessary to a sustained fight. Enthusiasm, daring and excitement may fire a man for a last desperate charge or for a deed spectacularly heroic. But the same man might give up in defeat if, each morning, when he awoke, he was confronted by a grinding, grueling fight during that day and if he realized that every day, so long as he lived, the fight must continue.

Sam Sloan had the stout heart that wins against any odds. The fight he had before him each day did not daunt him—it merely spurred him to greater effort—Arkansas Gazette.

**THE GLORY OF YOUTH**

What do we mean by the phrase, "the glory of youth?" What is this glory? Those who are privileged to visit the Epworth League Institutes may catch a glimpse of that glory. There, under wise leadership, the finest qualities of youth shine out through the activities of a crowded program that begins with the Morning Watch and leads through classes, recreation, stunts, and entertainment, to the good-night prayer groups.

There is the unspoiled freshness of youth with the soul open and sensitive to the eternal verities. It is easy to believe that the unseen Christ, as he looks at young people, loves them, as it is recorded that he beheld and loved a young man in the long ago.

Infidelity and pessimism has not yet blighted the youth of the Institutes. One might almost generalize and declare that there are no young infidels, there are no young skeptics. It is particularly easy to believe and to be optimistic at an Institute. It is easy to believe that the future is secured when it is in the hands of Christian youth. One can understand why Paul said to his young friend Timothy, "Set the believers an example of faith." The glory of youth is that it has faith; faith in God, faith in man, faith in itself, and faith in the future.

Then there is youth's glorious wistfulness, a wistfulness that cannot be defined or described. It shines through again and again during Institute week, but seems to come to its culmination about the camp fire. Sometimes youth seems to say, "O, that I knew where I might find him!" Sometimes, "What wilt thou have me to do?" Sometimes, "What is the meaning of these strange emotions, the swelling in my breast, the choking in my throat, the tears in my eyes? What does it all signify?" It is the wistfulness expressed in the attitude of Jesus. "Blessed are they that hunger and thirst after righteousness, for they shall be satisfied."

Often we have admonished our young people not to disappoint us. At the Institute we have often prayed that we may not disappoint them. That, when they ask of us for the Bread of Life, we may not give them the Stone of Materialistic Death.

"The pure in heart shall see God." Surely it is glorious to think that the beautiful vision is so near. What better prayer could we offer for the young men and the young women of the church, as they come down from their Mount Vision, than that life for them may never lose it glory.—Epworth Herald.

**FOR CHILDREN.**

**CHUMS.**

I'm friends with all the children That go to school with me— With Jane and John and Jennie, But mostly Rosalie.

We always play together And spin our tops and swing, And Rosalie can roller-skate And—oh, do anything!

I had the sweetest kitty With white and yellow fur, But last year for a present I Let Rosalie have her.

And once when we were little She named her doll for me.

You see, I'm friends with everyone, But chums with Rosalie.—Charlotte E. Wilder in *The Youth's Companion*.

**HOW JANIE SETTLED IT**

"Here comes mamma," said Janie. "O mamma! must I save some of my candy for Grace?"

"I think a good little sister would." "But Grace didn't give me any of hers yesterday."

"Didn't she? How did you like that?"

"I didn't like it at all. And I want to make her not like it, too, because I think she was real mean."

"Dear, dear! And is mamma to have two mean little girls, then?"

Janie looked at her mother and was quiet a minute. Then she ran, threw her arms around her neck and said: "No, no, mamma dear! You shall not have any mean little girls at all! I guess Grace forgot; and I'll go and give her some of my candy now, so she won't ever forget again!"

Her mother smiled. "I think that is the way to make her remember," she said. "And I am so glad I am to have two kind little girls."—Picture World.

**THE TALE OF THE TIGER.**

Once upon a time there was a boy who had a yellow-striped toy tiger with green glass eyes given him for his birthday. It could growl loudly if the boy pulled its head down.

The morning of his birthday the boy built a large, strong cage of blocks for his toy tiger, and then he went out in the yard to play. His friend came up the street just then and stopped at the boy's gate. The boy leaned over the yard gate and, looking back in a make-believe scared way toward his front door, said in a whisper: "I have a tiger in my house. A tiger could eat you up."

"Dear me!" said his friend, "I have to go right home." And with that his friend hurried away.

"Ha, ha!" the boy chuckled to himself, "that was a good joke." Then he forgot all about it.

But the tale of the tiger went on. The boy's friend ran in to tell the cook as soon as he got home. "A boy up the street has a tiger that could eat us up!"

"Dear me!" said the cook, almost dropping her pan of gingerbread. Then she ran to the back door and told the ice man: "There's a tiger up the street, and it will eat us up if something isn't done to stop it."

"Dear me!" said the ice man, and he rattled his tongs to call a policeman. "Here's work for you. Up the street there are tigers in the yard, and they are likely to eat up the whole town."

"Dear me!" said the policeman, starting toward the station house,

"That's a great danger in this town. Those tigers must have got loose on their way to the zoo, but we haven't any ropes or cages in the police department."

So he telephoned the fire chief. "Up the street there are tigers in a yard, and they will soon be eating up the whole town."

"Dear me!" the fire chief answered. "I'll start right away with the hose, the hook and ladder, and plenty of rope. You had better come too."

Near dinner time the boy took a handful of grass to feed the toy tiger in his cage. Then he made the tiger growl loudly. The windows were open, so the sound of the tiger's growl went away down the street.

"That's the tiger! This way! Hurry!" the crowd shouted. Up the street galloped the fire department. On came the policemen with clubs. Back of them came the cook with the rolling pin and the boy's friend. When they found that there was no real tiger eating people up but only a toy tiger, they were very much put out about this unnecessary trouble. The boy was so ashamed that he stayed in the house the rest of the day, and the tiger looked at him with his green glass eyes. They had a wiselook as if the tiger was telling the boy that any tale, even when true, may change as it travels.—Carolyn Sherwin Bailey, in *Exchange*.

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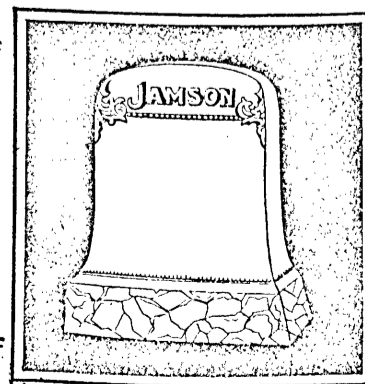
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## Woman's Missionary Department

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**HAVE YOU A GOAL?**  
 If you've started for a goal,  
 Keep at it;  
 With your heart and mind and soul,  
 Keep at it.  
 Make mistakes as people must,  
 But get up and shake the dust  
 From your garments, and just  
 Keep at it. —Missionary Voice.

### HIROSHIMA, JAPAN.

Our Girls' School in Hiroshima, Japan is growing in favor steadily. The Patrons' Association recently gave it a fine fence and gate, costing about \$1,000. The girls invited parents and friends to see their work, and dinner was served the directors of the Patrons' Association as "O Ris" (meaning thanks) for the fence and gate. The president, Rev. S. A. Stewart, is a native of North Carolina, and he writes of encouraging signs, improvement in the student body, and bright prospects for this great school, so long blessed by Miss Nannie Gaines. —V. C. P.

### HARTFORD AUXILIARY

In the death of Mrs. Dale McGaughey, a charter member, who had served in almost every office, the Hartford Auxiliary is deeply bereft. A tender memorial service was held and appropriate resolutions, signed by the President, Mrs. Mark Adair, and her committee, were adopted by the auxiliary and spread upon its Record Book.

