

ARKANSAS METHODIST

Official Organ of the Little Rock and North Arkansas Conferences, Methodist Episcopal Church, South.
"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

VOL. XLIV.

LITTLE ROCK, ARKANSAS, THURSDAY, OCT. 29, 1925.

No. 44.

LET US TRUST GOD.

All this year our people have been troubled and anxious because of the weather. In the winter, because it had been so dry last year, they feared an excess of rain that would interfere with planting. In the spring they were anxious lest heavy rains should stop planting and cultivating. During the summer and early fall they were on edge on account of the dry weather. Now they are blue and fearful because of continued rains.

During all of these vicissitudes we seem to forget that we are God's children living in his world, and if we trust Him and serve Him He will care for us. In our calculations we consider our own needs first and overlook the interests of his Kingdom. How it must grieve our loving Father to know that his children have so little confidence in Him and so little care for his Kingdom! How it would please Him if we would seek first His interests and trust Him for results!

Just at this time, when pastors and stewards are gathering in the funds which are to carry forward the Father's work for the year, shall we not show our gratitude for innumerable blessings and our trust in our heavenly Father by bringing that which is his to the treasury? We do not need to increase our assessments for various causes, but we do need to pay in full on all of the askings of our Church. They are not unreasonable and they represent the measure of our immediate obligation and the extent of our trust in God. Let us trust God, and He can do great things for us. We seek not money, but souls for the Master, but He may be unwilling to bring other children into our household while we are so fearful and self-seeking. He wants his babes to be in a family that will train them to love and trust and serve. Do we deserve his confidence?

WHAT OF THE FUTURE?

In one of his statements concerning Unification Bishop DuBose, who, having worked much of his life where the two Methodisms were in close contact and for the past seven years having been in charge of our Pacific Coast Conferences, knows the situation as perhaps no other man does in our Church, and whose loyalty to Southern Methodism cannot be questioned, has this to say: "I now solemnly warn my fellow Southern Methodists that after the vote on Unification, whatever the result, we will be a changed Church. We must go forward by that vote or backward through a disregard of what it offers. We can never be what we were. On the day when we reject Unification our border will begin to shrink. That is as certain as the judgment."

This writer, who was reared in Missouri and has spent considerable time in Oklahoma, is also in position to know certain conditions. There are no more loyal Southern Methodists than those of Missouri. Unlike most of the Southern Methodists of the extreme South, practically every Missouri Southern Methodist has lived within reach of a Northern Methodist Church. He could have had a church home in the Northern Church; but knowing all the history and conditions, he deliberately chose to be a Southern Methodist. There was a period of extreme bitterness, but that has largely passed. In every community members of the two Churches have intermarried and are in constant business association. They have learned to love and trust each other, and long ago there would have been mergers, sometimes with the Northern Church, sometimes with the Southern Church, in each case depending on local conditions, but the majority of the members wanted to be loyal to their own Church, and seeing that negotiations for union were in progress, they preferred to wait until the merger could be accomplished legally and loyally. In hundreds of small communities, where both Churches, if united, would only make a fair-sized church, when the hope of union is gone, there will be mergers, and in most cases the Northern Church will now have the advantage. First, there is an advantage that is coming by the economic shifting of population. For a generation Iowa farmers have been selling their farms for high prices and coming to Missouri where they could buy land for about one half the price. In many instances this has resulted in the removal of practically all Southern Methodists and the influx of an equal number of Northern Methodists. In the writer's home town, where once there was a strong Southern Church, we now have no organization, and never will have. This process is still going

GIVE US THIS DAY OUR DAILY BREAD. AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS.—Matt. 6:11-12.

on, and, in spite of the most diligent efforts of zealous preachers, it has been difficult to show a gain in the Missouri and Southwest Missouri Conferences. Then, after an almost unanimous endorsement of Unification by the Northern Church and the defeat by our Church, there will be a feeling that ours is a Church of the past while the other is the Church of the future, and many who have come into our Church in recent years will be disposed to go with the Church of the future. Then, in every community there are those who before conversion have been identified with neither Church, who will choose the Church that seems to be the more tolerant and progressive. Then the young people who have been mingling in joint Epworth League meetings will decide for the Church that seems to them to have the most hopeful outlook.

In Oklahoma we have many churches made up almost exclusively of Northern people who united with us because our preacher was the first to reach the community and organize. They have been fairly satisfied and have looked forward to union; but reading the (in some cases unjust and bitter) criticism of their old Church, they are becoming dissatisfied, and where there is opportunity will, in many instances, join the other Church. The writer has personal information from one of our best pastors in the Southwest that he fears he will lose two of his strongest and best members because of their resentment against the criticism of their old Church. Pastors in Missouri and Oklahoma, who know the situation, know that our Church will have increasing difficulty to maintain itself in many communities. Throughout the whole West there are hundreds of our members, who, as is the case in every denomination, can be happy in almost any Church, but who will leave our Church and join the Northern Church because of the spirit of bitterness that has been developed in our Church in this movement. They will not care to live in a Church in which even some of the bishops and other trusted leaders have been unbrotherly in their discussions.

Then, along the border and in the extreme West, many of the best pastors, who have been willing to undergo hardship because of their hope of better days, will despair, and, disliking to fight for a Church that seems to look more to the past than the future, will ask to be transferred to the strong Conferences where they may have opportunity to better their conditions. Thus our leadership in the weaker parts of the Church will be weakened and discouraged. What is there to draw or hold a young preacher to our Church in Denver, for example, where we have one weak congregation and the Northern Church has some thirty, many of them strong charges? Why should our Mission Board spend money in such territory, where, after fifty years of faithful work, the whole Conference numbers less than 3,000 members?

A Church with a membership of 2,500,000 members, with such a glorious history as has ours, will not suddenly shrink and go to pieces, especially if we are faithful in delivering the gospel message to the people of our own section. However, the movement of population is now distinctly toward the South and promises to increase with the development of our water power and other natural resources. In a unified Church, where there was no incentive to organize opposition churches, practically all of the Methodists from the North would go into the organizations of the Southern Jurisdiction, and in time, if we treated the members with cordiality, the congregations already organized would vote to come to us. All that will be needed to keep the Northern people out of our churches will be to let them read the unkind things that have been written about them. Once, on the basis of legal reasons, we did not justify the presence of the Northern Church in the South; but now as we realize how bitter some men feel and how unbrotherly they act, we are satisfied that the only way that certain Northern people could be Christians was to let them be in organizations where their sectional and partisan feelings would not be ruffled, and the same is true of certain Southern Methodists. Consequently, now that the very acme of bitterness has been displayed by some of

our writers, if the Northern Church never had a good excuse to enter the South, it would now have the best of grounds for such invasion. If our Northern brethren do not take advantage of the opportunity which we have thrust upon them, it will simply be because they have more of the spirit of Christ than have we. Nothing would tend to draw the two Churches closer and pave the way for a real Christ-like union than for the Northern Church to show the real Christlike spirit and not utilize the advantage which we have given them.

If we cast a strong vote for Unification, so that it may be argued that a majority of our people are for it, and we are only hindered by the lack of the small constitutional number, we shall present a better front to the Christian world and suffer less from criticism. Then, if our next General Conference will express a genuine desire for Unification on some satisfactory basis, and ask the men who have opposed the present Plan, but who say that they really favor Unification, to offer a Plan and get the Northern Church to approve of that Plan, we shall not seriously suffer, and may yet get a real union, because Unificationists are not unalterably wedded to this Plan. They support it because they really and earnestly desire union and believe that the Plan, though not absolutely perfect, will bring it; but they will be just as enthusiastic for any other Plan that promises results.

We are not like the partisan politicians who claim victory to the last, even when they know that they are beaten. We confess that it seems practically certain that the opposition will have the one-fourth necessary to defeat the Plan. We are sincerely disappointed; but not discouraged, for we believe that both the cradle and the grave fight for union on some basis. We are going to support the Plan because we cannot conscientiously vote against it; and we expect every one who has a vote to vote as his conscience dictates. We shall not bear ill will against those who have differed with us, although sometimes they have questioned our motives and our methods. Christ taught us to love even our enemies, and certainly we shall not hate our own brethren even though they may differ sharply from us. Nevertheless even among ourselves we have discovered differences which will necessarily cause us to contend for different results in our own Church. Some of these things we reserve for further discussion.

Our exhortation on the subject of the present Plan of Unification, is that every man who has a vote should vote his conscience, and then endeavor to cultivate love toward those with whom he has differed. Only so can we be Christian brethren and worthy to belong to the household of Christ. If this editor has offended any of his brethren, he is sorry; but not apologetic, because he has been contending earnestly for what he believed was right and could not be true to himself if he had done otherwise. But the charity which he invokes for himself he is willing to concede to others.

COLLEGE STUDENTS MORE RELIGIOUS THAN 100 YEARS AGO.

The pessimists and chronic critics are continually charging that the youth of the present day are not so much interested in religion as they were in the "good old days of the fathers." Such people are either ignorant or they forget. In view of this complaint it may be profitable to read this statement from the United Presbyterian: "Statistics from eighty institutions in 1921 show that out of a total enrollment of 152,461 students, 130,486 had religious affiliations, while 21,975 made no statement regarding their religious life. This is very encouraging when compared with our early history, when, even though the colleges were church institutions, practically all of the students were outside the church. In Princeton from 1778 to 1782 there was but one professor of religion. At Bowdoin College in 1807 there was only one Christian. At Yale for four years there was but one, and but four or five in other years about the beginning of the century. Many of the students assumed the names of leading infidels and atheists. Often every student was a professed infidel, or at least outside the church. Bishop Meade, of Virginia, said in 1811 that William and Mary College was a hotbed of French infidelity, and that for many years in every educated man he expected to find an infidel."

Now in many of our denominational colleges 80 to 90 per cent of the students are members of the church, and in many of them practically all mem-

(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.

Rev. B. E. Robertson of Hunter has just closed a successful meeting at New Home Church.

Rev. J. B. Stewart of Danville spoke at the mid-week service at Hunter Memorial this week.

Miss Minnie Frank Hays, daughter of Rev. and Mrs. W. B. Hays of Conway, is a member of the Hendrix College faculty this year.

Miss Pearl Cunningham and Mr. E. P. Burlison of Harrison were married Saturday afternoon, October 17, by Rev. E. W. Faulkner.

Rev. Leland Clegg of Mountain Home was one of the principal speakers at the opening and dedication of the new Pyatt school building, October 19.

Rev. R. M. Holland of Bearden is assisting Rev. J. B. Sims in a meeting at Thornton this week. Mr. A. M. Hutton of Van Buren has charge of the singing.

Dr. Charles H. Mayo is authority for this statement: "In the past twenty-five years more has been accomplished in medicine than in all the centuries before."

Married, on Oct. 10, Miss Marie Saye and Mr. Harry Kingsley Dixon, of this city, Dr. P. C. Fletcher officiating. They will reside in Breckenridge, Texas.

Married, at the Methodist parsonage at McRae, Oct. 17, Mr. T. L. McCaleb and Mrs. Maude Curry, the daughter of Mrs. Sarah F. Ernest, Rev. A. L. Riggs officiating.

Rev. W. H. Hatfield, formerly of Huntsville, has had his paper changed to Southwest City, Mo., where he has gone on account of the serious illness of his daughter-in-law.

The vote in the Virginia Conference, Bishop Candler presiding, was for Unification 168, against 202, and in Western N. Carolina, Bishop Denny presiding, 221 for and 145 against.

Are you sending your Church paper to some friend or relative? They would appreciate it. In sending Christmas gifts, remember that the Arkansas Methodist is an appropriate gift.

Rev. J. B. Stewart, our pastor at Danville, was a caller at the Methodist office Thursday of last week. Mrs. Stewart is in Trinity Hospital where she submitted to a very serious operation.

Mr. J. A. Hanna, religious work secretary of the local Y. M. C. A., spoke at Hunter Memorial Church last Sunday morning. Mr. Hanna is Presbyterian and a very prominent church worker.

The assistant editor spoke at Earle and Crawfordville last Sabbath. The pastors, the Rev. B. C. Few and Rev. S. B. Wiggins, are closing out their work in good shape. Detailed reports will appear next week as touching the visits.

Jerry H. Glenn, brother of the assistant editor, has accepted a position with R. G. Dun & Co., a nation-wide organization. He will be located in this city.

Hunter Memorial is now 100 per cent for the Methodist. The Woman's Missionary Society sponsored a plan to place the Methodist in every home represented in the resident membership Mrs. W. J. Pennington is the worthy president.

Rev. J. E. Snell, pastor of Central Avenue Church, Batesville, writes that he is closing out the best year of his ministry, with more conversions, more additions, and better collections than ever before. He has a great Sunday School, and "brags" about it.

Attending a meeting of the presidents of Little Rock Conference Boards last Friday from out of the city were Dr. Stonewall Anderson, Rev. J. H. Glass, and Rev. J. T. Rodgers. Bros. Glass and Rodgers paid their respects at this office and reported progress in their charges.

On account of bungling in this office the Fourth Round of the Helena District as published has been misleading. A final round is published in this issue. Let all concerned turn to it. Dr. J. A. Anderson, the vigorous presiding elder, reports that he is winding up a successful year.

"I believe it to be the duty of every one to unite in the full restoration of the country, and in the establishment of peace and harmony between the sections. . . . I have led the young men of the South in battle; I have seen them die. I shall devote my remaining years to the training of them to live.—Robert E. Lee.

Mr. Ted H. Haynes, prominent in church and Epworth League circles in the city, has made a remarkable success in the insurance field during the past three years. As a result of excellent work and in recognition of his marked ability, he has been made State Manager of the Health and Accident Department of the Mid-Continent Life Insurance Co., of Oklahoma City.

While in the city last week, Dr. J. M. Workman, president of Henderson-Brown College, and Rev. F. P. Doak, pastor of Third Street Church, Hot Springs, called. Dr. Workman had been looking after Prof. B. S. Foster, the venerable and much loved teacher of Bible and Philosophy, who was critically ill at the home of his daughter. Bro. Doak reports his fine church in good condition and moving forward steadily.

Rev. J. M. Cannon, pastor of our Wilmot Church, writes: "Oct. 4 we observed Rally Day in our S. S., and I administered the sacrament of the Lord's Supper to the School by classes, starting with the Beginners. Just a few of the young people chose to refrain. The teachers led their classes to the chancel. It was a beautiful service. It looks now as if Wilmot would send up the best financial report in its history."

In the midst of the confusing controversy over theological questions many good people are puzzled to know exactly what are the real doctrines of our Church. Giving the answer in present-day language and meeting the latest criticism are Bishop Mouzon's "Fundamentals of Methodism" and Dr. F. N. Parker's "What We Believe." They are published by Lamar and Barton, Nashville and Dallas, and the price of each is 75 cents. They would be excellent gift books for inquiring friends.

Acknowledgment is made of an invitation to a reception in honor of Dr. and Mrs. Marion Nelson Waldrip, at Central Methodist Church, Kansas City, Mo., on Friday evening, Oct. 23. The editor regrets that the distance makes it impossible for him to be present. According to reports Dr. Waldrip has had an enthusiastic welcome and is starting on a successful year. He now receives one of the largest salaries paid in our Church, and brings up full collections on everything. His many Arkansas friends rejoice in his prosperity.

NOVEMBER and DECEMBER CHRISTIAN EDUCATION MONTHS

The Fifth Regular Payment Falls Due

November 1st, 1925.

Pastors, Collectors, Subscribers

GET READY

For the Collection of the

CHRISTIAN EDUCATION PLEDGES

The assistant editor spoke at Gardner Memorial last Friday evening. The Epworth Leaguers, a live group of fine young people of Gardner, put on a helpful program which was followed by a banquet.

Judge John S. Candler, one of the great lawyers of Atlanta, recently addressing our St. Louis Conference, said: "As a part of the obligation of men and women of the South, our first great duty is to subdue sectional passions, pride and prejudices, and to inculcate in the minds and hearts of our people a love of country such as will create a benevolent patriotism which will be vitally interested for the welfare of every section of our whole country. Many of the issues of the past which have for a long time divided the people of our country have been, let us hope, forever settled."

Last week the executive committee of the Board of Control of the Woman's Building had a meeting at Mt. Sequoyah, approved plans, and prepared for receiving bids on construction. As soon as all preliminary matters are settled the work will begin, and it is expected that the stone work will be completed before winter, and thus make possible the completion of the building by next summer. A resolution was adopted to add the name "Stephens" to that of "Elza," making the name the "Elza-Stephens Hall," in honor of both Mrs. Elza, the first president of the Board, and of Mrs. Stephens, the president of the Council. This is a very fitting combination, and links the names of two who loved each other and worked for the same cause. Thus the movement initiated by the members of the North Arkansas Conference Society, will have a glorious culmination.

Reporting the recent session of the Western North Carolina Conference, a secular paper of that section said: "When Drs. Stonewall Anderson and Gilbert Lowe, two of the leaders in the Southern Methodist Church, finished speaking last night the two high notes of the Conference had been reached. The speech of Dr. Anderson was a plea for a great spiritual growth through the leadership of the schools and the teachers, while Dr. Rowe smashed down the doors of intolerance and declared that he was for the right of every man to think for himself." Dr. Anderson is general secretary of the Board of Education and holds his Conference relations with the Little Rock Conference. Dr. Rowe is book editor, and, while a member of the Western North Carolina Conference, is well known and esteemed in Arkansas, having at one time taught in Hendrix College.

