

# 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. XLIII.

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No. 6.

## WOODROW WILSON.

Our great war chief has joined the silent caravan, but his deeds forever speak. He strove for peace with ideals too high for present realization. His clear call urged us to daring and to duty. His calm voice rose full and fearless above the din and clamor of conflicting cries, and we united under his true standard to save our race from wreck. Never was war waged for more righteous cause than under his undaunted leadership. Never were our people summoned to more altruistic achievement. Ours was the fervor of crusaders, the abandon of martyrs. Heartened by our brave chief, we won.....The world was at his feet. With prophetic vision he saw nations bound in bonds of firm friendship and pledged to perpetual peace. He dreamed of a "parliament of man, a federation of the world." It was his to fix the eyes of men upon that which should be.....But like seers of old, he must suffer and die with dream unrealized, and hope unfulfilled. Firm in faith and strong in conviction, he fell on sleep. His past is secure. The future will pay him tribute. His fame will enlarge with the passing years. His name will symbolize humanity's hope. His voice will sound clearer and clearer as men fix his principles in their hearts and nations engrave them upon imperishable tablets.

Great heart, rest from thy high emprise! Thy dauntless spirit, strengthening our spirits, prepares us for worthy adventure. May thy willingness to die for a cause ever animate those who honor thee, and love liberty and humanity.

## METHODIST UNIFICATION.

(This paper was read by A. C. Millar, before the Southern Methodist Press Association in annual meeting, at Washington, D. C., and is released by the National Methodist Press, of that city.)

This subject is not of my own choosing; however, I cheerfully accept it, as it presents a subject of fundamental importance, and I am profoundly interested in its solution. In my discussion I shall endeavor to show that there are strong and sufficient reasons in favor of adopting the Plan of Unification now before the Methodist Episcopal Church and the Methodist Episcopal Church, South.

While I did not approve of every feature of the Plan proposed four years ago, I accepted it as a practical compromise and advocated its adoption. I admitted that it was complicated, and therefore difficult to understand and operate, but as it preserved our doctrines and our itinerancy, the things fundamental in Methodism, I could live under it. I also said then that, if that Plan failed of adoption, there were other Plans worthy of consideration. While the other Plan was radical and almost revolutionary, the Plan now before the two Churches may be regarded as conservative, as it leaves unchanged as much as possible if any kind of union is to be effected.

By adopting a common name and a Constitution and creating one General Conference composed of the present General Conferences of the two Churches, we become one as truly as the people of Mississippi and Massachusetts are one people by being under one Constitution and having the same supreme law-making body-Congress. It is no more inconsistent to unite the two Jurisdictions with their own Constitutions and local peculiarities than it is to unite Mississippi and Massachusetts with their distinctive Constitutions and local institutions. As the division of the Federal Union into distinct and locally autonomous States is one of the admirable features of our national life, so the division of the Church into two separate Jurisdictions commends itself to those who believe it best to distribute power and encourage local institutions and initiative. Those who objected to the almost powerless Regional Conferences in the former Plan, should approve of the Jurisdictional Conferences in the present Plan.

There are those who object to the proposed General Conference made up of two distinct bodies which must agree before action is valid. This is really a very commendable feature, as it provides for a bicameral General Conference. Our Congress and all State Legislatures and many municipal councils are bicameral. The very genius of American Government requires two Houses, and no one would seriously consider the abolition of the two-House plan; because we have more to fear from hasty and ill-considered legislation than from retarded legislation. Our bicameral General Con-

## I HAVE FOUGHT A GOOD FIGHT, I HAVE FINISHED MY COURSE, I HAVE KEPT THE FAITH.—2 Tim. 4:7.

ference would even have an advantage over Congress in that all debates would be before both bodies, and hence there would be less unnecessary delay and better understanding before final action. It is urged that the requirement that every vote in the General Conference shall be by Jurisdictions would be cumbersome and obstructive; but that could be easily obviated by the parliamentary method of considering all matters first informally in "committee of the whole," and then formally recording all final votes as approved by both Jurisdictions. The tremendous advantage of the bicameral plan is, that, in forming a union, there is always the lurking dread that somehow at some time one element will over-ride the other and introduce obnoxious innovations or deprive the weaker party of its rights. For that reason I would oppose a General Conference in which the bicameral principle was lacking. Under the proposed Plan, the things fundamental in doctrine and polity, the things in which now both Churches are alike, are fixed in the Constitution, and can never be changed unless our own Jurisdiction approves just as fully and freely as if it were independent. No better safeguard of essentials could be proposed. This, however, does not prevent each Jurisdiction from making for itself any innovations which are not repugnant to the original compact and are to apply only to the Jurisdiction concerned. This preserves the right to adopt measures needed for peculiar conditions without securing the consent of those whose conditions are different. As we approve of this in our civil government, it ought to commend itself in church government also.