### STEPHENS AUXILIARY.

We have begun the new quarter with greater zeal and determination. We have finished our Mission Study for the year and will begin "Studies in Prophecy" this month under our capable study superintendent, Mrs. McGuyre. It will be very interesting as well as helpful. We meet every Monday and find that a Silver Tea each month keeps our society in better spirits. The ladies have a great work before them now, locally, as a new parsonage is to be built. We hope to see a new church started by spring. Any new ideas and plans from other auxiliaries for raising money will be appreciated.—Mrs. Roy Smith, Pub. Supt.

aries for raising money will be appreciated.—Mrs. Roy Smith, Pub. Supt.

### TEXARKANA, FIRST CHURCH.

Mrs. F. G. Mullin, Pub. Supt. writes:—  
 I enjoy keeping you in touch with the work carried on through our Missionary Society.

We met only once a month during the summer months, often enough to keep the work together. We have already begun on the Fall Work.

The Mission Study book will be on "Mexico," and will be quite interesting conducted by our superintendent of mission study, Mrs. W. H. H. McKinney.

The Bulletins have been presented monthly, and we have reaped a benefit from them, following the missionaries in the mission fields, and learning of their noble works.

A Parent-Teacher Association has been organized in our church to cooperate with the Sunday School teachers.

### HELENA W. M. S.

In the meeting held Sept. 21, the subject was, "Mt. Sequoyah." A very clever representation of the Woman's Building to be at Mt. Sequoyah, was arranged on a large table by Mrs. Lucy Payne Critz. In the background was the building, a winding walk, outlined apparently with white stones, led to the building. Trees and shrubbery grew to the front at each side. Electric red lighted bulbs, hidden in the shrubbery gave a pleasing effect and the cost was very small—only 25 cents.

Mrs. A. J. Looney gave an interesting talk on her stay at Mt. Sequoyah and Miss Eidson our District worker, gave some bright verses descriptive of the place which all enjoyed very much.

A collection was taken for the Woman's Building, the members filling past the representation of the building and depositing their gifts there.—M. R. R.

### ATKINS AUXILIARY.

Recently the social meeting of the Missionary Society was held at the home of Mrs. Reece Alewine with Mrs. Nan Hooper and Mrs. Riley Godbey assisting hostesses.

Mrs. Mamie Darr was leader for the afternoon, the subject being, "World Sisterhood."

The leaders for the contest for the building fund turned in \$294.55. Mrs. O. H. McCollum's team won by a margin of \$34.00. In the earning of this money not only the members of the society but the entire membership of the church had a part. With this money the society will complete its pledge of \$500 and have a fund to finish the kitchen in the Sunday School rooms.

At the conclusion of the program the hostesses served an ice course with zinnias as favors.—Mrs. R. S. Hughey, Reporter.

### JUNCTION CITY AUXILIARY

Although we have had a long, hot summer, our Auxiliary, under the leadership of Mrs. W. L. Green, has not missed a single meeting. Splendid programs have been given each month in the homes of the members. Each hostess vied with the others in doing honor to our Auxiliary.

Despite much sickness, our Young People and Juniors have survived the summer and were able to make good reports for the third quarter.

We are all hoping to do much this last quarter of the year.—Mrs. P. E. Murphy, Pub. Supt.

## Lesson for October 25

### PAUL IN EPHESUS

LESSON TEXT—Acts 19:1-41.  
 GOLDEN TEXT—"For the love of money is the root of all evil."—I Tim 6:10.

PRIMARY TOPIC—Paul Tells Idol-Makers About Jesus.

JUNIOR TOPIC—Paul's Preaching Stirs Up a Riot.

INTERMEDIATE AND SENIOR TOPIC—Diana or Christ.

YOUNG PEOPLE AND ADULT TOPIC—Money or Christ.

Apollos, an Alexandrian Jew, an eloquent man and mighty in the Scriptures, had preceded Paul at Ephesus. He had diligently taught the things of the Lord, knowing only the baptism of John. When Aquila and Priscilla heard him they perceived his lack of instruction in Christian truth. Therefore, they took him and expounded unto him the way of God more perfectly. Having thus come into fuller light, the brethren gave him a letter of endorsement as he passed to other fields.

I. John's Disciples Become Christians (vv. 1-7).

These 12 disciples had been taught only the baptism of repentance as a preparation for the kingdom of God. Paul taught them to believe on Christ, i. e., to receive Him as the One on the cross who had provided redemption for them. When they received Christ, Paul laid hands upon them and they received the Holy Spirit.

II. Paul Preaching in Ephesus (vv. 8-10).

1. In the Jewish Synagogue (v. 8).  
 Though the Jews were Paul's inveterate enemies, his rule was to go to them first with the gospel. His preaching was characterized:

(1) By boldness. He realized that God sent him, and that His authority was back of him.

(2) By reason. God's message is in accord with the highest reason.

(3) By persuasion. It is not enough to come boldly with a reasonable message, it must be accompanied by persuasion.

(4) By speaking, "concerning the kingdom of God." He did not discourse on current events, literature or philosophy, but upon the message of salvation through Christ.

2. In the Schoolhouse of Tyrannus (vv. 9-10).

The Jews, being enemies of the gospel of the grace of God, were only hardened by Paul's earnest preaching. Paul separated the disciples from them and resorted to the schoolhouse of Tyrannus. This was followed with glorious results.

III. God Working Miracles by Paul (vv. 11-16).

Ephesus was noted for its wonder workers. If Paul's ministry was to be successful here, God must in an extraordinary way put His seal upon His work. So wonderfully did He manifest His power that handkerchiefs and aprons brought from Paul's body healed the sick and cast out evil spirits.

IV. A Glorious Awakening (vv. 17-41).

1. Fear Falls Upon All (v. 17).  
 News of the casting out of these evil spirits created impressions favorable to Christianity.

2. It Brought to the Front Those Who Professed Faith in Christ, While Not Living Right Lives (v. 18).  
 They believed but had not broken from sin.

3. Gave Up the Practice of Black Arts (v. 19).  
 This means forms of jugglery by

use of charms and magical words. They proved the genuineness of their actions by publicly burning their books.

4. Uproar of the Silversmith at Ephesus (vv. 23-41).

(1) The Occasion (vv. 23-24).

This was the power of the gospel in destroying the infamous business of Demetrius and his followers. It was clear to them that idolatry was tottering before the power of the gospel.

(2) The Method (vv. 25-29).

Demetrius, a leading business man, whose business was the stay of others of a similar nature, called a meeting and stated that much people had been turned from idolatry, and that the market for their wares was materially weakened. He appealed to his followers:

a. On the ground of business, saying: "This, our craft, is in danger of being set at naught." v. 27.

b. On the ground of religious prejudice. He said: "The temple of the great goddess Diana shall be despised" (v. 27). His speech gained his end.

### THE PINE BLUFF TRAINING SCHOOL

In spite of the incessant rains, the State Fair, and other counter attractions the Standard Training School held at First Church, Pine Bluff, last week was one of the very best of the six sessions of this school. There were about 100 in attendance and 68 received credit. The instructors were: Mrs. H. H. Harris, Miss Fay McRae, Rev. Paul W. Quillian, Rev. Claud Orear, and Clem Baker. Rev. M. S. Monk was the director of the school and Dr. W. P. Whaley the dean of the Board.—Clem Baker.

### NOTES ON THE PINE BLUFF SCHOOL.

Rev. J. A. Henderson manifested his fine zeal for the work by taking credit and urging all his preachers to follow his example. He had the largest number of preachers present that we have ever had in this District.