BOOK REVIEW

Christ's Soul-Searching Parables; by Louis Albert Banks, D. D., published by Fleming H. Revell Co., New York and Chicago; price \$1.50.

This is a volume of thoroughly good religious sermons that will be eagerly read by people who are hungering for real spiritual food. The author takes the Master's stories and from them draws lessons for the guidance and enheartenment of believers. Emphasis is laid on the abiding character of Christ's teaching. Although delivered in the language of the Little Hebrew people, the parables are filled with wisdom which is needed in every age. Buy this volume and read it, and then present it to some shut-in friend who has no opportunity to hear preaching. It will do good.

The Best Bible Tales; by Nellie Hurst, with Introduction by John Martin; published by Fleming H. Revell Co., New York and Chicago; price \$1.50.

There are many very good so-called Child's Bibles. This is different and better than most of them. Forty-seven of the most interesting and important events in the New Testament are described in language that any child can understand, and yet they retain much of the flavor of the Bible itself. As is said in the Introduction: "In reading you will try to realize that it has a deeper purpose than merely the telling of stories. This book should be like a wise and loving friend leading your mind into an understanding of the great meanings of God's Book. You are never too young to begin to catch the inspiration of the Bible or to become familiar with its splendid purpose. The pages of this book will be steps to take you into an glorious prophecies, its inspired truths and great enjoyment of the Bible's wonderful poetry, its ethical laws." Parents, buy this book now and have it ready for a Christmas present for the children.

COLLEGE STUDENTS MORE RELIGIOUS THAN 100 YEARS AGO.

(Continued from Page 1.)

bers of the graduating classes are Christians. To be sure, they are not all active; but from 10 to 40 per cent of the members of the average church are inactive, and many are only formally religious. In the olden days there were no organizations in which youth could function as religious youth and the religious life of adults was not attractive to young people. Today youth has various organizations in which they work as Christians and consequently they feel at home in the church,

CENTENARY

ATTENTION CENTENARY TREASURERS.

Please report all Centenary money on hand promptly. Do not wait until you think you will get more and make a larger report. A report should be made every month. Mr. H. C. Johnston, treasurer of the North Arkansas Conference, has to make his report promptly every month, and so I have to make my report as treasurer of the Little Rock Conference. I expect to publish in the Methodist the name of every church and treasurer making a report during the month of October.

ATTENTION PASTORS.

At each one of the Annual Conference sessions I will have a statement of the amount each church has paid on the Centenary this year. It would require too much stenographic work in our present rush to mail a statement to each pastor before conference. I will have it ready for you at conference. Please see that your treasurer has his report in before the Conference meets.

THE CENTENARY SHOULD SHARE

If you have an unpaid Centenary pledge should it not share in the distribution of your money to the Kingdom of God? If I have only \$25 for Church purposes and owe \$15 on my Centenary pledge, it would seem that a part of this \$25 should go to reduce my pledge. A pastor says that it takes all his money to apply on his Conference claims so that he can report everything in full at conference. It seems to me that a pastor has a greater responsibility than seeing that his Conference claims are in full, and that is his personal obligations. I do not mean to say he should not do his best to see that all his Conference claims are in full and he should do his part in the payment of same, but all his money should not go to such when he has special pledges unpaid to certain church interests.

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PALE, NERVOUS

West Virginia Lady Says That She Was in a Serious Condition, But Is Stronger After Taking Cardui.

Huntington, W. Va.—“I was in a very weak and run-down condition—in fact, was in a serious condition,” says Mrs. Fannie C. Bloss, of 1964 Madison Avenue, this city.

“In my left side the pain was very severe. It would start in my back and sides. Part of the time I was in bed and when up I didn't feel like doing anything or going anywhere.

“Life wasn't any pleasure. I was very pale. I was nervous and thin, and so tired all the time.

“My druggist told me that Cardui was a good tonic for women and, I bought a couple of bottles. I took two bottles, then I noticed an improvement. I kept on and found it was helping me. I have taken nine bottles. I'm stronger now than I have been in a long time.”

Cardui is made from mild-acting medicinal herbs with a gentle, tonic, strengthening effect upon certain female organs and upon the system in general.

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NC-163



CONTRIBUTIONS.

SHALL IT BE ONE HUNDRED PER CENT?

Our conference lay leader, Mr. J. L. Bond, has sent out a letter in which is this, “one of the goals adopted by our Conference Board of Lay Activities at its session in Fayetteville last November, was that we as laymen would make an earnest effort to bring payment of all assessments, General and Conference, to ONE HUNDRED PER CENT. Now is the time for the laymen of the North Arkansas Conference to do a fine piece of work in this matter for their churches.”

Are the laymen taking Mr. Bond's letter seriously? Are we humiliated over the record of last year? Less than fifty per cent on the assessments was paid last year. Our Conference was held too early last year and we pled mitigating circumstances. Had the Conference been held later we would have made some better record, or rather the record would not have been so bad. This year our Bishop has left us without excuse. A better date could not have been chosen. We have ample time. Have we ample disposition? Shall I say we are able? Is there a charge in the Conference in which, should every layman do his full duty, pay all he ought to pay and help to create a right attitude toward these assessments, that could not pay out? It is my candid opinion that if every layman in every charge would do his full duty in this matter, every charge in the Conference could pay one-hundred per cent? If there is a charge in the Conference wherein after each layman had paid to the church even one-tenth of his income and then the Conference Collections not paid, I would be one of twenty pastors to raise surplus enough to care for that deficit and all other deficits likewise created. Not until a charge has at least met the Old Testament requirements should it complain of being overassessed.

Comparisons are said to be odious. They may be “odorous.” In a recent meeting I heard it said repeatedly that last year the North Arkansas Conference paid forty per cent (plus) on its assessments, and the Little Rock Conference sixty per cent (plus). Our too early session may account for that in part. Making due allowances for that I raise the question why should the Little Rock Conference make a better record than ours? No one down there will claim that they are doing too much. Indeed, the lay leader and his helpers are moving heaven and earth for better payments in that Conference! I rise to move that we at least do as well as that great Conference. What say the laymen? What say the presiding elders? What say the pastors? Let us challenge the Little Rock Conference to come as near one-hundred per cent as they do? What says the North Arkansas Conference?—O. E. Goddard.

THE PRESENT STATUS OF METHODIST UNIFICATION.

By Bishop James Cannon, Jr.

(Continued from last week.)

Northern “Modernism.”

The Plan does not contain any elaborated doctrinal statement of the belief of the United Church. It does declare that the “two Churches are essentially one Church in belief.” It does assume that “the Hymnal and Ritual of the Church” are practically the same, and that any doctrinal changes in the Ritual will be subject to the limitation of the first restrictive rule. It furthermore specifically inserts as part of the Plan the Restrictive Rules, the first one of which declares “that the General Conference shall not revoke, alter or change our Articles of Religion, or establish any new standards or rules of doctrine contrary to our present existing and established standards of

doctrine.” Certainly the Plan assumes and no one can claim that there is any difference in the official recognized standards of the two Churches. But it has been declared “that the Northern Church is shot through with Modernism”; that it has gone over “almost body and soul to the Modernists,” and that if our Church is now united with the Northern Church, hurt as that Church is on Modernism, this step would practically mean the loss of our Church to evangelical Christianity.”

The members of the Joint Commission of the two Churches honestly believed and declared in the preamble to the proposed Plan that the two Churches are “essentially one Church, one in origin, in belief, in spirit, in purpose and in polity.” When I voted for this statement in the Plan I verily believed it to be true. I must believe and declare both from the official declarations of the Methodist Episcopal Church, and from my own personal knowledge, gained by intimate association with many of its workers in this and many other countries of the world, that the Methodist Episcopal Church as a body is as loyal to the teachings and doctrines of Methodism and is as sound as our own Methodist Episcopal Church, South. Of course I do not mean that from my viewpoint every individual member, preacher or teacher of that Church is absolutely “sound,” any more than I believe that every individual member, preacher or teacher in our own Church is absolutely “sound” from my viewpoint. The basis of this belief is first of all:

Official Evidence.

It will certainly be agreed that no effort has been made to “revoke, alter or change, the Articles of Religion or the standards of Doctrine” which officially represent the belief of the Northern Church. This is strong negative testimony. But there is in addition to this negative testimony, positive testimony of the strongest character. The declarations and acts of the General Conference of the Methodist Episcopal Church at Springfield in 1924 must be accepted as the last official testimony of the position of that great Church. The Episcopal address written by Bishop Joseph F. Berry, who is positively opposed to so-called “Modernism” is thoroughly expressive of genuine Methodist doctrine. This address, signed after reading and discussion by the forty Bishops of the Northern Methodist Church, is clear and positive in its statement of doctrine.

It asserts “a profound conviction in both our Ministry and Laity that first of all the Bible is the inspired word of God. Tested in the innermost souls of men, and in its influence on the affairs of life, it demonstrates its Divine character and is its own credential of its Divine authority.” The address proceeds: “We believe in one God, the Father Almighty, the Maker of Heaven and Earth, an everlasting personal God, the Creator and upholder of all things, Immanent, Transcendent in all, through all, God our Father Blessed for ever; and in Jesus Christ His only Begotten Son; not in a Divine Exemplar merely, not in God-filled man merely, not in a religious genius, than Whom there is none born greater among the sons of men, but in the Lord of Glory, God manifest in the flesh, Co-eternal and one in God-head with the Father, Who for the redemption of the race was born as to his humanity by the power of the most high of the Virgin Mary, and by His death upon the Cross, made a full perfect and sufficient sacrifice for the sins of the world. He is the effulgence of the Father's Glory, He is the express image of His person, He is the only mediator between God and man, He is the Redeemer of the world. He is the Giver of Eternal Life, the dispenser of the Power and Grace of the Holy Spirit. He the Rock and Refuge of His people, the Ruler of the ages, the final and Almighty Judge of the earth, the King of Kings, the

Lord of Lords, Who shall reign for ever and ever.”

“And as to personal salvation we as firmly believe as ever in the necessity of repentance for sin, and justification by Faith, in regeneration by the Holy Spirit, in the sanctification of the believing heart and in the witness of the Spirit to these miracles of grace wrought in the human soul. These seem to us the essential living doctrines of our Church.”

Surely it is not possible for any genuine Methodist to criticize adversely this statement of our Methodist doctrine. I must frankly and sincerely say that I have never read a statement of Methodist belief more acceptable to me and more in accordance with what I have always been taught and have understood to be the teaching of Methodism.

Unanimous Committee Action

Were the Bishops of our own Church to make such a deliverance it would ordinarily be accepted as representing the doctrinal position of our Church. But I call attention to the fact that this most admirable statement of doctrine was referred to the Committee on the State of the Church of the Northern General Conference. That Committee by a vote of 95 to 0 brought in the following report: “We therefore reaffirm our belief in the doctrines of Holy Scripture as set forth in the Articles of Religion of the Methodist Episcopal Church, and emphasized in the Episcopal address, delivered before the General Conference, and we call upon all who exercise the teaching office as representatives of the Methodist Episcopal Church, whether in the pulpit or in the classroom, to recognize the obligation that is upon them to be absolutely loyal to these basic beliefs of our Church.”

This unanimous report of the Committee on the State of the Church as reported above was adopted by a unanimous rising vote of the General Conference. How can any stronger testimony be given of the real official doctrinal attitude of our great sister Church? Either we must indict the entire Board of Bishops of that Church, the 95 members of the Committee on the state of the Church, and the more than 800 members of the General Conference gathered from all over the World, as a set of hypocritical heretics or heretical hypocrites, or we must agree that the testimony is conclusive that our sister Church is as “sound” in its attitude towards Methodist doctrine as in our own Church. I cannot agree that such overwhelming testimony of loyalty to Methodist teaching can be brushed aside or vitiated because here and there a few individual preachers or teachers on the platform, in the classroom or in the press, give utterance to what I consider to be unsound doctrine. A great Church must be judged by the rank and file of its ministry and membership, and not by a few erratic members who, like wandering stars, swing out of their proper orbits, frequently it is to be feared to secure attention by the startling irregularity of their course.

My Personal Experience

I have for the last twenty-five years travelled among and worked more or less continuously side by side with Northern Methodist laymen, Pastors and Bishops, not only in this country but in Norway, Sweden, Finland, Denmark, the Baltic States, Germany, Austria France, Italy, the Congo, South Africa and Mexico, and I have seen and known no difference in the doctrinal belief or the sacrificial devotion to the great task of bringing lost souls to Jesus Christ. In Missionary Conferences, Home and Foreign, the Northern Methodists have sounded the same note of the urgent need of the lost world for the Lord Jesus Christ. In work against Sabbath desecration, gambling, white slavery, indecent plays and pictures, narcotic drugs, war and its horrible evils, and especially against the liquor traffic, I have worked continuously side by side with Northern

Methodists and found them as urgent, aggressive, prayerful and consecrated as our people. Surely it is exceedingly distressing that sweeping assertions of the distrust of the motives, of the character and of the doctrinal beliefs of our Northern Methodist brethren should be made by members of our Church and that a "Holier than thou" attitude should be assumed toward our sister Church, the largest Protestant denomination in our country, with its splendid record of zeal and service for our common Lord. What a lack of Christian charity is shown by such sweeping attacks made in indiscriminate fashion upon one branch of the Church of Jesus Christ by members of another branch of the same Church. There is the less justification for this form of objection to the proposed Unification of the two Methodisms in view of the fact that exactly the same persons who are now attacking "Modernism" in the Northern Methodist Church have for several years past been attacking "Modernism" in our own Church, and members of our Church have even been urged to withhold contributions from our great work of saving souls for the Lord in foreign lands because some of our Missionaries are charged with "Modernism." Severe criticisms have been made of teaching in the Candler School of Theology and in the Theological Department of the Southern Methodist University, as extremely modernistic, and contrary to the standards of Methodism. I am personally opposed to heretical teaching anywhere, but I am not any more opposed to it in New York or Chicago than I am in Atlanta, Nashville, or Dallas. A Northern Methodist preacher has injected himself into the Unification discussion by giving advice to Southern Methodist preachers to vote against the Plan of Unification because of the "Modernism" in the Northern Methodist Church. If the Northern Methodist Church is not a fit Church for the Southern Methodist Church to risk a union with it, why does not this Northern Methodist preacher himself withdraw from that Church. If his reasoning is correct then all the genuine Methodists in the Northern Church should withdraw from that Church and turn it over to the remnant of heretics so-called. If such reasoning is correct then the genuine Methodist preachers in that Church should not receive any new converts into the Church but should advise them to join some other Church, where they will not be contaminated with heresy. It is not only a new but an absurd position that because there are some heretics in the Church the genuine Christians in it are to turn the Church over to the heretics.

I may be wrong in my facts and wrong in my conclusions, but I think I have had as much contact with Northern Methodists as other men of our Church and therefore as good opportunity to secure accurate information upon which to base correct conclusions. I am obliged on the basis of this information to state that I do not believe that there is any more heresy in proportion to the size of the two Churches in the Northern Church than in our own Southern Church, and that the official deliverances of the last Northern Conference indicate as intense opposition to heresy, as is found in our own Church.

Distinction Between Preachers and Laymen.

Episcopal Methodism existed for nearly a hundred years without any lay members of either the Annual or the General Conference. I most heartily approve of the presence of laymen in the Annual and General Conferences, and on the various Boards of the Church but I cannot agree to obliterate the fundamental distinction between the preacher and the laymen. It is not a distinction of character; it is not intellectual or moral. The layman may be much more intelligent and even with a more highly cultivated oral sense, but the genuine Methodist preacher

has been "called of God to preach the Gospel." He has given up all secular occupations, and under the Methodist system he has joined an Annual Conference, composed of other men like-minded, all of whom have surrendered their lives to the Ministry of Souls and have agreed together to do whatever part of the work of the Kingdom may be assigned them by the Executive Officers of the Conference. When men have banded themselves together with such agreements, in such a company, they are indeed a class apart. They not only possess special rights but they incur special responsibilities. By the very nature of the case they must have a greater personal interest in all questions affecting the constitutional rights of the Annual Conferences than the laymen to whom they minister, and this fact is explicitly recognized in the Constitution.

The laity of the Church far outnumber the Ministry in the Quarterly Conferences and in the District Conferences, which discuss and plan for the local work of the Church, but in the Annual Conferences the preachers outnumber the laymen and hold their membership by virtue of the vote of the Annual Conference itself, and retain their membership until death unless expelled, located or transferred to another Annual Conference. The laymen, however, are elected yearly to represent the laity in the Annual Conference, and they are responsible to the laymen whom they represent for the way in which they meet their responsibility. But the preacher is not responsible to the laity, or to the local Church organizations, and he cannot agree that his course of action shall of necessity be determined by the views of the local congregation of which he may happen at the time to be the pastor. He is in charge of that congregation, as a representative of the Annual Conference. The congregation may be Hardshell and anti-missionary in its sentiments and practice; or it may be like Laodicea rich and increased in gods and intensely worldly minded; or it may be composed of comparatively unlearned, illiterate people. It is unthinkable in Methodism that the position of the "Preacher in Charge" on great moral issues, or on questions of Church government, should be determined by the views of the majority of the people of his temporary charge. He is expected to be the Leader and not the Follower of his people.