Another admirable feature is the provision for a Judicial Council to determine the constitutionality of measures, to consider appeals, and to arrest the action of Boards and other Connectional Bodies. The Methodist Episcopal Church has nothing of this kind. We have it only in a limited way in the episcopal veto. Both Churches now feel the need of just such a body. It would perfect our Constitution and give us a real judiciary somewhat after the analogy of our Supreme Court, but even better adapted to modern conditions. Many statesmen advocate such a judiciary for the State. If we should adopt it, students of government would regard it with unusual favor.

Under the proposed Plan the Bishops of each Jurisdiction become Bishops of the whole Church, and yet each Jurisdiction is protected against the administration of any Bishop who might be so provincial or so prejudiced that he would not have the approval of the Jurisdiction that did not elect him. Here the possibility of a colored Bishop being forced upon a white Southern Conference is absolutely removed. This merely makes explicit what is now implicit, and obviates the danger of arousing race prejudice. The Plan preserves our general superintendency and makes possible the use of episcopal gifts where needed most.

Without injustice to the negro, this Plan settles the problem of negro members, because it leaves the negroes in their present relation undisturbed without a hint of discrimination in the Constitution, and yet guards our Southern Conferences and churches against the possibility of unhappy social incidents. Jurisdiction No. 1 will deal with its negro members as it sees fit, and Jurisdiction No. 2 retains its fraternal and co-operative relation to the Colored Methodist Episcopal Church. As no relation will be disturbed, no one who approves the present status has a right to object. Indeed, it is possible that a closer co-operative relation between these two bodies of negroes, the best negro Christians in the world, would follow to mutual advantage and with great profit to all negro Methodism. The negro problem is pressing upon us, and we need just such understanding as would flow from the new entente. With these two bodies of negroes co-operating and backed by a united white Methodism, we might reasonably expect negro Methodism to lead in the uplift of its race.

It is strongly urged by some that, because members, preachers, and Conferences of one Jurisdiction within the bounds of the other Jurisdiction retain their present relation, therefore the very object of union would be defeated. That, however,

is a superficial view. Perhaps the fundamental and unanswerable objection urged against the former Plan was that, without the consent of members and Conferences, they were virtually forced into a new organization and that within Regional Conferences minorities were not protected. If there were no conscientious remonstrants, the former Plan would work no hardship and no injustice, but in the case of remonstrants there would be a coercion that would not be moral and might not be legal. When it became known that there might be several hundred-thousand remonstrants in each Church, it was enough to cause honorable men to pause and finally to reject the former Plan.

It is not right to compel good men to choose between the alternatives of remaining in a Church that they did not originally choose or of withdrawing and losing all property and historic relations. The proposed Plan avoids this issue by leaving every member, preacher, and Conference untouched and allowing them voluntarily and honorably to realign if deemed best. It is conceivable that not a single change would occur after formal union, but it is altogether improbable. When all understood that there was really one Church and that the jurisdictions were largely for administrative purposes, it is almost certain that there would be rapid and happy readjustments. The only hindrance now to such changes in many places, is the appeal to loyalty and the pressure of Bishops and other administrators who fear the loss of prestige. After Unification, here and there weak and rival churches in small communities would unite for economy and efficiency. In certain sections our weak Conferences would go to the other Jurisdiction; in other sections their weak Conferences would come to us. In the larger cities, where several Methodist churches were needed, there might be no union at first, but gradually the weaker would go to the stronger for better supervision. It is not unsafe to predict that in ten years practically all the churches in each Jurisdiction would affiliate with that Jurisdiction in which they were geographically found.

But some of our Methodist Episcopal brethren are horrified at the thought of two sectional Jurisdictions, and argue that it would tend to division and sectionalism and provincialism. Even if provincialism is a sin (and it is not), we confidently believe that the very opposite result would obtain. Now we are shut off from each other and are suspicious. After unification there would be an interchange of preachers as health and family considerations might suggest. The best of the Bishops would often exchange fields. Secretaries and other great men would frequently appear before congregations and Conferences of the other Jurisdiction. Members in the same community would meet in various denominational gatherings. As practically all of our sectionalism and prejudice arise from failure to know others and to get their viewpoint, this intermingling of people who worship the same God, love the same Christ, believe the same doctrines, and use the same general polity would result in reducing provincialism and broadening sympathy.

Northern and Southern people who have never met often think that they hate each other because during the fratricidal war their fathers hated. When they come together on favorable terms they discover that they agree on so many things that they can afford to keep their prejudices in the background. They marry, and form business and other relations, and soon understand and co-operate. Even in Congress, where political antagonisms are violent and bitter, ties of sincerest friendship are often formed. Surely, it would be still easier for Methodists to learn to love and respect one another. Then, even if the Plan should not wholly solve our home problems, the constitutional requirement to effect cooperative arrangements in foreign missions would be a gain of infinite value. The missionaries in both Churches tell us that they see no reason for remaining apart in foreign fields. They tell us that the natives are not interested in our historic sectional differences, and question the right to keep them apart. Indeed, there is strong probability that, whether we unify or not, the native Churches in foreign lands will take the matter into their own hands. We face a crisis in Missions. Marvelous are the opportunities that beckon. Is it dealing fairly with Methodists in foreign fields to prevent a union which would make their labor more effective?