Among the out-of-town preachers present were: A. C. Rogers, M. K. Rogers, Archie Rogers, M. O. Barnett, O. E. Holmes, C. B. Wyatt, F. R. Canfield, C. E. Whitten, A. E. Jacobs, W. W. Nelson, and C. M. Thompson, most of whom did credit work.

The Pine Bluff pastors gave their undivided support to the School and each was well represented by their workers.

Dr. Claud Orear is a former L. R. Conference man, but now stationed at Decatur, Ala. He did a magnificent piece of work in the School and was heartily welcomed back by his old friends.

Rev. Paul W. Quillian was one of the most popular teachers in the school. No man is loved better by Pine Bluff people than is Quillian.

Rev. J. C. Williams came up from Rowell for one day, but a late revival meeting kept him away from credit work.

Rev. M. O. Barnett deserves much credit for driving 25 miles both ways each night with a group of his workers all of whom took credit. Among the number was Mrs. R. K. Wilson, the superintendent at Althelmer.—Clem Baker.

### HOT SPRINGS SCHOOL THIS WEEK

The fourth session of the Arkadelphia District Standard School opened with splendid interest manifested at Central Church, Hot Springs, Sun-

## FUNERAL FLOWERS



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

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

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

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

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day, and will be in session till Friday night of this week. Dr. Stowe is the dean and Brother Doak is chairman of the board. The instructors are: Mrs. Harris, Miss McRae, Dr. Seneker, Dr. Goddard, and Clem Baker. Presiding elder L. E. N. Hundley is right there with all his interest behind the School. Our work will lose one of its strongest elder friends when Hundley goes out of the cabinet this fall.—Clem Baker.

**COKESBURY SCHOOL AT SILVERENA THIS WEEK.**

Brother Baugh, assisted by Rev. J. W. Mann, is in a Cokesbury School for the Fouke Ct. at Silverena this week. Rev. J. A. Ginnings is the pastor.—Clem Baker.

**COKESBURY SCHOOLS AT BLEVINS AND TULIP NEXT WEEK**

Next week the writer, assisted by Rev. M. K. Rogers and Rev. A. C. Rogers, will conduct a Cokesbury School at Tulip for the Leola, Carthage, and Princeton Charges, while Brother Baugh and Presiding Elder Dedman will be in a similar school at Blevins for the Blevins Ct. Week after next, November 2-6, Brother Baugh and I will be in a Cokesbury School at Sheridan for the Sheridan and Sheridan Circuit Charges.—Clem Baker.

**LITTLE ROCK CONF. S. S. DAY OFFERINGS**

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

Tillar	\$25.00
Bethany	2.50
Saratoga	2.50
Blackland	2.50
Gillett (Additional)	35.00
Walnut Springs (Add.)	2.76
<b>Standing by Districts.</b>	
Little Rock District	\$ 966.73
Prescott District	792.40
Pine Bluff District	724.64
Camden District	697.17
Texarkana District	660.10
Arkadelphia District	596.49
Monticello District	511.42
Total to date	\$4,948.95

—C. E. Hayes, Chairman.

**THREE MORE NAMES FOR THE HONOR ROLL**

During the week three more charges "Went over the Top" and three more pastors go on the Honor Roll. They are:

- Gillett Station—Rev. Edwin Bruce, Pastor.
  - Columbus Circuit—Rev. W. L. Arnold, Pastor.
  - Walnut Springs Mission—Rev. J. A. Hall, Pastor.
- This is the spirit of the Little Rock Conference. Our pastors never quit till the roll is called at conference. We are expecting all the pastors to be on the roll when it is

**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.

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Little Rock, Ark.

displayed at Arkadelphia.—Clem Baker.

**SOME MORE CORRECTIONS.**

Our apologies are due three more pastors whose names should have appeared on the Honor Roll printed in the Methodist several weeks ago. They are:

- Rev. W. V. Walthall of the Saint Charles Circuit.
- Rev. T. D. Spruce of the Huttig Station.
- Rev. Guy C. Ames of the Strong Circuit.

In Walthall's case it was due to an error in my office. Spruce and Ames had paid out long ago, but we had the wrong arrangement of their circuits and had given other charges credit for some of their offerings.—Clem Baker.

**CHECK-UP CAMPAIGN GOES FORWARD IN SPITE OF RAIN**

The third annual Check-Up of the Sunday Schools in the Little Rock Conference went forward last week in spite of the rains and bad roads. Let those who have not done so continue till the job is finished. We must have a 100 per cent report.—Clem Baker.

**FOURTH SUNDAY MISSIONARY OFFERINGS, LITTLE ROCK CONF. SEPT. 27-OCT. 17**

Wesley's Chapel	\$ .61
Macedonia	1.90
Doyle	1.63
Junction City	2.61
Wilnot	3.50
Campshed (P. B. Dist.)	1.14
Mt. Ida (Pr. Dist.)	5.18
Blevins	5.80
Holly Grove	2.25
Swan Lake	3.07
McCaskill	3.58
Good Faith	3.00
Douglasville	10.00
First Church, L. R.	41.74
Mt. Zion (Arka. Dist.)	1.65
Hunter Memorial	7.66
Bauxite	5.00
Sherrill	2.80
Lakeside	6.00
Tulip	1.10
New Hope (P. B. Dist.)	1.00
Winchester	2.31
Cove	2.21
Mt. Tabor (L. R. Dist.)	2.10
Lockesburg	4.00
Sardis (L. R. Dist.)	2.00
Dierks	5.50
Washington	5.00
Gravelly Point (Texa. Dist.)	1.57
Bethlehem (L. R. Dist.)	1.64
Taylor's Chapel (L. R. Dist.)	2.00
2th Street	4.00
Monticello	9.50
Friendship (Pr. Dist.)	1.40
Mt. Ida (Cmdn. Dist.)	.64
Capitol View	5.52
Alzheimer	4.00
Lewisville	14.04
Horatio	3.20
Walnut Hills (Texa. Dist.)	1.06
Hamburg	5.00
Congo	1.30
Winthrop	2.30
Fredonia	3.00
Winfield	33.49
Rogers' Chapel (L. R. Dist.)	1.87
Holly Springs	1.00
Salem Hill	1.00
Dalark	3.00
Fairview	13.31
Mt. Pleasant (Texa. Dist.)	1.60
Zion	1.90
Pulaski Heights	2.00
Mena	44.00
Saline (Pr. Dist.)	.63
Camden	15.00
Magnolia	20.00
Bethlehem (Arka. Dist.)	1.00
Walnut Springs (Texa. D.)	1.95
Ogden	7.18
Third Street	5.00
Salem Hill	2.00
Wilmar	2.18
Smyrna (L. R. Dist.)	2.27
Smyrna (Texa. Dist.)	1.00

—C. E. Hayes, Chairman.

**ZION COKESBURY SCHOOL.**

A splendid Cokesbury School was held at Zion on the Goshen and Zion charge in the Fayetteville District during the first week in October.

**EPWORTH LEAGUES.**

Another very fine service was held at Henderson Church, Sunday evening.

Mrs. O. C. Birdwell, wife of our pastor at Star City, delivered a most inspiring message entitled "Faith." Mrs. Birdwell is a rare spirit and knows how to present the truth.

The Rev. F. G. Roebuck will deliver a special message to the Leaguers of Hunter Memorial on next Sunday evening.

The Hunter Leaguers will enjoy a hike on Friday evening of this week.