This same vital distinction is clearly and expressly recognized in the composition of the General Conference. Laymen are elected to represent the laity of the Church and preachers are elected to represent the preachers of the Church, and as many preachers are elected to represent 8,000 preachers as there are laymen elected to represent 2½ million laymen, and as a further protection a vote can be demanded by orders on the call of one-fifth of the body, in which case the lay and clerical members must vote separately and no measure can be passed without the concurrence of the majority of both classes of representatives.

Thus clearly, distinctly and explicitly, does the Methodist system protect the rights of the members of the Annual Conferences, and if Methodism is to continue to carry on its work as vigorously and efficiently as in the past, the rights of the Annual Conferences must not be curtailed.

Constitution Must Determine Voters.

In the discussion during the past year on the adoption of the proposed Plan of Unification, there has been a demand that the question at issue be practically determined by the vote of the laity of the Church. Certainly I agree that our laymen should have ample opportunity to express their views, and if it is desired to indicate those views in the form of signed petitions or by the taking of a count vote, I know of no law to prevent the use of either of these methods. But as a genuine believer in the Methodist system of Church

Government I do not believe that Constitutional changes should be made or determined by extra Constitutional methods. Methodism is not a pure democracy. Indeed the government of the United States is not a pure democracy—it is a representative democracy. The United States Constitution cannot be amended by the votes of the people but by the votes of both Houses of Congress and of the Legislatures of the several States. So Methodism has provided an orderly method for amending its Constitution, namely by the votes of the representatives of the Ministry and Laity in the General Conference, and then by the votes of the Annual Conference, in which the preachers largely predominate. I shall not quarrel with those who do not approve of this method. I simply insist that Methodism knows no other method of amending the Constitution and in view of the relation which the Methodist Minister bears to the Church, the extraordinary surrender of the rights of the individual ministers to determine their fields of labor and the support for their families, I believe that the present system for amending the Constitution is the right one, and that the adoption of the Congregational method of voting to determine Constitutional questions would so unsettle the checks and balances of the Methodist system as to destroy the spirit and the efficiency of the Methodist itinerancy. Personally I am glad to know the views of the Laity of the Church, but I must insist that the Methodist Ministry is not responsible for its action to the Laity, and that it should not agree to abdicate the responsibility of its leadership in the decision of Constitutional questions any more than it should abdicate that leadership on moral and spiritual questions. And in saying these things I certainly have no desire or purpose to magnify the prerogatives of the Ministry. I believe that I am genuinely democratic in thought, spirit and deed, but I must insist upon the maintenance of that which I hold to be basal in the Methodist system. If the Methodist system is wrong let us abandon it, but if it is right let us not undermine its very foundation, by determining constitutional questions by extra constitutional methods.

Nor can I agree that the Laity need fear that the proposed Plan would work such revolutionary changes in our Church as has been declared. If I am correct in the preceding discussions the membership of our local churches will necessarily be affected very little, if at all, in any communities where there are no competing Northern Methodist Churches. In any work, except that general connectional work which the two Jurisdictional Conferences agree to do together, the present regulations of our own Discipline will prevail, and our duly elected officers will function. For such changes as will be effected by the proposed Plan I can see no adequate reason for an introduction of extra Constitutional methods to prevent such changes.

III. Our Responsibility as a Leading Protestant Denomination.

The great outstanding fact in the life of our Church during the present generation is that whether wisely or unwisely our duly appointed leaders, Bishops, and General Conference delegates have advocated Unification of American Methodism and have carried on official negotiations on that subject for nearly twenty years and have brought to the final official electorate of the Annual Conferences a Plan of Unification, the adoption of which has been recommended by twenty-two out of twenty-five of our Commission on Unification, and by unanimous vote of the members of the Northern Methodist Commission, and also approved by a vote of 298 to 74 in our General Conference, and by a vote of 802 to 13 in the Northern Methodist General Conference. A final decision of the ratification or rejection of this proposed Plan must

be made by the Clerical and Lay members of our Annual Conferences. I exceedingly doubt whether any greater, graver responsibility has ever come to members of the Annual Conferences than this responsibility of casting a vote upon the adoption or rejection of this proposed Plan of Unification of the two great Episcopal Methodisms. As I have endeavored to emphasize above, the Constitution of Episcopal Methodism does not lay the responsibility of constitutional changes upon the rank and file of the membership of our Church. The membership should be sufficiently interested to try to understand what is proposed and to express its opinion, but the duly elected lay representatives and the clerical members of the Annual Conferences are charged by the Constitution with the responsibility of voting on all constitutional questions, and that responsibility cannot be shifted on this question to the laity, but must be faced and met "reverently, discreetly, advisedly and in the fear of God."

The Supreme Issue.

During the past seven years the one great fact which has burned itself deeper and deeper into my mind and heart is that the world in which we live is a lost world, that multiplied millions and hundreds of millions of human souls are "without hope and without God in the world," that now as in the days of Paul "the world by wisdom knew not God," that sin is today, as ever, "earthly, sensual, devilish," deceptive, soul-dominating and soul-destroying regardless of life, of race, color, clime or nationality. How shall we save the lost men and women throughout the world, in Virginia, in Cuba, in Mexico, in the Congo? That is the one, the essential, the all-important, the all-inclusive business of the Church of Jesus Christ which must overshadow, which must dominate all else in its life.

The One All-Sufficient Answer.

There is only one answer: "For unto you is born.....a Saviour which is Christ the Lord," "I determined to know nothing among you save Jesus Christ and Him crucified," "Tis all my business here below to cry Behold the Lamb!," The Church was founded to proclaim this saving message to all men. As I have faced the misery, the shame, the hopelessness of the world lying in wickedness, I have longed more earnestly than ever before that the Church be freed from anything which can hinder or obstruct its contributions, or its united efficient activity in carrying this saving message to all mankind, and have come actually to hate any hindrance to that work.

The Shame of Protestantism.

And yet, faced as it is today with a needy, lost, dying world. American Protestantism presents the amazing distressing spectacle of approximately 180 organizations in the United States which claim to be branches of the Church of Jesus Christ, of which about 16, including the United Brethren, are members of the Methodist family. It is gladly agreed that some of these denominations have emphasized, with profit to all, some phases of Christian truth and experience which others have either ignored or minimized. But the claim of the individual, not only to the right of private interpretation of the Scriptures, but also to demand that separate Church organizations be set up, because of disagreement on non-essentials as to doctrine, polity and forms of worship, has been carried to unjustifiable and hurtful extremes during the nearly 400 years since the great and necessary protest against Romish corruption and error was made, and we must insist today that the denominational by-products, great as they may have been, are not a sufficient compensation for the envyings, the strife, the multitudinous divisions and open schisms concerning non-essentials in doctrine, polity and worship, which have diverted the thought and dissipated the energy of the Church from its great mission of saving the

lost, and which have caused the godless world about us to doubt the sincerity of our profession, and to question our anxiety for its salvation. "See how these Christians love each other," was in the early days of the Church the well-nigh irresistible appeal to a world hungry for sympathy and love. Now "See how these Christians fight each other about comparative trifles," is too often the just, scornful, sometimes sad comment of those who are weary and heavy laden, eager to find peace, but who see contention, division and strife in Christ's Church.

In literally thousands of cases, in city, town and country side, the professing Christians of the neighborhood are divided up into groups so small that the entire expenditure of time and money, of pastors and of people, is absorbed in maintaining small local organizations, as against the competition of the so-called sister churches, but really too often of rival denominations, and there is sometimes as much rejoicing over the capture of a member from the sister (?) denomination as there is in the saving of a sinner out of the wicked world. The Mission and Church Extension Boards of our own Church appropriated last year about \$200,000 to such competitive fields, and fully \$750,000 more locally contributed, plus the time and energy of scores of pastors were spent therein. And yet the Foreign department of our Board of Missions appropriated only about \$230,000 for our work in the Congo, Cuba and Mexico, and little more for the work in all twelve mission fields in which we are operating, than the total amount spent in such generally unnecessary competitive work. And the Northern Church has a similar distressing, inexcusable record. This exaltation of the views of various human teachers, regardless of waste of money, time, energy and workers, is what St. Paul had in mind when he wrote to the Corinthians, "While one says I am of Paul and I am of Apollos, and I of Cephas, and I of Christ, are ye not carnal and walk as men?" "I thank God I baptized none of you save Crispus and Gaius." I cannot read the Master's great, high priestly prayer for the unity of His disciples and the earnest protest of His great apostle against parties in the Church, and then face fully and fairly the present-day shameful spectacle of a Church split up into hundreds of sections and sub-sections, great and small, criticizing each other, jealous of each other, fighting each other, without declaring that I do not believe this condition to be in accordance with the mind and spirit of Christ. I am well aware that all the unnecessary divisions of the Church cannot be healed at once, that concerning some of them we can do very little directly at present, but our Church is faced today with as great an opportunity as has come to any denomination since the days of Luther, to declare our belief in the value of Christian unity by giving a practical example which will verify the genuineness of that belief to world-wide Protestantism.

Methodism's Paramount Duty.

I am glad to say that somewhat as Peter's vision of clean and unclean at Joppa affected him, so my field of vision has been greatly enlarged by my experiences since 1918, and that my point of emphasis has been shifted somewhat. Local, sectional traditional, even historical questions, which bulked large and obstructed somewhat my range of vision in 1918, have, I frankly confess, become of comparatively small moment, some of them almost insignificant, in 1925. From my present viewpoint, the two great Methodisms owe it as a paramount duty to a lost world, to a crucified and risen Lord, to put aside their prejudice, pride, distrust, contentions about non-essentials, to compose their differences as speedily as possible, and to join together as brethren in Christ Jesus in one General Conference, that they may work unitedly in every mission field and

wherever else they can work more effectively together, and: First, that through their separate Jurisdictional Conferences they may care for all local situations, and by the recognition of a common aim, and by the association of bishops, connectional officers, pastors and laymen, gradually abate and finally eliminate, all competition and overlapping, and thus in the words of the Episcopal Address in 1914, written, I think, by Bishop Candler, put an end to "the wicked waste of men and money in building altar against altar"—money and men so sorely needed to carry on the rescue work of the Lord. Second, that under this unified leadership they may successfully oppose the steadily increasing assumption, and actual power of an increasingly rampant, aggressive, politico-religious omanism, which emphasizes and ridicules openly, persistently, and with much effectiveness, the quarrels and divisions of Protestantism; third, and finally, that they may wage an aggressive and successful united warfare against the giant evils which threaten to destroy the social, moral fabric of our national life: GAMBLING, PROSTITUTION, DIVORCE, involving almost a legalized system of trial marriage, obscene, polluting literature and picture plays and lawlessness in hidden and violent forms. Sin is so rampant, wickedness is so all-prevailing, the battle is so fierce, the issues are so tremendous in the present-day great world-wide conflict which is being waged to save the lost men and women, that there must be very convincing proof that more harm than good will result, before I can agree that we should deliberately reject what seems to me to be a fair, generous, brotherly Plan of Unification of the two great sister Methodisms.

Personally, speaking for myself alone, if I seriously and earnestly desire Unification with Northern Methodism, I cannot find any objection of sufficient moment to make me willing to take upon myself the responsibility of trying to defeat the Plan and thus not only strike a severe blow to Christian unity, but also brand our own Church in the eyes of Christendom as narrow and sectional and Pharisaical, and limit our approach and weaken our influence with the heathen world—for that world is largely Yellow, Black, Brown, and Red people.

Distrust of Northern Methodism.

As I have stated above I fully agree that our Northern Methodist brethren have done things since 1844 which I cannot approve; indeed I might even accept as correct much of the indictment of that Church contained in the Minority Report read at Chattanooga. But without questioning the sincerity of those who insist that the only way to reach a proper conclusion is by detailed examination and a minute analysis of all the agreements, misunderstandings and failures of the past fifty-years, I for my part am convinced that brotherly love unity of purpose and harmonious activity are never promoted or finally secured by that method. I quote here a statement from the Fraternal Address of Doctor James H. Carlisle in 1880: "We are certainly now in that crisis of that intercourse as sister Churches where every man sees just what he wishes to see. If he is a lover of peace he will often see occasion on which by tongue or pen, by influence public and private, he can strengthen the bond auspiciously formed. If he is not at heart a lover of peace he will on any day find occasion, as you will believe, to cry out the monotonous, the inevitable and the unanswerable, 'I told you so.'" And for myself I agree most heartily with the statement made by Bishop Hoss at the General Conference in 1914, which is quoted above: "We cannot cure all the ills of the past by rehearsing them. Some things are buried; let them stay buried until the Angel of the Resurrection comes." I believe that the vision of a great and glorious common task

to be wrought out together under the inspiration of the sacrificial life and under the actual leadership of our ever-present Lord, and the determination to spend and to be spent that this vision shall be realized, will bind the two great Churches close together in their struggles with the powers of darkness to rescue lost immortal and therefore priceless souls, and that the mistrust, and the discord, of past competition and strife will be swept away by the ever-growing trust and unity which will always come when there is deep concentration and unswerving loyalty to the cause of our one Master and Lord.

A New World Era.

No Church eager and anxious to know and to do her Lord's Will will fail today to recognize the changed conditions in every department of the life of the world. The World War has shocked us into a realization of the inhumanity, the cruelty, the hatred, the greed, the lust, aye the stark awful selfishness, which still dominate the lives of men and of nations. If the world is ever to be redeemed, there must be an eager, earnest, persistent, unquenchable, invincible determination accompanied by most vigorous strenuous effort to unite all the forces of righteousness, faith, hope and love, to overcome the powers of darkness in the world by bringing in the Kingdom of our Lord Jesus Christ with its reign of Christian brotherhood and peace. Surely, surely, we must realize that there is no time, no energy to be wasted, in petty discussion and strife. The issues to be fought out are so tremendous and so vital, the victory to be won is so glorious in its possibilities to our common humanity, that the Church cannot justify the waste of a single dollar or the time and work of a single man.

A New Secular World Around Us.

The great Nation of which we are a part has its North, its South, and its great West, with 48 separate States, to administer properly all their local affairs, yet it must face its industrial, its commercial, its administrative, its reform, its international problems as a united whole. The great organizations of business men—the National Chamber of Commerce, the Bankers' Association, the Bar Association, the Medical Association, the Educational Association, the Federation of Labor, the Rotary, Kiwanis and Lions' Clubs, are not sectional, but Nation-wide. The great fraternal organizations—Masons, Odd Fellows, Woodmen of the World, Red Men—are not sectional but Nation-wide; the Army and Navy of our country today are composed of men from both North and South, who have fought side by side in Cuba, the Philippines, and in Europe. The Grand Army of the Republic has been and is composed only of soldiers of the Northern Army. The Confederate Veterans only of soldiers of the Southern Army, but the American Legion which represents the present generation of American life is composed of men of both the North and the South. While they honor the veterans of the Grand Army and the Confederate Veterans alike, and respect the issues on which the Civil War was fought, their thought is centered upon the issues of the present generation and they meet together from the North and the South as friends and as citizens of the one great nation.

On January 19th, General Robert E. Lee's birthday, the National House of Representatives with a Republican majority, voted unanimously to set apart an hour for a memorial address in honor of General Lee which was delivered by request of the House by Hon. Charles Stedman, of North Carolina, a former Confederate general. That same Republican Congress passed a bill which was signed by a Republican president authorizing the coinage by the mint of the United States Government of five million one-half dollar pieces with figures of Gens. Lee and Jackson on the one side and on the other on the words "Memorial to the Va-

lor of the Soldiers of the South," and those silver half-dollar pieces are being sold today not only in the South to Southern people but very many of them are being sold in the North to admirers of Lee and Jackson and of the valor of the soldiers of the South!

Is Church Life Alone Non-Adjustable?

Is it indeed true that the Church of the Lord Jesus Christ is alone in our nation unable to adjust itself to the changed conditions and to the needs of the country? Can the Church of Jesus Christ be true to the teachings of her Lord and in the face of all these evidences of combined nationwide activity and efficient organization insist upon the perpetuation of divisions among the very same men and women of the present day in reference solely to church relations and spiritual aspirations and activities based upon distrust and upon differences of opinion concerning questions which, while important in their effect upon the work of a generation ago, are no longer considered as factors in the general thought or activities of the great masses of the people, North or South, among whom the Church itself has its members and among whom it is carrying on its great work of saving lost souls? Can Northern and Southern Methodists participate in a common business, professional and social life, working side by side in the same establishment, attending the same fraternal organizations, joining in conference concerning their professional activities, intermarrying freely in Maryland, West Virginia, Kentucky, Missouri, Oklahoma, New Mexico, Arizona, California, Florida, East Tennessee, and in various towns and cities all over the United States, and yet when it comes to a recognition of their common brotherhood, and of their common aims in Christ Jesus, find it absolutely impossible to answer the Master's prayer "that they all may be one" that the unbelieving world may be compelled to recognize that the Master's ideal and command of Love are strong enough to dominate the lives of his followers, especially when they are engaged in worshipping him and in proclaiming his message of salvation to that same unbelieving and unsaved world?

Our Tremendous Inescapable Responsibility.