Is it right to hinder the progress of our Missionary work?  
(Continued on Page 3, Col. 3.)

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## METHODIST CALENDAR.

Arkadelphia Dist. Conf., Carthage, May 10-12.

## PERSONAL AND OTHER ITEMS.

Rev. S. G. Watson of Rector writes: "My work is growing steadily. The congregations are larger than they have ever been. The Sunday School is doing a great work."

Having spent a few weeks at Hot Springs for the benefit of Mrs. Hay, Bishop and Mrs. S. R. Hay have returned to this city where the Bishop will make his headquarters for some months.

Mrs. R. A. Dowdy writes: "I am in receipt of a communication from Bishop Sam R. Hay accepting our invitation to speak to the women of North Arkansas Conference at Helena on Thursday, Feb. 14."

The budget plan is the easiest method of securing the general circulation of our Church paper that has been devised. It is the most economical and altogether the most satisfactory way to do it.—Florida Christian Advocate.

Presiding Elder L. E. N. Hundley announces that the Arkadelphia District Conference will be held at Carthage May 10-12; also that Rev. Neil Hart has been appointed pastor of Oaklawn, Hot Springs, and Rev. C. R. Shelton has been appointed to Malvern Circuit.

Miss Virginia Garner, a graduate of Galloway College, who has been professor of Journalism in Wesleyan College for Women, at Macon, Ga., was recently elected vice-president of the American Association of Teachers of Journalism at their annual meeting in Chicago.

The trouble with human kind is not lack of knowledge of the moral ideal, but lack of the moral force within. All men know more of good than they practice. Moral character is a divine life within and only Christ supplies that grace and will to do the right.—St. Louis Chr. Adv.

Recently at First Church, Ft. Smith, a banquet was given to about 50 guests by the representatives of Henderson-Brown College in launching the campaign for endowment. Rev. J. J. Galloway, executive secretary, delivered an address and the quota of \$10,000 for Sebastian Co. was accepted.

Dr. J. M. Rowland, the brilliant and versatile editor of the Richmond Christian Advocate, will be given a vacation by his board this summer, and will travel, conducting a party of friends through Bible lands and the Near East. He will edit his paper from long range and write travel letters.

Of the 17,300 subscribers to the Baptist Courier, of South Carolina, 13,289 are budget subscribers, being paid for out of church budgets. Three hundred and ninety-six churches in South Carolina send the Courier to practically all of their membership. And it is a good investment.—Western Recorder.

The ban was placed on intercollegiate athletics for girls by the faculty of Southern Methodist University at its January meeting, effective in the school year of 1924-25. Under the new ruling, athletic exercises for girl students will be limited to contests between students at S. M. U., all on the S. M. U. campus.

Dr. Luther E. Todd, secretary of the General Board of Finance, announces that the special effort for securing pledges for Superannuate Endowment Fund is making wonderful progress. Such unanimity of purpose prevails that success is sure. Thirty-eight hundred "pink leaf" reports have already been received. Let all do their whole duty now.

The Commission on Evangelism and Life Service of the Federal Council of Churches has prepared a booklet for the Fellowship of Prayer for the Lenten Season, March 5-April 20. It contains valuable material for prayer services, and will be furnished free to those pastors who apply for it. Address the Commission at 105 East 22nd St., New York.

In the death of Capt. J. F. Quattlebaum on Jan. 31, at the age of 70, our church at Sherrill has lost one of its truest and most faithful members. He was one of the most successful planters and merchants in the State and was a leader in all good works. He is survived by his wife and son, three brothers and two sisters, and two nephews, all of whom have the sympathy of many friends.

Rev. C. W. Johnston, pastor at Holly Grove, writes that Mrs. J. T. Cocke of that place died Jan. 21. She was the daughter of Rev. J. H. Barrentine and had been an active member of the church twenty-five years, serving as president of Epworth League, teacher in Sunday School, treasurer of W. M. S., and superintendent of Young People's Missionary Society. She will be greatly missed.

Mrs. A. M. Robertson, who assisted in play activities at the Western Methodist Assembly last summer has been authorized by the authorities to raise a few hundred dollars to be used in purchasing equipment for the children's playground. She is making her appeal through letters and will appreciate prompt and hearty response. Her cause is worthy and her heart is in it. Address her at 1920 Summit Ave., Little Rock.

On the last Sunday in January Dr. P. C. Fletcher, pastor of our great First Church, received a class of 54 members. At the present rate of increase this church bids fair to become the largest numerically in our connection. Last Sunday Dr. Fletcher preached one of the briefest and strongest sermons this writer ever heard him preach. It was followed by the sacrament of the Lord's supper at which it seemed as if the entire congregation communed.