The Inter-City-League Union will meet at Twenty-eighth Street Church Monday evening.

**OF INTEREST AROUND RICHMOND**

Thursday afternoon was left open for a sight-seeing trip around Richmond. We visited the following places of interest.

In the center of the city is the State Capitol. In this building the "General Convention of the State of Virginia" met in 1861 and signed the Ordinance of Secession, and there the "Congress of the Confederate States of America" held its sessions from July 20, 1861, to March 18, 1865.

The original Capitol was designed by Thomas Jefferson. The foundation was laid in 1785, and completed in 1792. In 1902, room being needed a pair of wings was added.

In the rotunda of the Capitol is the famous Hudson statue of George Washington, which Washington saw

This church is small in membership and located in the open country. There are three other churches on the charge.

The school was held during one of the busiest seasons of the year in Northwest Arkansas, but our enrollment was 19. Eleven of these received certificates of credit. Three of the schools in the charge were represented and we have never had a finer school spirit than in this school. On the closing night of the school a picnic lunch was served which amounted in quantity and quality to a veritable banquet.

Rev. I. A. Brumley, pastor at Springdale and director of Teacher Training for the Fayetteville District, taught the class in "The Plans and Work of the Small Sunday School," and the success of the school was largely due to the work done by him and the efficient superintendent of the school at Zion, Miss Mary Cardwell. Under her leadership, the school at Zion has made remarkable progress.

Rev. S. R. Coburn, the pastor, took credit in the school although he had to drive ten miles from Goshen where the parsonage is located. He has been very active in promoting the Four-Times-A-Year Institute on this charge and some fine results are coming from this work.—A. W. Martin.

**COKESBURY SCHOOL AT HACKETT**

Hackett is an enterprising little village located about midway between Ft. Smith and Mansfield. Many things conspired against our school there the second week in October but two fine classes of ten and twelve respectively were enrolled. A total of twelve credits were issued.

Rev. C. C. Burton had his first experience teaching in a Cokesbury School here and he proved beyond all doubt that he is not only a good teacher, but a good driver over bad roads as well. It was our privilege to spend two nights in his home.

Brother Head, the pastor at Hackett, and his good people entertained us royally. Brother Swisher, the superintendent at Hackett, was away with his wife at Mayo Brothers for a serious operation and we missed him in the work.

It was a good trip with fine fellowship with churches that are looking forward to the development of a real training program in their midst.—A. W. Martin.

and approved eight years before his death.

A little more than a block from the Capitol grounds is the Confederate Museum, once the White House of the Confederacy, where Jefferson Davis lived through most of the days of the war between the States. It was in this house that Winnie, the "Daughter of the Confederacy" was born. It was from the east balcony of this building that Joe, the little son of the president of the Confederate States, fell and was killed. This building is now used as a memorial building and a museum.

St. John's Church is an interesting place. It was opened for worship June 10, 1741. In the cemetery surrounding this church sleep many of the old settlers of Virginia. But the one thing that makes this little building famous is the fact that here, at a convention held March 20, 1775, Patrick Henry, a little lawyer representative from Louisa County, inspired the delegates with words that awakened the world: "Give me liberty or give me death." It is claimed that Thomas Jefferson, John Marshall, George Washington, Thomas Nelson, Andrew Lewis, and Col. Edwards Carrington were among the people present on this memorable occasion. Among the graves is that of Elizabeth Arnold Poe, mother of Edgar Allan Poe.

There are a number of houses of historic interest still standing. Among these are the homes of General Robert E. Lee, John Marshall, and the Masons' Hall. This is the oldest Masons' Hall in the United States. The foundation was laid in 1785. Some of the notable figures of early American life were Masons.

Confederate Memorial Institute or "Battle Abbey," as it is generally known, is an interesting place. It is a beautiful building of sandstone. There are three large rooms. The walls of the south room are adorned with splendid mural military paintings. The north room contains the John Barton Payne collection of paintings. The gem of this collection is "The Adoration of the Shepherds," by Murillo. The west hall, or annex, contains 150 portraits which is said to be the most complete and valuable collection of portraits of Confederate statesmen and heroes in the world.

Monument Avenue is a beautiful street, along which are some of the most famous statues in the United States.

The first monument is that of Major General J. E. B. Stuart, that dashing young cavalry officer who was shot at Yellow Tavern just out of Richmond, defending the city. The words: "I must save the women of Richmond," are on the tablet placed in the house where he died. He was 31 years old when killed.

One of the finest monuments on this Avenue is that of General Robert E. Lee. When it arrived in Richmond May 4, 1890, it was loaded on four wagons, and men, women and children hauled it to its pedestal. It was unveiled on May 30 by General Joseph E. Johnson.

The Jefferson Davis monument is (Continued on Page 12.)

**FRECKLES**

Now is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

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

# HERE THEY ARE!

## "Your Three Questions" Answered By "Pastors Who Know."

### EXPERT TESTIMONY:

1. **Rev. R. P. James, Waldo, Arkansas.**  
"I have not heard one complaint against our **Arkansas Methodist** from any one in my charge. The **Club Plan** for circulating the paper is, in my opinion, the very best one for all concerned. It pays largely to have the **METHODIST** go into every home represented in the various local churches."
2. **Rev. W. T. Wilkerson, Magnolia, Arkansas.**  
"I believe thoroughly in the 'Club Plan, and my experience shows that it pays any church that has the courage to put it in the budget and send it to every 'Methodist' home."
3. **Rev. J. E. Cooper, Searcy, Arkansas.**  
"The 'Club Plan' is working admirably here, and I am sure that we shall never think of handling the **METHODIST** any other way."
4. **Rev. J. E. Lark, Heber Springs, Arkansas.**  
"I am enthusiastic about the **Club Plan**. I feel that the **METHODIST** has 'sold itself' to my people, and that the 'Club Plan' has re-acted favorably on them."
5. **Rev. H. Lynn Wade, Fayetteville, Arkansas.**  
"I am glad to state that I have heard no complaint from my people. The **METHODIST** is better than ever. I am sure that **Central Church** will continue the 'Club Plan' another year. The paper going into every home, enables the pastor to interest new families in the work of the church, and increases loyalty, liberality and spirituality."
6. **Fred A. Lark, Newport, Arkansas.**  
"The 'Club Plan' has worked very satisfactorily here. The spirit toward the paper is decidedly better. There is not a word of criticism against either the Plan or the **METHODIST**. We are very much pleased with both."
7. **Rev. T. O. Owen, Lake Village, Arkansas.**  
"Has the 'Club Plan' succeeded in your church, Brother Owen?" the business manager enquired some weeks ago. The quick and intelligent response was "YES."  
"Is the 'Club Plan' workable and practical, Brother Owen?" I further asked. Brother Owen's reply to this compound question was "YES, YES." Which means that **Lake Village** and the **Rev. T. O. Owen** are 'Fer de 'Plan,' teeth and toe nails."
8. **Rev. R. E. L. Bearden, Batesville, Arkansas.**  
"I am well pleased with the 'Club Plan.' I am sure that my officials are thoroughly committed to the 'Plan' and that we will have no trouble using this method in the future. This is a good plan."
9. **Rev. Charles Franklin, Russellville, Arkansas.**  
"The 'Club Plan' seems to be working all right." As an evidence of this fact, Brother Franklin has just renewed the entire list at **Russellville**, adding quite a few new names. Of course, the 'Club Plan' has succeeded at **Russellville**.
10. **Rev. M. K. Irvin, Monticello, Arkansas.**  
"After careful observation I can say to you that the **METHODIST** has 'sold itself' to the people of **Monticello**. It is growing in popularity all the time. The 'Club Plan' is a success here."
11. **Rev. B. A. Few, Smackover, Arkansas.**  
"I consider the 'Club Plan' the last word in efficiency in circulating the Church paper. No better plan, I think, can possibly be devised by which the Conference organ may be placed in every family unit. You (Glenn) are on the right track; step on the gas and forget the brakes."
12. **Rev. George E. Patchell, Hoxie, Arkansas.**  
"I am glad to say that the 'Club Plan' is a success in my charge. My people appreciate the **ARKANSAS METHODIST**. You (Glenn) will remember that I had the 'Club Plan' in operation here last year. It is not a new thing in the **Hoxie Church**. I do not anticipate a reversion to the old plan for circulating the **METHODIST**. I am heart and soul for the paper."

