

# 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. XLII.

LITTLE ROCK, ARKANSAS, THURSDAY, AUGUST 2, 1923.

No. 31.

## UNIFICATION PLAN.

The Joint Commission on Unification of American Methodism, which met at Cleveland, Ohio, July 24, with substantial unanimity adopted the Plan which appears on another page. It is a good plan, so simple that it is easy to understand. Paradoxically, its weakness is its strength. It unites the two Churches without uniting them; that is, the two are declared to be one, and are to have only one General Conference, and yet under two Jurisdictional Conferences the old Churches maintain their identity. Provision is to be made for interchange of members, churches, and Conferences, but it is not to be forced. Bishops are to be bishops of the whole Church, but a bishop of one Jurisdiction can not serve in another Jurisdiction except with the consent of the Jurisdiction involved. The General Conference is composed of the members of the Jurisdictional Conferences, but action requires approval of both divisions, hence the interests of our Jurisdiction, as the weaker numerically, are protected. A bishop, or bishops, selected by the bishops will preside over the General Conference. A Judicial Council, or supreme court, is to be organized to pass on constitutional questions, try appeals, and arrest acts of connectional boards. Provision is to be made to unify all foreign work.

In each Jurisdiction work will continue as now, but it is confidently expected that voluntary exchanges will gradually and amicably secure desired re-adjustments and eliminate friction and waste. The negro membership of the Northern Jurisdiction will retain its present relation, and the Southern Jurisdiction may continue its present relation to the C. M. E. Church.

The whole Plan is admirable, because it will really bring the two Churches together, and yet disturbs existing relations so little that sentimental objection will have no weight. The submission of this simple, but practical Plan justifies our contention, made during the pendency of consideration of the first Plan, that, while it had merit, it was not the only plan, and that, if it should fail of adoption, exploration for another plan was feasible.

As the General Conference of the Northern Church meets next May, it will be first to pass on this Plan. If action is favorable, our own General Conference would doubtless be called in special session, and if it approved, the Plan would be submitted to the Annual Conferences of both Churches. If action by all is affirmative, it is possible that our own General Conference of 1926 might become the Jurisdictional Conference of the First General Conference of United Methodism. It is our prayer and hope that the Holy Spirit may guide the two Churches to such a happy consummation.

## AN UNSAFE GUIDE.

The people of Minnesota have accomplished a peaceful political revolution. They have broken away from party ties and elected big, industrious, hard-working Magnus Johnson senator. It speaks well for a people occasionally to disregard conventional party lines. It scares the hide-bound politicians and causes them to make a show of doing something. We are not sorry that Johnson was elected, and yet we regard him as a very unsafe political guide. He is the kind who thinks all public ills can be cured by legislation, and he would have Congress fix a minimum price for wheat and other things as absurd.

However, he shows his unfitness by prophesying revolution in the United States and holds Russia up as an example of what may happen. Poor fellow, he is so ignorant that he does not realize the difference! Russia revolted against tyrants who knew not the people and whose rule was self-imposed. Here the people create the government and by ballots change their rulers. Then in its most prosperous days Russia's condition was worse than ours in our most unhappy days.

Senator Johnson thinks Americans are in a terrible financial state because wheat brings only 75 cents a bushel. That is not prosperity, but it has been far worse. This writer can remember that forty years ago farmers were using corn for fuel because it brought only fifteen cents a bushel. Hogs sold for two cents a pound, cattle for three cents a pound, butter brought fifteen cents and eggs only ten cents. Farmers then had no rural mail, no telephones, no automobiles, no carpets, no musical instruments. They did not revolt; but

**THE LIGHT OF THE BODY IS THE EYE; IF THEREFORE THINE EYE BE SINGLE, THY WHOLE BODY SHALL BE FULL OF LIGHT. BUT IF THINE EYE BE EVIL, THY WHOLE BODY SHALL BE FULL OF DARKNESS. IF THEREFORE THE LIGHT THAT IS IN THEE BE DARKNESS, HOW GREAT IS THAT DARKNESS?—Matthew 6:22-23.**

they worked and saved and later became reasonably prosperous.

Our present unfortunate financial condition is largely due to extravagance and going in debt when we were prosperous and ought to have saved. We are merely paying for our folly, and riding in automobiles while we pay.

If there were enough men like Senators Johnson and LaFollette (whose name means folly), it might be possible for them to stir the foreign element in our country to bloody revolution. Their horrendous cries of revolution are the best means of bringing it on.

Our real and only political danger is in underestimating the value of our democratic institutions and in weakening them until our representatives in public life lose confidence and cease to try to enforce law. Men like Magnus Johnson are an example of unsafe political guidance. It is well to elect such men occasionally, but after the American people have heard their wild talk they laugh and then elect more capable men. If there is ever a red revolution in America it will be on account of the Johnsonese type of leadership.

## ANOTHER SILLY SENATOR.

Senator Couzens of Michigan is, like Senator Johnson of Minnesota, posing as a prophet of revolution. He predicts that, if the Volstead Law is not modified, the people will rise in revolution because deprived of beer, not because they like beer, but because they resent control. He argues that a handful of Anti-Saloon Leaguers have taken away the liberties of the multitude and thereby displays his dense ignorance. No amendment ever made to the Constitution was secured so openly or had such an overwhelming majority of the people back of it. What Senator Couzens and his ilk need to know is that minorities must learn to submit to majorities. That is fundamental in American democracy.

## PRESIDENT VERSUS LOG.

A recent writer quotes the saying of Garfield that for him "a college was a log with President Hopkins as teacher on one end and himself as a student on the other," and then deplores the fact that the "log," the mere physical and administrative element in the college has become pre-eminent. He argues that fine buildings and apparatus are demanded and the president and administrative staff who rarely teach in class-room get the highest salaries and the honors, while the teachers are poorly paid and scholarship is not pre-eminent.

There is a large element of truth in this charge. The college president today need not be a formal teacher. He is chosen primarily to lead the public to approve his institution, to secure funds, and to deal with the issues that arise among trustees and faculty and students and public. Great stress is laid on big and convenient buildings, fine equipment, and large endowment. The class-room activities are relatively less than formerly and social and athletic events bulk much larger.

This situation grows partly out of the fact that the original colleges have grown into immense universities which must have enormous resources in buildings, equipment, and endowment to care for thousands of students and give them the multifarious subjects demanded. Some one must head such an institution and promote all of its interests, and obviously he has not time to teach. It is appropriate that this administrator should be called president, and it is no reproach that he does not sit in a class-room and teach a few score students Psychology, Ethics, and Logic.

It is, however, a mistake to assume that a college or university president is not today a great teacher. He presents higher education to the public and because of his character is often the most influential man in his state. President Eliot began as a class-room, teaching president, but led the

way to the modern administrative presidency. During his last active years he rarely met a student until he presented his diploma, yet he became the greatest private citizen in America and had the whole nation as his class. The students did not profit by his personal touch, but they were influenced by the lofty sentiments which he publicly expressed and by his example as a truly great man. What was true of President Eliot may be said in some measure of practically every successful college or university president. As teachers of a few students the president could not become the influential leader of five or ten thousand students and of the public. President Harper accomplished this for a few years and then, overworked, filled an untimely grave.

In the olden days, when a college had only 150 students and the subjects required for a liberal education were so limited that almost any intelligent college graduate could teach any of them, the president could be both teacher and administrator, because the administrative duties were far simpler than those of a modern high school principal.

Then almost the only possible discipline was that of the study hall and the class-room. Now, we discover that social and athletic activities also have a disciplinary value and a place in preparing youth for the complex tasks which are thrust upon them.

In the days of yore only those who expected to follow some profession entered college, and the only way to success was through some sort of scholarship. Now, the youth seeks more than scholarship. He seeks contact with life, and he finds some of it outside the class-room. Far be it from us to depreciate scholarship; but we contend that today students in the sciences and so-called practical subjects are getting discipline and scholarship, albeit it may not be classical. We could wish that there were more downright study of books, but we would not take youth from the stimulating contact with life and put him in a cloister to secure it. College students of today know less Greek and Latin, but they know more history and literature and life than their classical ancestors. They are a wholesome body of youngsters and are just as ready and successful in the real tasks of life as those who have gone before them.

Then there are real teachers in the class-rooms, men of vision, men of culture, sturdy, helpful teachers, who do not crave the publicity and strain of the administrator, and who are making their deep impress on their students. In every good college there are teachers who get results both in scholarship and life, and who would rather teach and quietly work in library and laboratory on \$3,000 a year than to be conspicuous on a salary of \$10,000. These quiet and faithful men deserve all honor and are held in everlasting remembrance by their students.

It would be a fine thing, however, if some college would set as its goal certain necessary buildings and equipment and endowment, and when these things are secured settle down with a limited number of students to the supreme task of education. The college president who induces men of means to invest their wealth in his life-giving institution, is rendering these men a high service; but that should be a mere incident in his career. He should be free to develop among his students and the people the great ideals for which his institution stands without the suspicion that he is primarily a money-getter.

Why do men of wealth hold back and require to be urged? Why do they not speedily put sufficient money into our colleges to equip them adequately for their great tasks? If Arkansas Methodists would without delay invest \$100,000 at Imboden, and \$100,000 at Valley Springs, a million at Searcy, another million at Arkadelphia, and two millions at Conway, the heads of our institutions would be able to accomplish the real work for which they are chosen. Who will lead out in a way to inspire others to do at once the thing that ought to be done? Let us put our educational leaders on top of the "log."

What is a vacation? Do you know? Probably it is an opportunity for relaxation from the things one does habitually. It might be a vacation to some folks to get into some real, hard, purposeful work. And it is not risking much to venture the further statement that if one has not habitually worked, it would be a most entertaining and satisfying vacation to just work.—Baptist Advance.

# THE ARKANSAS METHODIST

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## PERSONAL AND OTHER ITEMS.

### METHODIST EVENTS IN ARKANSAS.

W. Meth. Assby, Mt. Sequoyah, June 20-Aug. 26.

During the last two years 10,971 new Christian Endeavor Societies have been organized.

Dr. E. D. Burton, who has been acting president of the University of Chicago, has been elected president.

Rev. J. L. Shelby has held a good meeting at Morgantown, Conway District. The activities of the church were greatly strengthened.

It would seem that if men were determined to violate law, they would do it for something more valuable than poison booze.—American Issue.

According to a recent survey, there were 13-

and no state in the United States in 1918. They consume about six billion gallons of gasoline a year.

Mr. Howell D. Wilson of Arkadelphia, a graduate of Henderson-Brown College, has received a master's degree in business administration from Harvard University.

There is a great revival in progress at McCrory under the leadership of Evangelist J. A. May. The new pastor, Rev. S. R. Twitty had made due preparation and is seeing happy results.

The editor appreciates an invitation to deliver an address at the reunion of Confederate and Union Veterans at Huntsville, Aug. 2-4, and regrets that other engagements make it impossible to accept.

An interesting program is offered at the University of Arkansas during Farmers' Week, Aug. 14-17. You can get tourist rates. Many should go for the Farmers' Week and the Western Methodist Assembly.

Remember the Standard Training School at Mt. Sequoyah, Aug. 5-10. While this is primarily for the Fayetteville District, the location makes it peculiarly attractive for those who want a summer outing as well as training.

Rev. H. E. Wheeler, North Arkansas Conference S. S. superintendent, has published an attractive Prospectus of Standard Training Schools and Program of Leadership Training covering the period August-December. It is fine.

The total attendance at the summer session of the University of Arkansas was 789. This is the largest summer enrollment, passing by 35 the enrollment of last year. There were 25 graduate students working toward higher degrees.

Bishop Atkins announces that the date of the session of North Arkansas Conference has been changed from November 21 to November 7. As

this is unusually early the pastors will be kept busy closing up their work for the year.

Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary of Louisville, Ky., and president of the Southern Baptist Convention, has been elected president of the Baptist World Alliance now in session at Stockholm, Sweden.

The Massachusetts Supreme Court has decided that a justice of the peace in Cambridge had jurisdiction to issue a warrant for the arrest of defendant for violation of the national prohibition law although it was not a law of Massachusetts.

Lady Astor, the American-born member of the English Parliament, has won a victory in securing the passage of a bill forbidding the sale of intoxicating liquors to persons under eighteen years of age. In conservative bar-ridden England this is a great advance.

The enrollment of 778 students in the summer course of the State Teachers' College at Conway, is a record-breaker. With proper financial support by the Legislature the Teachers' College within two years may have an enrollment of 2,500 a year. It ought to have it.

Rev. J. Abner Sage, son of Brother J. A. Sage of Prescott, is pastor of the First Methodist Church of Dallas, Texas. There are few people in Arkansas more widely known and loved than Brother Sage. He is not loved only by the Methodists, but by all Christian workers.—Baptist Advance.

In the excellent bulletin published for the church at Plumerville, the discriminating pastor, Rev. G. W. Pyles, says: "It has for a long time been realized that Arkansas Methodists need the Arkansas Methodist much more than the Arkansas Methodist needs the paltry \$1.50 from each Methodist family in this commonwealth."

A great meeting at Shady Grove, Conway Circuit, was closed last week by Bro. R. F. Shinn of Conway. He organized a church with 39 members and a Sunday School of about 80 pupils. This is one of the many abandoned churches in the North Ark. Conference. Bro. Shinn is reported to have done some great and effective preaching.

Dr. J. M. Workman called Monday on his return from a month's automobile trip with his wife and three children through seven States. He visited his boyhood home in South Carolina and spent several days at Lake Junaluska. He is in fine health and spirits and is rejoicing over the fine prospects for a great opening at the college.

Mrs. W. S. Anderson of Wilmar, renewing her subscription, writes from Colorado Springs where she is enjoying the scenery and climate and the opportunity to attend our own church. She compliments the preaching of the pastor, Rev. C. A. Waterfield. Like a good Arkansas Methodist Mrs. Anderson arranges for her church paper to follow her in vacation.

Dr. A. F. Smith, the new editor of the Christian Advocate, has made an auspicious start. As a member of the Western Methodist Assembly Board he attended the meeting on July 12, and his first leading editorial is on "Mt. Sequoyah." It is so discriminating and presents the subject so fairly and yet so beautifully that it will be reproduced in this paper next week.

Pennsylvania has passed an anti-lynching law that provides for a fine of \$10,000 to be levied against any county where a lynching takes place. Participation in a lynching may be construed as murder, and the attempt to rescue a prisoner from an officer is punishable with a minimum fine of \$10,000 and imprisonment of not less than ten years.—Youth's Companion.

The Progressive Farmer states that the products of American farms have increased 22 per cent since 1910, while population has increased only 16 per cent. There seems to be no danger of a food shortage, and yet under these conditions our food is costing too much and the farmer is receiving too little. It costs too much to get farm produce from producer to consumer. Cooperative marketing offers a solution of this ugly problem.

Federal Prohibition Director S. B. Qvale of Minnesota advises Commissioner Haynes that he has had a week's conference with officials at Manitoba, Canada, who assured him that special surveillance will be exercised to prevent liquor being smuggled across the border, which will not be increased as the result of recent elections in Manitoba. Canadian officials agreed to arrests of fugitive rum-runners and to cooperative control of highways.

A New York grand jury has indicted Dr. W. H. Anderson, state superintendent of the Anti-Saloon League for misappropriation of League funds, but the American Issue, organ of the League, states that contributors to their funds have made no complaint and the State board of directors and many prominent men express confidence in Dr. Anderson's integrity. It seems almost certain that

this is a case of legal persecution for political purposes.

Marcus Garvey, the West Indian negro whose activity in organizing a movement to transfer a great part of our negro population to Africa the Companion described some two years ago, has been sentenced to prison on a charge of defrauding people to whom he sold stock in his proposed Black Star line of steamers. It appears that the money so raised was spent for other purposes, particularly in the maintenance of propaganda.—Youth's Companion.

The plan of industrial self-government in operation in the plant of the Columbia Conserve Company at Indianapolis is worked out on a basis different from that of the usual experiments in industrial representation. It involves the substitution of salaries for wages, a system of profit sharing, and provision for an increasing and ultimately complete control of the concern by those directly engaged in production rather than by absentee stockholders.—Ex.

Dr. J. S. Compere, editor of the Baptist Advance, writing of Sunday on shipboard, thus comments on the sermon preached by our Dr. Chappell of Washington, D. C.: "It was a worthy message. We sat together in heavenly places in Christ Jesus, and when the service was over we knew that we had 'been to meeting.' Any person who believes it not possible to have a really spiritual service on shipboard would have been entirely converted if he had been in the meeting on this Sunday night."

The Summer Assembly of the Methodist Church on Mount Sequoyah gives opportunity to people of several states for training in religious affairs and on educational matters of great importance. Some of the leading religious speakers of the nation have been on the program this year. Those who attended these lectures have been benefited. The State of Arkansas is especially honored in having this Assembly and Arkansas people ought to be proud and support it to the fullest extent.—Arkansas Countryman.