Let nobody get scared about the scientists discovering "the missing link" between man and the monkey. As we have said before, there will have to be several links found before the kinship can be relied on as close. Truth has nothing to fear from truth. The rocks are not going to overthrow the Book. Our attitude to the discovery of truth among the rocks should be one of an open mind and an unfaltering faith in God. His world is not going to rise up and slay his words.—Methodist Advocate.

Substitution of the two-term plan or semester system for the present three-term system at Southern Methodist University is under consideration by the faculty. A committee has been appointed to look into the advisability of changing the system beginning with the college year of 1924-25. Among the advantages of the semester system is that it would make the college terms coincide with those of the high schools, from which a majority of the students come. A majority of the colleges and universities of the country have the semester system.

In Forbes Magazine John Oakwood shows that in 1911, when there were only 199,500 passenger automobiles, 2,170,000,000 gallons of wines and other liquors were consumed in the United States. In 1920, when there were 1,883,000 passenger cars produced, only 326,000,000 gallons of wines and liquors were consumed. He concludes that what men spend on automobiles may easily be accounted for by the saving on cost of liquor. That is, that the country can afford to have automobiles because it does not spend its money on intoxicants.

The proportion of college and university students to population is greatest in the states west of the Mississippi river and lowest in the Southern states, according to a bulletin compiled by Dr. George F. Zook, specialist in higher education, and released by the United States Bureau of Education. "In other words," the bulletin continues, "although the larger and more famous institutions are usually found east of the Mississippi River and north of the Ohio River, they do not draw as large proportions of their population into colleges and universities as do the western states."

If you think that the Eighteenth Amendment is ever going to be wiped out, you will have to think a good many times. It is not going to be done. If anybody thinks that the open saloons will ever come back in America, why, he has never done much thinking. I think that the well-to-do churchman who has got money enough to buy him a lot of fine stuff to put away in his cupboard somewhere is a miserable lawbreaker against America and Almighty God and on his way to hell. And you are helping to tear up and out the foundations of human society.—Bishop Edwin D. Mouzon.

A Boston lawyer, for forty years eminent in his profession, and no less eminent in Christian work and in princely gifts to the cause of benevolence, tells what fixed his course of life. When a young man he once attended a missionary meeting in Boston. One of the speakers at that meeting—a plain man—said he had a girl in his domestic service at a wage of less than two dollars a week, who gave one dollar every month to missions; she also had a class of poor boys in Sunday School who never missed her from her place. And he said of her: "She is the happiest, kindest, tiddest girl I ever had in my kitchen."—Christian World.

Sergt. Alvin York at his home in Fentress County turned down a proposition to commercialize his fame as the outstanding American hero of the World War. A representative of a large Eastern manufacturer of arms visited him and exhibited a new gun which this concern is preparing to place on the market and offered him a donation or gift of several thousand dollars if he would permit himself to be photographed holding the gun in shooting position, the picture to be used by the manufacturer for advertising purposes. Sergeant York informed the business man that under no circumstances would he commercialize to the value of a single penny his record as an American soldier.—Ex.

In an address recently before the Civitan Club of our city, Mr. Thomas S. Buzbee, who in addition to being a good lawyer is a leading official of Winfield Church, in making the point that there could be no liberty except by observance of the necessary laws made for the benefit of society as a whole, said: "Prohibition laws were made, not for the purpose of restricting personal liberty, but to increase freedom. They were made to free our elections and government from the dominating and debauching influence of brewers and distillers; and were to free our business life from industry which did not add to the wealth of the country, but resulted in large economic loss; they were to free our communities from the expense of caring for the victims of the liquor traffic; and were to make our streets free to be used by our women and respectable citizens without danger of insult from saloon loafers and bums." These are wise observations.

The Federal Council Commission on the Church and Race Relations is asking that February 10, 1924, be observed in all the churches of the country, white and colored, as Race Relations Sunday. Since this subject holds so vital a place just now in the effort to make Christianity really effective, it is felt that in every pulpit at least one sermon a year might well be devoted to it, and also one program in every Sunday School, Young People's Society and other religious groups. In 1923 the day was observed in a great many churches. It is hoped that in 1924 its observance may be practically unanimous. The results for good, it is believed, would be immeasurable. The Commission is publishing a booklet suggesting programs, topics and materials suited to the occasion. It is not too early for everyone interested, whether pastor, missionary leader, Sunday School or young people's worker, to write for further information to the Commission on the Church and Race Relations, 105 East 22nd Street, New York City.

## BOOK REVIEW.

Recent Changes in American Constitutional Theory; by John W. Burgess, emeritus professor of Political Science and Constitutional Law, Columbia University; published by the Columbia University Press, New York; price \$1.75.