## LOW IN PRICE---NOT IN QUALITY

"Two and forty years ago, having a desire to furnish people with cheaper, shorter and plainer books than any I had seen, I wrote many small tracts, generally a penny apiece; and afterward several larger. Some of these had such a sale as I never thought of, and by this means, I unawares became rich."—John Wesley.

(Continued from Page 10.)

a beautiful monument, the tallest of all the monuments on this street.

Then comes the equestrian statue of "Stonewall" Jackson, seated on his horse.

Gambie's Hill is situated in the southern part of the city overlooking the James River and Belle Isle. The highest part of this hill is supposed to be where Captain John Smith planted the cross in 1607, marking the site of Richmond. A cross monument has been erected on this spot.

Situated on a beautiful campus just out of the city on the south is the Richmond University, a Baptist school with beautiful and commodious buildings.

Our Randolph-Macon College is north of Richmond about fifteen miles. We drove out there and enjoyed the courtesies of the wife of the president, the librarian, and some of the boys. School was opening and the student body was a fine looking lot of young men.

But enough for this time. More at another time.—S. T. Baugh.

**SORES**

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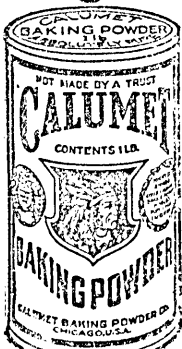


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Goes farther lasts longer

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**ALL-STATE CHURCH NEWS.**

**FOUR IMPORTANT REQUESTS**

1. All the presiding elders of the North Arkansas Conference will please send me names of their lay delegates. Each preacher and delegate will be assigned his home far in advance of the time of the conference. Should a presiding elder fail to send these names his delegates, would receive no assignments.

2. All preachers and delegates who expect to bring their wives will please notify me at once. The reason given above shows how necessary it is for us to have these names now.

3. All members of the Conference Boards, not delegates, who expect to attend the conference, please send in your names at once.

4. All who expect to come in cars will please so notify me now. This will greatly help us in assigning homes.

If all persons concerned will act promptly on the suggestions above, you will greatly accommodate us at this end of the line. We are anxious to make everything as pleasant for the Conference as we can. Let us hope, work and pray that this may be the greatest session in our history.—O. E. Goddard, Pastor, Conway, Ark.

**PAGEANT AT HOT SPRINGS.**

"The Forgotten Man," the pageant presented at Central Methodist Church last evening, was seen by a large and appreciative audience.

The scene opened with the wife of a minister looking for his return from conference, hoping for a better place, only to find he had been placed upon the superannuate list, old and without funds.

The scene alternated with hope and despair, yet back of all was the faith that the "Lord Will Provide," closing with a happy scene of just remuneration for the services of the pioneer preacher.

The well selected hymns and choruses made more forceful the story, and the angelic choir of fifteen little girls gave a touch of beauty to the scene.

Mr. E. H. Eckler gave the prologue in which was a summary of the pioneer preachers and their labors.

Dr. W. M. Hayes, who has seen longer active service as a preacher than any other man in Southern Methodism and who left an arm on the battlefield in the Civil War, took the part of the pioneer, or the forgotten man, which was realistic and more pathetic, because of the culture and refinement of this grand old man of pioneer days.

Mrs. A. M. Robertson, writer and producer of the pageant, acted well the part of the wife of the pioneer. Mrs. Robertson's natural humor and experience as a preacher's wife made fine fitness for the part.

Miss Bernice Henderson, as guardian angel, and in beautiful costume, was an outstanding character of the pageant and charmed the audience with her beautiful stage presence and well modulated voice.

Messrs J. A. Lowrance and F. E. Eggerman gave life and vigor to the play in the strong presentation of their parts. Mr. Arthur Platz and choir, assisted by Mrs. S. W. Smith, furnished the music. Mrs. A. B. Belding taking solo parts.—New Era.

**PRIZE STORY CONTEST.**

The Arkansas Tuberculosis Association announces the fourth annual Joe M. Frank contest for the best short story of the tuberculosis Christmas Seal. The prize is \$25.00. Any form of short story may be used, but it must carry a convincing message of the value of the Christmas Seal. It must not be less than 1,000 or more than 2,000 words, must be typewritten or plainly written in ink on one side of the paper, and must be in the hands of the Arkansas Tuberculosis Association, 540 Donaghey

full information about the work of the Seal may be had on request. The Association reserves the right to reject any and all manuscripts.

The contest is an annual affair to commemorate the \$1,000 legacy of Joe M. Frank of Little Rock to the Tuberculosis Association, this being the first legacy the Association received.

**CHILDREN'S WEEK PAGEANT AT WALDO.**

The Sunday School at Waldo gave a pageant Sunday night, October 11, to a large and appreciative audience. The pageant was prepared by the Department of Elementary Work of the General S. S. Board and was very beautiful and impressive. At the close of the pageant, the superintendent, Mr. W. P. Jarnagin, gave a talk and an offering was taken which was large enough to purchase chairs for the Beginner-Primary Department. The pastor, Rev. R. P. James, gave the congregation some unique and valuable lantern slide illustrations of phases of Christian education in the local church. The slides were loaned to the church by Mr. M. W. Brabham of the Department of Sunday School Administration.

**DR. A. N. EVANS RESIGNS PASTORATE AT FT. SMITH.**

According to word received here, Dr. A. N. Evans, who has been pastor of First Church, Ft. Smith, for the past five years, has resigned and has been appointed pastor of one of our churches in Dallas, Texas. Before leaving, he was presented with a new sedan by his congregation in Ft. Smith.

**ATKINS IS NOW 100 PER CENT.**

We find in our mail this week a big list of subscriptions from Rev. G. C. Johnson, our loyal pastor at Atkins. Thanks to Brother Johnson's good work all the Methodist families of that town will now read the Methodist. It makes our work a pleasure to receive such good lists as these from week to week, and we trust the weekly visits of the Methodist will be enjoyed by the good Methodists of Atkins.

**DIERKS INDUSTRIES PUBLISHES NEAT MAGAZINE.**

We are in receipt of a copy of the Dierks Industries Co-operator, the official organ of the Dierks Industries, which includes one of the largest mills in the world. The magazine is published at Kansas City, Mo., and is filled with good things. This month's issue contains a picture of Rev. W. C. Hilliard, our pastor at Dierks, and an account of the recent revival held there by Bro. Hilliard and Mr. Alfred G. Wells, song leader of Dallas, Texas.

**BEEBE CLOSING OUT BEST YEAR OF ITS HISTORY.**

The regular quarterly conference of the M. E. Church was held last Sunday afternoon with Rev. Jefferson Sherman, Presiding Elder of the Searcy District, in attendance. Reports showed that the local church is closing the best year of its history. The official board of the local church adopted resolutions asking that Rev. Fryar be returned here next year making his third year with them. Ac-

tion will be taken on the resolution by the North Arkansas Conference which meets in Conway on November 25.—Beebe News.