It is significant that a few days ago the biggest brewing company in New York city requested the federal prohibition agents to destroy 4,000 barrels of twelve year-old ale and 836 gallons of beer, which had been kept for several years in the hope that amendment of the Volstead law might make sale of the liquor possible. It is estimated that its original value was \$400,000, and its bootleg price \$1,000,000. The plant of this company has been sold for four million dollars to a refrigerating company. These brewers have evidently given up hope of continuing their business.

A leaflet has been received announcing the Valley Springs Training School. This is the newest educational enterprise of the North Arkansas Conference. It is beautifully located, has a farm of 160 acres, and a campus of fifteen acres. Only a year old, it has a good faculty and last session had 125 students of the finest type. It needs funds for enlargement and improvement. Consider it when you are investing your money. Prof. M. J. Russell, long at the head of Hendrix Academy, is the principal. Write him or visit the school at Valley Springs, Boone County, Ark.

One of the things handicapping most Southern States in formulating a forestry policy, which will insure an adequate timber supply, is their basis of taxing timber lands. Under present taxation methods, there is little incentive for the farmer to grow a timber crop. It is marketed once every ten or twenty years but taxed every year. New Hampshire was faced with the same sort of problems, and it has attempted its solution by the passage of an act to govern the taxation of growing timber on woodlots. The land is classified and a certain amount may be exempt from taxes until the timber is cut.—Progressive Farmer.

Mr. Gompers, president of the American Federation of Labor, distrusts the Russian Soviet government. He says: "Their avowed purpose is not only to destroy the American labor movement and replace it by a system of revolutionary unions which would deprive the workers of all control and leave them mere tools in the hands of an alien government. They would go much further. These Moscow world-plotters plan to employ revolutionary unions as the instruments for the overthrow of the American Republic." While we doubt Mr. Gompers' knowledge of the prohibition situation in this country, we think that his interpretation of the Soviet's aims is correct.

The editor responded Saturday evening to an invitation from Rev. W. T. Thompson of Pulaski Heights Church to take supper with his people on their new church lot. The men had gathered about 4 o'clock and had cleared out the underbrush and trimmed up the trees, and were burning the brush when the editor arrived at six. The ladies spread a bountiful repast which was eaten with zest by the hungry workers. A few words of congratulation and encouragement were spoken by pastor and

# THE CHRISTIAN EDUCATION MOVEMENT

HAS THE RIGHT-OF-WAY

AUGUST---SEPTEMBER---OCTOBER---NOVEMBER

The Committee authorized by the General Conference to harmonize and correlate the forward movements of the Church has given the CHRISTIAN EDUCATION MOVEMENT from August to November, inclusive, for cultivation and collection of pledges. During this period all the general organizations and public agencies of the Church will be mobilized in the interest of Christian Education.

## THE BISHOPS

have issued a strong address to the Church and are leading in the work.

## THE PRESIDING ELDERS

will cooperate and direct the work in the Districts. A live Presiding Elder brings things to pass.

## THE PASTORS

will give the message to the people and guide the efforts in the local churches. The wise pastor believes in Christian Education and shows his faith by his work.

## THE CHURCH COLLECTOR

has a place of great opportunity and responsibility. It is harvest time. He thrusts in the sickle and gathers the golden grain.

## THE SUBSCRIBER

is the most important of all. Money talks and he has the last word. If he fails the efforts of all others are futile. But a true Methodist will not fail. His word is out. He has promised. He will pay.

## "AFTER CENTENARY" PLEDGES.

Many subscribers made their pledges payable "After the Centenary." This means the payments will begin November 1st, 1923, since the last payment on the Centenary was due January 1, 1923.

"After the Centenary" means November 1, 1923.

810 Broadway, Nashville, Tenn.

## Christian Education Movement

editor, and the happy crowd of some two-hundred dispersed. The object of the occasion was to let the people see what a really wonderful site had been secured. It is a quarter block covered with fine trees, gently sloping in all directions, and having an entrancing outlook over river and city. The location is one of the finest possible and when the new building is erected Pulaski Heights Church will be tremendously attractive. With the rapid growth of that beautiful suburb the church is sure to become one of our leading charges.

Accepting an invitation from Rev. Clem Baker to take his place on the program the editor, in company with Mr. C. E. Hayes, went out to the Sunday School rally at Mabelvale, twelve miles by good turnpike southwest of this city. The program published last week was carried out, except that Mr. R. D. Lee and the editor served as substitutes. Rev. J. T. Rodgers of Bauxite preached a strong sermon and all of the addresses were singularly appropriate. Mrs. Mattie Dixon's talk on "How to Interest a Young People's S. S. Class," was unusually fine, and those who know say that her practice is as good as her talk. The Mabelvale church has been enlarged, but it was not big enough for the representatives of the five circuits, hence the meeting was in the large community auditorium. A bountiful dinner was spread under the trees and the food and fellowship were enjoyed by all. Rev. W. R. Jordan, the energetic and much loved pastor, had charge of the program and deserves great credit for its excellence. The weather was fine and all things conspired to make the occasion a success. The next rally will be at Bauxite.

Only one percent of the liquor in approximately 80,000 samples analyzed by the Industrial Alcohol & Chemical Division during the fiscal year ended June 30, 1923, was found to be genuine, it was announced by Federal Prohibition Commissioner R. A. Haynes. The samples analyzed were liquor seized in raids by prohibition agents, more than half of the analyses being made in the eight branch laboratories, located in Buffalo, Chicago, Columbus, Little Rock, Minneapolis, New York San Francisco and Philadelphia. There are four sources of supply for bootleg liquor, prohibition officials say. They are moonshine whiskey, redistilled denatured alcohol, smuggled goods, and illegally withdrawn liquor from bonded warehouses which is diverted to beverage purposes. While moonshine whiskey may not directly cause death, J. M. Doran, head

of the Industrial Alcohol and Chemical Division, says the toxins are cumulative and remain permanently in the system, frequently producing a condition of stupor which resembles drunkenness, but without the exhilarating effect for which the liquor is taken, and resulting in death if indulged in for a protracted period.

Dickinson College has an exceptional record in its departments of Greek and Latin, much beyond what we might expect from general reports of the decline of the hold of these languages on the students of today. Dickinson's enrollment is about 500. Of these, 112 are now taking Latin, and 83 are taking Greek. Either Greek or Latin is required for one year only for the Arts degree, and is almost always taken in the first year of residence. That these languages are taken for their own sake, however, is shown by the fact that 43 are in Latin classes above the Freshman year, and 30 are in Greek classes. Juniors and Seniors to the number of 24 are taking Latin, and 9 are taking Greek.—Ex.

## BOOK REVIEW.

**The Possibilities of Prayer;** by Edward M. Bounds, D. D.; edited by Homer W. Hodge; published by Fleming H. Revell Co., New York and Chicago; price \$1.25

This is a very full and satisfying discussion of a difficult subject. The following excerpts will illustrate the author's position: "The ministry of prayer has been the peculiar distinction of all of God's saints. This has been the secret of their power. The energy and the soul of their work has been the closet." "There ought to be no adjustment of life or spirit for closet hours. The closet spirit should sweetly rule and adjust all times and occasions." "Prayer is spiritual energy, and, illustrated in its enlarged and mighty working, makes way for and brings into practical realization the promises of God." "Our prayers are too little and feeble to execute the purposes or to claim the promises of God with appropriating power. Marvelous purposes need marvelous praying to execute them. Miracle-making promises need miracle-making praying to realize them. Only divine praying can operate divine promises or carry out divine purposes." "The great promises find their fulfillment along lines of prayer. They inspire prayer, and through prayer the promises flow out to their full realization and bear their ripest fruit."

**The Religion of Main Street;** by Rev. Dr. Percy Stickney Grant; published by the American Library Service, New York; price \$1.50.

This book contains the sermons which brought Dr. Grant before the reading public as a preacher of heresy. It also contains the letter of Bishop Manning and Dr. Grant's reply, and the Bishop's second letter. In addition are several rather sensational sermons. There is nothing new in the Doctor's sermons. He says many good things that good preachers have been saying, and his doubtful sayings are threadbare repetitions of age-long criticism of Christianity. About the only thing that is remarkable is that Dr. Grant can spout his doubts about the nature of Christ and remain a priest of the Episcopal Church. This can be accounted for only on the ground that wise ecclesiastics do not today give publicity to heresy by trying alleged heretics. The best treatment for heresy is to preach the truth without referring to the seeker after notoriety. Those who want to understand the issue raised by Dr. Grant will find this book valuable.

**America and the World Liquor Problem;** by Ernest Hurst Cherrington, LL. D., Litt. D., general secretary of the World League Against Alcoholism; published by The American Issue Press, Westerville, Ohio.

Dr. Cherrington, young, vigorous, far-visioned, is the champion of world prohibition. Giving the history of prohibition progress, he leads up to the international aspects of the problem, and reaches the conclusion that now is the psychological time to strike for world prohibition. His high Christian hope is evidenced in the following: "Just as the Prohibition movement in America has made for closer co-operation among the churches, so the world movement against alcoholism may well make for world federation of Christian forces, to the end that friendly international relations may prevail among the nations, that the universal movement for world peace may be accelerated, and that a real kingdom of righteousness may be established in the earth." He believes that the possibilities of such a movement challenge the imagination, and that the unparalleled opportunity presented by existing world conditions to the moral forces of prohibition America, is such as has never before been presented to the moral forces of any nation. Read this stimulating book and be prepared to co-operate in accepting the challenge.



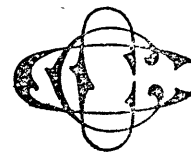


## The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.



**Spark Plugs That Spark.**—The old preacher has more real value to the square inch than any other of the nation's assets. Even as a student preacher he justified the expenditure of the Church in training him for service, and we began to get dividends on our investment even before he left college or seminary, and he has continued to be a dividend payer all through the years. Any proper appraisal will show a big balance in his favor.

Take a glimpse of the daily output of his life, character, and service:

He has made more good citizens out of bad citizens than all the political parties combined.

He has made more steady workers out of salvaged idlers than all the unions in his town.

He has given many a man the secret of character and an impetus toward a successful career. Chambers of Commerce might well elect him to honorary membership.

He has been a great preserver of the peace by crime prevention, and his influence has helped to keep people out of the courts.

He has saved many a home from disruption and taught young couples the secret of a happy home and guided hundreds of children into the ways of Christ. He has turned many young hearts toward the goal of their life's work, headed them toward college, braced them for the crises of life, and shepherded them to the end.

He has comforted us in sickness, tided us across the agony of days of suffering, and stood by us in sorrow when the foundations of our world seemed to be swept away. He put his strong hands upon our hand and slipped it into God's big hand, and we were steadied. We never thought of paying him for that, for there is no coin adequate for such spiritual service.

In the nation's dark hour he was worth more than committees of public safety and paid accelerators of patriotism. From his pulpit rang out a clear call for personal sacrifice.

In epidemics, sparing not himself, he was to the community as a pillar of fire by night and of cloud by day

and an angel of mercy all the time.

He was not all saint, but the warp of his life's fabric was genuine saintliness, which went well with the woof of his humanity. For he was very human and had his own battles to win, his own temptations to fight. He was like the rest of us, only more so; but he was enough like Christ to know him well enough to introduce us to him, and all we have been and are and hope to be we owe to this human ambassador of God.

To forget him in old age would be unexplainable thoughtlessness, plain selfishness. His right to our love and care is a "first claim" on us. He will not enforce it nor even so much as plead for himself; but the claim is there, written in the bond of his rights, and God will certainly require its fulfillment at our hands.—W. H. Phelps.

### Uncle Sam's Worthy Example.

There appeared in the daily papers this message from Washington: "Congress to-day passed a measure of unanimous consent providing for the payment of an annuity for life of \$125 a month each to the widows of Surgeons James Carroll and Jesse Lazear, United States army, in recognition of their discoveries in connection with the transmission of yellow fever by mosquitoes."

In 1900 when it was first suggested that yellow fever was caused by the bite of the mosquito Surgeons James Carroll and Jesse Lazear, with some private soldiers, volunteered themselves as subjects on whom the experiment might be tried in Cuba.

Two trials were made. In one the men slept in beds and blankets used by yellow fever patients, separated from them by only a closely woven screen. They did not take yellow fever. The others slept in clean beds and fresh air but with the screen removed.

It was a heroic movement when Surgeon Jesse Lazear, sitting by the side of a yellow fever patient, watched a mosquito he knew to be infected light on his hand and did not brush it off. In the expected time he sickened and died, and a year after as a direct re-

sult of the experiment Dr. Carroll also gave up his life.

It was not a charge with drums beating, colors flying, boom of cannon, rush of shot and shell; it was the steadfast facing of death, going to meet it alone and unafraid. Not on the battle field, but in the mosquito-infected hut they laid down their lives for the country and their fellow men; and Congress, speaking for the people, thought it only common gratitude that the widows of these heroes should have ease and comfort while they lived.

The widows of our old ministers—those faithful soldiers of the cross who for twenty, thirty, and forty years, at home and abroad, in city and country, through winter and summer, in joy and in sorrow, having fought the good fight, have fallen at last and left their wives and children to the mercies not of Congress but of the Church—these are our mercies to them: "I am alone in the world, a widow seventy-six years old, without any family or any property, and what I get from the Church is my only resource in my old age."

And another: "I am sorry to have to ask for at least a part of the spring check. I have been sick for weeks and so in need that I did not know which way to turn."

And this one from the widow of a minister who served the Church for thirty-five years: "My husband now lies in an unmarked grave. I have nothing in the world."

It is true of most of us that we didn't know or didn't think, but ought we not to be ashamed that these old ministers, changing Cardinal Wolsey's words, might truthfully say, "Had we but served our country with half the zeal we served our Church, she would not in our age have left us naked to our enemies?"—Mildred Welch.

**A Sound of Something Beginning.**—In every denomination of Christendom during the last several years there has been a movement looking to arouse Christian people to take better care of worn-out preachers and the widows of preachers. In the Methodist Episcopal Church, South, this movement has been more or less pronounced since the General Conference held in 1902, and especially since 1918 there has been an emphatic call to the conscience of Southern Methodism on this subject. The work has not been in vain, for there is evidence on every hand which proves that the people are awaking and squaring themselves to remove from the Church the reproach of not caring for her aged servants.

Not only are denominational boards and Church members discussing this subject and spreading everywhere the startling facts concerning it, but also secular newspapers, lawyers, bankers, farmers, and business men of every character are going out of their way to call attention to the Church's neglect with respect to those whom she has worn out in building up herself. It is not uncommon now for individuals who are not professed Christians and do not hold membership in any Church to call attention to this neglect. Some of the most powerful articles that have appeared in magazines such as Collier's, the Literary Digest, and others of more or less recent issue have had for their subject the Church's failure at the point of caring for her worn-out ministry. Surely in the light of these facts the time has come when every denomination is forced to give attention to this supreme duty, for any group of Christians will find it exceedingly difficult to maintain itself in the confidence of the people while failing to respond to this ringing call.

This is an age wherein millions of voices articulate clearly and speak loudly one fire-tipped word—namely, equity. It is the call of humankind for a square deal. If men in all of the relations in life hear the call and respond to it, it is possible to have an atmosphere of heaven even upon the earth. On the other hand, to ignore his call in any sphere of action is to invite teachings which have their end in the worst sort of socialism or in communism.

The Methodist Episcopal Church, South, is fast approaching a day of opportunity to do for her worn-out preachers and widows of preachers what they have an unquestioned right to expect. Let us all pray earnestly that our conception of justice will send us into the field of our choice with a determination to win for our beloved Church the respect and confidence of all men everywhere concerning this matter.

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HOW TO HAVE A REVIVAL.

As the season is near when many meetings will be held in Arkansas, let us try to have the greatest number possible brought to a saving knowledge in Christ.

Much depends upon methods, but more important is the message. It must be a gospel for the whole man, in all of his relations, Godward and manward, sociological as well as theological.

No new gospel is needed for this age, but simply the old gospel "re-stated in the terms of today, to the men of today, for the needs of today." It is still "the power of God unto salvation to every one that believeth."

There must be a deep and genuine love for souls. It is not enough to honor and love our profession, we must love men; not enough to be thoroughly trained in the schools, we must deeply and tenderly love men; not enough to be golden-mouthed and silver-tongued, we must first, last and all the time love men. "Love never faileth." Eloquent tongues have failed. Brilliant prophecies have come to naught. Profound knowledge has limped away from a soul, humiliated and vanquished. Shrewd schemes, plausible methods, elaborate plans, have all gone to the wall. "Love never faileth." Let us love men and preach a gospel of love to them. (John 3:16; Rom. 5:8-9.) By so doing we can win many souls for Christ. "Love never faileth." Every stubborn soul can be melted by love, and when the stern, solemn truths of God's word are spoken they should be accompanied with a love that is matchless, boundless, endless. No man can win souls through his splendid genius, his fine training, his large experience, unless he loves men with a quenchless passion.