The thoughtful and patriotic American will read this book with a sense of apprehension as the subtle dangers menacing our Republic are revealed. He will discover that in the last quarter century our institutions have been so modified that many safeguards of liberty have been removed or greatly weakened. Many of the modifications made in the name of progress mean the destruction of our Constitution. On the part of some leaders the movement has been intentional. Most of our people, however, are unaware of the trend and its significance. The author is one of the sanest and wisest teachers in America. He has given a lifetime of study to these problems and is in position to speak with authority. He suggests a remedy; but it would be so difficult to create the sentiment necessary to apply it that little may be expected. It is not too late, however, for intelligent men to grasp the situation and stir the public mind to appreciation of the danger and the

need of action to check the evil tendency. We advise every patriot to read this book and then help to save our Constitution from destruction.

**More Sermons on Biblical Characters;** by Clovis G. Chappell, D. D., pastor Mt. Vernon Place Methodist Episcopal Church, South, Washington, D. C., author of "The Village Tragedy," "Sermons on Biblical Characters," "The Modern Dance," published by George H. Doran Co., New York; price \$1.50.

Those who enjoyed Dr. Chappell's first book of sermons will welcome this volume. These sermons are notable for originality of statement and for striking illustrations and vivid portrayals of character. They are sermons for the times, and will enable the reader better to understand the subtle sins of today and the only cure for sin. It is hoped they may have a large sale and wide reading among our people. The gifted author preaches to more people than does any other pastor in our national capital.

**Why God Used D. L. Moody;** by R. A. Torrey, D. D., author of "How to Bring Men to Christ," published by Fleming H. Revell Co., New York and Chicago; price, paper covers, 35 cents.

Every true preacher of the Gospel would like to know how to be used of God in the salvation of souls. He may be profited by reading of the man who above all other men of his day seemed to be used of God. Dr. Torrey knew Moody intimately. He gives the following reason: Moody was "A fully surrendered man, a man of prayer, a deep and practical student of the Bible, a humble man, his entire freedom from the love of money, his consuming passion for the salvation of the lost, and he was definitely endued with power from on High." Get this little book and read it. You will be helped.

**The High Way;** by Caroline Atwater Mason, author of a "Lily of France," etc.; published by Fleming H. Revell Co., New York and Chicago; \$2.

This is a fascinating novel, with a beautiful story of love running through it, revealing many sides of modern social life. The conflict between the "Fundamentalist" and the "Modernist" is the chief topic. The discussions are so well developed that it is possible to understand the issue rather better than it can be done by wading through volumes of theology, philosophy, and science. In fact, the novel might very well be named, "Fiction Fighting for the Faith." We recommend this book to our readers who wish to study the problem in its most interesting form. However, we put them on notice that the conditions developed in this story must not be applied to the Methodist Church, but they may be found in varying degrees among Congregationalists, Episcopalians, and to a certain extent among the Presbyterians (U. S. A.) and Northern Baptists. Our sane, liberal creed should enable us to keep in the middle of the road, avoiding the fanaticism of the literalist on the one hand, and the folly of the atheistic materialist on the other.

#### DEATH OF REV. T. W. HAYES.

A few days after reaching his 92nd birthday, Rev. Thomas W. Hayes, venerable father of Caughey E. Hayes and the late Mrs. James Thomas, passed away, Jan. 31, at the home of his daughter, Mrs. L. E. Hinton, in this city. Born in Georgia and educated in Emory and Henry College, Bro. Hayes came to Arkansas in pioneer days and was for some years active in the itinerancy. Deeply interested in education and having great gifts as an instructor, he frequently taught school and finally located and gave himself to educational work in Southwest Arkansas. Many of the best men and women of that section were proud to call him their teacher. As a scholar, a teacher, a preacher, and a noble Christian character, Bro. Hayes contributed much to our State. He spent many years in Nevada County and represented that County ably in the Arkansas House of Representatives and Senate. He was a close student of affairs and was progressive in his thinking, standing always for the highest ideals in public as well as private life. He retained his faculties to the end and enjoyed reading, discussion of church and state affairs, and attendance on the services of the sanctuary. He was so alert and vigorous that his friends hoped he would see his hundredth birthday. The survivors in his family are two sons, C. E. Hayes of Little Rock and E. C. Hayes of DeQueen, and four daughters, Mrs. L. E. Hinton, Mrs. Florence Park, and Miss Maud Hayes, all of Little Rock, and Mrs. K. G. McRae of Hope, all of whom have the sympathy of a multitude of friends. After the funeral, conducted by Rev. C. M. Reves, the body was sent for burial to Prescott. A great and good man has gone to his reward.

#### DEATH OF REV. A. TURRENTINE.

At his home in Arkadelphia, on Jan. 31, Brother Turrentine quietly slipped away, and was buried on Feb. 2, Dr. J. M. Workman and Rev. J. A. Sage conducting the funeral.