**GLENWOOD METHODISM**

The assistant editor has just returned from a "flying trip" through the Prescott District, of which the Rev. J. L. Dedman is the popular Presiding Elder. Glenwood was visited. Of course, we all love and appreciate the pastor, Rev. W. C. Yancey. Watch for detailed write-up soon. We are waiting for the picture of the church.

**YOUNG MEN'S BIBLE CLASS ELECTS OFFICERS**

At a business meeting held recently the Young Men's Bible Class of Winfield Church elected the following officers: R. V. Wood, President; Thomas C. Claiborne, Vice-president; James B. Jackson, Secretary and Alonzo L. Dallas, Treasurer. Mr. Jas. Mehaffy is teacher of the class.

**WALDO CHURCH PUBLISHES SPLENDID PAPER.**

We acknowledge receipt of "The Visitor," a splendid monthly magazine which is published by our church at Waldo, Rev. R. P. James, editor. It has an attractive cover, is printed on a good grade of paper and is filled with interesting reading matter. It contains a page of local items of church news and a number of departments which are interesting and helpful. We congratulate the Methodists of Waldo and Brother James on this splendid publication.

**MEN'S BIBLE CLASS ORGANIZED AT HARRISON.**

Harrison's live Sunday School has organized another class of men which is known as the Methodist Men's Bible Class. They have organized with twenty members and have set fifty as their goal. Prof. W. E. Halbrook is teacher and Mr. Karl Greenhaw, assistant teacher.

**REVIVAL AT BATESVILLE.**

We have recently closed a revival meeting of three weeks, led by Evangelist C. N. Guice and his singers, Mr. and Mrs. D. Ward Milam. We had many hindrances, but the meeting accomplished great good. The preaching done by Brother Guice was of high order and the singing was satisfactory to our people in every way. We had about 40 professions, and will have some 35 or 40

**WHAT WILL THEY DO WHEN YOU ARE GONE**



All Southern Methodist men and women from ages 20 to 60 may secure safe life insurance at cost, 30 per cent cheaper than can be secured elsewhere. Life, 20-Pay, Endowment, Term, and Disability-Annuity policies. Safe, Prompt, 100 per cent solvent. Write for our plans, rates, and forms.

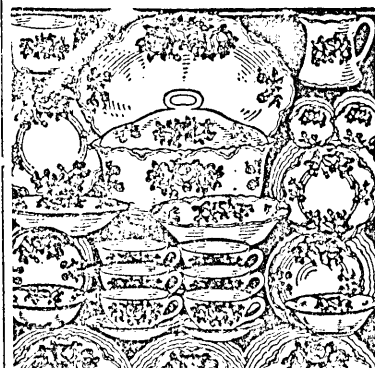
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J. H. SHUMAKER, Secretary  
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additions. The Church was greatly helped. It was the verdict of our people that we have never had a higher order of service. The preaching was strong and forceful and the methods sane. The church and community have been permanently helped.

We can conscientiously recommend the party to our pastors and people. We are closing out a good year. Will come to conference with a good report.—R. E. L. Bearden, P. C.

**HUNTER CIRCUIT.**

I have been connected with church work quite a while and have watched the work of many men, but I have had my eyes on one for the past year that has surpassed any that I ever saw.

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**COMMENDATION.**

Rev. S. R. Twitty, of Little Rock Conference, comes to Athens College for Young Women as head of the Department of Religious Education. We congratulate the college and the conference that a man of his ability and high standing (and we know the high rating he has in the Little Rock

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Conference) has been secured for the faculty of Athens College. He is a graduate of Hendrix College, and his A. M. and B. D. degrees are from Yale University. The brethren of the North Alabama Conference will find him in every respect worthy and well qualified.

In advance of the opening of the college, Dr. Twitty is doing some field work for the Christian Education Movement, this in connection with the special campaign for Athens College. In this work he has made a remarkable record. We commend him to our pastors and to the subscribers of the Christian Education Movement.—North Alabama Conference Secretary-Treasurer in Alabama Chr. Adv.

**REVIVAL AT HENDRIX COLLEGE.**

The Hendrix revival came to a close Wednesday morning. He who says it was a failure knows not where of he speaks. He must have been a member of the small group who each night followed their cigarettes to the picture show. It is strange why old razorback hogs will walk by sound corn to plunge their heads up to their eyes in a trough of slop.

The revival a success? To be sure it was. All of us, from the best man on the campus to the lowest sinner, who attended the services were lifted a bit higher and nobler and nearer to Jesus. I dare say that every regular attendant on the services was carried back by Dr. Hutchinson to the land of beginning again, and there shuffled out at least a part of his old way, as he would shuffle out of an old coat, and left it there at the threshold to begin his journey anew. We have all been lifted and blessed, and Jesus now is a dear friend and companion, because we know and understand him better.

Especially are we thankful for the large group which purposed in their hearts to live better after publicly and openly acknowledging the faults and weaknesses. It was a womanly and manly thing to do. It took strength and courage. We are all so glad they did it. We are all back of them, heart and soul, (unless it be one or two of the slop lovers). It is our desire to do all in our power to increase their faith, confirm their hope, and perfect them in love.

Though with us only a few days, Dr. Hutchinson won a place in each of our hearts. We would like to keep him with us always but it is impossible. So as he goes on to bigger and better fields of service we pray God that he may "Carry on," and throughout this year and years to come, keep pure and clean and refreshing the spiritual atmosphere which he has created. We are thankful to him for his splendid service and untiring efforts. We wish him Godspeed on his way.—Student Journal.

**MY VACATION.**

Last summer I traveled with a touring party by steamship through the Atlantic Ocean and the Mediterranean Sea. This summer I traveled with my family by automobile through Oklahoma and Arkansas.

The first day we went to Idabel, Okla., by way of Sulphur, and spent the night with my cousin, Mrs. W. J. Old. Her husband is editor of the McCurtain County Gazette and is an important political factor in his section of the State. The next day, part of the time through a blinding rain-storm, we drove to Nashville, Ark., where my step-mother and three of my brothers live. On the way we passed through the little village where something like sixty years ago my father and mother were married. At Centre Point we made a detour of a mile and a half that my wife and children might see the house in which just half a century ago I was born. Centre Point is a "has been." It used to be the county seat of Howard County, and my father, who was for eight years sheriff of that county, lived there. Later the county seat was moved to Nashville and we followed the fortunes of the Capital. It was delightful to visit the old

home town and renew the friendship of other days and introduce my family to the friends of my childhood. In the evening we spent several hours very pleasantly in the family circle, and it was my pleasure to baptize my youngest brother's baby, along with another whose parents I had married.

Nashville is the important center of the newly developed peach industry in that section of the State. My grandfather's farm, over which I used to hop clods and dodge rocks and persimmon sprouts, is now in the heart of the biggest peach orchard in the world. After leaving Nashville, we drove through the orchard, stopping for a brief visit at Pump Springs, once the water supply for a great camp-meeting which I attended as a child, and where I was converted, joined the church and preached my first sermon. There is nothing left now of the old camp-meeting ground except the spring and a little white church by the road-side. We paused for a moment also at the old family burying ground where sleeps the dust of my precious mother, my grandparents and many other relatives.