Let us do our best. Brethren of the ministry, what are sermons "to the times" compared with sermons to the eternities? Sermons of instruction are indeed, priceless; but the gospel is not simply food for souls. It is a cry of alarm. It is a word of rescue. It is a call to repentance. If sinners are not brought to Christ, how can they be built up in Christ? Let it never be forgotten that souls are before us every Sabbath, sinful, unsaved, perishing, lost souls. Men of God, "throw out the life-line!" Make this a great year for Arkansas Methodism on account of many souls being converted.

"Let us preach and pray,  
Work night and day,  
To lead some lost one  
Into the right way."—R. K. Bass, Sado, Ark.

THE MOVING OF SCARRITT.

It is the judgment of those who are responsible for the control and maintenance of the Scarritt Bible and Training School that the time has come when the institution will be able to serve a larger purpose in the Kingdom if it is moved to a different location, enlarged and reorganized. Those interested in the plans for a New Scarritt have not gone into press heretofore. One reason was the belief that time should first be spent in most careful thought and study before coming to a decision, and some years have now been given to prayerful endeavor to find the best place in the work of the Church for this School. Another reason has been that the Board of Managers failed to realize that the Church is widely interested.

For the thirty years of its history the Training School in Kansas City has been one of the most quiet and self-effacing of Church institutions. Colleges become known through their graduates and the grateful, enthusiastic publicity given by their alumnae. In the case of Scarritt many of the graduates have gone immediately after finishing the course to far-off lands. It is just possible that the name and spirit of Scarritt are better known today in the city of Shanghai where the leading school for girls in the Orient is staffed by its grad-

uates than it is in some of the cities of our South. It is possible that the name and spirit are better known in the city of Rio where points of contact have been established with thousands of homes through the daughters who have been taught by Scarritt alumnae than they are by many members of the home church. Further, the Scarritt-trained women who have remained in the homeland have not spent their lives among such friends as read this paper. Their mission has been to the little children and to the under-privileged industrials in the cities, to the Oriental on the Pacific Coast, to the Mexicans on the Southwest border, to the Cubans who come and go like the tides in Florida, to the retarded people of the Louisiana parishes, to the stranger everywhere within our gates, always a quiet, consecrated, unheralded service.

However, the women who have loved and supported the School are glad to find that the Church is interested in its welfare and progress. They are grateful to the cities which are now reaching out a generous helping hand with offers of financial aid and educational affiliation. Regardless of where the School may be in the future, its friends will always hold in kindly remembrance the invitations which have come in at this time. They are glad of an opportunity to give the Church the facts. The plans relative to the moving and reorganizing of the School have been worked out in the hope of rendering the largest possible service, and there is an earnest desire that the leaders of the Church shall assist in reaching a wise conclusion at the earliest possible moment. To delay much longer will be hurtful not only to Scarritt but to the cause of missions.

Reasons for Moving.

The suggestion to move the Training School took definite shape at the meeting of the Scarritt Board of Managers in January, 1921 though much discussion covering a considerable period of time had preceded the decision. The reasons for moving may be briefly given as follows: The School is far removed from the center of its constituency. Two-thirds of the students come from the territory east of the Mississippi River, and the other third largely from the South. Very few come from the region to the north and west. The present location therefore involves a large unnecessary expense to the student body. Since the School is the only one of its kind within the bounds of the Church, the Board felt that it should be located where it may be of the largest service to the Church as a whole. Its presence in Kansas City is undoubtedly a blessing to that city, and its removal will be some loss to our work on the border, but thoughtful study has convinced the Board that the greater efficiency possible in some other location will much more than offset this loss.

A second reason is because of the embarrassment in which the school finds itself in regard to its charter, which has been adjudged by the courts to be illegal. The Constitution of the State is such as to make it impossible to secure a legal charter, and yet without it, financial and educational development are practically impossible. No degrees can be granted. (A Constitutional Convention is now in session trying to frame a new Constitution for Missouri, and it is possible the charter regulations may be changed. This is by no means a certainty and in any event may be far in the future.)

The third, and by far the most important reason for moving, one sufficiently important to be named as the basis of the entire decision, is the need of having a neighboring institution of learning in which Scarritt students may take certain courses not furnished by the Training School. Many a student comes to Scarritt lacking in one or two preparatory subjects. If a Teachers' College, a nurse-training school, a Kindergarten Training School, were at hand, these lacking courses could be taken along with the Scarritt training and a possible year saved in the time of the student.

None of these advantages are open to the students at the present location.

Even students who have had full preparation find that special courses offered only by secular colleges are needed for special fields of service. For example, two or three students each year are preparing for work in Africa. Because of the needs of those primitive peoples, the missionary should know somewhat of elementary agriculture, poultry raising, and similar topics. At present these cannot be secured without an additional year in some other school. Many other subjects would be valuable to one, two, or possibly a dozen candidates each year. The expense of adding them to the Scarritt curriculum is too great to be justified by the small number needing them. A good nearby normal school would supply them at small cost.

Certain Departments, such as English Bible, Church History, Sociology, Missions, Evangelism, Practical Efficiency, will still be carried on within the Training School itself. The particular emphasis given those studies make the spirit and atmosphere of Scarritt. They are the heart of the teaching needed by the missionary at home and abroad. There has not been any thought of placing Scarritt stud-

ents in any other college to study those subjects.

The Larger Program.

The Board of Managers of the Training School and the members of the Woman's Missionary Council have taken counsel with many Church leaders before reaching any conclusion about the place of Scarritt in the future program of missionary preparation. The result is a joint decision participated in and agreed to by representatives of all the Boards and Schools involved.

A preliminary report, framed by a committee of these representatives, which included three things: a definite classification of the various types of religious workers, and some suggestions as to the facilities for training such workers, was prepared and presented to the Woman's Council and to the Board of Missions in their sessions of 1922. Each body adopted the proposed classification of workers, and also the standards of preparation, and authorized its Executive Committee to give further consideration to the facilities for training. The printed annuals of both the Board and the Council include the copy of the report.

Pursuant to the action of these bodies a joint committee of nineteen persons representing the Executive



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Committee of the Board of Missions, the Executive Committee of the Woman's Missionary Council, the Candler School of Theology, the School of Theology of Southern Methodist University, the Scarritt Bible and Training School, and the Administrative, Candidate and Educational Secretaries of the Board of Missions, both men and women, was appointed for the purpose of formulating a program of training. The essential features of that program, which were adopted by the Woman's Missionary Council and the Board of Missions in the sessions of 1923, provide a unified missionary plan for the Church as a whole based upon the three existing institutions mentioned above. The plan is to make adequate provision for developing the two schools of theology as the centers of missionary training, primarily for the ministry. The plan further utilizes Scarritt as a training center for lay workers.

That a school which will train lay workers, whether they are to serve in the mission fields at home and abroad, or whether they are to serve the local churches as volunteer workers in Sunday Schools and other Church organizations, is greatly needed, no one who knows the Church will deny. Scarritt, as a small institution with little room and little money, has been obliged in the past to limit its training to the few who specialized in missions. As an enlarged school, it may open its doors to such lay workers as wish to prepare for various forms of service. Undoubtedly most of these workers will be women, though men will not be excluded from the new Scarritt. In addition, experienced workers on furlough from the mission fields will be given opportunity for further specialization, and that in their own denomination, instead of being obliged to seek such study under other influences outside the bounds of our Methodism.

As a professional school for lay workers, the new Scarritt will differ on the one hand from the typical Church college which is primarily cultural, and on the other hand from the school of theology which is designed for the professional training of the ministry. It will not interfere with, but will supplement our educational system. It will develop and utilize a school which has been faithfully and effectively serving the Church for many years.

The question of the location of the new Scarritt has received and is receiving most careful consideration. As already stated, the plan, so painstakingly formed, provides for three schools of missionary preparation; the one at Atlanta, one at Dallas, and the third presumably at some central point. There is no question that the Woman's Council believes Nashville the best location for this third school. The women would prefer to have their funds invested there. The headquarters of the great Boards of the Church

are there. The Administrative Secretaries who exercise oversight over the candidates in training for missions are there. One of the finest teachers' colleges of the South is there. It will be a location from which the institution can serve the entire Church and retain the undivided support of the women upon whom it will be dependent for maintenance. No effort has been made to keep this fact a secret, but the statement could not be made public until Nashville Methodism had offered a location.

One fact should be kept clearly in mind and that is that wherever Scarritt locates it will be an institution with a separate entity. It seeks only to be close enough to a school from which it may secure, by purchase or by exchange of credits, such courses as its students need which are not in its own curriculum. It will have its own Board of Managers, as heretofore, its own funds, its dormitories, its faculty, and its courses of study.

Above all, it has no thought of affiliation with any school not in harmony with the Church. It has neither made nor received overtures from any institution which the Church has disapproved. Scarritt has always been entirely loyal to the Church and wishes now, in its new plans, to merit the earnest good wishes of the best thought of the Church and to carry out as effectively as it can, the desires of the constituency. It has been the heart of the Woman's Work in the past, a much loved institution. Its welfare is the daily thought and prayer of thousands of women the world around. In its enlarged field of endeavor may it merit the blessings which many, far and near, are praying upon its efforts.—Mrs. F. F. Stephens, President Woman's Missionary Council.

#### CREEDESSNESS AND UNREST. By Bishop Warren A. Candler.

Hillaire Belloc, in a recent lecture on what ails the modern world, expressed the opinion that the distress of mankind today arises from uncertainty of belief. He declared that where there is unrest it is caused by "absence of positive doctrine."

A writer, whose syndicated articles appear in the daily press, takes him to task for this utterance, and affirms that "nothing in the world would be so dangerous as a general acceptance unquestioningly of positive doctrine."

This writer, who writes too frequently without accurate knowledge and careful thought, goes on to say:

"It is positive doctrine that has been the first cause of the downfall of states and the decay of institutions."

It is well enough to be positive if one is positive about the truth, but the security of living in what Zangwell called 'a cosmos without facts' is entirely fictitious.

The fallacy that underlies Mr. Belloc's position is that the truth is something fixed, something that someone can discover and will remain the same for all time."

It would be difficult to put into three short sentences more that is unfounded in fact and unjustified by reason.

It is not true that positive doctrine has been "the first cause of the downfall of states and the decay of institutions." History shows that the contrary is true; that states have risen upon firm doctrines and have fallen when faith perished; that strong beliefs have produced strong institutions, and that they have decayed through the rotting influence of belieflessness.

Again truth that is not fixed is not truth at all, and there is no motive for seeking truth, if it does not remain the same for all time. Does this shallow writer mean to approve a helpless and hopeless agnosticism which is ever learning and never able to come to the knowledge of the truth? If so, does he imagine that such a vain and fruitless pursuit of truth could fail to produce intense restlessness? St. Paul identifies men of such mind with "Jannes and Jambres who withstood Moses" and with those "who resist the truth" (II

Timothy iii:7-8).

That is exactly the position and purpose of the advocates of the creed of creedlessness. They resist settled truth because it disturbs their unsettled lives. Truth is to the intellect what righteousness is to the will, and when truth is corrupted or resisted in the mind unrighteousness in conduct follows. Creed and conduct are co-ordinates.

The position of this composer of syndicated pieces involves the denial of any and all revealed truth, and this perhaps is what he intends to teach. He does not affirm that the teachers of positive doctrine have misinterpreted the Christian Scriptures, but he objects to the existence and certainty of any and all truth. He proposes a system of thought which proceeds on the assumption that there is no certain truth. If this assumption is accepted, all preaching and teaching should cease, because nothing is left that is worth teaching or preaching. According to this system nothing is absolutely known, anything may be true and everything may be false. Can states be raised on the foundation of a system so unstable? Can firm institutions spring from a mist?

The Christian religion has given us our Christian civilization with its political freedom, pure morality, and world-encompassing benevolence, and that religion could have neither its beginning nor its continuance apart from its doctrines.

No religion can arise or survive without a creed, and least of all the Christian religion. "The truth as it is in Jesus" is the center and source of its being. Without its doctrines of revealed truth it would be without definite form and without determining force. It enjoins love as its supreme law—love to both God and man. But love can not exist without knowledge of the nature and character of the God to be loved. Every desire and affection of the heart, which enters into a life of piety, is called out by some corresponding truth and inspiring doctrine, and its strength is in exact proportion to the definiteness and certainty of the truth from which it springs. Shapeless and shifting sentiment has no power adequate to the production of Christian character. It is wholly incompetent to answer the questions of the heart, command the conscience, restrain human passion, or sustain the hopes without which life on earth is desolate. It can not retain, or impart, life.

The men who deny doctrine and dogma are digging away the foundations of all the spiritual life and moral order in the world. This senseless and destructive employment has become a pastime with the class of writers to which this syndicate composer belongs; but if their work were as successful as their efforts are energetic; they would create conditions which they could not endure. They are, by their writings stimulating that lawless self-sufficiency in both thought and life that constitutes the chief peril of the present age. Already this evil spirit of self-assertion shows marked tendencies to set at naught all authority, both human and divine. Its temper is that of eager, restless impatience. In petulant conceit it is disdainful of control, intolerant of correction, and contemptuous of law. It is restless, of course, because it has nothing upon which to rest. Like the raven sent forth by Noah, it finds in the waste of waters around nothing upon which to light, and has not sense enough to return to the ark.

Belloc is right when he declares that the prevalence of unrest proceeds from want of "positive doctrine." The human soul can not find repose without the certitude of abiding faith. It can not bear to live in everlasting doubt. It must have something firm and fixed.

The experience of daily life strengthens this craving of the soul for some immutable basis for enduring peace. Change and decay in all around we see, and we yearn for communion with one who changes not. If no fixed truth on which to rest is found, the

heart grows sick and giddy with incurable unquietness. Hence, an age of doubt has become most naturally an era of disquietude, and it must find in Christian truth the way to Him who says to a weary race, "Come unto me and I will give you rest."

Most certainly mankind can not find rest in any form of agnosticism; for agnosticism when stripped of its Greek name, laid bare in its nakedness, is nothing more than the philosophy of confessed ignorance. Can a poultice of ignorance pacify the heart of humanity? Nay, verily. Darkness can not disperse its gloom; it must be illumined by "the light of the knowledge of the glory of God in the face of Jesus Christ."

The progress, as well as the peace, of the human race is dependent upon the definite knowledge of truth, especially of Christian truth which is the most powerful stimulation of mental and moral life. Christianity came to the stationary world of the first century and found all its forces exhausted. Into that stagnant world it breathed the purifying breath of a new and nobler life, and thus set it forward on the way of advancement. During the twenty centuries which have followed all the progress in the world has been confined to the limits of the Christian nations. Progress in science, progress in government, progress in the production of wealth, and all other forms of progress have sprung from the spread of Christian truth.

And now shall we heed the utterance of a careless writer who would have the doctrines of Christianity set aside as destructive tenets, and in their place set up the speculative guesses of men who believe that definite and unchanging truth is impossible to the human intellects? Shall we substitute the philosophy of incurable ignorance for the illuminating and invigorating doctrines of the Christian revelation? Let the answer be, No, a thousand times.

The emblem of Christian doctrine, definite and clear, is not the deadly upas-tree, blighting everything beneath its shadow, but the life-giving river carrying plenty and beauty and blessing wherever it flows.

#### TWO BOOKS THAT ARE DIFFERENT.

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Kansas City, Mo.—"I was left in a very serious condition after childbirth and no one thought I could ever be any better. Then came the 'Change of Life' and I was not prepared for what I had to suffer. I had to go to bed at times to be perfectly quiet as I could not even stoop down to pick anything from the floor. I did not suffer any pain, but I was decidedly nervous and could not sleep. For nearly two years I was this way, and the doctor was frank enough to tell me that he could do no more for me. Shortly after this I happened to see in a newspaper an advertisement of Lydia E. Pinkham's Vegetable Compound. In a few days the medicine was in the house and I had begun its use and I took it regularly until I was well. I recommend the Vegetable Compound to others when I have the opportunity."—Mrs. MAY LINDQUIST, 2814 Independence Ave., Kansas City, Mo.



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An eminent teacher of homiletics once told his class always to read these books as they came out. At least this book, which has only recently been published, should be read. It is different from what lectures on this subject usually are. Instead of being a discourse on mechanical rules, it is up-to-date in its practical suggestions to the perplexed preacher. The author is thoroughly human and is rich in that sympathy that puts the minister next to the needy. Though a university professor, he has the heart of the pastor who carries the burdens of the sinning and sorrowing about him. With Dr. Brown the proof of the sermon is the transformed life of the hearer. He speaks with authority, for his lectures are based on the things he learned in a long successful pastorate, to be workable.

His style is striking and pleasing. The pages sparkle with a high type of wholesome humor. The preacher who reads this book without occasionally laughing is devoid of one of the senses that enters into the making of an all-round man. Laymen will do well to present this volume to preachers who have not yet read it.