About 73 years old Rev. Archelaus Turrentine had been a member of Little Rock Conference

since 1881, and on the roll his name stood next after that of Rev. Euphrates Garrett who died only a few weeks ago. He was a close student of the Bible and the doctrines and polity of Methodism and one of our clearest and most forcible preachers on fundamental doctrines. He belonged to an old and highly respected Methodist family and it seemed perfectly natural that he should be an itinerant preacher. He served circuits, and stations like Magnolia, and had been presiding elder of Pine Bluff District. As a trustee and loyal supporter of Henderson-Brown College he had rendered valuable service. Doing his work in a day of small salaries, he and his faithful wife who was called home two years ago, by strict economy and good management, were able to give their nine children collegiate education and send them out as useful members of society. Bro. Turrentine was a sturdy man of deep convictions and undoubted courage—the stuff out of which martyrs were made in the bloody days of Christianity. After a long and useful career, he had superannuated three years ago, and had been living quietly at Arkadelphia. The surviving members of his family have the heartfelt sympathy of many friends who loved and honored Bro. Turrentine.

#### DEATH OF DR. PAUL H. LINN.

It is hard to realize that Paul H. Linn is dead. The writer had sat beside him in the Educational Conference at Memphis and bidden him farewell before going to the train, and Dr. Linn never looked better nor seemed more at ease. He had spoken frequently with his usual ability, and just before adjournment, in proposing an amendment to a report assuring the Church of the interest of educators in "conversion," had given what some present felt was an "inspired" definition of the spiritual transformation. Then to read in the morning paper that a few minutes after this parting he had died from a stroke of apoplexy—it was a shock. He passed from the fullness of life to its fullness beyond the veil.

Paul Hinkle Linn, who was born in Huntsville, Mo., Dec. 12, 1873, and died in Memphis, Feb. 1, 1924, had become one of the outstanding leaders of Southern Methodism. Educated in Central College and Washington University, he intended to enter law, but felt called to the ministry. He served at Brookfield (the writer's home), Maryville, Central Church, Kansas City, and Scruggs Memorial, St. Louis, and was presiding elder of St. Joseph District. As president of Central College from 1913, he had led in a great enlargement of its resources and had strengthened it in every way. As a member of General Conference in 1918 and 1922, he was a strong debater, and as a member of the present Unification Commission he stood heartily for union. He was a great preacher, a successful college president, and a rugged, aggressive Christian character. Filling a large place in our church affairs, he will be sorely missed at a time when his type of leadership is greatly needed.

#### DISCUSSION OF UNIFICATION.

When the Address on Unification prepared by the Bishops was published some months ago, it was not our purpose to encourage discussion until the General Conference of the Methodist Episcopal Church should act. However, this editor, without his consent, was put on the program of the Southern Methodist Press Association for a paper on Unification of Methodism. The paper was read, but not discussed, and request was made by the National Methodist Press for the privilege of releasing it to all the Methodist papers, North and South. It has already appeared in several papers of both Churches, and was in type for use in this paper when Bishop Denny's "Statement of Minority of Bishops" was received. Believing that it was proper to give our readers the Bishop's viewpoint, we withheld our paper so that both might appear in the same issue. While neither paper refers to the other, as each was prepared without knowledge of the other, it is evident that both cover some of the same features of the Plan.

We think it unnecessary to discuss the matter further, and prefer to let both papers go to our readers without comment, asking only that they reread the Plan and consider it carefully in the light of these observations. Our readers will readily discover that the Bishop's arguments grow out of his fears, while ours grow out of our faith and hope.

#### OUR EDUCATORS MEET.

In the Chisca Hotel, in Memphis, the Educational Association of our Church was in session Jan. 30-Feb. 1. In attendance were college presidents, professors of religious education, secretaries of education, and others interested in education. Dr. J. H. Reynolds, president of Hendrix College, presided and delivered a strong address on "How to Make the Church Educationally Minded," which ought to be published in all our Church papers. Prof. W. E. Hogan, formerly professor of Mathematics in Hendrix College, was secretary. Dr. Stonewall Anderson, former president of Hendrix College, now secretary of our General Board of Education, presented a "Survey of the Religious Educational Agencies in Our Church Schools."

On the subject, "What Can Be Done to Make

Students More Religious?" able addresses were made by Dr. A. M. Trawick, Dr. Paul H. Linn, Dr. D. R. Anderson, Dr. R. E. Blackwell, and others.

Dr. Norman E. Richardson, professor in Northwestern University, Evanston, Ill., gave a "Review of the Activities, Purposes, and Programs of the Major Educational Organizations now Working in the Field of Religious Education," and on many occasions was asked to elucidate minor subjects. His fine spirit and broad outlook made a large contribution to the success of the meeting.

Dr. J. C. Baker, who has led in promoting religious activity for Methodist students in the University of Illinois and who is pastor of Trinity Methodist Church which ministers to university students, described the "Wesley Foundations at State Universities," and at various times responded to requests for fuller information on the subject. Profound interest was shown in this important subject. Our educators are recognizing the duty of our Church more adequately to provide for the religious nurture of Methodists in tax-supported institutions.