By noon we reached Hot Springs, where we had lunch and visited a few of our former friends. In the afternoon we drove over a splendid, new, hard-surfaced highway into Little Rock, where we spent the evening with my wife's sister and her family. The next morning, leaving the city over the new Broadway bridge, we drove steadily until we reached our destination, Fayetteville in general, and Mt. Sequoyah in particular. We found comfortable quarters in a cottage which Mr. Bond had reserved for us, and excellent meals at the cafeteria. The Missionary Conference was just closing and the Epworth League Conference had not yet begun. We met on the grounds many old friends and former parishioners. In the afternoons we drove out to nearby points of interest, supplied ourselves with an abundance of North Arkansas fruit, and enjoyed the fellowship and scenery immensely.

Mt. Sequoyah is coming. It is no longer an experiment and lacks only time to be all its original founders dreamed it might be. I have bought a lot and hope some day to build upon it. The League Conference was full of inspiration and will, I hope, result in much good.

Friday morning, before the Conference adjourned at noon, we started for home, and took supper at the parsonage in Oklahoma City, covering something like three hundred miles of Arkansas and Oklahoma highway in one day. The trip was for our children, especially, an interesting and unique experience. The fellowship and association, my wife and I very greatly enjoyed.—Forney Hutchinson.

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## OBITUARIES.

**CROWDER.**—Mary Melvina Badgitt was born in Alabama, January 8, 1854. Moved to Arkansas with her parents in early childhood. Lived at Tulip a few years, then moved to Leola. Was converted and joined the Methodist Episcopal Church, South, at the age of nineteen years under the pastorate of Rev. Tip Biggs. She was married to D. O. Crowder Jan. 29, 1874. To this union were born ten children, eight of whom are living, all married except Miss Ora, who is living with and caring for her aged father. Sister Crowder's home was always open to the preachers, but few women, if any, prepared more meals for the preachers than did she. Sister Crowder was a good mother, a devoted wife, and an earnest Christian. Her good life will ever be a guiding light to her husband and children until they find her in their eternal home.—Her pastor, L. W. Evans.

**SHUFORD.**—Mrs. Elizabeth Shuford, daughter of John and Mary Lee, was born in Jackson, Tenn., April, 1863. Her father died in her early life and as a child she came with her mother to Arkansas and settled in Jacksonport, living at Jacksonport, Auvergne, and, finally at Newport, Ark. She was married to Jesse W. Shuford in Feb. 1886, and her happy married life ended in his death in 1916. She died in peace and love of all the people in the home of Theodore Stephens, Newport, Ark., Aug. 1, 1925, the funeral service being conducted by her presiding elder, Rev. W. A. Lindsey. Mrs. Shuford was a Christian and member of the Methodist Church from early childhood. She came from a parentage of the highest Christian character and her life was one that walked with God all her days and she is not for God took her. The loved ones know where to find her.—F. A. Lark.

**ISGRIG.**—Truly an honorable citizen, true friend, obedient son, devoted brother and loyal husband has been translated in the person of Aaron Allen Isgrig. Allen, as I knew him in Hendrix College, was born November 12, 1902, in Conway, Arkansas. At the age of twelve he united with the Methodist Church. During his short span of life, he was a consistent member of the same.

He was graduated from the Little Rock High School in 1920, where he was one of the favorite football stars. After graduating, he entered Hendrix College at Conway, and was a member of the "Bulldog" team three years. Weighing more than two hundred pounds and possessing an unusual amount of stamina, nerve and grit, Allen Isgrig was a terror to opposing linemen while on the gridiron. He never failed to fight from the time the game started until the final whistle sounded, unless forced from the battle by injuries. He was the favorite as well as the "star" athlete of Hendrix. He was also prominent in social and literary circles. He was president of the Franklin Literary Society for one term, and was actively identified with many of the other student movements. He was held in high esteem by every member of the student body and the faculty. His friends were numbered by his acquaintances. He was every inch a gentleman. Every feature of his face, every line of his frame, and every movement of his body proclaimed him a strong, courageous, vigorous young man. He was built for the storm and fashioned for the battle. Yet, he was not a belligerent man. He never liked the battle, for the din of the battle, nor the storm for the thrill of the storm. He was radiant, optimistic and genuine. Well might his motto have been: "Selfishness, service, gentleness." He was loyalty personified. He always spurned the artificial, and never accepted tinsel for real gold. He was utterly free from affectation, cant and hypocrisy. Following his

graduation from Hendrix, Allen was a member of the faculty and coach of athletics at the Dermott High School. At the close of the last session he joined the Harrison Insurance Agency, and was just starting his career in the insurance business. In May, 1925, he married Miss Blossom Collard, daughter of Mr. and Mrs. Lee Collard of Dermott. He departed this life, September 6 in this city. Allen is survived by his loving parents, Mr. and Mrs. W. A. Isgrig; a devoted wife; four brothers, Fred A., Walter A., W. B., and Ben C., all of Little Rock; and, three affectionate sisters, Mrs. W. L. Gadd of Morrilton, Mrs. Marvin Wallis of Memphis, Tenn., and Mrs. W. C. Ware of Little Rock. Funeral services were held at the family residence, 1207 Scott St. by the writer, assisted by Dr. E. R. Steel, Dr. James Thomas, Dr. C. M. Reves, and Rev. W. R. Harrison. Burial was in beautiful Roselawn.—J. C. G.

**LACKEY.**—Mrs. Bithia Lackey, wife of B. Frank Lackey, died at her home near Oakland Church, August 14, 1925. She leaves a husband and

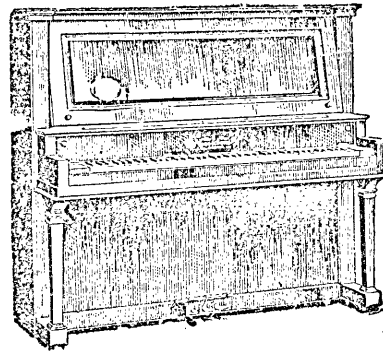
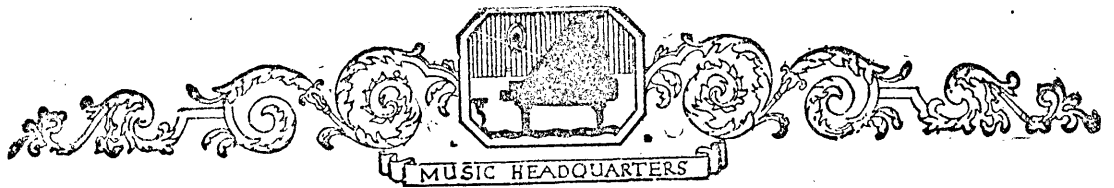
three children, one of whom is only two years old. Sister Lackey suffered a great deal, but was very tender and submissive in it all. She regretted to leave her loved ones here, but was anxious to be free from the suffering of this world. She was aware that she was going to pass away and expressed her desire to go to her "house not made with hands." Her place can not be filled in the home, but God can give grace to those who miss her most so that the loss will not seem so great. Her many friends extend their sympathy to the bereaved ones and pray that God may uphold them in their lonely hours.—J. L. Rowland.

**DAVID.**—Prudence Magnolia Whittenberg was born in Tenn., Sept. 4, 1848. At the age of 19 moved with her parents to Cane Hill, Ark. On Sept. 13, 1868 she was married to Thomas B. David at Cane Hill, who preceded her Jan. 16, 1921. To this union seven children were born, all living. All but two were with her when the end came. She leaves 30 grandchildren and 5 great grandchildren. She embraced religion early and joined the M. E. Church, South,

and lived a consistent Christian life.