For my part, with all proper respect for the opinion of my brethren, some of them among my best friends of many years standing, I must declare that I believe that in this hour, with such great issues at stake, with the entire Protestant world stirred to the depths by its realization of the need of a united Church to minister to a sick, lost and dying world, the adoption of the proposed Plan of Unification of the two Methodist Churches will be in accordance with the spirit of the teaching of Christ, will aid in the more effective preaching of the gospel, will encourage Christian workers in all lands and will result in the advancement of His Kingdom in the world. And I as sincerely believe that the rejection of the proposed Plan by the vote of the members of the Annual Conferences of the Methodist Episcopal Church, South, will be a defeat of the spirit of Christian love, a victory for suspicion, distrust and unconscious self-righteousness which will damage spiritual life and growth of our own Church, will limit and weaken the effectiveness of our approach as a great missionary force in every part of the world outside of that territory where there is little or no competition with other churches.

Northern Methodist Vote.

My last word is to emphasize the fact that not only in the Mission Fields of both Churches is the sentiment for the Plan practically unanimous, but that the vote of the Spring Conferences of the Northern Methodist Church has been overwhelmingly in favor of the Plan. I can not think of this great affirmative vote of Northern Methodism without a sense of gratitude that the greatest body of Protestants in the United States

has enough confidence in and love for us to desire a closer union with us in the Master's work. It distresses me even to think of the possibility of a refusal on our part to meet these brethren half-way and to rejoice together in a more blessed and effective fellowship. How will the members of our Annual Conferences respond to this great record already made by our Northern brethren of what I believe to be their sincere desire for the unification of American Methodism?

WILL WE PERMIT NORTHERN METHODISTS TO OUT-LOVE AND OUT-TRUST US?

(The End.)

"HOW TO VOTE"—JUSTLY

By Z. T. Bennett, D. D.

In the Arkansas Methodist of Oct. 15, its editor quoted and endorsed the advice of Bishop Mouzon, Dr. W. P. King and Dr. J. A. Burrow on "How to Vote" in the present unification contest. To the advice and reasoning quoted I respectfully submit clear and definite objections.

Dr. Burrow said: "There should be but one consideration in casting a vote on the pending plan of Methodist unification—the convictions of the voter as to what is right in the issue at stake." After referring to various side issues, which Dr. Burrow correctly declared should be ignored, he said: "Men who are for unification and men who are against unification should stand by their souls." Now I contend there is vast difference between the principle of unification endorsed by our General Conference in 1914 and again in 1918 and the pending plan of unification admittedly defective, unfair and unsafe, as it now stands. I am willing to accept Dr. Burrow's first statement on "the convictions of the voter as to what is right in the issue at stake"—provided the voter intelligently and honestly recognizes his obligation and duty as a trusted representative of 2,500,000 Methodist members, who have as sacred rights as the voter himself, but who are not allowed to vote at all on this very vital issue. In such case there is involved a moral sense of duty, appealing to every enlightened conscience for equal and exact justice. More on this feature later.

Dr. King said, in part: "The strange principle set forth (in Bishop Candler's letter of August 10th) has an almost endless variety of applications. There is introduced the tyranny of the majority or supposed majority. In the local congregation, if the pastor, who is a Democrat, finds that a majority of his members are Republicans, he should by all means vote the Republican ticket for the sake of the peace of the Church." In his reference to the tyranny of the majority Dr. King seems to concede a majority or near majority in our Church is against the pending plan, but his illustration, that a pastor, who is a Democrat, finding a majority of his members are Republicans, "should by all means vote the Republican ticket for the sake of the peace of his Church," is too puerile to deserve any consideration in the discussion of such a serious proposition. When did the partisan differences between Democrats and Republicans ever imperil the peace and harmony in our Church, or threaten its continued existence as an autonomous organization? Never! In our country where State and Church are entirely separate, it is simply ludicrous to suggest any pastor should become a political sycophant "for the sake of the peace of his Church."

The advice and reasoning of Bishop Mouzon can be better appraised after considering his several official positions in the unification movement and certain of his public deliverances on this very grave issue. He was chairman of our Unification Commission and chairman of the Joint Unification Commission, which prepared and submitted the pending plan. He

was leader in forming the vast organization of the "Friends of Unification," chairman of its Executive Committee and also chairman of its Advisory Committee, thus becoming the puissant leader of the unification forces in our Church at home and in foreign fields. From the start he opposed any plebiscite in our local congregations to express their judgment and will concerning the pending plan, suggesting memorials as the Methodist way, but advising our members (as they have not time to study and decide on such a serious issue) should say to their preachers you vote as you believe right, and we will accept your vote as the expression of our judgment and will on this issue. Now the doctrine here implied is utterly repugnant to intelligent Christians in all Protestant denominations—that the laity should yield to the clergy the authority to decide for them as to their holding or surrendering their sacred rights in the Church of their own choosing.

After discovering that opponent [redacted] were in charge of Annual Conferences embracing two-thirds of our membership east of the Mississippi river, and probably fearing official pressure for votes against the plan, Bishop Mouzon protested vigorously, but indicated no pity for a servile laity! This was after he had said the laymen of our Church want unification and are going to have it—only officialdom has kept it from them—and before he found our laymen generally after learning the deceptive character of the defective and unfair plan, were demanding their right to be heard on such a vital issue to our Church. Some of them remembered the warning from one of the greatest of their bishops, Bishop A. W. Wilson, who among his last public utterances solemnly declared: "Not only all the preachers and all the laymen in all our Annual Conferences, but all our members must be consulted before any form of unification is adopted, or there may be a loss of 500,000 of our members, many of them lost to Methodism, and some of them lost to God." Such earnest warning had no appeal to Bishop Mouzon, who asked "Has our beloved Church at last reached the nadir of humiliation, where our preachers must be rubber stamps to register the will of their laymen to keep peace and get a crust of bread? Our great and devoted preachers in 1844-45, as Dr. Andrew Hunter and others of like noble character, did not feel they were merely "rubber stamps," when they advised and assisted in the plebiscites, showing 95 out of every 100 of our members favored the organization of our Church under the Plan of Separation, adopted after much prayerful thought to save Methodism in the North as well as in the South.

Bishop Mouzon said: "Let us rejoice that the prophets of God in all ages have not been afraid of majorities. They have feared not man but God only." This reference to the prophets of God opposing and defying majorities can not be appropriately applied to preachers now opposing, or ignoring the judgment and will of our members concerning the plan of unification, till it can be clearly shown our members are wickedly violating the laws of the Church and destroying altars used in the worship of God. Till such can be shown proponent preachers do not need the robes and girdles of the old prophets.

Further, Bishop Mouzon said: "This then is the sum and substance of what I am saying to the preachers of the Third Episcopal District: If after careful and prayerful consideration you believe that the two Methodisms should continue to work apart and leave the future to take care of itself—then be a man and vote in harmony with your convictions. If, on the other hand, you believe the two Methodisms should now begin to work together, and that the pending plan of unification opens

a fairly good way for this work of co-operation to begin, then act as a man ought to act and vote your convictions and not the opinions of another." Now all this sounds better than it will appear after fair analysis. The two Methodisms have worked apart 80 years, and both have prospered so greatly as to show the presence and blessing of God. During this long period of marvelous growth the two Churches, holding the same polity and creed, have become distinctively different in traditions and sentiments, that appeal mightily to many people. No man can now prove the prosperity of the proposed unified Church under the pending plan would be as great as the combined prosperity of the two continuing apart. Some great and good men in the M. E. Church have been frank enough to declare their belief, that neither Church would really gain, but both would lose immeasurably, by adopting the pending plan. These men would rejoice to see Methodism re-unite in bonds of confidence and love, but they are honest enough to say mere mechanical union could not prove a blessing to the two Churches, thus forced together, as they could not "hold the unity of the Spirit in the bonds of peace."

But notice some expressions just quoted from Bishop Mouzon. He says: "If you believe the two Methodisms should now begin to work together." These words are misleading, as the two Methodisms have been for many years working in harmony in all foreign fields, each fully respecting their mutual agreements under the Joint Commission on Federation, which has been helpful in some sections of the home land by preventing overlapping in unholy rivalry. Further, instead of saying "the pending plan opens a fairly good way for this work of co-operation to begin," just say frankly the pending plan intends and proposes definitely such union of the two Churches as can only mean the certain absorption of the M. E. Church, South, and later its extinction!

In the sum and substance of Bishop Mouzon's advice to the preachers in his District, as quoted above, he naturally omitted any reference to his late private circular letter to preachers and lay delegates in the Holston Conference, telling them for their guidance he confidently expected them to vote on the plan, as they did last year in adopting by standing vote the omnibus resolution, embracing endorsement of the plan, with only six negative votes. The stubborn Holstonites refused his proffered guidance and voted 150 against the plan! They proved all preachers are not yet ready to become mere "rubber stamps" to register the will of even their own bishop and feel no moral sense of obligation to the vast host of Church members, who are not permitted to vote at all for the preservation of their sacred rights. Here I will repeat my contention in a former article, that no preacher can vote for himself alone—that he votes in the two-fold capacity of the individual and the trusted representative of all Church members; that he can not with enlightened moral sense ignore their sacred rights, and vote against their judgment and will. As it is not any fault of theirs, that no specific provision has been made for them to vote, they must look to and depend upon their preachers for the protection of their interests and rights. The timely recognition of this just principle moved leaders in the M. E. General Conference, after its unanimous rejection of the plan submitted in 1920 to say through Bishop McDowell: "No form of unification should be adopted unless it is acceptable to practically all members of each Church." All must now admit the pending plan is highly objectionable to a very large part of the M. E. Church, South; therefore, it should be rejected, as most opponents and sane leading proponents

confidently believe it will be.

In conclusion, have the 2,500,000 Church members march in solid phalanx twenty-five abreast, extending back sixty miles, before a reviewing line of 7,500 clerical and 2,500 lay members of our Annual Conferences. Of the latter about 250 foreign delegates, fruits of the missions projected and maintained chiefly with money and men from the old South. With no personal knowledge of the traditions, sentiments and conditions in the old South these foreign lay delegates vote for the plan! Of the 7,500 preachers, probably 250, just admitted into full connection, will cast their first votes this year. As these view the stupendous army of the living God, they should feel a profound sense of gratitude to our Church for being led to Christ and into life service and for free ministerial tuition. Will all these 250 deplore the objections of our Church to the "new theology," including "modernist" heresies, and its lack of "breadth of vision" and of the "forward look," and then cast their votes for the plan, as some proponents have claimed? God forbid! Now hear another group, the old veterans of the Cross! Usually affliction and lack of money prevent half of the superannuates from attending Conference, but now in the reviewing line 500 of them see the militant host passing and exclaim "What hath God wrought?" Rising from the poverty of Civil War desolations our members have increased manifold, and have acquired Church property worth over \$200,000,000; last year they paid over \$9,000,000 for ministerial support besides other millions for missions, education and benevolences; they can and will do more and more, as they share in increasing the prosperity of our Southland; then why, O why! should our beloved and rapidly growing Church be now forced to surrender her name and honorable honored, separate existence? Surely our voting preachers and lay leaders will yet prevent such a calamity!

A LAYMAN ON UNIFICATION.

I am in favor of unification—having heard our leaders for years express the hope, both morally and by resolution, that ere long both branches of Methodism would have the wisdom and grace to agree on a plan of closer co-operation, I refuse to believe that after having followed the pillar of cloud by day and the pillar of fire by night, we have been led to the wrong place. If a moving Providence has been the inspiration all along, how can we figure God out of it now?

I see that a few of our people have stated that after several months' study of the subject they have come to the conclusion that it will not do to risk the proposed plan. Having to work daily for a living, I haven't had time to withdraw to a monastery and give the subject such close study, but I feel like it is the fullness of time with us, the time to go forward. Besides, having faith and confidence in the wisdom and integrity of the men to whom we committed the task of working out the details of the plan, I feel safe about it. We risk them in other church affairs, why not this? The plan may not be perfect. What set of rules and regulations is? I see that one of our bishops advises the preachers to vote against unification, because, as he says, the laymen of the church are against it. I wonder where he got his data? There has been no census taken that I know of, and if there has been I believe that it would have shown the laity of the church to be for the plan, with a zeal in proportion to their intelligence.

Every argument I have read against the plan, discloses an animus, which finds its inspiration in occurrences of the past, for which the men of the present generation are not responsible, and a distrust of the sincerity of the Northern Church which is incompatible with the confidence we repose in them in all of our church

affiliations. This is the day of big organizations to care for big demands. The Church just now has a big problem to cope with. The future of the world depends in large measure on the ability of the Church to meet the exigency. Christian education in all of its methods must be communicated to a world in need.

There is no more important factor among the church forces than the Methodist, nor one upon whom there devolves a greater responsibility. If we meet the task ahead successfully, it will require every resource that we can mobilize. Unified under the proposed plan we would be more formidable and a more potent agency by reason of the trust of each other and conjunction of effort than we would be working as two entirely separate entities.

The removal of the cause of friction and duplication of work in adjoining territory while a cause for felicitation, is a minor good to result from the plan. The big thing is the stimulation that would be given to world endeavor.

Adopt the plan and many of our home complications would be dissolved and the work in China, S. America, Japan, Manchuria, Czecho-Slovakia, Belgium, Poland, Mexico and the islands of the sea, would at once feel the influence of a liberated Methodism.

In Arkansas we are saying to the people of the North, "Come thou with us and we will do thee good." Wouldn't it be consistent and fortunate, if we were to vote for adoption, thereby assuring them that we are willing to affiliate with them in Church as well as work with them in affairs economic?

Let us take an inlook and then take an outlook, remembering that John Wesley's slogan, "The world is my parish," is more adaptable to a united church than it is to two provincial branches.

I was born in the South. My people suffered during and after the Civil War and I have as much sentiment for Southern institutions as anybody.

Let us adopt the plan and see the beginning of the biggest evangelical movement in the history of the world.—George Rule.

WEAK EYES Dickey's old reliable Eye Water has been used by thousands for nearly half a century. Strengthens and soothes a weak eye. Children like it. Always comes in red folding box. Price 25c. Does not burn or hurt. Dickey Drug Co., Bristol, Va.

CHILDLESS HOMES

Read Mrs. Benedict's Letter Praising Lydia E. Pinkham's Vegetable Compound

Kewanee, Illinois. — "When I was married about a year and a half I took Lydia E. Pinkham's Vegetable Compound because of ill health. I did not have any children. I now have two healthy little girls and I am sure I would not have had them had it not been for your medicine. Last spring and summer I got all run-down, irregular, and I had



awful headaches, and my back and side hurt me so that I could stay up only a short time. My limbs would get so tired and ache till I could cry. I started to take the Vegetable Compound again and used the Sanative Wash, and it was not long till I was relieved. Now I do all my own work and help others. I sure praise Lydia E. Pinkham's medicines to any one I meet that is suffering from similar troubles. I think if mothers with girls would give it to them when they come to womanhood it would make them stronger. People who have known me all my life are astonished to see me now as I was always sickly when in my teens and until I started taking the Vegetable Compound."—Mrs. MARY R. BENEDEICT, 313 Payson Street, Kewanee, Illinois.

CHRISTIAN LIFE.

LET ME LIVE SIMPLY

Let me live simply,
Casting out care,
Anchored to duty,
Freindship, and prayer.

Let me live freely,
Bursting self's bars,
Comrade of Gardens,
Music and stars.

Let me live faithfully,
Loyal to all—
God—and the Children—
Brutes, great and small.

Let me live hopefully,
Child of the morn,
Foe of the doubter,
Hater of scorn.

Let me live bravely—
Tenderly, too—
Till at the twilight
Life's dream comes true!
—Thomas Curtis Clark in Advocate.

CHRISTIAN BENEFICENCE

"I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality; and these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches.

"How, then, is it possible that Methodism, that is, the religion of the heat, though it flourishes now as a green bay tree, should continue in this state? For the Methodists in every place grow diligent and frugal; consequently, they increase in goods. Hence flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away.

"Is there no way to prevent this—this continual declension of pure religion? We ought not to forbid people to be diligent and frugal. We must exhort all Christians to gain all they can, and to save all they can; that is, in effect, to grow rich! What way, then (I ask again) can we take, that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. If those who 'gain all they can,' and 'save all they can,' will likewise 'give all they can,' then, the more they gain, the more they will grow in grace, and the more treasure they will lay up in heaven."
—John Wesley.

CONTINUANCE OF BROTHERLY LOVE.

The first verse of Hebrews 13 is an exhortation that brotherly love remain. It is here today by inference. Let it remain tomorrow, and the next day, and the next—then it will be continuous. If it ceases, something else will take its place. It is better in every way than anything could be in its absence. Whether the exhortation is for the Hebrews as a race, or for a community of any blood, or mixed blood, it is in place, using the term as it is in the Greek. "Let philadelphia continue."

The love here mentioned is not that higher Christian affection which is reserved for the sons of God. This love is on the human plane, and is more like affection, kindness, good will, readiness to serve. It is very important. It is treatment of another which belongs to a child of the same parentage. A dozen persons, similarly endowed, created for the same purpose capable of helping one another, should live in peace and harmony and brotherliness. If they are of the same flesh and blood, they should so act. If they are more distantly related, they should display the same qualities. If they never have met face to face before, they should be as friends and helpers.