If you are looking for the best recent book of animal stories, procure a copy of Major Charles G. D. Roberts' WISDOM OF THE WILDERNESS. Each story portrays the adventures of some particular animal as he goes forth in the midst of deadly enemies in search of food. Without the consciousness of the painful effort too many have felt, the boy in reading these thrilling tales learns a vast deal of natural history.

In addition to the fascination of the stories, the grown-ups get a philosophy of life that, while terribly realistic, is yet true. All the denizens of the forest and field are looking for food, and the strong devour the weak. Most animals terrorize other animals and in turn are hunted by others just a bit more savage than they. There is war unceasingly, and only the most rapacious survive.

But all philosophy is an undercurrent. The author is too fine an artist to lecture. The style is not ornate but beautiful. Simple words that convey ideas with the precision of rifle-shots characterize every tale.

This book is \$1.75. Both books are published by The MacMillan Company, N. Y. City, and may be procured through Lamar & Barton, Nashville, Tenn.—Lester Weaver.

#### LAWLESSNESS OR LAW ENFORCEMENT.

The Eighteenth Amendment is part of the Constitution of the United States. Even its enemies admit that it will not be repealed. It is the law of the land by the will of a great ma-

jority of our one-hundred and ten millions of people, as represented by a vote of over two-thirds of both Houses of Congress and by the Legislatures of forty-six out of forty-eight States. A selfish minority has persistently, even defiantly declared that it places appetite and covetousness above the general welfare and obedience to the law of the land. This element openly boasts that the Eighteenth Amendment shall not be enforced, and there are those who even shamelessly demand that Congress attempt to legalize the manufacture and sale of light wines and beer in the face of the Constitutional prohibition against the manufacture and sale of intoxicating liquors for beverage purposes. For these men are really demanding intoxicating wines and beer.

The issue today, therefore, is not whether a man favors Prohibition, but whether he favors Law Enforcement or Lawlessness. Even did this noisy, thirsty minority, located chiefly in sections with large foreign-born population, include even as many as ten or twenty millions of people, should such a minority be permitted to carry on a traffic in intoxicating liquors either as bootleggers or as buyers, despite the expressed will of the other one-hundred or ninety millions of their fellow-citizens? We believe:

1. The very existence of all government is imperiled whenever lawlessness is permitted to triumph over Law. We believe that City, State and Federal Governments should cooperate to the fullest extent to secure the efficient enforcement of the Eighteenth Amendment, and that whatever a mount of money and whatever force of men are necessary to subdue Lawlessness should be unhesitatingly provided by the Government.

2. We condemn the action of the Legislature of New York, one of the States of the Union, and the approval of said action by Governor Smith in repealing the Liquor Enforcement Law of that state, and also the effort which is being made under the leadership of the Association Against the Prohibition Amendment to secure similar action in others, including even Southern States—as witness Georgia. The effort of Governor Smith to shift the issue from the effective enforcement of the Prohibition Law, to which Governor Smith has always been opposed, to the question of State's Rights is recognized by all true friends of Prohibition and of orderly Government as simply an effort to drag a red herring across the track, hoping to introduce a divisive element into the Prohibition ranks and to weaken as greatly as possible by the lack of State cooperation the efficacious enforcement of the Eighteenth Amendment.

3. In view of the paramount importance of this issue which has been raised, emphasized and thrust to the very forefront by the lawbreaking element of society—the smugglers, the bootleggers and their patrons—we urge people in the election of public bootleggers, who either help to make or enforce law, to exercise the greatest care and to vote for no man from constable to the president who is not known by his record to be positively in favor of the enforcement of the Eighteenth Amendment. We repudiate as a slander upon the independence and good conscience of our Southern people, the statement attributed in a recent publication to Mr. Norman E. Mack of New York, that the electoral vote of the Southern States will be cast for any man for president simply because he is a candidate of the Democratic Party, regardless of his attitude towards the question of light wines and beer and of the efficient enforcement of the Eighteenth Amendment.

4. We urge our people to give their active support to the Prohibition Department of the Federal Government and to all City and State Officials in their efforts to enforce the Prohibition law, and we appeal to the editors of secular and religious newspapers, to the teachers in our schools and colleges, and to our pastors and Sunday School Workers to emphasize persistently the duty of all good citizens to

condemn Lawlessness and to actively support the law.

5. We commend the Federal Government for enforcing the Eighteenth Amendment as interpreted by the Supreme Court of the United States, forbidding all persons from transporting beverage liquors into or through the territory of the United States. If one ship is permitted to violate that law all other ships will claim similar privileges, and the administration of the Law would be broken down by a multitude of exceptions. We furthermore believe that our Government has the right to protect our people from the smugglers which hover around our shores and frontiers and, if it cannot secure the reasonable cooperation of other Governments, it should take aggressive action to disperse the Rum Fleet, even at the risk of protest from other Nations. It is unthinkable that the Government of a great people shall be openly defied by what is known to be an organized conspiracy to violate the laws of that Government, and that no effective action can or should be taken to prevent a continuance of such defiance of law.

6. We appeal to the courts in this fight against lawlessness. We respectfully appeal to the juries and to judges, not only to convict men who violate the law of the land, but to inflict such punishments as will deter the offender from a repetition of the crime. The certainty of conviction and the certainty of adequate penalties will go far to break up Lawlessness.

7. We commend the splendid work of agitation and education which is being carried on by the Anti-Saloon League of America and the Woman's Christian Temperance Union, and we express our high appreciation of the courageous, efficient leadership of these two great organizations and hereby pledge our undiminished cooperation with them in their fight against the enemies of the Eighteenth Amendment.

#### America's World Obligation.

With ancient Christian races in the Near East in danger of extermination, with nearly two million refugees driven from their ancestral homes, with fifty-thousand now in camps on the shores of Asia Minor awaiting medical attention and transportation to a land of Christian safety, with thousands more still fleeing before the persecutor, America must harken to God's word: "Whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?" We commend to our people's generosity the work of the Near East Relief, the organization chartered by the United States Congress to handle the problems of relief and reconstruction, and to whose efforts the native Near East leaders credit the saving of the lives of at least one million people.

1. We place on record our approval of the statement sent to President Harding by the committee appointed by the Conference held in New York City on May 10th on justice for the Near East. Emphasizing the request contained in that statement, we urge our Government to press for the prompt appointment of an international Commission to consider thoroughly the distressing refugee problem in the Near East, and, should other nations delay or refuse to cooperate we believe our Government should take immediate action to save the many thousand who must inevitably perish unless outside relief is reported, and we believe that our Government should cooperate financially in carrying out the recommendations of such a commission.

2. Furthermore we urge our Government to continue its efforts with the Allies and with Turkey to obtain justice for the Armenians who have been driven from their homes, to the end that the Armenians be given proper reparation for the grievous wrongs committed against them, and that they be granted a territory for future residence, preferably contiguous to the present Armenian Republic in the Russian Caucasus. We believe that our Government should refuse to enter in-

to diplomatic or treaty relations with Turkey until Turkey has agreed to guarantee just treatment to the Armenians, or to refer that question for final settlement to an impartial commission.

3. We believe that our Government should take immediate steps to assume her proper place in the life of the world. We believe that the policy of isolation is selfish and unchristian especially in view of the present distress of many European Nations consequent upon the World War in which our country was an active participant. We believe that the United States should align itself with other Nations for the consummation of an enduring peace in the stabilization of the life of the world. We believe that we are responsible as a Nation for the use of the great resources which have been placed in our hands by Almighty God for the uplift of the world. We favor the entrance of our Nation into the World Court, but we believe that is the measure of our responsibility to only a very limited extent.—Commission on Temperance and Social Service.

#### "COMFORT ONE ANOTHER"

These are the words of St. Paul. When we trace his life we find they are full of meaning. He had given up home, people, and his dreams of a place in the Hebrew Church for the "fellowship of the suffering" with Christ. In his mind, doubtless, there always lingered like the fragrance of roses whose petals had fallen, the tokens of love expressed when he took ship at Philippi for Jerusalem and they spent the night in prayer and words of mutual comfort. When he came to trial he appealed to Caesar.

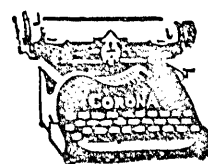
The beginning of his loneliness can be dated perhaps from early youth, but for the present it flamed anew when the ship under full sail for Rome harbored for a while at Fair Havens. They dropped anchor in the harbor of a small island which gleam-

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ed like an Emerald upon the Sapphire bosom of the white-capped ocean. Nearby was Corinth; scene of his labor, and there was Ephesus where was Timothy, and Troas scene of his vision. There was Lystra and Derbe, and Philippi where the jailer was saved. Behind him lay his native land. The surf of the Mediterranean broke on the golden sands and the spray gleamed in the sunlight. Beyond, the lowlands blossomed white with the lilies of the valley and higher on her hills bloomed the rose of Sharon, while higher still the cedars of Lebanon waved their branches and moaned a story of the sorrows of the Hebrew people.

It was but a bit later that Paul in Rome wrote for Timothy to come and bring the cloak which he left at Troas and the parchments. He was lonely. The damp of the prison walls brought pain and its silence and loneliness made the heart-ache for which there is seldom found a remedy. There was a great city there, but they knew not the comforting word. In the long watches of the night there was none but God to bring the balm of Gilead for peace to an aching heart. The chains rattled about his hands and feet as he went to his knees and lifted his face toward heaven crying out as did Enoch Arden, "Thou who didst uphold me on the lonely Isle uphold me a little longer."

God vouchsafed him a vision. While the myriad host of seraphim and cherubim swung into gleaming cohorts and flashed about the dungeon, one of them brushed his eyes with the tip of a glistening pinion and he caught "one radiant vision of that realm before him, the gleaming walls of the city not made with hands, archangels watching on imperishable battlements, spires gleaming in the light of heaven's setless sun, galleries above galleries, empires above empires and thrones above thrones of the redeemed singing the song of the Lamb. The stroke of a seraph wing brushing his ear brought to him the chanting of this host as an unnumbered throng casting down their golden crowns around the glassy sea," cried out "who is this King of Glory?" The serried ranks of the invisible host, rising rank upon rank before them, bowed down before those who asked and said, "The Lord he is the King of Glory." Musicians, hidden in the cloud-pavilions, filled heavens courts with the music as of many waters, touched here and there with phantom-echoes and shadow-tones as of invisible harps.

St. Paul was lonely. So he wrote "Comfort one another," and here is where the story begins. The most pathetic thing, save the Jews out of

harmony with Jesus, is a church out of harmony with its pastor. There is a ministry which is the preacher's: of comforting the sad, wiping tears from eyes, visiting the sick, the widow and orphan, and those in prison. But there is a duty for the members of the church—to comfort and uphold their pastor. I presume the reason street preachers are mostly fakers, is they have not the comforting and upholding power of a Christian congregation. In all my ministry I have seldom met a member of my church who had a word of comfort for the man who toiled day by day under difficulties. There were hollow cheers for the sermon that pleased, but like angel visits few and far between are those comforting words for the discouraged preacher. St. Paul said, "Comfort one another." Refresh me, with your prevailing prayers and words of comfort. Few are those members who, when the opportunity presents itself, comfort the preacher and urge him on. They seem to think that the man the Conference sent them has on the whole armor of faith whereby he is able to quench all the fiery darts of the wicked—so they proceed to shoot a few at him. St. Paul said, "Comfort one another."

Every church member should live this poem.

"Oh let me live by the side of the road

Where the races of men go by;  
The men that are good, the men that are bad,

As good or as bad as I,  
And let me not sit in the scorner's seat,

Nor hurl the cynic's ban;  
But let me live by the side of the road  
And be a friend to man.

"I know there are brook-gladdened meadows ahead,  
And mountains of wearisome height,  
And the road pushes on through the long afternoon

And reaches away to the night.  
And so I rejoice when the strangers rejoice,

And weep with the pilgrims that moan  
Nor dwell I in a house by the side of the road

Like a man who lives alone."

"And one of them seeking to justify himself said, 'Who is my neighbor?' And Christ told a story of a man among thieves and a Samaritan, and then asked the lawyer who was the neighbor, and the lawyer said, 'He that showed mercy.' Then Christ said, 'Go thou and do likewise.' St. Paul later said, 'Comfort one another.'—T. O. Rorie, Jr.

## JOINT COMMISSION ON UNIFICATION.

### Transmittal.

We, the Commissions on the Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, holding that these two churches are essentially one church, one in origin, in belief, in spirit, in purpose and in polity, and desiring that this essential unity may be made actual in organization and administration throughout the world, do hereby propose and transmit to our respective General Conferences the following plan of unification and recommend its adoption by the two Churches by the processes which they respectively require.

### Article I—Declaration of Union.

The Methodist Episcopal Church and the Methodist Episcopal Church, South, shall be united in one Church with two Jurisdictions under a Constitution, with a General Conference and two Jurisdictional Conferences.

### Article II—Name.

The name of the Church shall be . . .

### Article III—Jurisdictions.

Section. 1. Jurisdiction Number One shall comprise all the churches, Annual Conferences, Mission Conferences and Missions, now constituting the Methodist Episcopal Church and any other such Conferences and Missions as may hereafter be organized by its Jurisdictional Conference with the approval of the General Conference.

Section 2. Jurisdiction Number Two shall comprise all the churches, Annual Conferences, Mission Conferences and Missions, now constituting the Methodist Episcopal Church, South, and any other such Conferences and Missions as may hereafter be organized by its Jurisdictional Conference with the approval of the General Conference.

### Article IV—Composition of General and Jurisdictional Conferences.

The General Conference and the Jurisdictional Conference shall be composed of the same delegates. Said delegates shall be elected by and from the Annual Conferences, provided said General and Jurisdictional Conferences shall have not more than one ministerial delegate for every forty-five members of each Annual Conference and not less than one ministerial delegate for every one hundred and twenty members of each Annual Conference and an equal number of lay delegates, chosen according to the regulations of each of the two Jurisdictions; but for a fraction of two thirds or more, of the number fixed by the General Conference as the ratio of representation, an Annual Conference shall be entitled to an additional ministerial and an additional lay delegate; and provided further that each Annual Conference shall be entitled to at least one ministerial and one lay delegate.

### Article V—The General Conference.

#### Section 1—Voting.

Every vote in the General Conference shall be by Jurisdictions and shall require the accepted majority vote of each Jurisdiction, to be effective.

#### Section 2—Powers.

Subject to the limitations and restrictions of the Constitution, the General Conference shall have full legislative power over all matters distinctively connectional and in the exercise of said power shall have authority as follows:

1. To define and fix the conditions, privileges, and duties of church membership.
2. To define and fix the qualifications and duties of Elders, Deacons, Local Preachers, Exhorters and Deaconesses.
3. To make provision for such organization of the work of the United church outside the United States as may promptly consummate the unity of Episcopal Methodism in foreign lands.
4. To define and fix the powers, duties and privileges of the Episcopacy; to fix the number of Bishops to be elected by the respective Jurisdictional Conferences and to provide in harmony with the historic practice of Episcopal Methodism, for

their consecration as Bishops of the whole Church.

5. To alter and change the Hymnal and Ritual of the Church, and to regulate all matters relating to the Form and Mode of Worship, subject to the limitations of the first Restrictive Rule.

6. To provide for a Judicial System and for a method of Judicial Procedure for the Church, except as herein otherwise provided.

7. To govern any and all enterprises and activities which may be agreed upon as being of a connectional character.

8. To provide for the transfer of members, preachers, churches, pastoral charges, districts, Annual Conferences, Mission Conferences, and Missions in the United States from one Jurisdiction to the other, provided that no transfer shall be made without the consent of the member, preacher, church, pastoral charge, district, Annual Conference, Mission Conference or Mission that it is proposed to transfer.

### Section 3—Restrictive Rules.

In making rules and regulations for the church, the General Conference shall be under the following limitations and restrictions:

(1) 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.

(2) The General Conference shall not change or alter any part or rule of our government, so as to do away Episcopacy, or destroy the plan of our itinerant general superintendency.

(3) The General Conference shall not revoke or change the general rules of the United Societies.

(4) The General Conference shall not do away the privileges of our ministers or preachers of trial by a committee and of an appeal; neither shall they do away the privileges of our members of trial before the church, or by a committee, and of an appeal.

(5) The General Conference shall not appropriate the produce of the Publishing House or of the Chartered Fund to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows and children.

### Article VI—Bishops.

The Bishops of the two Churches as at present constituted shall be Bishops of the united Church without further action.

Immediately after the union shall have been consummated, the Bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the Church.

A Bishop may be assigned to administer in any part of the Church, provided that when he is assigned to administer within the Jurisdiction other than that by which he was elected, it shall be with the consent of the majority of the Bishops of the Jurisdiction involved.

### Article VII—Presidency of the General Conference.

The Bishops shall select by a majority vote of the Bishops of each Jurisdiction one or more of their numbers from each Jurisdiction to preside at the sessions of the General Conference.