The funeral service was conducted by the writer at the home of her grandson, Lester David, in the presence of a number of relatives and friends. She was laid to rest May 31, 1925 in the Bethlehem Cemetery by the side of her husband, father and mother. She was good to visit the sick and those that needed her help. A good mother and friend has gone, but is not forgotten.—J. A. Zinn.

**GOSS.**—Chas. H. Goss, son of Bro. and Sister R. J. Goss and grandson of Rev. C. F. Hively, went away after a brief illness at the age of eighteen months. Charles was a bright beautiful child and so good natured that he was called "Sunshine" by his neighbors. God was kind to Bro. and Sister Goss to place him in their home this short stay. Their lives have been made richer by his presence and heaven made more attractive by his going. The funeral was conducted by the writer in Gardner Memorial Church, N. Little Rock, Sept. 2, 1925.—Edward Forrest, pastor.



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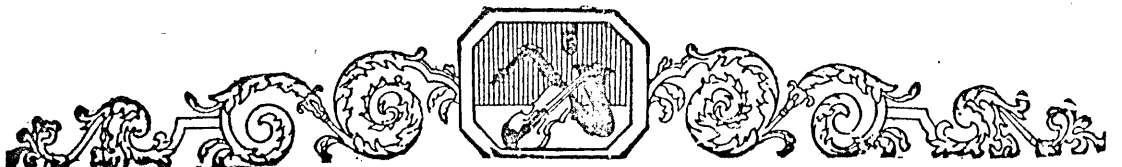
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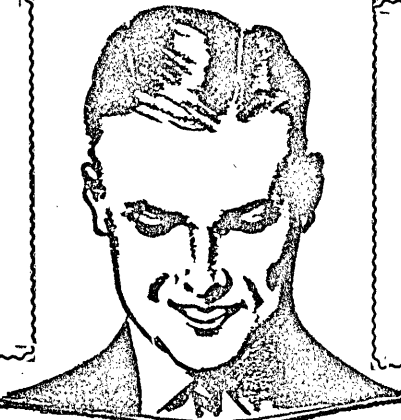
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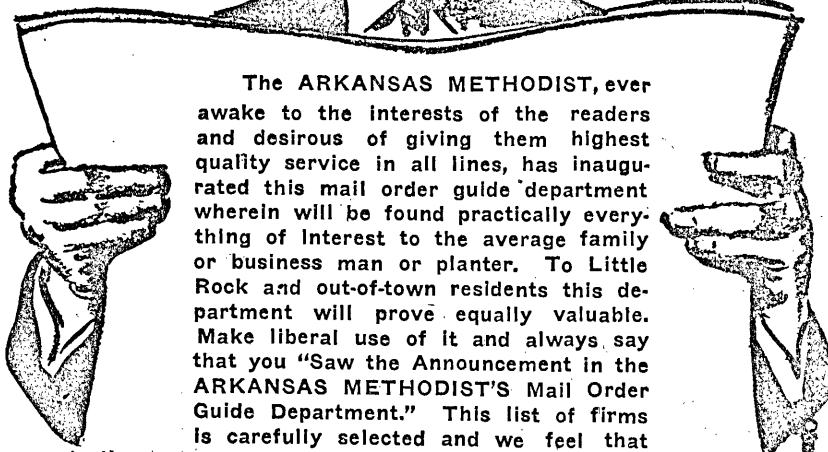
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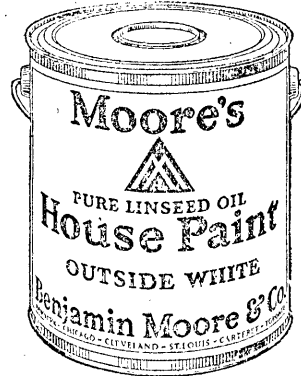
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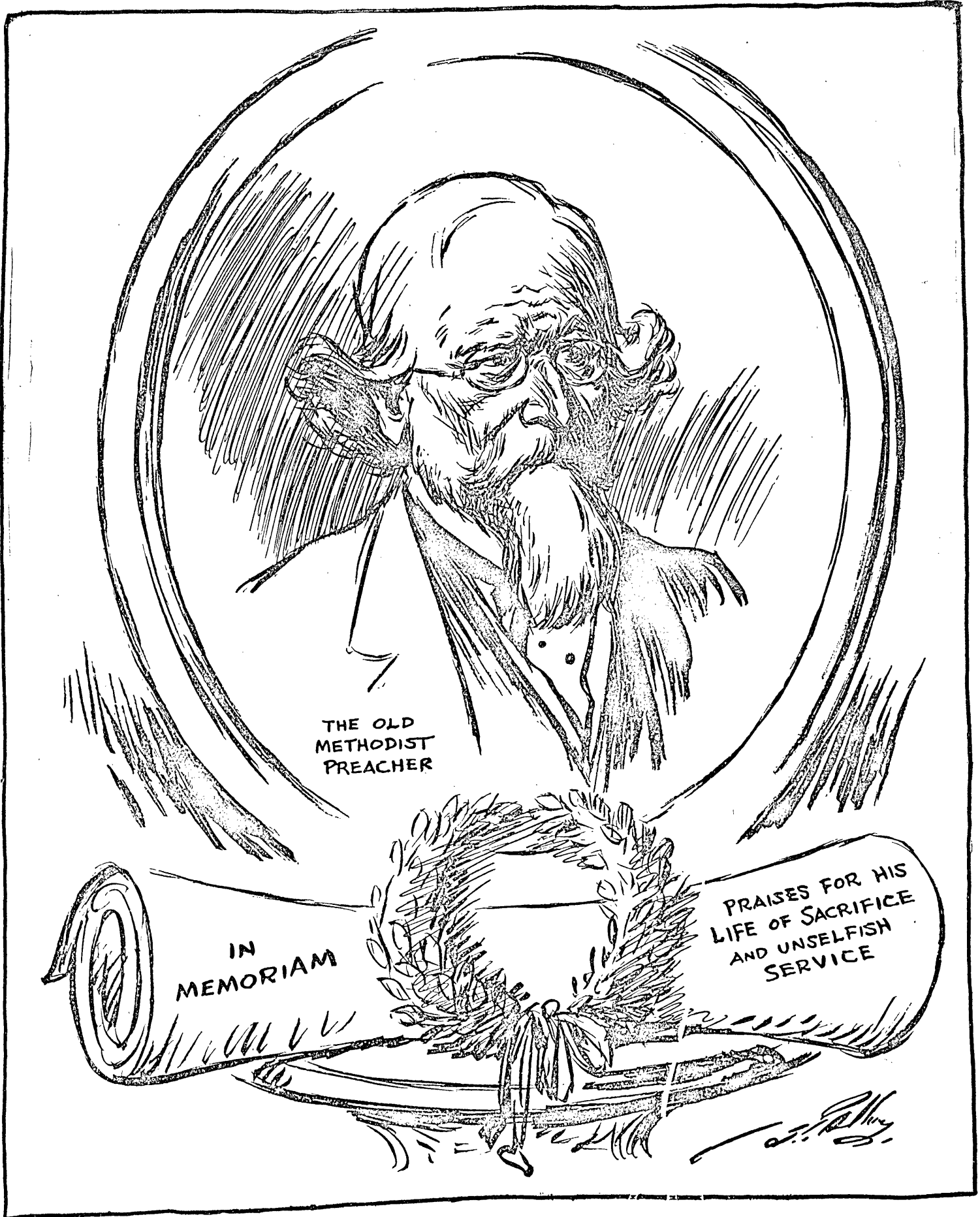
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