The writer specifies several duties under brotherly love. The first is to extend kindness to strangers. The strangers may be better than we are, and should receive treatment that would reflect credit upon us. Again,

we are to be kind to unfortunates in prison. Our brotherly love should lead us to feel that we are bound with the same chains. We must not be grouchy toward possible angels, or indifferent toward those under arrest. Again, some are suffering adversity, and we are to show them kindness, just like two persons, enduring similar affliction, sympathize with each other. That is what brotherly love does. It makes a man useful to another. He cheers, encourages, inspires. One can do all of this as a man among men. He does not even have to be a Christian, and, in fact, Christianity is not necessitated in the exhortation; but one can do it much better if he has Christian love. It is more likely to abide than mere brotherly love. It is sanctified by Jesus Christ, and is not based upon human character.—Religious Telescope.

"CHAUNCEY M. DEPEW AND THE CHRISTIAN FAITH"

"Some years ago (March 3, 1886), the Nineteenth Century Club of New York, composed largely of men who considered themselves advanced thinkers, had among their guests, one night, Mr. Chauncey M. Depew. He was called upon for a speech and responded as follows:

"I never felt so completely out of place. I am a practical man and overwhelmed with the cares of business. It is exceedingly difficult for me to get on the plane of philosophic thought; I am a practical man and believe in the Old and New Testaments as they are presented by Christianity. I am in antagonism to Mr. Wakeman, who dismisses the Bible entirely as legend, and with Professor Fiske, who accepts it with an interpretation entirely his own. It was the atheism of France that taught license for liberty and led to the French Revolution. Where are those old philosophers and philosophies? They are dead, while Christianity survives. The school of atheism led to despair. Materialism soon found that every violation of the moral law could not go on consistently with its teachings. So positivism and pantheism have followed, only to be destroyed. And now we have the school of humanity and the cosmic philosophy coming close to the borders of Christianity—they tell us there is no more Creator; only a cosmic dust. Who made the dust? There is only protoplasm. Indeed, who made the protoplasm? They tell us of dust to monkey, and then to man. But all the scientists in the world never found the "missing link." The simple Gospel of the Son of God, preached by twelve disciples from humble walks of life, has survived the centuries, and outlives all other philosophies of 1800 years."

"A few weeks ago a minister at Philadelphia, Rev. Bertram Shay, sent the clipping to Mr. Depew and asked him if these were still his views. Mr. Depew replied as follows:

"My dear Mr. Shay:
"It gave me much pleasure to read your letter which is so full of the good, old-time Christian spirit. I congratulate you for retaining and preaching the Gospel according to the Faith of the Fathers.

"The inclosed quotation from my speech before the Nineteenth Century Club, March 3, 1886, is correct. I am glad to say that my views on the question have not changed, although I celebrate my ninety-first birthday the 23rd of this month."
—Burning Bush.

DON'T BE AFRAID.

Mark 14:46-50, 60-62.

Jesus was fearless. He knew ahead about Judas' dastardly betrayal, Peter's cowardly denial, and the frightened flight of the rest—the collapse of those nearest. He saw with painful distinctness the shadows of the cross growing blacker on his path. He felt it all keenly, as none other felt such experiences. Yet he calmly faced them. He was never afraid. Perfect confidence in the Father and passionate love for men kept fear clean out: and will for us.—S. D. Gordon.

FOR YOUTH.

TELL HIM SO

If you hear a kind word spoken
Of some worthy soul you know,
It may fill his heart with sunshine
If you only tell him so.

If a deed, however humble,
Helps you on your way to go;
Seek the one whose hand has helped
you,
Seek him out and tell him so!

If your heart is touched and tender
Toward a sinner, lost and low,
It might help him to do better
If you'd only tell him so.

O, my sisters, O, my brothers,
As o'er life's rough path you go,
If God's love has saved and kept you,
Do not fail to tell men so!
—Author Not Known.

ARE YOU ENTITLED TO BE SELF-CONFIDENT?

Most of those who ask assistance to find jobs are wizards, infinitely abler than men drawing twice or six or ten times the salary they want. They tell you so themselves. They do not tell you so once, but keep repeating and emphasizing it over and over again. But whenever a man consumes time to proclaim half a dozen times how big he is, he usually reveals how little he is. One quality essential to success is self-confidence. But self-confidence has to be warranted or it is worse than useless. The fellow who is cocksure that he is a world-beater usually has little basis for his vanity. There is a true-blue brand of self-confidence and a spurious brand, a brand that is not only worthless but distinctly injurious.

When a man has spent years in diligently, doggedly, ceaselessly studying his line of activity, and has found by actual experience in the rough-and-tumble of the world that he can hold his own, then he develops a self-confidence which inspires him to press forward and encourages him to attempt bigger things. Such self-confidence is founded on a rock and cannot be moved. But the man who has toiled to develop this species of self-confidence does not go around shouting from the housetops that he is cock of the walk. The braggart who is as noisy as a drum usually is as empty as a drum. Self-confidence in such a case is a handicap, for the most helpless specimen of all is he who is sure that he knows it all when he knows miserably little.

Self-confidence is not simply a state of mind, to be adopted overnight. Self-confidence, like everything else in the world worth while, must be earned by meritorious effort. First, strive and sweat to earn the right to have self-confidence, and then, when you have earned this right, you will be willing to let your actions, your work, your record, speak for you, rather than an over-worked tongue.—Forbes Magazine.

THE DUMB-BELL

He knew he was dumb before he knew anything else. His parents told him. When he started in school his playmates told him. When he began to earn his living his fellow employees told him. He never had an original thought in his life.

He found it so hard to master the alphabet that he learned it forward and backward. He learned the order of the letters: that "H" was the eighth and "O" the fifteenth. He did not know the multiplication table until his classmates were in fractions. It was so hard for him to learn things that he knew he could never afford to forget them because he would not have time to go back over his tracks.

When he wrote a letter it was such an effort that he had to make every word count. He had no time to say a thing twice. When he made a compilation it had to be right the first time, because he could not go over his work again. When he was sent for information he had to get it all

FOR CHILDREN.

PRICK AND PUCKER.

Oh, autumn is a tricky elf; Sometimes you'll learn that for your- self.

She scribbles on the windowpane A rime you try to read in vain;

She frisks along the forest way And turns the trees all gaudy gay;

She sends the red-cheeked apples spinning And sets the pumpkin heads to grin- ning;

She has the squirrels all so busy It's strange the creatures don't get dizzy.

She makes an unimportant cricket Start up his fiddle in a thicket,

And play a little chilly tune Until the rising of the moon.

And most of all on human folks She likes to spring her saucy jokes.

Don't let her fool you with a nut In small green box securely shut;

She's fastened up that little box With many thousand prickly locks!

Don't let her trick you with a yellow, Small, pretty fruit that looks quite mellow,

All round and fair, a little limb on; It's sure to be a green persimmon!

So keep your eye on your October; Before she goes she's wise and sober,

But when she's young she is an utter Outrageous, wild, young, caper-cutter;

And do be careful to remember The frisky antics of November.

Oh, autumn is a tricky elf; Perhaps you'll find that out yourself! —Edith Ludwell Laurence, in The Youth's Companion.

(Continued from Page 7.)

and get it correctly because it took him so long to complete his errand. When he was asked a question he had to answer it with what he knew because he was not clever enough to bluff. He was still at his work on most nights when the other men in his department had reached home.

He was so dumb that he never ceased to be grateful when his firm gave him an advance. He was so dumb that he could not figure out why so many men who were brighter than he gradually came under his direction. Even when he was entitled to be called the Boss his own office boy referred to him as the Big Dumb-bell.

He never understood why, when his firm got into financial trouble, the banks insisted that he be made receiver. When he worked the business back to solvency he could not explain why stockholders made him president. He never asked, because it made no difference.

He was so hopelessly and eternally dumb that he was always looking for a better man to take over his responsibilities. And when he died his kind face still wore a puzzled look, as though in death he was trying to figure why every business in his home town closed for the funeral and why the church he had helped to build was not large enough to admit a tenth of the friends who wanted to pay their last respects.—The Lamp.

THE SQUIRREL'S LESSON

It was a beautiful sunny day early in October.

A little squirrel was sitting on the branch of an oak tree. Not far from him sat an older squirrel.

"Little squirrel," said the older squirrel, "it is time you had an arithmetic lesson. All the boys and girls are in school. They are learning to count."

"What for?" asked the little squir-

rel. "So they can go to the store and buy fruit and groceries for their mothers," answered the older squirrel.

"But I don't have to go to the store, so why should I learn to count?" asked the little squirrel.

"You should go to the nut store this very day," the older squirrel replied. "Winter will soon be here. Then there will be no nice green things to eat. We squirrels must start now and gather all the nuts we can for the winter days when nuts cannot be found."

"Oh, winter will not come for a long, long time, I am sure," the little squirrel said. "I will gather plenty of nuts by and by."

He gave his bushy tail a toss and scampered to the ground to play among the fallen leaves.

The elder squirrel ran down to the ground. She began to gather nuts and carried them to her winter home in a tree close by.

Day after day she worked until she knew she had nuts enough for all winter. She would not go hungry after Jack Frost came.

Almost every day the two squirrels would meet. The little squirrel would play and would often say: "I told you winter was far, far away. I'll get my nuts soon enough."

One night the squirrels went to bed. All night they slept. They dreamed of happy times in the woods.

In the morning they awoke. What did they see? The grass was gone. The ground was all white. The snow had come and covered the earth while they were sleeping.

No one lacked for food in the older squirrel's home.

The little squirrel wished now that he had spent less time at play. He felt very sad as he looked down at the snow.

"Why didn't I take Mrs. Squirrel's advice?" he asked himself. "God gave me nuts enough for all winter, but I would not gather them. Now I will be hungry many times this winter."

But the older squirrel proved to be very kind. She gave generously of her nuts to the little squirrel.

"Next year," she said, "remember God sends us nuts, but we must gather them ourselves."—Alice S. Varney in Zion's Herald.

EMULATION OF A GREAT MAN.

At an early age I read every biography within my reach, especially the stories of men who had built big works. They stirred my own impulses to be up and doing, bringing visions to a farmer boy who had left school at 14.

I have worked more nights of my life than I rested, but do not understand me to mean that this was a hardship. Always I have found new strength in work, the wish to do more.—Samuel Rea.

HOW SAUCY MOUSE ESCAPED.

Pussy Mow found his mother on the back porch one morning, drinking the loveliest bowl of milk you ever saw. My! it made him feel hungry.

But Mrs. Mow wasn't the least bit selfish, and, licking her chops, she said, "Come on, Pussy, and have a bite. It's good."

It must have been good, just as she said; because when the milk was gone they didn't stop, but went right on licking and licking until the bowl was as shiny as if it had been wiped on a brand-new dish-towel. And, even as Mrs. Mow got through and went away, Pussy Mow kept on licking the bowl just the same.

But all at once he saw two bright eyes peeping at him from under the porch, and there as sure as could be, was Saucy Mouse—the one that laughed at him in the kitchen not long since.

Before Pussy Mow could say anything more than "Ptis!" it bounded from the little hole and danced the sailor's hornpipe right before his eyes.

"Fraidy-cat! Fraidy-cat!" it teased "you're just a fraidy-cat."

Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON... 303 E. Sixth Street, Little Rock, Ark. SUPERINTENDENTS OF PUBLICITY North Arkansas Conference... Mrs. E. F. Ellis, 104 N. College St., Fayetteville L. R. Conference... Mrs. L. B. Dibrell, 1701 Center St., Little Rock Communications should reach us Friday for publication next week.

A PART OF OUR RESPONSIBILITY

Multitudes among the 340,000 Indians of the United States still believe in the old pagan faith of their ancestors.—The Continent.

THRICE WELCOMED.

Mrs. Sue McKinnon Millar, our new co-laborer from Texas, is cordially welcomed by the W. M. S. women of Arkansas. Really, she has come "back home," for Arkansas loved and honored her father and mother, Rev. and Mrs. H. D. McKinnon, and their children before Texas ever knew them.

Again we welcome Mrs. Millar, for her own sake. She has added new graces of heart and intellect to the splendid inheritance which is hers.

And now that she has added Millar to the McKinnon name she is thrice welcomed to our hearts and homes.

We extend hearty congratulations to our great editor, Rev. A. C. Millar, D. D., who is our helpful and honored brother in every good work.—V. C. P.

SPLENDID WORK IN HUNTER MEMORIAL.

Our W. M. S. auxiliary of Hunter Memorial Church has accomplished a great work by putting the Arkansas Methodist into every family of her

Pussy Mow had never been called a fraidy-cat before, and he didn't like it the least bit.

"I'll teach you not to call naughty names like that," he said, his eyes as big as an evening star. "It's bad manners—my mamma told me so." With that he gave a leap and would have landed right on top of Saucy Mouse had not the mouse jumped back lickety-split into its hole.

Pussy Mow was about to put his paws through the hole so as to pull the little mouse out, when he happened to think of what Mrs. Mow told him just the night before.

"If ever Saucy Mouse is naughty again," she said, "just look for its hole and watch it. Be quiet as quiet can be, and pretend to be asleep. It will come out; and then jump at it—plump—that's the way to catch it."

Therefore Pussy Mow sat down near Saucy Mouse's hole and watched and watched. And pretty soon the mouse stuck its head through.

"Fraidy-cat! Fraidy-cat!" it laughed, but Pussy Mow pretended not to hear.

"Fraidy-cat!" it squeaked again, but Pussy Mow pretended to be fast asleep.

And then Saucy Mouse jumped clear out from its hole and danced all around Pussy Mow, calling him naughty names.

Pretty soon Pussy Mow opened a corner of one eye and found Saucy Mouse wiggling its nose at him.

"Now," he cried, "I have you!" With that he bounded upon Saucy Mouse quick as a wink and caught it.

"Oh, help! help!" squealed Saucy Mouse. "Your paws prick me. They are full of pins."

Pussy Mow had never thought about his soft velvety paws being full of pins. So now, forgetting Saucy Mouse for a second, he lifted a forepaw and looked at it. Yes, sure as fate, he counted five sharp nails. And then something happened. While he was looking at one paw, Saucy Mouse slipped from under the other and dived into his hole.

"Te-hee! Te-hee!" it laughed. "Next time you want to catch mice, Pussy Mow, don't try to do two things at one time."—Genevieve D. O'Neill, in Our Little Ones.

church membership. The auxiliary worked together under the fine leadership of their president, Mrs. W. J. Pennington, and her first assistant, Mrs. S. S. Pettus. As Bro. Glenn says this auxiliary deserves "the Blue Ribbon" nothing can be more helpful to the upbuilding of God's Kingdom than knowledge and enthusiasm among the workers that they may get through reading the Arkansas Methodist. Our hope is that many auxiliaries in Arkansas may follow the fine example of the women of Hunter Memorial Church. It is possible for every auxiliary to do this fine thing for the Conference Organ and for its own church. How many will try?—V. C. P.

For next we have interesting reports from several District meetings. As our space is not unlimited we have "to take turns"—and sometimes the shorter reports have an advantage in this distinguished line of writers for our Department.—V. C. P.

TREASURER'S REPORT, THIRD QUARTER, 1925, L. R. CONF. W. M. SOCIETY.

Receipts, Regular Funds. Adult \$5,052.75 Young People 237.07 Junior 173.78 Baby Division 26.22

TOTAL, Regular Funds \$5,489.82 B. Bennett Mem., Adult 455.60 B. Bennett Mem., Y. P. 18.10 B. Bennett Mem., Junior 21.25 Mt. S. Elza Mem., Adult 627.53 Mt. S. Elza Mem., Y. P. 13.05 Mt. S. Elza Mem., Junior 7.00

TOTAL Receipts \$6,632.35 Value Supplies 127.75 Local Reported 5,403.37

GRAND TOTAL \$12,163.47 Balance from 2nd Qr. 64.85 Receipts Third Qr. 6,632.35

TOTAL \$6,697.20

Disbursements. Regular Fund to Council Dues 2,086.07 Undirected Pledge 1,834.88 Directed "Wahl" 493.40 Bible Women 90.00 Scholarship 50.00 Holding Institute 10.00 Ret. and Relief 48.89 Scarritt Loan 46.40

TOTAL \$4,659.64 B. Bennett Mem. to Council 494.95 Elza Mem. to Treas. W. Bldg. 647.58 Conf. Fund Expended 261.04 Balance on hand 633.99

\$6,697.20 —Mrs. D. W. C. Smith, Treas.

SEARCY DISTRICT.

Believing that high ideals are essential to the life of not only every individual for their success, but for the undertaking and attaining of any goal, either for the nation or for the church, necessitates effort and sacrifice, and when we undertake work for the Master it is necessary that we give of our best. At the beginning of the year 1925 we had a dream, a vision of doing great things, our goal being "A Missionary Society in every Charge" in the District. That my dream has not been realized is a fact, yet some work has been done, two new auxiliaries have been organized, Pangburn and DeView. The former with nineteen members and the latter with thirteen. Both report doing fine work. There were two group meetings in June, at Leslie and Ken-

sett. These meetings were well attended and much interest was manifested. Mrs. R. A. Dowdy gave an address that was an inspiration to all. We are planning a group meeting for the southern part of the District at Augusta Oct. 20th expecting delegates from each auxiliary with the usual enthusiasm and interest. The third quarter's report shows a small increase in membership. We have 22 societies in the District. My desire is that each one observe the Week of Prayer in November, pay our pledge in full and remember that we are expected to finish the Bennett Memorial fund this year. The credit will be to the faithful women of Searcy District.—Mrs. Lula Hill, Dist. Secty.