### Article VIII—Jurisdictional Conferences.

Each Jurisdiction shall have a Jur-

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isdictional Conference, possessing the full powers of the General Conference of the Church now constituting said Jurisdiction, except such powers as are herein vested in the General Conference, or which may hereafter from time to time be legally delegated to the General Conference by the Jurisdictional Conferences.

Each Jurisdictional Conference shall meet quadrennially where the General Conference is to assemble and immediately prior to its assembling, and when desirable, may meet during the sessions of the General Conference and at such other times and places as it may determine.

#### Article IX—The Judicial Council.

1. The General Conference shall, at its first session, provide for a Judicial Council, to be composed of an equal number of members elected by each Jurisdictional Conference, and the Judicial Council shall provide its own methods of procedure.

2. The Judicial Council shall be authorized to review, upon appeal, of one-fifth of the members of the General Conference or of either Jurisdictional Conference or on the appeal of a majority of the Bishops on constitutional grounds, the acts of the General Conference and of the Jurisdictional Conferences; to hear and to determine all other appeals and matters coming to it in the course of legal procedure.

3. The Judicial Council shall have the right on its own motion, subject to such rules and regulations as shall be determined by the General Conference, to review the legislative acts of the General Conference or of either Jurisdictional Conference and to pass on the constitutionality of said acts.

4. The Judicial Council shall also have power to arrest an action of a Connectional Board or other Connectional Body when such action is brought before it by appeal by one-fifth of the members of said Body, present and voting, or by a majority of the Bishops.

5. All decisions of the Judicial Council shall be made by a majority of the total membership of the Council.

#### Article X—Amendments.

The General Conference shall at its first session provide in harmony with the existing procedure of the two Churches a method of amending the constitution, and until such method shall have been adopted, amendments shall be effected through the process now prevailing in the Churches, respectively.

#### Article XI—Schedule.

In all matters not specifically set forth in these Articles and until the General Conference by legal process shall otherwise ordain, the rules of government in the Disciplines of the respective Churches shall be of full force and effect and binding upon the Jurisdictions, respectively.

#### Recommendation.

We recommend that financial support of the Colored Methodist Episcopal Church be continued by the Jurisdiction with which it is historically related and to such an extent as that Jurisdiction may deem wise.

## Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON...303 E. Sixth Street, Little Rock, Ark.  
SUPERINTENDENTS OF STUDY AND PUBLICITY  
North Arkansas Conference...Mrs. John W. Bell, Greenwood, Ark.  
L. R. Conference...Mrs. E. R. Steel, 1301 Schiller Ave., Little Rock.  
Communications should reach us Friday for publication next week.

#### LET US PRAY.

Prayer will enable one to express the soft answer that turns away wrath.

Prayer clears the way for co-operation and becomes the conquering force of advancement.—Dr. Alfred F. Smith, Editor Christian Advocate.

#### PERSONAL MENTION.

Mrs. H. L. Rummel and children are at Fort Covington N. Y. where Mrs. Rummel is at the bedside of her mother who is seriously ill. Many friends in Arkansas will remember our dear co-laborer and her loved one in this time of suffering.

A little visit to this corner desk from Mrs. C. F. Elza last week "on the King's business," was the more enjoyed because it was good to see the President of L. R. Conf. W. M. S. standing the heated term well and even retaining her usual energy.

Mrs. W. A. Steele writes us that the N. Ark. visitors to Mt. Sequoyah during the school of missions were: Prof. Harry King and family, Searcy; Rev. and Mrs. W. L. Oliver, Bentonville; Rev. and Mrs. I. L. Brumley, Springdale; Rev. E. G. Downs, Prairie Grove; Mrs. W. A. Steele, Van Buren; Mrs. L. J. McKinney, Marvell; Mrs. H. E. Neblett, Luxora; Mrs. H. E. Cureton, Conway; Mrs. Kate Hagler, Avoca; Mrs. G. B. Griffin, Ft. Smith; Mrs. J. H. Branscum, Berryville; Mrs. S. G. Smith, Mrs. W. N. Owens, and Mrs. Guy Simmons of Conway.

Seven members of the W. M. Council were present, as follows: Mesdames F. F. Stevens, J. W. Perry, J. M. Downs, J. H. McCoy, Luke Johnson, Misses Esther Case and Mabel K. Howell.

Dr. and Mrs. John Cline and daughter, Miss Mary Cline, Dr. Mumpower and many others are spending some time there. It is a lovely place to go for a vacation. The prices are reasonable and service fine. The cafeteria is extremely popular. Texas is sending large delegations of splendid people. The Standard S. S. Training School Aug. 5-12 ought to bring many to beautiful Mt. Sequoyah.

Mrs. W. S. Anderson, our loved co-worker and former secretary Monticello district is enjoying the beauties and advantages of Colorado Springs. Her letter will be appreciated by many friends in Arkansas.

The L. R. Conf. Supt. Publicity, Miss Fay McRae writes from Lake Junaluska, the Methodist Assembly in North Carolina: "This is a most delightful place to spend the summer. And to mingle with our sort of folks makes it doubly enjoyable."

#### NORTH ARK. CONFERENCE

My Dear Young People:

Our Summer Conference is over, and wasn't it great? I'm sorry all of our girls could not be there for it would have meant so much to them.

Since some of you were not there, I want to tell you some of the things we did. In the first place, we organized our Conference, elected President, Vice President, Recording Secretary, Corresponding Secretary, Treasurer and Superintendent of Publicity, also Dist. Secretaries.

And another very important thing we did was to undertake the raising of a five hundred dollar scholarship, for Miss Pearl McCain, to go to Scarritt Bible and Training School this fall. Miss McCain is a member of the Y. P. M. S.

This Scholarship must be in hand by the last of September.

Let us get busy at once and raise this money.

Do you ask how? Well, there are a number of ways to get money. Some

one suggested that you give a pageant in your church at the hour when the largest number of people attend, get your Supt., the Pastor or some member of your society to explain about the scholarship and ask them for as large a collection as you can reasonably expect them to pay. Or do it by self-denial, pledge yourselves to abstain from buying cold drinks, ices and show tickets until you have raised your part on scholarship. Let no girl raise less than one dollar.

This hot weather is fine for silver teas, ice cream socials, etc. What ever you do, do it now. This is our opportunity, let us improve it and in so doing show our love for Jesus.

I am anxious to know what auxiliary will raise the most per member. Let us, every one of us, do our best. I am depending on you and believing in you, God bless you.

Send Scholarship funds to Miss Mary Fuller, Augusta, Ark.—Mrs. J. H. O'Bryant, Conf. Supt. Y. P.

#### A SUCCESSFUL MISSIONARY AFTERNOON AT BATESVILLE.

In order better to appreciate one another, four of the Batesville Missionary Societies, the Episcopal, Presbyterian, Baptist and Methodist, arranged to hold joint meetings on the fifth Tuesdays of the year. Accordingly, the first meeting was held at the Episcopal Church May 29 with some two hundred women present.

The Methodists presented a very clever program, reviewing their missionary work, a solo and woman's quartet was pleasingly rendered.

An invitation to the Undercoft of the church was given at the close of the program. The decorations in pink and white were elaborate and tasteful and the favors, artistic corsages on close examination proved to be practical also, as they were filled with pins and needles.

Pink cream and white cake were served and a heart warming spirit of good fellowship prevailed.—Mrs. F. M. Tolleson, Pub. Supt.

#### HOPE AUXILIARY.

The Bible and Mission Study classes of the Woman's Missionary Society of the First Methodist Church held an all day session yesterday at the beautiful home of Mrs. R. M. Briant. The morning session was devoted to Bible study. Mrs. R. L. Broach, leader, referred to the all-day meeting of last year, which proved to be one of inspiration and helpfulness. She then introduced Mrs. J. D. McMath, who would conduct the Bible study lesson, the subject being "Prayer." Mrs. McMath took charge of the meeting and a most inspirational hour followed. Mrs. McMath is especially endowed with an understanding of the Holy Bible, and it is always a treat to hear her interpretation of it. At noon, an old fashioned picnic lunch was spread on the lawn, under the trees, at the home of Mrs. O. A. Graves. Mrs. Dwight Blake had charge of the picnic, and it goes without saying that the "eats and drinks" were plentiful and delicious. At 2 o'clock the Mission Study class was called to order by the efficient and capable leader, Mrs. R. M. Briant. Mrs. T. R. Billingsley led the devotional which was a splendid talk on "Christ, the Bread of Life." The subject of the Mission Study lesson was "Building with India." Each member gave a most interesting talk on the topic taken from the book. The keynote sounded by everyone present was India's supreme need of Christ and Christian leaders. What a challenge confronts the churches of America as it contemplates the herit-

age of India, an opportunity of leading a gifted people to adopt the thrilling program of the Kingdom of God. This meeting closed with a beautiful consecration service, led by Mrs. R. M. Briant. The memory of this all-day session will long abide with the members present. The unstinted hospitality of Mrs. Briant, the hearty cooperation of each member, and the feast of good things for mind and soul conspired to make the day a perfect one.

#### YOUNG PEOPLE AT WYNNE.

The young ladies missionary society was highly entertained at the home of Mrs. Mary Spann and Miss Nettie Grey on Tuesday evening, June 10.

The honored guest for the evening was Miss Miwa Yamaga from Japan. Miss Yamaga has been attending school in America for the past four years and is now on her way home where she will take up her work as a teacher. The affections of her new made friends in America will follow her to her far away home.

The home was appropriately decorated in Japanese lanterns and umbrellas. Bowls and chains of daisies were also artistically arranged around the room.

Mrs. Mayo sang two solos after which a number of Japanese games were played. The winner of each game being presented a tiny Japanese fan.

Among other interesting guests for the evening were Mr. and Mrs. Jones of Newport, Brother and Mrs. O'Bryant and Miss Eunice O'Bryant of Earle. Brother O'Bryant is the pastor of the First Methodist Church at Earle and Mrs. O'Bryant is the Conference Superintendent of the Young People's Work.

At a late hour the hostess served a delicious ice course. Tiny Japanese lanterns were used as favors.

Each guest departed declaring Mrs. Spann and Miss Grey ideal hostesses.

#### THE GROUP MEETING AT MOOREFIELD.

Mrs. H. Hanesworth, the efficient and never-tiring Secretary of the Batesville District, held a most successful Group Meeting for the societies of Batesville Central Avenue, Batesville First Adult, Young People and Juniors, Moorefield, Newark Adult and Juniors, Sulphur Rock, and Oil Trough, in the attractive new church at Moorefield, Thursday, July 19.

The theme of the day was, "Our Responsibility to the World."

The opening devotionals for the two sessions were conducted by Mesdames S. P. Chaney and W. A. Franks and reflected their Christ-like spirit.

Reports from the nine auxiliaries, emphasizing five points, spiritual life, finances, community service, plans for increasing membership, and comparison of present and last year's reports, all showed some growth.

The District Secretary's report fol-

### Itching Skin?

Soothe the irritation, reduce the inflammation and stop the skin troubles with

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lowed with fourteen auxiliaries, one Young People, three hundred and fifty-two members, an increase of thirty-four over last year. \$1,030.19 remitted to Conference Treasurer, exceeding last year by \$303.20.

Mrs. T. W. Steele, Jr., an appreciated visitor from Scotts, sang sweetly "He Loves Even Me."

Mrs. D. D. Moore of Sulphur Rock spoke helpfully on "The Doubling Campaign."

Mrs. G. C. Ball in her usual pleasing manner gave the reading, "The Villages."

Mrs. R. A. Dowdy, the well-known Conference Corresponding Secretary, dealt with "Mission Study."

Mrs. Cornelius Ball impressed the congregation with the great importance of Junior work if a child is going to be given a right missionary beginning.

A playlet, "Miss America's Money," proved to all that each penny given to spend carries responsibility.

The women of the Newark society gave a clever demonstration of a poorly conducted missionary meeting, which brought many lessons.

At the noon hour, a well-planned and much-enjoyed picnic dinner was spread in the adjoining grove.

During the noon hour the Batesville Young People furnished ukelele music and Mildred Adams, the talented little daughter of Mr. and Mrs. B. F. Adams of Newark, gave a musical reading.

At the afternoon session a solo, "Teach Me To Pray," was heartfully sung by Olga Johnston, with violin obligato by Mary Louise Barnett and piano accompaniment by Lemuella Montgomery.

Mrs. O. J. T. Johnston brought an impressive message on the help and appreciation mothers must give the Young People's organization to prevent the gap between the Junior and Adult work proving tragic.

A most pleasing and convincing play, "Aunt Tillie Learns to Tithe," brought home to everyone the reasonableness and joy of Christian stewardship.

Mrs. Malcolm Moore of Moorefield continued "Christian Stewardship," reminding each of the need for actually putting into practice what we know about tithing our money, time and talents.

Mrs. I. N. Barnett, the thorough-going president of Batesville First Church, presented the "Belle Bennett Memorial for Greater Scarritt." After an explanation of the new school to be established, she called on Mrs. Chas. Prather for a character sketch of Miss Bennett. This was given with the feeling and finesse characteristic of Mrs. Prather.

The subject, "Why the Bennett Memorial," was given to Mrs. G. E. Yeatman, who told, with her usual charm, the details of the plan.

Mrs. Barnett concluded by speaking of the appropriateness of "The Old Rugged Cross" that was the source of Miss Bennett's remarkable power, which was feelingly sung as a duet by Mesdames Hardy and Buchanan.

Mrs. Tolleson talked on Social Service.

After an exchange of appreciation for the cordiality of Moorefield, by Mrs. Hanesworth, and for pleasure on

# S. S. DAY OFFERING IN N. ARK. CONF. FOR WEEK ENDING July 28, 1923.

Batesville District, First Church	
Batesville (Additional) .....	\$28.15
Fayetteville District, Falling Spgs. S.S. Gravette and Decatur Church .....	3.00
Paragould District—Ravenden Sunday School .....	3.20
Searcy District, Kensett Sunday School .....	10.00
Valley Springs .....	25.00

Total .....\$69.35  
Standing to Date by Districts.

Batesville District .....	\$396.26
Booneville District .....	266.61
Conway District .....	486.78
Fayetteville District .....	274.21
Ft. Smith District .....	503.25
Helena District .....	553.36
Jonesboro District .....	416.55
Paragould District .....	459.18
Searcy District .....	289.38

Total .....\$3,645.58





Look at Searcy. She has come from behind and passed both Fayetteville and Booneville. Can't someone cut down that lead of Helena? Try it.—C. D. Metcalf, Treasurer, Batesville, Ark.



the opportunity to entertain by Mrs. Will Morgan of Moorefield, the meeting was concluded with the great old hymn, "Blest Be the Tie That Binds," and prayer by Mrs. Hanesworth.

## FROM COOL COLORADO SPRINGS.

I attended the Southern Methodist Church yesterday morning and heard a splendid sermon by the pastor, Dr. C. E. Waterfield. We had lunch at the Y. W. C. A. Cafeteria then came home and rested awhile. Later on, in our ramblings, we passed a wonderful edifice and saw that it was an M. E. church. Everything was so inviting we attended church there last night. We heard splendid music by the pipe organist, orchestra, a male chorus, besides solos and duets by an evangelistic party. The sermon was plain and impressive. Everything made one feel that we were in the Holy of Holies. It is always a treat to me to visit our city churches. People here are as friendly and sociable as can be. Nearly every home has one or more apartments for rent. We have been here such a short time we have only visited Manitou so far. The streets are very wide and all lawns and parks beautifully kept. Hotels are superb in service, beauty and furnishings. I think I'll visit the W. M. S. meeting tomorrow at the Revealing Party—Result of the Capsule Game. The ladies of the M. E. C. S. furnish a dinner once a week in the church annex and they also make beautiful quilts. Our church no doubt is smaller than many others in number but it is the only Southern Church in Colorado Springs. Every department is well organized and flourishing. They are paying for a new pipe organ.

For fear my letter is too long will close hoping I may hear from some of my friends through the Methodist. I wish all might share the beauties and climate here with me.—Mrs. W. S. Anderson, 311 E. Willamette Ave.

## Are You Sure Your Feed Ration Is Correctly Balanced

Upon the amount of milk you get depends the feed you use! Is it pure? Is it 100 per cent nourishing and wholesome? Does it contain the proper amount of proteins? The importance of the feed you use cannot be exaggerated—

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L. I. MILLS, Secretary, Petersburg, Tenn.



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# ANNOUNCING

## ANNUAL ROUND-UP CAMPAIGN OCTOBER 12-25

### *Methodists Propose the Most Daring and Comprehensive Sunday School Program Ever Attempted in Arkansas.*

The Sunday School Boards of the North Arkansas and Little Rock Conferences have proposed and received unanimous endorsement of plans whereby every Methodist Church in Arkansas will be visited in the interest of its Sunday School during the two weeks, October 12-25. Read every word of this plan and help our Methodist workers put over the most daring program ever attempted in Arkansas.