The whole program of the Association was intended to develop interest in the definite work of supplying religious instruction and training in educational institutions of both Church and State. It was evident that our leading educators keenly realize their responsibility and are earnestly endeavoring to do their duty. No disposition to avoid the obligations nor to minimize its importance was manifested. If the members of our Church could have met these faithful men and heard their expressions of solicitude for the religious welfare of the youth committed to their care, there would be a greater willingness to cooperate and strengthen our educational forces. Our school men are as fine a group as can be found. They are scholarly, experienced, alert, open-minded, and above all deeply religious. Our young people are in safe hands, and we never had stronger or better leaders.

A part of one day was given to the Council of Church Schools of the South, an organization that combines the forces of our own Church with the Southern Baptists and other denominations in the study of religious education. Of this Council Dr. W. L. Poteat, president of Wake Forest College, was the able president and Dr. D. R. Anderson, president of Randolph-Macon Woman's College, was vice-president. Dr. Poteat's presidential address was a remarkably clear and sane deliverance and his presidency was felicitous. Dr. R. E. Blackwell, president of Randolph-Macon College, was elected president for the next year. The program of the Council meeting was supplementary to that of our Association, and the addresses and discussions were of a high order.

In addition to those already mentioned the following Arkansas men were in attendance: President J. M. Williams of Galloway College, Principal M. J. Russell of Valley Springs Training School, Rev. J. J. Galloway, executive secretary of Henderson-Brown College, Rev. R. C. Morehead, educational secretary of the Arkansas Conferences and the writer.

The committee on findings through Dr. Paul Kern presented a strong report which was adopted and will later be published.

It was a very profitable occasion. I greatly enjoyed renewing acquaintances and meeting new ones.—A. C. M.

#### METHODIST UNIFICATION.

(Continued from Page 1.)

ter's Kingdom by allowing our personal suspicions and petty prejudices to keep forces divided and reduce their effectiveness?

Some object to the Plan because it does not secure a closely articulated world church. That feature should recommend it to all intelligent students of Church history. Judging the future by the past, we might, by transforming our Churches into a closely centralized organization, create an ecclesiasticism that would approximate and imitate Roman Papacy. By maintaining two jurisdictions and allowing large autonomy in foreign lands, we may check the tendency toward ecclesiasticism, and yet, by eliminating overlapping and by co-operation in many ways, we may become more efficient and fruitful without the menace of concentrated and accumulated power.

In order to achieve Unification we must forget the ugly things of the past, realize that the conditions that led to separation in 1844 no longer exist, frankly acknowledge our own faults and mistakes and give others credit for high purposes and worthy achievements, be more patient, pray more, know Christ better, and love all men more sincerely.

We believe that the proposed Plan is fair to all parties, sensible, practical, and workable, and that it is desirable that Methodists in America form a stronger alliance to promote the Kingdom of God. Unification is feasible and from the Christian standpoint desirable. It should not be forced, but should be diligently and honorably sought. Let us pray and work that it may come. In this day when Christ offers the only solution of the perplexing problems that produce strife and hate, to fail to unite the forces of good against the forces of evil, might be treason against the Kingdom of God and disloyalty to our Christ.

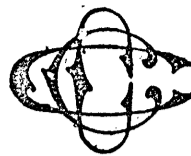


## The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South

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



### CONTRIBUTIONS

#### EVANGELISM: THE ONE GREAT BUSINESS OF THE CHURCH.

By Bishop Edwin D. Mouzon.

Evangelism is the one great business of the Church. By "evangelism" is meant the bringing of the evangel—the gospel—to bear upon the hearts and minds of men and the bringing of men to turn from their sins and put their trust in Jesus Christ, who came into the world to save sinners.

This, I say, is the one great business of the Church. And this is precisely what we preachers and laymen are in danger of overlooking and forgetting. There are so many plans and programs we are called upon to "put over." Schools and colleges must be built and endowed, vast sums of money must be raised for missions, modern church buildings must be erected and furnished so as to carry forward the work of the Church according to the latest approved plans. Thus it has come about that the average preacher finds himself so fully occupied in advancing enterprises that he has little time for individuals. He becomes so greatly interested in institutions that he is in danger of overlooking the infinite value of souls. There is grave possibility of his becoming just a wheel in a vast machine and ceasing to be a human brother interested in individual men and women and little children who sin and suffer and die.

And then, too, we have had much to say in recent years about "the kingdom of God." We have learned from the lips of Jesus that the principles of the gospel have their social application. We have become convinced that Christ came into the world to save the social order. This is what we are praying for when we say: "Thy kingdom come, thy will be done on earth as it is in heaven." The will of God must be done in our homes, in our schools and colleges, in our legislative halls, and in our places of business. Crime must be banished, our cities must be made clean and safe for our boys and girls to live in, labor and capital must come to understand one another and to understand that the principles of the gospel must be applied to all their dealings the one with the other. This is the program of the kingdom, and a far-reaching program it is. And herein lies a danger and a temptation to the Church, both to preachers and laymen. We come to think that moral reform and legislative enactment will establish the kingdom of God on earth. It seems so easy to pass reform laws and thus make people good. It is so much easier to effect an improvement in physical conditions than it is to bring about a radical change in the hearts of individual men. We act as if Jesus had said, "Except the kingdom of God come, ye cannot be born again," whereas he plainly declared: "Except a man be born again, he cannot see the kingdom of God."