REPORT OF THE PRESCOTT DISTRICT MEETING HELD AT GURDON, OCT. 8.

We consider this conference one of the best we have attended in some time. The simplicity of the program was very noticeable. In spite of the rain the attendance was good, and a very fine program of inspiration and information was rendered. The good women of Gurdon made every possible effort to make us comfortable. And our own dear Mrs. Briant, District secretary, who is giving much of her strength to this work, and Mrs. E. R. Steel, a woman whom we think is surely called of God to this work, and Mrs. J. G. Moore, a great woman doing a most vital work-looking after the youth of our land, prepared a rich program for us.

The theme was Prayer, and Mrs. Briant's message bespoke faith in God and in the mission workers of the Prescott District. Hers was a message of much force because she is a practitioner of her preaching. The Rev. J. W. Rogers, pastor of Gurdon, in a devotional service, addressed the conference on Prayer. Mrs. Wells Hamby of Prescott and Mrs. J. G. Moore also gave good talks on the subject of Prayer.

All of us love Mrs. Steel and enjoyed her evening address, "The Youth of Our Land," which brought us face to face with many things needing the consideration of the church. However, Mrs. Steel is true in her statement that all the youth of this generation is not so bad. They are active and alert looking for something to do.

Mrs. Moore is widely known as the right woman in the right place. Her posters are beautiful and she speaks through them so that a child can understand Missions. I feel sure that Missions have a deeper meaning in our hearts after hearing Mrs. Moore. Mrs. J. W. Rogers also gave a good talk on children's work. Keep the crab grass out by cultivation was a central thought.

We shall not forget that beautiful scene of Juniors full of song and life, as they sang their songs for us.

Mrs. Fred Holt brought us interesting echoes from the annual meeting at El Dorado.

Delegates from the different churches

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Rid Yourself of Them NOW!

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

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

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

es in the District brought excellent reports. All were optimistic. Mrs. D. B. Thompson talked of the Belle Bennett Memorial in a most charming way.

We shall not forget the whole-hearted address of welcome given by Mrs. B. B. Young and the royal entertainment extended us throughout the session. We had a few visiting brethren what could we do without the cooperation of the men?

We adjourned to meet next year at Nashville.—Mrs. J. L. Dedman, Sec.

TEXARKANA DISTRICT MEETING

The annual meeting of the Texarkana District, October 6-8, at College Hill Church, Texarkana, was very well attended. There were thirty-five or more out-of-town delegates and visitors besides a goodly number from the various auxiliaries within the city. We regret that more auxiliaries were not represented but are especially pleased that so many young people attended. DeQueen had the largest representation with thirteen in all. Stamps was a close second with twelve and Lewisville not far behind.

The program was full, covering almost every phase of the work. Besides the different ones from the auxiliaries who took part, Mrs. E. R. Steel and Mrs. J. G. Moore rendered valuable assistance. Their talks were very much enjoyed.

The program on "Young People's Evening" was given by the Fairview Maids and King's Daughters, of Fairview Church, under the direction of Mrs. C. F. Burgess and was greatly appreciated. Mrs. J. W. Mann, wife of the pastor, gave an interesting demonstration with the College Hill Juniors on Wednesday afternoon.

The District secretary's report showed a creditable increase in finances, but a loss in membership among the Young People and Juniors. She urged the adult auxiliaries to take a greater interest in the work of Young People and children.

The reports of the delegates were encouraging, especially along the lines of Social Service. We are glad to note so much progress in this phase of our work.

We are especially indebted to the members of College Hill auxiliary for their very hospitable entertainment and to the ladies of First Church for the lovely tea given us in their beautiful newly furnished parlors, and to all others who contributed so generously to our pleasure, and to the success of the meeting.—Mrs. Seth C. Reynolds, District Secretary.

WOMAN'S BUILDING.

The Executive Committee of the Board of Control for the Woman's Building at Mt. Sequoyah held a successful meeting at Mt. Sequoyah Thursday, Oct. 22.

Many important matters were discussed, among them a resolution signed by nine members of the Board of Control asking that the building be called the Elza-Stephens Hall. This was unanimously adopted by the committee. In so doing, the name of the first president of the Board is held in loving memory and a tribute of love is paid to the president of the Woman's Missionary Council.

The architect's plans were accepted and as soon as the specifications are completed, bids on the contract will be considered.

Women of the Missionary Societies of the M. E. Church, South, in Arkansas! Do you realize your individual responsibility in this enterprise? The Woman's Building—Elza-Stephens Hall—at Mt. Sequoyah, is an assured thing! You cannot afford to miss having a share in this building. It will mean rest, recreation, comfort and inspiration. One dollar per member from every auxiliary in the twelve conferences west of the Mississippi will build it, but many will desire a much greater interest than that. Who will be the first to send in, through the Conference treasurer, a special gift?—Publicity Committee.

Sunday School Department

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

Lesson for November 1

THE FIGHT AGAINST STRONG DRINK

(Temperance Lesson)

LESSON TEXT—Eph. 6:10-20.
GOLDEN TEXT—"Be strong in the Lord, and in the power of his might."—Eph. 6:10.

PRIMARY TOPIC—Loving and Obeying Our Parents.

JUNIOR TOPIC—How to Be Strong. INTERMEDIATE AND SENIOR TOPIC—Strong Armor for a Hard Fight.

YOUNG PEOPLE AND ADULT TOPIC—The Fight Against Strong Drink.

This is not a temperance lesson in the usual sense that it deals with intoxicants, but in the sense that it has to do with the believer's walk in conflict with the devil. Perhaps there has been no time when the evil one has made such a terrific fight as he is now doing in his attempt to nullify the Eighteenth amendment. The Christian has been saved by grace. Though his redemption is free, between its beginning and consummation there is a real, severe and protracted conflict. This conflict is most difficult and dangerous because it is not with flesh and blood, but with principalities, powers and spiritual hosts of wickedness in high places. Though the conflict is severe and painful, we should bravely battle on because the issue is sure if we go forth in the panoply of God.

I. The Source of the Believer's Strength (v. 10).

It is in the Lord. Only as the branch is united to the vine, or as a limb is united to the body, is there strength of life. We dare not attempt this conflict in human strength and wisdom.

II. The Enemy (vv. 11-12).

The enemy is the devil, a personal malicious being, with his many subordinates. His personality is proven by the names given him, and actions predicated of him. He has an exalted position, and is mighty in power, and all unsaved men are under his power. He is the original sinner, and is extremely cunning. He has power over death; enters into men; blinds their eyes; lays snares for them, and sifts God's servants. In carrying on his work, he has his churches and ministers. However, he is resting under a curse. The death blow was given on the cross, and he will receive his doom in the lake of fire.

III. The Christian's Armor (vv. 13-17).

This means that his weapons of offensive and defensive warfare are not of man's devices. Just as his strength is from the Lord, so is his armor. The believer dare not act merely on the defensive. He must attack his spiritual enemies as well as resist their spiritual attack.

1. A Girdle of Truth (v. 14).

The truth of God, sincerely and honestly embraced, alone will avail in this conflict. Reason, tradition, speculation and dead orthodoxy will fall in the crucial hour.

2. The Breastplate of Christ's Righteousness (v. 14).

As the metal plate covered the vital organs of the warrior, so the righteousness of Christ protects us from the enemy's assault.

3. Feet Shod With the Preparation of the Gospel of Peace (v. 15).

This suggests the firm foothold of the soldier and his alacrity—readiness to proclaim the message of peace.

4. Shield of Faith (v. 16).

By this he is able to quench all the fiery darts of the wicked. Christ is the object of that faith.

5. The Helmet of Salvation (v. 17).

Consciousness of salvation enables a man, knowing that he is a child of

God, and fellow-citizen with the saints, to lift up his head with confidence and to vigorously assault the enemy.

6. The Sword of the Spirit (v. 17).

This is the Word of God, the Christian's offensive weapon; with it he can most effectively put his enemy to flight. This Christ used in the temptations in the wilderness, Matt. 4:4, 7, 10, 11. The church of Christ has won all her triumphs by the Word of God. Where she goes on using this, she goes on conquering, but when she falls back upon reason, culture, traditions, science, or the commandments of men, she goes down in defeat before the adversary.

IV. The Way to Get Strength to Use the Armor, and Courage to Face the Foe (vv. 18-20).

This is by prayer—and prayer alone.

1. Every Variety and Method of Prayer Should Be Employed (v. 18).

2. He Prays for His Comrades, "All the Saints" (v. 18).

He sees all the believers standing shoulder to shoulder against the enemy.

3. He Is Persistent (v. 18).

COLLEGE HILL TEXARKANA

Rev. J. Wayne Mann, pastor of College Hill Church, consented to help me in the Silverena School.

I preached for him at Rondo at 3 P. M., Oct. 18, to a small but appreciative congregation. Visited the Epworth League at 6:30 and enjoyed the splendid program. There was present a fine group of young people. At 7:30 I had the delight of preaching to a filled house.

This is a beautiful church erected during the pastorate of Rev. B. F. Roebuck, and is a credit to any pastor or any church. A large chorus choir rendered splendid music under the leadership of Mr. W. W. Watts.

Many familiar faces greeted me. There were in the congregation a number of people I had received into the church ten years ago. I was pleased to see them still on the King's Highway.

Many new families have moved into that section of Texarkana swelling the membership of our church. It is becoming one of the leading appointments of the Texarkana District.

Rev. J. W. Wayne Mann is loved and trusted by his people and they have had a splendid year. He is a lovable character, and, with his cultured wife and three splendid children, made my stay very pleasant.

I had the privilege of being the guest of Dr. Hubert Shull at a luncheon of the Lion's Club of which he is secretary. Dr. Shull is a busy man, but has time to look after the interests of the church. He is treasurer of our Conference Epworth League Board and an official of our First Church, Texarkana.

Dr. J. D. Hammons and Rev. J. A. Sage are both in fine spirits. They are both closing a fine year's work. Saw Brother Brewer for just a few minutes. He is happy and speaks well of the work of the Texarkana District.—S. T. Baugh.

TRASKWOOD COKEBURY SCHOOL.

One of the splendid Standard Cokesbury Training Schools was held at Traskwood Oct. 12-15. Despite rain every day people drove eight miles to attend, and made their credits.

Rev. T. O. Owen taught "The Small Sunday School," and the writer taught "What Every Methodist Should Know." Rev. John G. Gieck, the pastor, was dean. Brother Gieck had worked hard and his people had

caught his earnest spirit and were ready. Eleven credits were earned. Brother Gieck and his people were enthusiastic in the requests for another school.

It was a hard week's work, but pleasant. I enjoyed the renewed fellowship with my former pastor, Rev. T. O. Owen. He baptized and received me into the church when I was a boy of thirteen. Little did I think that that years later he and I would be pulling as yoke-fellows in the same relationship for the building of the Kingdom. The people were delighted with his work.—S. T. Baugh.

SILVERENA COKESBURY SCHOOL

The Silverena Standard Cokesbury School was a good school. The attendance was not large, but increased each night until the last night we had 35 or 40 present. Bad roads and the desire to complete gathering the crops interfered with the attendance.

Rev. J. Wayne Mann, of College Hill, taught the course in "The Small Sunday School," and the people were delighted. The writer taught the course in "What Every Methodist Should Know." Eight credits were awarded and the people earnestly requested another school.

Rev. J. A. Ginnings, the pastor, was ill and did not get to attend. He is closing a good year's work. His people are warm in their praise.

I enjoyed renewing acquaintances of other days. In the summer of 1914 I helped in a revival at Silverena and met many splendid people, some of whom are still the pillars of the Church. Since that time a beautiful church has been built under the leadership of Rev. Francis N. Brewer while he was pastor of Fairview. It is one of our best built rural churches. Brother Brewer led in erecting another beautiful rural church during his pastorate at Fairview, Few Memorial, formerly known as Mt. Pleasant. Both these Schools were represented in our School last week.—S. T. Baugh.

THE HOT SPRINGS TRAINING SCHOOL

The Arkadelphia District Standard Training School was held at Central Church, Hot Springs, last week. It being so near conference, we did not urge the pastors from over the District to come for the school, but we were delighted to have five preachers all doing credit work. The churches on the Hot Springs Circuit and in Hot Springs entered heartily into the work. Fifty credits were awarded. Brother Doak was the chairman of all arrangements and Dr. Stowe was the dean. The instructors were: Mrs. Harris of Atlanta, Ga; Dr. Seneker of Dallas; Dr. Goddard of Conway; Miss McRae of Little

Rock, and the writer. Brother Hundley gave his undivided support and was present part of the time. Unavoidable delays kept him from being one of the credit pupils as he had intended to be.—Clem Baker.

THE CHECK-UP GOES ON SPLENDIDLY.

Last week our office was kept busy looking after the Check-Up reports. In spite of bad weather and nearness of conference we believe every school will be checked. The checkers are urged to keep up the work and get a report from the last school, if at all possible. Let all who have reports send them in at once, as we want to report on the Check-Up at conference. Let us complete the job.—Clem Baker.

REPORTS INDICATE INCREASED NUMBER OF STANDARD SCHOOLS

We have not had time to go into all reports and audit them, but a hurried review indicates that more schools than before are reaching the Standard Rank. On the Hot Springs Circuit last year only one school made this rank. This year all the schools on the charge made a 100 per cent rating. Pulaski Heights is another school that reached the Gold Seal rank. There is no doubt that the Check-Up is worth while in Little Rock Conference.

REV. J. D. BAKER AND McGEHEE ON HONOR ROLL

Our good friend Dhot Baker is on the Honor Roll again. He never has failed us since we joined the Conference together. Neither has McGehee. The apportionment was \$50.—Clem Baker.

S. S. DAY OFFERINGS THIS WEEK

McGehee	\$ 50.00
Highland (Prescott Dist.)	11.00
Caddo Gap	2.50
Previously reported	4948.95

Total for Conference ... \$5,012.45
—C. E. Hayes, Chairman.

S. S. DAY MAY EXCELL ALL RECORDS IN L. R. CONFERENCE

Mr. Hayes' report shows that L. R. Conference has passed the \$5,000 mark on Sunday School Day offerings. This is the first time that we have reached this amount by November. The total last year was \$5,600. It now looks like we can beat their record for 1925. I know we can if all the fine charges that we are counting on send in their offerings. The District Standing is not changed this week. Little Rock District still leads in total amount. The Prescott District is second. The Pine Bluff District is sitting pretty in third place, but I am looking any day for this District to jump to the very front. It would not surprise me if Brother Henderson and Cooper led that fine band of Pine Bluff District workers out in front by conference. The Monticello District is rapidly coming up. If this District fails, it will be trying. Brother Parker is doing his best and so are the workers. The question now is, Who will win the beautiful Loving Cup that Dr. Workman is offering at Conference? Charley and Dedman are after it again. But they have not cinched it yet. In the mean time we thank every one in the Conference for continued support of the work we are trying to do.—Clem Baker.

CLARKSVILLE S. S. DOES REMARKABLE WORK.

The S. S. of the church at Clarksville has made a very remarkable record this year, grading 90 per cent on the B Program of work when checked last week, lacking only one item of grading 10 per cent.

The Sunday School has a Sunday School committee, composed of the general officers and superintendents of departments. This committee has met once a month and planned the work of the Sunday School in accordance with the requirements of

the Discipline. Here all details of organization are worked out and all plans made.

The following Tuesday evening the Workers' Council has met each month and taken up the general work of the School. The Workers' Council approves the work of the committee.

A survey was made last January and follow-up work done by visiting the homes and inviting them to attend or to join the home department.

The School maintains six separate departments. Beginner, Primary, Junior, Intermediate-Senior, Young People, and Adult, each with a separate room and separate worship service. Also two extension departments, Cradle Roll and a Home Department. There is also a Cradle Roll room where Cradle Roll babies who come to Sunday School are cared for.

The School has regular Missionary programs on the fourth Sundays and has sent to the Arkansas-Korea Special \$120, or ten dollars per month.

The School took over the superannuate fund this year and raised \$520 for the old preachers on Easter Sunday. The School put on and financed a Standard Training School of four courses in which it earned over 25 credits. It raised \$300 for this purpose.

The school has raised for all purposes \$1,350.

Each officer and teacher has read a specialization book, and over 75 per cent have taken a unit of credit.

The average attendance according to the figures of the 'check up was 75 per cent.

The officers and teachers were installed at the church service the first Sunday last January.

The school has a Superintendent of Teacher-Training and two classes are now running for those wishing to take credit. One is studying The Methodist Church and its Work on Sunday morning, and the other is conducted by the pastor on Wednesday evening in connection with the prayer service. This class is studying The Life of Christ. Both are doing splendid work.

Rally Day was observed the second Sunday in September. At the close of its session the school marched around the square headed by the pastor, Rev. Lester Weaver, Dr. G. G. Davidson, and Pat McWilliams, Supt., who carried the Christian flag. The Boy Scout band of the Sunday School headed the procession. Nearly 400 were present.

Besides the work for superannuates other work has been done in social service among which the presentation of a beautiful bulletin board to the church by the Young Men's Bible Class and the purchase of a set of books on the Bible by the Senior class of girls are the most outstanding.—Reporter.