#### **WE PROPOSE BY FOR THE PURPOSE OF**

#### **IT IS FURTHERMORE PROPOSED**

#### **IT CAN BE DONE**

An official visit to each one of the One Thousand Methodist Churches in Arkansas during this campaign.

A District or Conference Officer or some one duly authorized by same.

Placing and checking up the Program of Work, determining actual enrollment for the year, determining goals reached, securing the adoption of forward steps, and doing everything possible to help put our Methodist Sunday School work before all our people as it never has been before.

That the results of this complete survey shall be analyzed and tabulated so that it can be presented to the annual meeting of our Conferences in comprehensive charts and graphs, so that every Methodist in Arkansas can know just where we stand in our Sunday School work.

We have in Arkansas One-Hundred and Seventy-Five District Officers, Group Leaders, and those duly authorized to interpret and check up our Program of Work and with each one of these workers accepting his share of schools to visit the above program is entirely possible. It can and will be done.

#### **ARKANSAS PRESIDING ELDERS ENDORSE PLAN. READ WHAT THEY SAY.**

**PRESIDING ELDER HARRELL:** "Your plan is a good one and we will work it in the Pine Bluff District. I am ready to join you in any way I can."

**PRESIDING ELDER SIMMONS:** "I at once see the value of just such a plan. Count on the Texarkana District."

**PRESIDING ELDER PARKER:** "I was struck with the proposition. It is a good thing. We are with you in the Monticello District."

**PRESIDING ELDER CANNON:** "I give the idea of Round Up Week my hearty approval. I hope you will do just this thing. The Camden District is ready."

**PRESIDING ELDER CUMMINS:** "I heartily favor your plan. The Prescott District can be counted on to put it over in every school."

**PRESIDING ELDER HAYS,** in a personal interview: "I am in hearty accord with the plans for Round-Up Campaign, and we are already preparing for it. It suits us finely."

**PRESIDING ELDER WADE:** "I have noted carefully your Round-Up plans. I am ready to do all I can to cooperate."

**PRESIDING ELDER DAVIDSON:** "This is the very thing that we have needed and our District will be ready for the work. All our District officers will give the heartiest support to your plan."

**PRESIDING ELDER Wm. SHERMAN:** "Work out your plan and we will do our best in fitting into it and carrying it through."

**PRESIDING ELDER BEARDEN:** "With reference to Annual Round-Up Week to check up the work of the schools of the District, I think it will be a good plan, and I shall be pleased to aid in any way possible."

The above testimonials are only a very few of the many received. More will appear next week. In the meantime let our Pastors, Superintendents, and District Officers begin at once to get ready for the big Round-Up Week. Let's get busy and reach all our goals by this date.

H. E. Wheeler for North Arkansas Conference.  
Clem Baker for Little Rock Conference.



## EPWORTH LEAGUE DEPT.

### MT. SEQUOYAH AND NORTH ARKANSAS LEAGUERS.

Remember that North Arkansas Leaguers are the official hosts of the Epworth League Training School for Leaders, to be held at Mt. Sequoyah, Fayetteville, Ark., Aug. 16-26.

This is an opportunity we cannot miss of getting some much needed training under the best League leaders of the Church. For years Leaguers have been spending large amounts of money to attend these assemblies at Lake Junaluska, N. C. Now we have the same type of Assembly right here at home. Let us go to this opening session in full force.—Byron Harwell, Pres.

### FAYETTEVILLE DISTRICT OVER-SUBSCRIBES QUOTA!

Fayetteville District is the second to oversubscribe its quota. At the District Conference at Centerton, the 24th, the Leagues of that District responded liberally and more than pledged the amount asked. Still other pledges will be received later from this District.

One \$40.00 pledge will put either Helena, Paragould or Searcy District in the 100 per cent class. Which will get it first?

Conway District keeps sending in pledges—leading the Conference with a total of \$752!

Help your District in the 100 per cent class. Send in your pledge, if it has not been listed. Let's have every District oversubscribed. Below is the present standing of the Districts:

Batesville District	Quota, \$400
Previously reported	\$312.00
Booneville District	Quota, \$200
Previously reported	140.00
Conway District	Quota, \$700
Previously reported	\$722.00
Quitman	30.00

\$752.00

Fayetteville District	Quota, \$200
Previously reported	\$165.00
Bentonville Jr.	5.00
Centerton	25.00
Fayetteville No. 1	25.00
Fayetteville No. 2	20.00
Rogers	40.00
Siloam Springs Jr.	10.00
Springdale Int.	10.00
Springdale Jr.	5.00

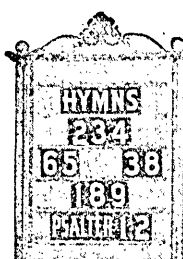
\$305.00

Ft. Smith District	Quota, \$500
Previously reported	\$350.00
Charleston	50.00
Helena District	Quota, \$700
Previously reported	\$650.00
Moro	20.00
Jonesboro District	Quota, \$600
Previously reported	\$417.50
Fisher St., Jonesboro	20.00

\$437.50

Paragould District	Quota, \$500
Previously reported	\$462.00
Searcy District	Quota, \$500
Previously reported	\$465.00

—Howard C. Johnston, Treas.



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## CHILDREN'S PAGE

### FOR THE REST OF HER LIFE.

By Ruth Carr.  
CHAPTER 4.

Things were in a great stir at the Home this morning. Children were standing about in groups while they whispered in a mysterious manner. The matron, the superintendent and the housekeeper were tipping about the halls as if some great event was about to occur.

A trained nurse in a white dress and apron was seen down the hall where she darted in and out of the hospital door. Back in Room Eighteen lay poor Addie too sick to realize just what everything meant. For weeks she had been sick—appendicitis, the doctor said, and this was to be the day when the surgeon was to perform an operation. Caroline had been helping the nurse get the instruments, sterile towels, gauze and other things ready.

"Please, Mother Robin," pleaded Caroline as she slipped up close to the matron, "may I stay in the room while the doctors operate on Addie?"

"I cannot give the permission you ask, child, but I will ask Dr. Willis and if he does not object I am sure I see no reason why you may not watch the operation."

"I'll run up to my room and put on my blue gingham dress and my domestic science apron so I will look like a nurse," and away ran the girl believing Dr. Willis would grant the permission she so much craved.

When the three doctors arrived and were making themselves ready the request of the would-be nurse was made known to them.

"Surely she may remain in the room," remarked Dr. Willis who had done the practice of the Home for a long time, always knowing there was absolutely no remuneration for him, but gladly giving his services for the good of the helpless orphans. "But there is one thing I must ask, Caroline," said he, "it is that you do not speak a word unless you are asked a question, for when the operation is under way there is not time for talk."

"If you will only let me watch you, Dr. Willis, I won't say a word and I'll help you if I can."

When Addie was placed upon the table she clung to the hand of the matron as the tears rose in her eyes.

"I may not come back, Mother Robin, and I want you to stay with me while they operate, won't you?"

"I'll stay as long as I can be of any service to you, my dear child," was the evasive reply, for well knew the mother that when the patient was fully asleep and the knife was in the hand of the surgeon that she must leave the room or else faint at the unusual sight, and as no one had time to bother with a fainting woman it was best for all concerned that she go away.

How Caroline could stand the strain was more than the matron could understand, but young as the girl was she faced the scene with great bravery, even rendered a little service and when all was over and the patient was placed in bed and beginning to return to consciousness away ran the little feet calling for the house mother, lest Addie awake and ask for her and find her gone.

The pale face of the little sufferer, the plump arm which had the cruel hypodermic print still showing, and the awful nausea, all conspired to make the mother sick at heart, but when her eyes fell upon the crimson cheeks of the girl who had stood right by the surgeon through it all, there came a feeling of shame. Had she been a slacker in the time of great need? Had she forsaken her post of duty when the battle was thickest? Well, maybe so, but she had missed the early training which Caroline was getting.

"Mother! Are you here, mother?" asked the faint voice as the weak girl opened her eyes.

"Yes, darling, mother is here," smoothing the hot forehead.

"Did you stay by me, mother?" was the next question.

O, how should she answer it?

Would the girl love her as she had done when she knew she had been left with the medical men? Was it a sign of weakness or a lack of love? Not the latter—surely not, but a sign of such great love that the mother heart could not face the suffering of her child.

"Did you stay?" again came the weak voice.

"I stayed as long as I could be of any service, my dear, but when the doctors were ready for their work mother went out. It is all over now and you will soon be well again."

This seemed to satisfy the sufferer who turned her pale face away and still clinging to the hand of the only mother she knew she dropped off into a fitful sleep from which she started up a few minutes later.

All night the hired nurse watched by the bedside fearing to leave lest some sudden trouble might arise. Just at dawn the matron slipped into the hospital and sent the white-dressed young woman to rest awhile before time for breakfast. Hardly had the mother seated herself by the bedside when she heard a tipping in the hall outside.

"May I come in?" asked Caroline, who was already dressed in her blue gingham and white apron. "I wanted to know how Addie had spent the night and so I came to ask the nurse."

"You are a faithful little nurse, Caroline, and I predict that some day you will make your mark in the field of your chosen work. How long do you think you will nurse after you have studied?"

"For the rest of my life, Mother Robin. It's not a passing fancy of mine; it's a lifelong desire and everything else fades away when I think of how I long to be a good nurse. Some day I may have a chance to nurse you."

"I know of none I'd rather have than you, child, for I can trust you to do as the doctor says and I know you will always be true to your trust."

As the days went by there was marked improvement in the patient and long ago the hired nurse had gone and Caroline was installed. Each day when Dr. Willis came he complimented the unusual manner in which the nursing was done and felt that Addie was in safe hands. A little note in the Methodist paper told of the illness, and letters and small gifts began to come through the mail to help cheer Addie's days of convalescence. Handkerchiefs, gloves, ribbons, candy and many other gifts were taken to her bed where she found great pleasure in opening and admiring the donations of little friends all over the state.

Ten days later when Addie was beginning to sit up there came another sad scene in the Home—one which was very common, but which always left heart aches and gloom in its train.

Bonnie, dear little Bonnie, was to be taken away from the Home and given to a new mother. Many of the children cried at the news. Bonnie was across her bed in tears, the matron's heart was aching, and sorrow pervaded the entire family, but the greatest sorrow was in the heart of Frances, Bonnie's older sister.

"Oh, I just can't let her go, Mother I can't! Maybe she won't be treated well. She's all I've got, and when mamma went away she said, Frances, always take care of little Bonnie, and I promised. I've kept my word. Yes, I have, Mother; but now I've got to break it—I've got to see my baby sister taken—" The child broke down in a violent fit of sobs and would not be comforted.

"This is the very worst feature of my life in the home," declared the matron when she failed to quiet the sobbing children as they clung to each other dreading the time when the new mother would come for Bonnie.

"It is certainly best for each child to be placed in a home of her own and have a mother who will take pains and care to teach and train as an own mother would, but it almost breaks my heart to see little ones of the same family taken from each

## CLASSIFIED ADVERTISING

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All work guaranteed. Watches and jewelry always in stock for sale. Prices reasonable. Personal attention given all matters. Located over three years at 621 Main Street, Donaghey Building, Little Rock, Ark. Phone 21419. Reference, this paper.

### FOR SALE.

Beautiful home, completely furnished. Rents for eighty dollars per month. Desirable location for boarders; fourteen rooms and two sleeping porches. Sold at a bargain if taken at once. Part cash, the remainder on easy terms.—Address  
Conway, Ark., Box 9.

### TYPEWRITER FOR SALE.

Royal, model No. 5, low base, in A-1 condition, guaranteed, rebuilt. A bargain at \$25.00.—P. R. Eaglebarger, Donaghey Building, Little Rock.

### RESIDENCE FOR SALE.

Four rooms, bath and toilet extra, front and back porches, fine shade trees, Lot 70x150, one block from Galloway College campus. Apply to A. H. DuLaney, Conf. Evangelist, Searcy, Ark.

### A HOME IN CONWAY.

FOR SALE—Seven-room one-story modern residence in first class repair, hot and cold water, large sleeping porch and screened-in back porch; situated on well-drained, beautifully shaded lot, close in and convenient to all schools and churches. Lot if vacant would be worth \$1,500 and improvements could not be duplicated for less than \$4,500. Offered for immediate sale at \$3,500. Address owner, Frank Robins, Conway, Ark.

### REVIVAL TENT WANTED.

Wanted to Rent—One large Revival Tent for the last week in August and first week in September. Address Rev. Thomas D. Spruce, 5 Westbrook Ave., Hot Springs, Ark.

**RANDOLPH-MACON INSTITUTE, Danville, Va., for Girls.** College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music, Art and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates \$500. Catalogue. Address Chas. G. Evans, A. M., Principal, Box C.

**MARY BALDWIN COLLEGE AND MARY BALDWIN SEMINARY**  
Established in 1842  
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Term begins September 6th. In Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 33 states.  
Courses: Collegiate, 4 years, A. B. degree; Preparatory, 4 years, Music, Art, Expression, Domestic Science, Athletics—Gymnasium and Field Catalogue

### SUMMER COTTAGE FOR RENT.

The most desirable cottage at Winslow, Arkansas, in the Ozarks, for rent during September and October. Accommodates six people. If interested write, Alonzo Monk, Jr., Box 134, Winslow, Arkansas.

other."

"If Emma is ever taken away from me," declared Elizabeth, the big sister of a sweet child who had an impediment in speech, "I'll get her back as soon as I am eighteen and can work for enough to feed us both."

"A worthy ambition, my dear, and I hope you will do so."

"I'm glad Emma can't talk plain, for nobody will be likely to take her and we will be together till I can work."

When the dark days of winter came, with it came a rush of special duties; all the long warm underwear of the children must be brought down from the attic, all the trunks and dresser drawers must be gone through and the summer clothing be exchanged for something warmer; additional bedding must be secured and the entire contents of the reserve closets must be gone through. When the blankets and quilts seemed to be insufficient in number the raven would fly with a splendid gift in the shape of a nice warm quilt, the gift of some good woman or some Missionary Society or Sunday School class, who wanted to have a part in helping care for the helpless little ones.

"Don't put that pretty, new quilt on Oscar's bed—" said Ellen one morning when the girls were giving the boy's dormitory a good cleaning. "Boys don't care what they have—They'd just as soon have gray blankets or old quilts as not."

"I think anybody'd love to have this pretty one," declared Caroline, "I'm sure a fellow could sleep better under this one than under a ragged one or a scratchy blanket. Please let me put it on this bed, Ellen," pleaded the child.

"Go on and do it then," yielded Ellen the older sister. "You always would persist in having your own way. That's the reason you stick to that crazy notion of being a nurse; but it won't last long. I'll bet a dime you'll get enough of it when the doctors put you to nursing niggers in the hospital."

"I wouldn't like the job, but somebody has to do that work and it might as well be me as anybody else. See? And another time I'll tell you, Ellen, that I'm in this nursing business for the rest of my life."

There seemed to be no help for the situation now. Persuasion was useless; tales of hardships were useless; even the privations of hospital days, the close confinement in ill-smelling sick rooms and the long years of study were all but a rosy dream to Caroline.

"Let her alone, don't annoy her about it," said the superintendent. "She's a born nurse and will never be happy outside of the profession."

On Saturday when the work was done and the children were romping in the play room and on the porches there came a ring at the doorbell. Too well the matron knew who it was, for a phone call from the down town office had told of the coming of the new mother to take Bonnie away. Oh how we would like to keep our little song bird—our little member of the Home Orchestra! but she must not miss the opportunity of entering a good home with a real adopted mother.

The scenes in the room where Frances packed the few belongings of Bonnie are too sacred to write, but when the moment came for the last farewell the children clung to each other while their tears flowed down their flushed faces. No attempt was made at this moment to comfort the mother-sister who was left behind with her empty arms aching for the baby girl her mother had given to her a few years ago. After the first rush of grief was over and Frances was more quiet, there slipped into her room the sympathetic one whose heart was aching also, but whose grief must be kept out of sight in order that the desolate girl might be comforted.

With her arms around Frances the matron talked it all over, telling of the good home Bonnie would have, the education she was promised, music lessons, nice dresses and best of all the undivided love of a real moth-

## NEWS OF THE CHURCHES.

### PRESCOTT CIRCUIT.

Assisted by Rev. L. A. Alkire of Glenwood, we have just closed a good meeting at New Salem. About 20 conversions, 12 accessions to the church, all by baptism and vows. We baptized seven infants and organized a new League with Mrs. L. L. Jordan as president, Miss Pearl Bolls secretary, and Wesley Jordan treasurer. Twenty-three fine young men and ladies enrolled as members. Bro. Alkire did all of the preaching and it was well done. I have never had better help.—W. F. Campbell, Pastor.