COKESBURY SCHOOL AT JACKSONVILLE.

It was our privilege to be with Prof. Manny of the Rural Life Department of Hendrix College in an Approved Cokesbury School at Jacksonville last week. Thirty were enrolled, 15 taking credit.

Jacksonville is one of the demonstration charges in connection with the Rural Life Work at Hendrix and is one of our coming churches. Mr. H. D. Alford, a Hendrix College man, is superintendent of the public

schools and is also superintendent of the Sunday School. The community spirit is fine and the church is gradually getting on fire with the same enthusiasm.

Bro. R. P. Bates is in his second year as pastor and is doing good work. The hospitality of the people cannot be surpassed. It was a good week.—A. W. Martin.

COKESBURY SCHOOL AT NEWARK NEXT WEEK.

Beginning Monday night, November 2, Brother Claud and I will be with Brother Edwards at Newark in an approved Cokesbury School. This will perhaps be the last school for the Conference year and preliminary reports indicate that it will be the largest and best school of the entire year.—A. W. Martin.

S. S. DAY OFFERINGS IN N. ARK. CONF. FOR THREE WEEKS ENDING OCT. 24.

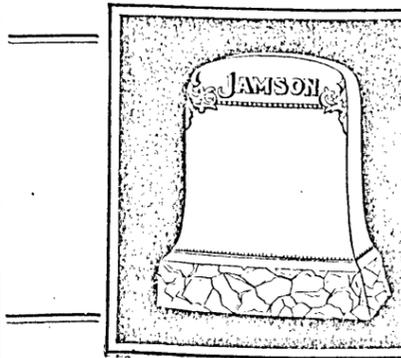
Batesville District:—	
Swifton (bal. of \$30.)	\$ 7.98
Newport (bal. of \$100.)	36.85
Booneville District:—	
Prairie View	4.40
Cairo District:—	
Beebe	10.00
Greenber	2.50
Pottsville	20.00
Fayetteville District:—	
Prairie Grove	32.67
Farmington	4.25
Jonesboro District:—	
Blytheville 1st Ch.	125.00
Paragould District:—	
Corning (Grand Co.)	2.40
East Side Paragould	10.00
Standford	3.00
Rector	25.00
Salem	3.60
Searcy District:—	
Haygood Memorial Searcy	5.90
Revels	10.00
Cotton Plant	12.60
Hegginson	15.00
Webster	9.00
Morris Grove (DeView and Harvell Charge)	10.00
TOTAL \$350.15	
(Pottsville sent in as "Rally Day" Offering subject to correction if necessary).	
Standing By Districts.	
Batesville	\$ 816.80
Ft. Smith	782.21
Helena	660.30
Jonesboro	552.63
Paragould	519.24
Conway	453.73
Fayetteville	355.21
Searcy	319.34
Booneville	301.14
TOTAL \$4,793.60	

Batesville leads for the first time in many years.—C. D. Metcalf, Treasurer, Batesville.

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EPWORTH LEAGUES.

L. R. CONFERENCE NOTES.

Rev. J. F. Simmons delivered an inspiring address to the Hunter Memorial League.

Rev. S. T. Baugh, field secretary, brought a most helpful message to the Leaguers of Henderson Sunday evening. The service was well attended.

The Inter-City League Union met with Twenty-Eighth St. Leaguers Monday evening. The following program was enjoyed:

Devotional—Rev. C. D. Meux.

Reading—Clemmie Farris.

Violin Solo—Miss Florence Sweeny, accompanied by Miss Nelle Sweeny.

Reading—Miss Gladys Weber.

Talk by Dr. Ballard.

Solo—Mr. Gresham.

After the program a social hour was enjoyed by all and refreshments were served.—Conf. Editor.

LOCAL CHAPTER REPORT ON STANDARD OF EFFICIENCY

Report of Manila Senior Epworth League, M. E. Church, South, Chapter No. 11032 Manila Charge, Jonesboro District for month ending September 16.

Preliminary Points

1. Has your Chapter been chartered by the Central Office? Yes.
2. Are your records accurately kept in the Uniform Sec'y's. books? Yes.

3. (a) Have the four departments been organized and active? Yes.
(b) Is every member assigned to work on some committee? Yes.

Points in Standard of Efficiency

I. (a) Written policy of work for the year? Yes.
(b) Budget plan for raising revenue? Yes.

Copy sent to District Secretary? Yes.

II. Monthly business meeting? Yes. Written reports by officers correctly recorded? Yes.

Council meeting this month? Yes. Maintenance of a Junior or Intermediate League? Intermediate.

Correct list of officers reported to District Secretary? Yes.

III. Quarterly report to District Secretary? Yes.

IV. Average attendance upon weekly devotional meeting equal to sixty per cent of active membership? Yes.

Is constant stress laid upon active participation in the devotional meetings by the membership of the Chapter? Yes.

V. Number of members at beginning of month? 72.

Present membership? 77.

VI. Number of EPWORTH ERA subscribers? 18.

VII. (a) One study class in an authorized Epworth League Course? No. Or a reading circle using the Chautauqua League Course? No.

Will Chapter pledge be paid one hundred per cent by meeting of summer conference? Yes.

VIII. Maintain the three Epworth League Covenants? Yes.

Quiet Hour? Yes.

No. enrolled? 29.

Fellow Workers? Yes.

No. Enrolled? 25.

Christian Stewardship? Yes.

No. Enrolled? 30.

IX. Number of members studying for Christian Diploma? 7.

Was Chapter represented at the Summer Assembly? Yes.

X. A definite plan of recreational activities and of social service? Yes.

—Mrs. Mazie Davidson.

This is a live working Epworth League. It would pay you to visit it. Can you beat it?—Ralph Stuck, Jonesboro District Secretary.

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

ALL-STATE CHURCH NEWS.

GARDNER MEMORIAL BANQUET HUGE SUCCESS.

The Gardner Memorial Epworth League Banquet was a huge success. His was the verdict of all who were present. The decorations were attractive, the floral display gorgeous, and the "eight-course" dinner most palatable and delicious.

Music was rendered by Gardner's "merry music makers." This church has a wealth of musical talent. Miss Hettie McCaul, one of the efficient instructors in the N. L. R. High School was mistress of ceremonies. Splendid talks were made by the pastor, the Rev. Edward Forrest, than whom we have no finer pastor in Arkansas; Mr. Goss, superintendent of the Sunday School; Mrs. Hill, president of the League; Mr. Homer Tatum, president of the Inter-City E. L. Union; and toasts and short speeches by several others. The writer was privileged to attend and delivered a talk on "Church Publicity." The Conway District Secretary, Miss Marie Howard, delivered a Key-note address to the Leaguers. Gardner, "day by day, and in every way," is growing. Plans for a greater church and a better plant are being formulated.—Ass't Ed.

PAGEANT AT WINFIELD.

The Sunday School at Winfield Church, under the direction of Mrs. E. T. McDermott, presented a beautiful pageant at the church Friday evening to a large and appreciative audience. The pageant, entitled "The Voice of the Future," was very impressive and a number of people from the Young Peoples and Adult Departments took leading parts. It was given especially for the parents of the Sunday School.

WE STAND CORRECTED.

One of the evils of accepting "secular" press reports is that you invariably "get things down wrong." In last week's issue we published a news item taken from the Arkansas Gazette to the effect that Dr. A. N. Evans of 1st Church, Fort Smith, had "resigned" and had "accepted" a pastorate in Texas. The item also stated that Dr. Evans' congregation had presented him with a new car, etc.

But in last Saturday's mail, the following statement from Presiding Elder Tolleson, was found:

"I have just read 'All-State' church news in the Methodist the article about Dr. Evans. Neither statement is true. He has not resigned and accepted another appointment. That is not the way Methodists do you know." We stand corrected.

CARMICHAEL-CLEM.

Miss Eva Mae Carmichael and Mr. Emmett Clem, both of Booneville, were married Friday afternoon, October 16, at Booneville, the Rev. E. H. Hook officiating. Mr. Clem is an energetic, dependable young business man who has been connected with his father in the lumber business for several years. Miss Carmichael is the daughter of Mr. and Mrs. C. H. Carmichael and has been Booneville District Secretary of the North Arkansas Conference Epworth League for some time. She is loved and honored by all who know her. They left immediately for Forrest City where they will make their home.

WILLIAM HAYS IS RECREATIONAL DIRECTOR.

William Hays, son of Rev. and Mrs. W. B. Hays of Conway, is now recreational director of Fort Washington Presbyterian Church, New York. He will soon enter Columbia University.

A GOOD YEAR AT CARLISLE.

According to "The Helper," the monthly bulletin published by Rev. Jesse Galloway and the laymen of Carlisle, our church at that place is closing out a good year. They have had 51 new members and there has been real activity in all departments

of the church. A piano and electric fans have been provided for the church and the parsonage repaired. The financial budget is in better shape than usual at this time. They will reach a grand total of more than \$6,000 for the year.

DR. FLETCHER HOLDS FUNERAL OF CHINESE.

It was a touching scene last Sunday afternoon when Dr. Fletcher held the funeral of Fun Kan Gee, the child of Mr. and Mrs. Trum Wing Gee, of 319 Scott street. All of the mourners were Chinese, except Mr. J. J. Healey and Dr. Fletcher. After the service the father put his arms about the minister in expression of his gratitude and wept. And these are God's children and our brothers in Christ.—First Church Bulletin.

APOLOGIES TO ATKINS AND BROTHER JOHNSON.

In our recent write-up of Atkins we mentioned that the new Sunday School building under construction there was 25 by 42 feet. What we should have said is that the building itself will be 36 by 67 feet. The social hall will be 25 by 42 feet.

FORDYCE STUDENT HONORED

Rev. and Mrs. Rex B. Wilkes of the city have received word from their son, Billy Wilkes, who is attending Northwestern University at Chicago that he has been elected to direct the university dramatic arts this year. This is the first time in the history of the school that a freshman has been elected to that honor.—Arkansas Gazette.

FORDYCE MASON HONORED

F. T. Hunter of Fordyce was honored by the Masonic Lodge when he was made a knight commander of the Court of Honor. This puts him in line for selection as a thirty-third degree Mason and this degree is honorary.—Arkansas Gazette.

CLASS ORGANIZED.

The Dependable class of the Methodist Sunday School of Walnut Ridge has been organized with Mrs. R. McGinnis, president; Mrs. R. J. Cooper, vice president; Mrs. J. N. Beakley, secretary-treasurer; Mrs. G. W. Parker, teacher.—Arkansas Gazette.

HUNTER MEMORIAL W. M. S. DESERVES MUCH CREDIT: PLACES METHODIST IN EVERY HOME.

The W. M. S. of Hunter Memorial, this city, has done a remarkable thing. The members of this effective organization sponsored a movement to place the Methodist in every home represented in the resident membership of the church. With this week's issue, the paper goes into every Methodist home. This is a worthy, Christ-like work, and this Auxiliary deserves much credit for it.

Among those prominently connected with the work of the Society at Hunter are: Mesdames W. J. Pennington, H. M. Gordon, S. S. Pettus, D. M. Kirkland, H. L. Bruton, H. L. Galusha, Ora Cutree, F. S. Overton, E. W. Masters. There are others who are doing fine work, but whose names I do not have before me.—Ass't Ed.

MRS. A. G. SHERRY REMEMBERS THE METHODIST.

Anticipating the plans of her pastor and following an impulse to render helpful service, Mrs. A. G. Sherry, director of the senior choir at Hunter Memorial, secured a fine club and sent it in last week. Of course, this made it easier for the good women of the W. M. S. to complete the canvass for a 100 per cent list.—J. C. G.

TO PASTORS, L. R. CONF.

The first meeting of the Conference Church Extension Board, will be held at Arkadelphia on Tuesday, November 18. All applications for donations or loan to the Conference Board must be in the hands of the Secretary, G. W. Pardee, Little

Rock, Ark., on or before that date. Kindly govern yourself accordingly.—W. P. Whaley, Chairman, G. W. Pardee, Secretary.

REVIVAL AT CORNING.

We are in the midst of a great meeting at Corning. Bro. Mann has a splendid hold on the work and he and his good wife are very much loved by the people of Corning. This is a splendid town with a very fine

RECIPE WORTH USING

Dixie Biscuits

4 cups flour
4 level teaspoons Calumet Baking Powder
1 level teaspoon salt
4 level tablespoons shortening
1 1-2 cups milk
Whites of 2 eggs.

Sift dry ingredients together three times. Beat egg whites until stiff and fold into the milk. Add to flour, gradually proceeding as for ordinary biscuits. Roll thin, brush well with milk or egg white, fold over and press dough together before cutting. Prick biscuit with a fork before placing in the oven and bake quickly in a hot oven at 450 degrees F.

COTTON SEED

Sikes' Early Big Boll Pedigreed Cotton Seed has a record or making 64 bales on 32 acres. 12500 pounds makes 500-pound bale. Staple strong inch and better. Write for booklet. M. H. SIKES SEED FARM, Atlanta, Georgia.

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HEADACHES, DIZZINESS, BILIOUSNESS, CONSTIPATION

are danger signals; Help your liver get rid of the poisonous waste at once, or you will suffer. One Bond's Pill at bedtime, will stimulate your liver and remove all body poisons. They are Small, Mild, Effective. 25c all druggists. Refuse substitutes.

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class of people. Our meeting will close Sunday night and we will begin another one Monday night, and from there into another meeting. So we will be busy until Conference.

This has been by far the happiest year of my ministry, for I have been engaged in the line of Christian work that I enjoy most of all, holding meetings. The Lord has given me many souls this year for my hire, for which I am very thankful.

The brethren of both the North Arkansas and Little Rock Conferences have been very thoughtful of me. I appreciate the many invitations I have received from them to help in meetings, more than twice as many as I could accept.

I hope the good bishop will see his way clear to leave me in this work for another year, and then some—for I love the evangelistic work.

Mr. A. L. Hardin of Conway has been with me all the year. He is a splendid choir leader and has a fine voice for solo work.—Much love to all my brethren.—Sam Yancey.

RAVIA, OKLA.

Closed a fine meeting here. There were many conversions and about fifteen additions. There was not a resident pastor in the town, so I had it all to myself. I am to open at Holton, Kan., with Evangelist Judge Morris of Dallas, Texas. Will be there until November 1. Then to Denver, Colo., for four weeks. This will wind up my year's work for 1925, which has been one of the best for many years. Hundreds have joined the Methodist Church in my meetings this year. To God be all the glory.—Evangelist Ed Phillips.

HENDRIX COLLEGE

Students and faculty alike thoroughly enjoyed the refreshing addresses delivered by Dr. Forney Hutchinson in a series of evangelistic services conducted here for ten days. Bro. Hutchinson is always original and he was happy in all of his addresses at Hendrix. It was a homecoming for him and he thoroughly enjoyed his many contacts with the students and faculty.

He was the popular man in the dining room, the students at each table vying with each other to get him as a guest at their table. Scores upon scores of students sought him out for personal interviews and he was called upon to hold several group conferences. The good which he did can not be estimated. Scores of students gave public announcement of their purpose to live a better life and all perhaps were inspired with such a purpose. He endeared himself to the college community and every one entertains the hope that he may return.

The orientation course at Hendrix was changed this year and consisted not only of a few general lectures introducing the students to the problems of college life but they also studied rather closely Dr. R. L. Lyman's "The Mind at Work." The president of the college himself conducted the course and lectured one hour daily for the first three weeks of the school. All freshmen met him the first period on Tuesday, the second period on Wednesday, the third on Thursday, the fourth on Friday and the fifth on Saturday. They

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were excused from other classes for the hours of the lecture.

For a year the Hendrix College faculty, through a committee, has been studying the problem of the gifted student and honors in graduation. The faculty spent the week preceding the opening of college in September in the mountains of North Arkansas in Newton County near the Diamond Cave. This time was spent in fishing, hunting, swimming and in hearing and discussing a report of the committee on honors and the gifted student. The week resulted in the adoption by the faculty of rather radical changes in the plan heretofore used in dealing with such students.

Under the new plan, during the freshman and sophomore years, the student will do some 50 semester hours of required work in four fields—English, Foreign Language, the Social Sciences, the Natural and Physical Sciences. During these two years the students are watched carefully by their instructors and all cases showing marked ability are reported to the dean who in turn furnishes the information to all members of the faculty. The information thus collected is made available for the use of the senior college committee that has general supervision over honor students.

At the beginning of the junior year the student is expected to select his major subject. Students in the senior college are divided into two groups—honors and general students. Students are eligible to the honors group who have attained a general average of "B" in the junior college or who have shown marked gifts in the major subject selected and who are approved by the head of the department and the senior college committee. The general group consists of all senior college students not in the honors group. The honors students are encouraged to exercise the largest possible self-expression and self-direction. In addition to the usual work in the major field, there is provided for the honors group a reading course consisting of about fifty authors covering the more important fields of literature. The readings for each of these discussions are assigned in a printed program covering the junior and senior years. Some particular author is assigned for each week. The honors students are to be divided into discussion groups, each group to meet one or more instructors once a week in a study of the author for that week.

The major subject is to be planned as a whole and comprehensive examination is to be given at the end of the last semester. In order to give unity to the student's mastery of his major subject, each department is privileged to prescribe a special course of reading that will connect the various courses taken by the student in his major field. The senior college committee approves the plan of each department for pre-requisites, scope, content and method of admiration of its major work.—Reporter.

WISEMAN.

We have had a good year. Our soul has been made happy to see the young life coming to God and to see the interest that has been taken since our good revival. The good women of Wiseman have decided that they wanted a better home for their pastor and have gone to work and raised \$131.35 for the purpose of adding two rooms to the parsonage, and we are proud of the good work. God loves folks that will do something for his country and Kingdom. We believe we have some at Wiseman who will work and pray.—A. L. Love.

FIRST NOTICE IN HONOR OF A GREAT EVENT.

Birthdays are always important occasions, especially if one is very young or very old. Before long the Youth's Companion will be a hundred years old, and the event is going to be made a memorable one for The

Companion's many friends. So, although the date is not until April 16, 1927, preparations will begin with 1926.

In honor of its birthday The Companion will come to you next year at the new low price of \$2. It will be dressed in its party clothes, with new cover designs, enlarged illustrations, new brilliantly clear type, and over 200 pages more than last year. It will contain 9 book-length serial stories, fascinating mystery stories, tales of adventure on land and sea, the new "Make-It and Do-It" Pages, radio, games, books, and puzzles, interesting special articles and the ever-delightful Children's Page. Don't miss this great year of The Youth's Companion; subscribe now and receive:

1. The Youth's Companion—52 issues in 1926, and
2. The remaining issues of 1925. All for only \$2.
3. Or include McCall's Magazine, the monthly authority on fashions. Both publications, only \$2.50.

The Youth's Companion
S N Dept., Boston, Mass. . .

FULSOM TRAINING SCHOOL.

The first six weeks of school at Fulsom have been very satisfactory. The class-room work has been up to the average and all that could be expected. The first few weeks are always a time of adjustment and very few students do their best work then. An encouraging thing is that fewer students than usual have dropped out when the results of tests became known and class-room pressure became greater, an indication that a larger per cent of the students than ever before are here for the advancement they may make and are willing to work for it.

The plan of selfgovernment worked out in the boy's dormitory last year is working well again this year and the boys are getting valuable training which will make them better citizens through a realization of the necessity of co-operation whether it be in a dormitory, a county, a state, or a nation.

The Epworth League which is composed almost entirely of students, is doing a splendid work under the guidance of Miss Liller. Every girl in the dormitory has either joined or has signified her intention to join.

Every effort is being made to acquaint the Church with the Fulsom Training School. It is surprising how few people know that the church, through the Centenary, has projected in Oklahoma one of the most far reaching missionary enterprises in the entire Church; has already invested \$150,000 in cash; and has a school plant which, in the opinion of Dr. Stonewall Anderson who is familiar with all our schools, is possibly second in equipment for a school or its class only to the Ferrum Training School in Virginia. Few know that the school is a fully accredited high school, that it has a faculty of college and university trained men and women who are aggressively Christian; that it has already done a work which justifies its establishment, and that it promises through the training of Christian leaders to add much to Arkansas and Oklahoma Methodism.—Reporter.

A CALL TO THE LAYMEN OF THE NORTH ARKANSAS CONF.

Within a very short time the North Arkansas Annual Conference will convene at Conway. As Conference lay leader, I am writing you at this time to urge that you give special attention and special thought during the next few weeks to securing FULL COLLECTIONS on all assessments in every charge.

One of the goals adopted by our Conference Board of Lay Activities at its session at Fayetteville last November was that we as laymen would make "An earnest effort to bring payment on all assessments, General and Conference, to ONE HUNDRED PER CENT." Now is the time for the laymen of the North Arkansas Conference to do a fine piece of work in

this matter for their Church.

We have had a good year. On the whole crops have been good. For three or four years the collections have been falling LOW—the collections as reported at the last Conference were scarcely more than 50 per cent. This is the TASK—this is the JOB—that I desire to call your attention to at this time. The laymen are the KEY MEN in the work of making full collections on all Church Assessments. Let us make it possible for all our preachers to report, "All collections in full," the only honorable report that we should expect or require them to make.

Then, we have planned a great laymen's mass meeting at the approaching Annual Conference. The laymen will have a special meeting on Thursday afternoon, Nov. 26, at 2:30. We want as many laymen from all parts of the Conference present as possible. We aim to make this meeting a truly great laymen's meeting. We shall have Mr. G. L. Morelock, general secretary of the Board of Lay Activities with us. Mr. Morelock is a great speaker and is making us a matchless leader in the lay activity work. He will discuss the program and work being projected by the General Board of Lay Activities. There will be other prominent laymen to speak. The Conference

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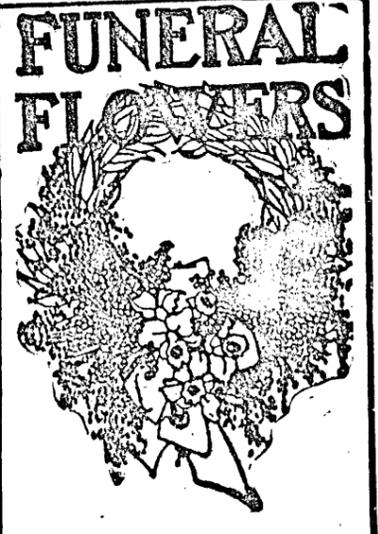


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Board of Lay Activities will meet on the preceding day to take up the detail work of the Board, and have the work for the year outlined and ready to submit for consideration at the big meeting on Thursday afternoon. Let every District lay leader, every Charge and Church lay leader, plan to attend and bring other laymen with you.

Finally, let us make it our very definite task to see that all collections are in full—WE CAN DO IT IF WE WILL.—Fraternally yours, J. L. Bond, Conference Lay Leader.

OBITUARIES.

LITTLE.—On August 29, 1925, loved ones and friends laid the body of Brother James Robert Little to rest in the Bryant Cemetery. Brother Little was born in Banks County, Georgia, August 29, 1859. He has been a Christian and a member of the Methodist Church for over forty years. In 1883 he was married to Miss Mary Willey Bagby. To this sacred union has come a family, who after their parents, are devoted Christians. He is survived by his wife, four sons, Clarence C., B. R., and Bain Little, all of Bauxite, and Mar-

shall M. Little of Waldron; two daughters, Mrs. Forrest Medlin of Little Rock, and Mrs. D. M. Halbert of Malvern; eight grandchildren; one sister, Mrs. M. J. Horn, of Bauxite; and one brother, A. B. Little of Alpine. Behind him are other relatives and a host of friends. Space will not permit all the sweet words concerning the life of Brother Little. Friends of many years tell me that he was modest, gentle, considerate, and kind. His heart was filled with brotherly love and affections. There was no sacrifice that he would not freely make for his family and others who made a demand upon his life and love. It was a great congregation of loved ones and friends that gathered to bid his body farewell upon its departure to that "City that hath foundations, whose builder and maker is God." The surest indication that Brother Little was a genuine man of God is that his saintly wife and family of Christian sons and daughters all know that he has gone to Heaven, where they, too, are preparing to go to meet him and be with his forever more. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors."—A. J. Christie, Pastor.

was a real genius. He had a remarkable memory, particularly in his Bible and Sunday School work. He was one of the most punctual and faithful members of the Sunday School. No finer, more promising boy ever lived than Tollie Yountz. He was always playful and sunny. He is survived by his devoted parents and five dear sisters: Mesdames P. J. Paschal, Roy Bailey, and Earle Jackson, all of this city, and Misses Erma and Tommie, who mourn his premature departure. The writer officiated at the funeral services, which were attended by a host of sorrowing friends. Burial was in Oakland Cemetery.—J. C. G.

TENNANT.—Thomas Stanford Tennant was born in Washington Co., Arkansas, near Dutch Mills, Nov. 4, 1848. Died at his home near Summers, Ark., Oct. 19, 1925. He was married to Talitha West January 17, 1872. To this union were born six sons and four daughters. The daughters and one son preceded him to the better land. He professed religion at the age of 22 and has been a member of the church since, his membership being with the M. E. Church, South, at Summers. Funeral service were held at New Church Cemetery, conducted by H. A. Armstrong, the Ma- sons having charge at the grave where he was laid to rest.—H. A. Armstrong.

HELENA DISTRICT.
(Final Round.)
Clarendon, Oct. 30.
Turner, Nov. 1.
Holly G. and Marvell, Nov. 1, p. m.
Aubrey, Nov. 2.
Wheatley, Nov. 4.
Colt, Nov. 6.
Crawfordsville, Nov. 8, a. m.
Earle, Nov. 8, p. m.
Parkin, Nov. 9.
Forrest City, Nov. 10.
Wynne, Nov. 11.
Harrisburg, Nov. 12.
Vandale, Nov. 13.
Hunter, Nov. 15, a. m.
Widener and Madison, Nov. 15, p. m.
Haynes-Lexa, Nov. 17.
Brinkley, Nov. 18.
Elaine, Nov. 20.
Jas. A. Anderson, P. E.

YOUNTZ.—Charles Tollie Yountz, eleven year old son of Mr. and Mrs. C. Thomas Yountz, passed away at the General Hospital, this city, Tuesday night, September 29. His death came as a result of injuries sustained only four hours earlier when he fell out of a tree near his home. Tollie was born May 19, 1914. He was the only son. No boy in his community had a larger circle of friends. Tollie was a wonderfully fine, manly courageous, bright, and chivalrous fellow. He was very fond of sports and athletics. He was a member of the Y. M. C. A. 'Gym' class, and a favorite member of the Little Rock Boys' Club. In some respects Tollie

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110 from the North Arkansas Conference

for the

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District Allotments

Little Rock Conference	
No. Delegates	District
6	Arkadelphia
6	Camden
8	Little Rock
5	Monticello
6	Pine Bluff
6	Prescott
6	Texarkana

North Arkansas Conference	
No. Delegates	District
12	Batesville
8	Booneville
10	Conway
10	Fayetteville
12	Ft. Smith
17	Helena
17	Jonesboro
12	Paragould
12	Searcy

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1. Hotels. 2. Homes (free entertainment for a limited number of delegates). 3. Homes, Harvard Plan (\$1.50 for lodging and breakfast).

The Chisca Hotel will be official headquarters for the North Arkansas and Little Rock Conferences

The Rev. J. M. Workman, Arkadelphia, Ark., is Chairman of the Little Rock Conference Convention Committee.
The Rev. W. C. House, Jonesboro, Ark., is Chairman of the North Arkansas Conference Convention Committee.

The Presiding Elder is Chairman of Your District Convention Committee.

For full particulars, write the Chairman of the Conference Committee, or your Presiding Elder, or Ralph E. Nollner, Executive Secretary, 810 Broadway, Nashville, Tenn.

*Of this number, 12 1-2 per cent may be ministers, and 12 1-2 per cent miscellaneous (age not specified), but 75 per cent should be young people, 17-30.)

Don't "Take Our Word" For It.

Of course we believe that the "Club Plan" is "the Thing." We have said from the very beginning that it is **Workable, Practicable, Efficient, Flexible, and Equitable.** We still maintain that it will solve the "vexing problem" of circulating our Conference organ.

But Don't "Take Our Word" For It, Friend

We have some "Expert Witnesses" to testify in our behalf.

Surely, you will be interested to know what these "Expert Witnesses" think and write about the "Club Plan."

Here It Is

1. **REV. J. M. FRYAR, BEEBE METHODISM'S PASTOR,** Says: "So far as my charge is concerned the 'Club Plan' is a success. This is the second year that my church has been on the 'Honor Roll.' I do not have any intention of getting off. I feel that every charge in Arkansas can go on the 100 per cent list if the pastor will just work it. The *Arkansas Methodist* has certainly succeeded in 'selling' itself to my people. I attribute my success in the work of the church, in a large measure to the help of the *Arkansas Methodist*."
2. **REV. THOMAS D. SPRUCE, HUTTIG'S LIVE-WIRE PASTOR,** Writes: "The 'Club Plan' has worked wonders for us, and it will be put into the church budget next year. I hope that every other church will do the same."
3. **REV. WILLIAM J. SPICER, LAMAR'S POPULAR PASTOR,** has this to say: "The 'Club Plan' for circulating the *Arkansas Methodist* is the only successful way to place the paper in every home. We are getting very fine results from it. My people are reading it."
4. **REV. J. T. (Buck) RODGERS, HAMBURG'S ACTIVE PASTOR,** believes in the "Club Plan" heart and soul. He has demonstrated this by placing the *Methodist* in every home at Hamburg. He writes: "Plan is satisfactory. I have had no complaint from any of my people."
5. **REV. E. D. HANNA, PASTOR OF ONE OF OUR BEST CIRCUITS,** Writes: "Our charge is progressing splendidly. Every one seems to be interested in the work of the Kingdom. I believe that one great factor in all of this marvelous work is the *Methodist*. The paper going into every home means much to the pastor and his several churches. My people are reading the *Methodist*, too. Many of them tell me about certain articles that they read in the paper from time to time. The 'Club Plan' has been a success here. 'The *Methodist* in Every Home' certainly will be my slogan wherever I am sent from now on."
6. **REV. S. F. GODDARD, MENA'S FAITHFUL PASTOR, COMMENDS THE METHODIST.** He says in part: "I am pleased with the paper. I think it is better than ever before, and improving all the time. I wish that I could fully express my appreciation of it. I hope the time will soon come when I can do something for it here."

The President's Pastor Did It

The pastor of the President of the United States did not think it unbecoming his dignity to push in a concrete way the circulation of his church paper. A Canadian pastor, visiting Washington, reports to the Toronto organ of his church this incident:

After making the announcements, Dr Pierce held up a copy of *The Congregationalist* (the periodical of the Congregational Church) and told the people what an excellent paper it was. He said that he had ordered 200 copies and would like to have the people take them, leaving on the table whatever they chose to contribute—a nickel, a dime, or nothing at all. He was anxious to have Congregationalists become better acquainted with the paper, and hoped that many members of the congregation would become regular subscribers. He thought, too, that it would do no harm if members of other churches would read a Congregational journal once in a while. It would be good for us all if we knew a little more about what other denominations than our own were doing. I have frequently known the denominational paper referred to in the pulpit, but never heard it commended in such a whole-hearted way as was done by the pastor of the President's church. He seemed really to believe he was doing his people a kindness in calling their attention to the paper.

A church paper, not *Methodist*, carries this comment: "Really, there is where the success or its opposite lies, in the circulation of our own church papers. We all build the church by building the church press. Every interest that relates to the church in any way, at home, throughout the earth, is the theme of the church paper. Can anything be devised to really take its place? We pause right here, leaving it to every earnest and worthy pastor of our people to draw his own conclusions as to what he will do."

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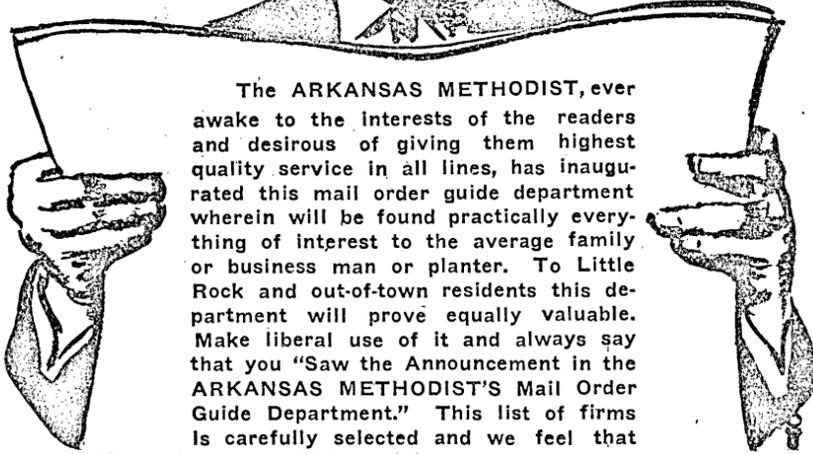
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THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT
*The Board of Finance of the
Methodist Episcopal Church, South*
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

The Church's Conscience Should Reach All the Way

The Methodist Episcopal Church, South, should loyally and liberally support her preachers who fight valiantly in her front ranks. Not to do so would brand the Church with moral cowardice and base ingratitude, and she would be regarded by the world as unspeakably cruel.

But who are these braves who bare their breasts to the dangers arising out of the Church's conquests? They are the pastors and their families of the Charges, the missionaries and their families at home and abroad, and other clerical servants who are assigned to particular work of various fields. They are those who have voluntarily donned the Church's armor and gone forth to battle in her name.

Yes, while they are actively engaged on "the firing line" they must be supported. To leave them battling there unaided and unclothed, is not only to defeat the thing they were sent to accomplish but to invite the scorn of all mankind. The world is sinful and self-absorbed, but not enough to condone the actions of a Church that does not act on the square.

But what about these loyal soldiers, when, because of service wounds, ill health, or old age, they are sent to the rear of the Church's army of conquest? What shall be done for them then? Shall they, after being used-up at the front, be neglected and forgotten when unable to battle any more? No nation can long endure that does not provide properly for those of her soldiers who return from the front line in distress—nor can any Church.

Superannuated preachers are men sent back from the front line. They are battle-scarred and too old for further campaigning. If the Church supported them while they were giving their all for her glory, should she not also support them when they are left old and helpless from that service?

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