### MEETING AT ENDERS.

Rev. B. E. Robertson, a former pastor, who is giving his time to the evangelistic work this summer, came to us at Enders Friday before the second Sunday and did the preaching, and we must say that he did some fine preaching. He preaches the pure gospel and leaves nothing unturned to show sin in its worst form. He also believes in the church and shows in a nice way that it is every person's duty to stand by it and help support it that God's kingdom may be made stronger.

The meeting will be a great help to our community.

Indeed, Brother Robertson is a strong gospel preacher.—A Friend.

### BLYTHEVILLE, FIRST CHURCH.

First Church, Blytheville, is having a good time this summer. Though an unusually large number of our people are away for the summer, congregations are good, prayer meetings well attended, and last night our senior Epworth League gave one of the finest programs I have ever heard anywhere, with Miss Helen Bower as leader, subject, "Sealed Orders." A fine crowd, none failing to take part who were asked and, withal, splendid. Bro. O. C. Barnes, that prince of lay leaders, takes into the surrounding country every Sunday afternoon from one to three gospel teams and holds religious services and in the jail also.

Am just back from Wilson where I have been helping Brother Sewell for two weeks in a meeting. Bro. Sewell buried his honorable father the first week of the meeting, sickness and many away on vacation, all militated against the meeting, but we had victory anyway and all were happy over the outcome. No man among us is loved and trusted by his folk more than E. K. Sewell.

My third quarterly conference has been held, and we are now looking toward the end of the Conference year. This is our "elder's" last year, and we all, clergy and laymen and lay-women, regret to give up Brother whose only daughter had died many years ago.

"May I take her when I am old enough to earn a living for her Mother Robin?" asked the child with red eyes looking up into the kind face.

"I think so, dear, but maybe she will be so happy she will not want to leave. Maybe they will want you to come to live with her in her new home."

"Oh, wouldn't that be fine?" said Francis, her face lighting up with smiles.

Day after day the same scenes occurred in the Home—the same meals, the same lessons, the same coming of visitors to be shown through the house, the same coming of women hunting pretty, curly-headed children to adopt, and the same meeting of the Board discussing plans of improvement with an occasional fault-finding at the administration. Orphanage life usually moves along with a monotonous regularity and many of the scenes would be uninteresting to our little readers, so the next few years will be skipped over and when Caroline is nearing her eighteenth birthday the story will begin again and give a few hospital experiences and the grand closing of the profession the girl had chosen "For the rest of her life."

(To be continued.)

Bearden. He is appreciated, loved and trusted by all. Fortunate the crowd that will get him next year, whether district or pastorate.

I have read some mighty good books this year, and none better than "Facing the Crisis" by Sherwood Eddy. It is the Fendren lectures delivered at Southern Methodist University last year. I would recommend it to all to read, both preachers and laymen. It deals with fundamental questions in a thoroughly sane and modern way.

My wife is spending the summer in Boston with the married daughter, having a delightful time, and I am feeling quite proud of myself for staying at home alone, working hard, keeping cheerful and really happy. Blytheville is a great little modern city, and our church is keeping up with her part of the progress. Nearly 500 have joined the church in the little over two years and a half I have been here. Love to all the brethren.—W. C. Watson, P. C.

### CORRESPONDENCE SCHOOL HONOR ROLL.

The Correspondence School of the Methodist Episcopal Church, South, instituted a plan last year by which those Undergraduates who completed the course of study required by the Discipline and satisfactorily passed their examinations by June 1, should be placed upon an Honor Roll. All Undergraduates are advised to get their conference course of study out of the way before the summer time in order that they may be free for the revival work and closing up of the conference year. It is a pleasure, therefore, to give the list of men in the territory of the Arkansas Methodist who have thus completed their work and deserve special mention.

#### Little Rock Conference

Claude R. Andrews, Atlanta, Ark., First Year.

A. J. Christie, Cabot, Ark., Second Year.

Wm. V. Walthall, Natural Steps, Ark., Second Year.

George W. Warren, Eagle Mills, Ark., Second Year.

W. T. Hopkins, Monticello, Ark., Third Year.

#### North Arkansas Conference.

George A. Burr, Paragould, Ark., Admission on Trial.

T. H. Wright, Harrisburg, Ark., Admission on Trial.

Lester B. Davis, Quitman, Ark., First Year.

T. A. Malone, St. Francis, Ark., First Year.

A. L. Riggs, Lavaca, Ark., 4th Year.

—Robert W. Goodloe, Director of Correspondence School.

### AN INTERESTING MEMOIR.

While helping my brother, Rev. J. M. Cannon, in one of his meetings at Pleasant Hill, on the Wesson Charge last week, we took dinner one day at the home of Mrs. J. R. Cameron, a member of our church there.

After dinner Mrs. Cameron showed us the following memoriam, which was of so much interest to me I am submitting it for republication if you think it worth while. As you will observe, it was written from El Dorado in 1866 by one of Arkansas' great men, who, I presume, was pastor of the Methodist Church there at that time.

I used to hear Grandmother Turrentine speak of the subject of the sketch, John C. L. Aikin, and of the short time he was presiding elder of the Washington District.

#### "In Memoriam."

"Rev. John C. L. Aikin was born January 14th, 1826, in Lafayette County, Georgia, and departed this life on the 16th day of May, 1863, in El Dorado, Union County Ark.

"Brother Aikin professed religion when quite a boy in Alabama, and was soon afterwards licensed to preach the gospel in the M. E. Church, South. He was for several years a zealous and very useful minister of the Gospel in the Alabama Conference. In 1849 or 50 he was transferred to the Arkansas Conference and labored on the Washington Circuit with Rev. L. P. Lively. In 1851 he was in Batesville, in North Ar-

kansas. In 1851 and 1852 on the Princeton Circuit, in Dallas County. Here his health failed and he was forced to take a supernumerary relation to the Conference, which was given him for nearly the remainder of his life.

"He only filled one more regular appointment and that was El Dorado Station in 1855. In 1858 he was appointed P. E. of the Washington District, but was unable to fill the work and resigned in early spring. He was a very zealous and useful minister. Plain, practical and full of melting pathos, he was always listened to with pleasure in the pulpit. He was a man of great integrity and uprightness of conduct—a Christian from principle, and a Methodist from choice and conviction. He was a devoted friend of the church and the earnest supporter of the ministry.

"All the members of the Little Rock Conference have lost a true friend and sympathiser, and the writer his choice companion and mate. We were boys together, and from our earliest acquaintance we were intimate and bosom friends.

He was the Jonathan of my heart, and never did I love a friend more or mourn his loss with deeper sorrow. Brother Aikin was devoted to all the interests of society and the country. A good citizen, an honest man, one of the best of neighbors, and the kindest of husbands and fathers. He was one of the noblest men I ever knew, and of him it may be truly said, he lived for his country, church and friends. He was devoted to his family, and the strong tie that bound him to them could hardly be severed by death. He clung to life with great tenacity, and, Oh! what a struggle it was to tear him away from his wife and children. He was married in 1852 to Miss Lizzie Marsh, and left her with five children to contend with the terrible disaster of a ruined country and people, reduced from wealth to poverty by our enemies. 'Tis hard but the God of the widow and the Father of the fatherless will provide.

"Friends of El Dorado, remember John Aikin as an ornament to your town, and don't neglect his widow and children. His last illness was protracted and painful but he bore it patiently and died like a Christian philosopher. His work is done, and he rests well. Let it be our great aim to meet him in heaven. May the God of the Bible bless the widow and children of my dear friend and brother. Farewell, my brother! In life you were very patient with me, and we will meet again.—A. R. Winfield, El Dorado, Ark., Dec. 27, 1866."

There is no record to indicate in what publication the above beautiful tribute appeared. The print is of very small type. It may have been in the Western Methodist, which was at that time published at Memphis, if at all.

Mrs. Cameron is a grand-child of the subject of the above memoriam, and I found in the home of herself and husband a religious environment such as one might expect of the descendants of such a saint of God.—G. N. Cannon, Stephens, Ark.

### REVIVAL MEETING AT MT. IDA.

Rev. W. C. Yancey of Amity did the preaching for us in a good meeting at Mt. Ida. Brother Yancey gave us good sermons and much good was done. There were two accessions on profession of faith and there are others who will join later.—Clarence D. Meux, P. C.

### METHODIST-BAPTIST DEBATE.

Beginning Tuesday, Aug. 7, and closing Sunday, Aug. 12, Rev. Tom J. Beckham of Lancaster Texas, (Methodist), and Rev. Ben M. Bogard of Little Rock, Ark. (Baptist), will meet in debate at Lorado, Ark.

Lorado is about 12 miles north of Jonesboro, 10 east of Bono and 16 west of Paragould.

These are representative men, and

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

we are expecting a lively time. Four hours each day will be given in a close study of the Scriptures.

Everybody come and bring your dinner.—J. T. Childers, P. C., Lorado; W. J. Martin, P. C., Stanford.

#### CENTENARY REPORT.

Report of Centenary remittances for the month of July, 1923, from the North Arkansas Conference, Howard C. Johnston, Treasurer, and the Little Rock Conference, James Thomas, Treasurer:

<b>North Arkansas Conference:</b>	
Batesville District .....	\$ 5.00
Booneville District .....	65.00
Conway District .....	303.00
Fayetteville District .....	17.00
Helena District .....	224.00
Jonesboro. District .....	117.00
Paragould District .....	1.00
Searcy District .....	32.00
<b>Total .....</b>	<b>\$764.00</b>
<b>Little Rock Conference:</b>	
Arkadelphia District .....	\$ 30.00
Camden District .....	394.00
Little Rock District .....	720.00
Monticello District .....	236.00
Pine Bluff District .....	235.50
Prescott District .....	211.00
Texarkana District .....	158.50
<b>Total .....</b>	<b>\$1,985.90</b>

As your readers will see, from the above reports from the two Treasurers, the month of July was not a failure, the Little Rock Conference reporting nearly \$2,000 and the North Arkansas Conference \$764. It is necessary for all of us, preachers and subscribers, to do our very best during the months of August, September and October, to hold our average up to the other Conferences. This, I am sure, the brethren will do. My only injunction is to see that the treasurers make their reports and get the money into the hands of the Conference Treasurers. It does no good to hold it in the local banks.

With very best wishes to all concerned, I am, Your brother, James Thomas, Centenary Secretary for Arkansas.

#### OBITUARIES

**BRATTON**—V. C. Bratton was born near Leslie, July 19, 1860, and died at Marshall, July 16, 1923. He was a son of James and Dicey Bratton. He was converted and joined the M. E. Church South, when sixteen years of age. He was married to Miss Nettie Greenhaw November 20, 1889, eight children blessed his home, five of whom are living. Besides his wife and children he leaves to mourn his loss one brother, Pope Bratton, of South Dakota, and four sisters—Mrs. Mat Sooter of South Dakota, Mrs. Robert Shipman of Oklahoma, Mrs. Green Thomas of Leslie and Mrs. S. G. Daniel of Marshall. Brother Bratton was a member of the Odd Fellows, Knights of Pythias, and had completed Masonry to the Shriner's Degree. He served Searcy County as clerk four years, as sheriff two years, as county judge eight years, and at the time of his death was serving the first year of another term as county judge after having been elected last fall. He was loved most by those who knew him best. He won the hearts and votes of the people of Searcy County not by superfluous words or actions but by being honest and fair with all. He loved the truth, his family and his country. One of his lifetime friends said of him, "He was not an office-seeker, but answered the county's call when urged by the people." Another said: "He followed no clique but did what he thought was right regardless of who was affected." Brother and sister Bratton donated the ground for church at Marshall and he loved his church more and more as he neared the end of life's journey. After religious services were conducted by Rev. J. W. Jenkins and the writer his body was laid to rest in the Marshall cemetery with high honors by the Masons in the presence of a large crowd of sorrowing friends. May God bless his family, relatives and friends.—D. H. Holland, P. C.

**DEESE**—W. A. Deese was born in 1835, died July 10, 1923, leaves a wife and five children. He was married to Margaret School in 1854, was married to Mary Allis in 1892. He was an old time local preacher. Like the sinking of the sun in a clear sky, his pure helpful life ended in the silence of death. The long night had passed and the beautiful morning of peace and rest had come at last. His long illness was filled with much suffering, but during that time he gave the assurance that all was well. Near the end he looked up and smiled seeing perhaps the beckoning hands at the gate way ready to pilot him home to the great beyond. He settled in this country in an early day and since that time he has been traveling over those mountains preaching the Gospel. He experienced many of the hardships of pioneer days, when homes were far apart and doctors scarce. His body was laid to rest in the old family grave yard. The funeral service was conducted by his pastor.—Riley Jones.

#### A TRIBUTE TO COL. GEORGE THORNBURGH.

As others are paying their tributes of love and esteem in honor of this noble man I feel like I would be untrue to myself and the long unbroken friendship that existed between us, if I hold my peace. When I saw the death notice my mind carried me to old Powhatan in Lawrence county, and I was at once with the scenes of 1875. It was a district conference occasion. Bro. Thornburgh lived there. He entertained four delegates and their horses. We were the cavalry brigade in those days. With one meeting began our friendship and if it has ever wavered a hair's breadth. I never knew it. At that time he was a member of the Cumberland Presbyterian Church, but came into our church during the meeting. The conference was followed by a great old-time revival. Dr. A. R. Winfield was with us and preached three wonderful sermons. On his leaving came Gen. L. M. Lewis of Arcadia, Mo. Dr. Lewis was a great preacher. He preached Saturday night and Sunday at 11, then went away. A Mr. Redding was converted that day while Gen. Lewis was preaching. The revival spirit was at high tide. Rev. Ben F. Hall, the Demosthenes of all that hill country, was there. Sunday night drew on—who should preach? Five great sermons were lingering in the minds and hearts of the people. Ben Hall was the man to "open the book" and do the work. He was burdened. He made the biggest failure of his life, and when Hall failed it was a big one. But the spirit of the great meeting carried on. Monday Col. Thornburgh and others met Bro. Hall, gave him a new hat, and new coat and vest, and the Colonel said "Ben, we all know you can preach and tonight you go into that pulpit and forget that Dr. Winfield and Gen. Lewis has ever been here, and that there is no one in that pulpit but Ben Hall and Jesus Christ, and you preach Jesus." And he did. The fire fell, Christians shouted, sinners wept, and on a call 18 grown young men and girls and older men and women fell into the altar, and the scene was indescribable. Bro. Thornburgh touched the right key, at the right time. Lizzie was a small girl then. May God bless her and "Dot" and the beloved companion. One by one my dear old friends go, but thank God we will meet again. He usually called me "Jimmie." Peace to his dust.—Jas. F. Jernigan.

#### IN MEMORY OF COL. GEORGE THORNBURGH.

At a meeting of the Young Ladies' Missionary Society of the Arkansas School for the Blind the following was adopted.

"The strife is o'er,  
The battle's done,  
The victory of life is won."

Thus the song of triumph has begun for one, our dear Col. George Thornburgh, whose presence among our number is no more, but whose sweet influence shall live forever in the hearts of all who knew him. In truth, we can say, "Blessed is he who died in the Lord, for he shall rest from his labors, and the wonders which he has wrought will endure for all time to bless and comfort those whom he so loved, and for whom he labored."

Indeed, this marvelous life of our loyal friend is one of the beautiful illustrations of how the spirit of the Master has possessed the hearts of his servants; and, though his soul has fled from this realm of life to that region of peaceful rest, he has left behind him a splendid example of heroic and noble devotion to his work and to his fellowmen.

One of the jewels which crowned his life beautiful was that of wrapping himself in the mantle of a true service—service not of self, but for God and humanity. He found happi-

ness not in being served by others, but by dedicating his life to the service of mankind. In his character were woven the silver chords of a beautiful service. In truth, his deeds were the blossoms of high ideals, the monument of a noble life.

Words can not express the high regard we feel for this deceased one. It is such characters as he who really make life worth while, and we esteem it a great blessing to have had him as the superintendent of our school. We, as a Missionary Society, deem it a great honor to have his name enrolled on the list of our co-workers as an honorary member, he, who was so kind, patient, and gentle, a loyal and devoted friend to the school we love so well.

Along the pathway of his life were scattered rays of sunshine which smile with tenderness upon the discouraged, the sick, the afflicted, and the needy. His heart was filled with patience, love and kindness; his hands were free from the stain of usury, cleansed of evil, and washed in the blood of Christ. "His feet were sandaled with mercy, quickened by love, inspired by goodness, and winged with the gospel of peace."

Linked with the life of our friend was that of another whose quiet and gentle nature draws all to her. She, his guiding star, his joy, his comfort, his faithful wife, was constantly by his side. Hand in hand they worked together; heart to heart they faced life's problems. With her we mourn the loss of our devoted friend, and with her, "we rejoice with joy unspeakable and full of glory," that he has but exchanged this life for the fullness and blessedness of life eternal.

"Now the laborer's task is done,  
Now the battle day is past,  
Now upon the farther shore  
Lands the voyager at last,  
Father, in thy gracious keeping  
Leave we now thy servant sleeping."—Jane Ford, Chm.

#### REV. J. L. HAGLER.

Rev. J. L. Hagler was born in Wilkes County, North Carolina in 1839.

At the age of twelve he came west with his parents and settled in Lawrence County, Missouri. When a mere boy he was converted and joined the M. E. Church, South, with his parents, at Red Oak, Missouri.

He felt the call to preach when quite young, but the Civil War came on and he joined the Confederate forces and did not fully settle the matter till later.

In 1869 he applied for admission and was received into the St. Louis Conference, which met in St. Louis, and was sent to the Pineville Circuit. He was ordained deacon a year later by Bishop Marvin, and in 1875 was ordained elder by Bishop Keener at Neosho, Missouri, and was continuously a member of the Southwest Missouri Conference until failing health compelled him to superannuate about 1906.

April 20, 1862, he was married to Elizabeth McAndrew. To them were born five children; William P., Joseph Don, Lin, Maud and Tom.

After superannuating he and his wife, who had faithfully helped him in his work through all his ministry, moved to Tulsa, Oklahoma, to be near their two sons. Here the two sons and then his wife died. From the time of his wife's death, March 18, 1918, for almost two years he remained at Tulsa. He then came to Fayetteville, Arkansas, to make his home with his daughter.

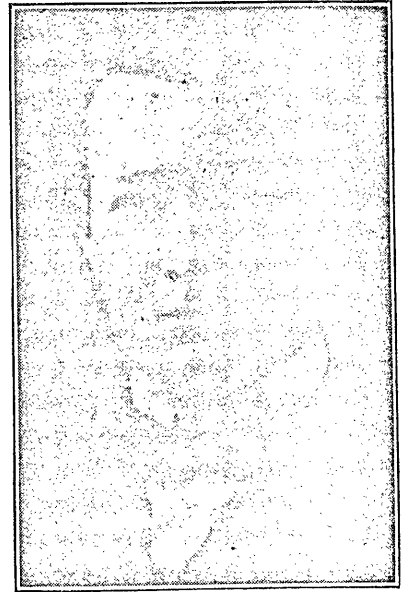
On Nov. 15, 1921, he was married to Mrs. Addie Price of Tulsa, Oklahoma, a daughter of his life-long friend, Rev. W. M. McAllister of the Southwest Missouri Conference.

Deciding that they wanted to live in a quiet little place the remainder of their days they bought a little home near his brother, Linzy Hagler at Centerton, Arkansas. Here he spent his last days surrounded by friends and ministered to in every way by his faithful, devoted wife; and here his daughter and daughter-in-law and

other relatives frequently visited him, and he could still help and advise in the affairs of the church he had loved so long and served so well.

He died on Sunday, April 29, 1923, and was buried May 1, at Tulsa, Oklahoma, near other members of his family resting there.

He is survived by his wife, Mrs. J. L. Hagler of Centerton, Arkansas, his daughter, Mrs. Lin Boggs with her two children, Hugh and Ruth Boggs of Fayetteville, Arkansas, his daughter-in-law, Mrs. W. P. Hagler of Avoca, Arkansas, and his daughter-in-law, Mrs. J. D. Hagler and her two daughters, Margaret and Jean Hagler of Tulsa, Oklahoma.—W. J. LeRoy, Pastor.



REV. A. N. STOREY, Pastor.

#### DEVIEU AND REVEL.

The Devieu and Revel charge is composed of four churches, the other two being Howell and Morris Grove. Rev. A. N. Storey, one of our most zealous and enterprising young ministers, is the pastor. Brother Storey is now in the midst of his second year, which from present indications, will be the most fruitful and successful of the two. In fact, the entire charge has taken on new life under his ministry. Successful revivals are being held at all of the churches and a spiritual thread seems to run through the fabric of every church. He has made advances in every phase of church work. Brother Storey recently bought and paid for a new parsonage which is located at Devieu. Another interesting item is the installation of acetylene lights in both the church and parsonage. Special mention should be made of the advanced Sunday School program which is being put on by the pastor and his Sunday School workers. Every church on his charge is endeavoring to measure up to the requirements of a "C" type school.

Brother Storey is to be congratulated upon having created such a live interest upon the part of his members, and the enlarged Sunday School program. The finances of the Devieu and Revel charge are in good shape. The pastor's salary is paid promptly. The church at Howell has adopted the "budget system" and pays all of the incidental expenses including the pastor's salary monthly. Brother Storey and his people at Devieu cooperated with our McCrory church in a great revival meeting which closed on July 29. His people attended in large numbers. This is an indication of their spirit of loyalty and cooperation. The pastor is happy in his work and enjoys the unstinted good-will of the charge.

Brother Storey is thoroughly consecrated to his work. Devieu and Revel will be numbered among the "victory charges" at Conference.—J. C. G.

#### A DAY IN SEARCY.

One of the many privileged features of this writer's work is the opportunity it affords to visit among our Methodist folk over the State. I forget most of the "ups and downs" of the "paper business" when I go out "on a regular preacher's itinerary." Life is worth its failures, work its "back-

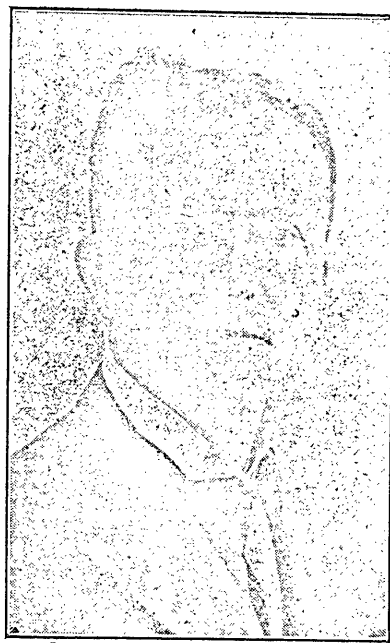


ache," all are worth while when I rub elbows with good men like Business Manager Johnson, Col. Sanford, and others, of Searcy. I filled Brother Charles Franklin's pulpit at both hours on the fourth Sunday in July. He was at Mt. Sequoyah, Fayetteville, taking some specialization work. I feel very kindly towards Brother Franklin, having known members of his family for some time before I had the pleasure of meeting him. Not unlike his brother, who is now an Arkansan, Dr. Franklin is true-blue, genial, and brotherly. I am indebted to his officials at Searcy for their most courteous entertainment during my Sunday's visit.

I must not forget to mention my short visit with Bro. Griffin of Newport. I was in his city for a few hours last Wednesday. At some later date, I am going to tell my readers all about the growing city of Newport and its affable pastor. He is doing big things there. His people are "for him" too. While there he took me over the city. I was impressed with the progressiveness and interest of this town.—J. C. G.

profit.

While Brother May is not a resident of our State, he is definitely a part of it, being one of the general evangelists. I am deeply indebted to him for the splendid work he has done in behalf of the Arkansas Methodist. He made a great speech during the meeting at McCrory on the Arkansas Methodist. Brother May, we thank you for your co-operation; we are always glad to have you visit our State.—J. C. G.



REV. S. R. TWITTY, Pastor.

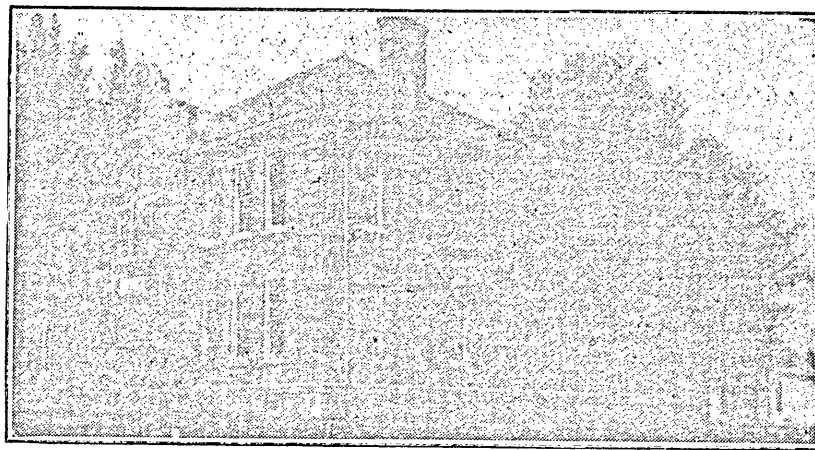
#### MCCRORY METHODISM AND ITS PASTOR.

Last week I had something to say about McCrory's pastor. I told you about his "Optimistic" outlook on life, religion, and church work in general. In fact, I introduced him as "Premier" (Optimist) Twitty. Well, I was not trying to flatter Brother Twitty. Neither did I propose to exalt him at the expense of numbers of other pastors in our Conferences. I simply meant every word I said. Brethren, we had just as well admit that optimism counts; it is indispensable in the work of the Master in this Moral Vineyard.

Brother Twitty has demonstrated the reality and worth of this valuable asset at McCrory. He promised the writer that he would "Put the Methodist into every Official's Home in McCrory." Bless your life, he has gone beyond that promise. Just last week, when I was in his splendid city, Brother Twitty made the appeal for the Methodist. Listen to the results; EVERY MEMBER TOOK THE METHODIST. IT IS NOW GOING INTO THE HOMES OF EVERY MEMBER OF MCCRORY METHODIST CHURCH. Now isn't that fine business—splendid work?

I was correct when I called him "Premier" (Optimist) Twitty. He is everything that the name implies, too. Think of it: Twitty has been in McCrory only a few months—since May 1st—and yet he has gone into the Church situation in a wonderful way. Coupled with this is the fact that he was just out of the Mayo Brothers' Hospital, where he underwent three major operations, which kept him in confinement for more than four months. I am happy to say that Brother Twitty seems to be in good health. He tells me that he is now heavier than he has ever been. His strength is steadily increasing.

The Rev. S. R. Twitty has served the following pastorates in our Conferences: Pulaski Heights, Little Rock, Hope, Monticello, and Dewitt. He is scholarly, capable, and thoroughly devoted to the ministry. He is an A. B. graduate of Hendrix College, our own great Church school; did two years work in Vanderbilt University, when it was under the control of our Church; and was graduated from Yale University with the A. M. and B. D. degrees. We have no better equipped man in our Conferences; and I might add, we have no



MCCRORY HIGH SCHOOL.

finer spirit or sweeter character than is Brother Twitty. It goes without in the yellow pine section of the en- saying that Brother Twitty is doing great things in McCrory. His people are highly appreciative, and all the departments of the Church are functioning after a fine fashion. The Sunday school is headed up by J. P. Taylor, with Otis Jernigan, a '23 graduate of the McCrory High School, as Secretary-Treasurer. The average attendance is above par, considering the Church membership. By the way, Twitty is a Sunday School pastor, having qualified as a teacher in Standard Training School work recently. Hon. Jeff Bell, Cashier of the Bank of McCrory, is the affable Epworth League director. This is a most enthusiastic Chapter. Both the Intermediates and Juniors are also active. It is, upon the whole, the best League in the Searcy District says the pastor. Miss Effie Jones, one of McCrory's inestimable young women, is Conference Superintendent of Intermediate Epworth Leagues.

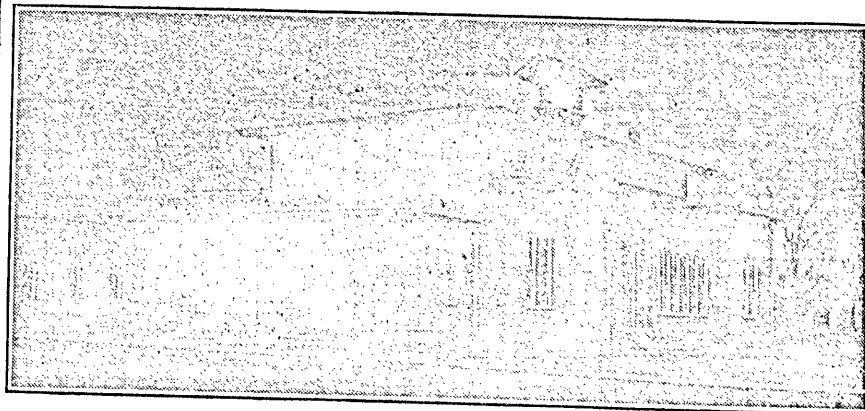
I could not afford to overlook the W. M. S. Among the interested leaders are Mesdames Mary Dillard, E. T. Wherry, and Jerre Bell. The Board of Stewards' President is Brother W. E. Jelks, one of our trusted men. All Church claims, salaries, etc., are paid monthly. Space precludes an enumeration of names of other leaders in Church work, but I will mention two

others. They are Prof. W. W. Nelson, Jr., a Hendrix graduate and the new superintendent of Public and High Schools at McCrory, and Mrs. L. E. Critz, who is the new principal of the High School. Sister Critz was principal of the DeWitt High School last year. She is one of our most capable and talented women of the State, being an educator, writer, a member of the Pen Women of Arkansas, and a real church worker.

The church building is modern, complete, adequate, and beautiful. My friend Sam Yancey, now of Clarks- ville, was pastor when it was built, in 1916. It reflects credit on the town, the community as a whole, and the membership.

Brother Twitty succeeded the late Rev. John Score, one of our beloved ministers who passed to his reward in early summer. His sister, Miss Catherine Score, is continuing her residence in McCrory. She is a most excellent woman. Brother Twitty says that Miss Catherine is doing a fine work with the Junior League, of which she is president.

Just a word about the cordial hospitality of the Twitty home. Sister Twitty did everything to make this "religious" newspaper man comfortable. My visit in their home was greatly enjoyed. I thank Brother Twitty for his unstinted support—those subscribers to the Methodist.— J. C. G.



MCCRORY METHODIST CHURCH.

## Galloway College

### Searcy, Arkansas

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One of the General Evangelists of the Methodist Episcopal Church, South, Montevallo, Ala.

#### BROTHER MAY AT MCCRORY.

Rev. John A. May, author, and one of the general evangelists of the Methodist Episcopal Church, South, has just closed a most successful meeting at McCrory. Hundreds of people attended the services and quite a number were converted, reclaimed and united with the church. Brother May is one of our most sane, safe and zealous preachers. He is deeply spiritual. His messages are always interesting and appealing. This is the 28th revival that he has held in this State during the past seven years. This is an indication of not only his popularity among the pastors of our Conferences but is also an evidence of his thoroughness and effectiveness as a revivalist. He holds firmly to the fundamentals of Wesleyan Arminianism, which have always been honored by the Holy Spirit. Bro. May states that "Such an interpretation will adjust the faith, inform the intellect, and produce a strong, virile Christianity, which will be able to combat the errors of atheism, agnosticism, and rationalism, that are prevalent today."

Bro. May is a member of the North Alabama Conference, having served as pastor for twelve years, and fourteen years as Conference evangelist and general evangelist of the Methodist Episcopal Church, South. Having had such wide experience in soul-winning revival work, he is capable of conducting an effective meeting. As indicated at the outset, Brother May is also a writer. Among his books are "The Law of God on Tithes and Offerings" and "The Law of God on Baptism." This writer has read both of these books and recommends them unqualifiedly to every Methodist within the bounds of our Conferences. As a matter of fact, I am quite sure that these two thought-provoking, interesting books would be read by members of other denominations with

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Rev. S. R. Twitty.	Rev. W. T. Wilkinson.
Rev. J. A. Sage.	Rev. Byron Harwell.
Rev. C. M. Reves (5).	Rev. W. V. Womack.

Pastors' names will be printed as they report.—J. C. G.

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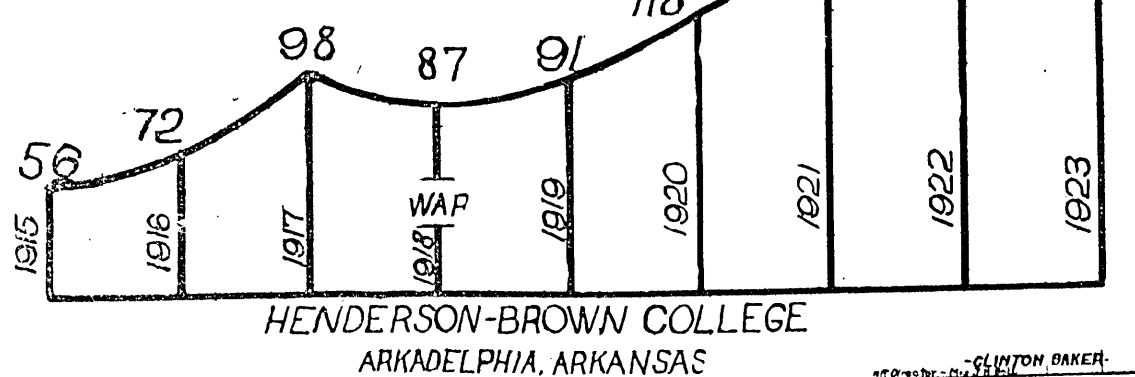
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