Now all these things are fully worth while. All these things must be done. As the number of Christians increases, as the power of Christianity grows in the world, more and more will the gospel of Jesus Christ be applied to the affairs of everyday life. But we must not lose sight of the individual. The kingdom of God will come only as individuals are won to the service of the kingdom. The kingdom of God has no existence except as it is composed of the men and women who have been born into the kingdom—born of God. For only the soul is of intrinsic and absolute value. Everything else is of worth only as it relates to the soul. The home, the school, all the institutions of civilization—all are of value only as they make their contribution to the individual soul. The kingdom of heaven—that is to say, that new order of society which Jesus came into the world to establish—is of value only as it relates to the soul. And everything else passes away; only the soul is eternal. There are no real values except soul values. Spiritual values have no existence except in souls. The soul of man, then, is

## Don't You Hear Them Calling YOU?

*At daybreak February 1, 1924, every preacher and lay member throughout the whole Church has full liberty in the Special Effort for Superannuate Endowment. From February 1, to March 16, the aim is to have a red-hot program of publicity, as follows:*

### 1. From The Pulpit

DURING THESE SIX WEEKS THE PASTORS SHOULD DELIVER SEVERAL ADDRESSES ON THE SUBJECT AT THE REGULAR HOURS OF PUBLIC WORSHIP.

GIFTED LAY MEMBERS AND VISITING PREACHERS CAN BE USED IN MANY PLACES FOR ADDRESSES AS OPPORTUNE OCCASIONS ARISE.

### 2. By Lay Minute Speakers

SNAPPY FORGOTTEN-MAN SPEECHES BY MINUTE SPEAKERS, DELIVERED TO SUNDAY SCHOOLS, EPWORTH LEAGUES, CHURCHES OF THE CIRCUIT, ETC., WILL HELP MUCH.

THE PUBLICATIONS SENT TO EVERY CHARGE BY THE BOARD OF FINANCE FURNISH ABUNDANT MATERIAL FOR THESE ADDRESSES.

### 3. By Distributing Literature

EVERY CHARGE WILL BE SUPPLIED BY FEBRUARY 1, 1924, WITH A PACKAGE OF THE BOOKLET, "THE CALL OF THE FORGOTTEN MAN," FOR GENERAL DISTRIBUTION.

IF ANY CHARGE DESIRES A PACKAGE OF "WHEN CROSSROADS CROSS AGAIN," SAME MAY BE HAD BY APPLICATION TO THE BOARD OF FINANCE.

*In addition to the foregoing, the secular press and Church press will carry appealing matter on the subject during the six weeks of publicity. The harvest of the Special Effort will be measured by the extent of seed sowing and cultivation.*

## I am Calling, Too---For The PINKS

the one thing in which the Church is supremely interested. "What shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" And what will happen to the Church if we become interested in things as things, rather than in souls as souls and in things only as they relate to souls?

In all of our enterprises, then, whether educational, missionary, or philanthropic, this is the one thing that we must keep before us, the bringing of the gospel to bear upon individual souls and the bringing of men to turn from their sins to Christ as the sinner's only Saviour.

This will make the preacher himself more human, and it will make him more definitely Christian. It will do the same thing for the laymen. We will build hospitals, but we will be interested in the individual sufferers in these hospitals. We will bring about better living conditions in our cities and in our rural communities, but we will come to love more personally the unfortunates who are living under adverse conditions. A man may have no personal knowledge of God in Christ and be a very zealous reformer; and one may have a degree of interest in institutions and himself have no personal experience of salvation; but no man can deal personally with his fellow men in an effort to bring them to Christ unless he himself knows Christ personally.

And this definite evangelistic work will keep a man sound in the faith. Only the great doctrines of evangelical Christianity are the saving doctrines of the Church. The tragedy and ruin of sin, the value of the human soul, the necessity of regeneration, Christ the only Saviour who died the just for the unjust that he might bring us to God, salvation through faith in Christ, the eternal consequences of sin, the hope of heaven, the witness of the Spirit, the possibility and privilege of holy living, the imperative claims of righteousness in personal and public affairs—these great doctrines of the New Testament the evangelistic preacher will be preaching again and again. I suspect that some of our brethren would never preach certain of their sermons again if for once they should make bold to try them out in a revival meeting! And I am quite sure that some of our friends would have a killing frost if, in the midst of the outpouring of God's Holy Spirit in a genuine revival, they should come with their mechanical theories of re-

ligion and physical notions about spiritual realities! Nothing will more surely keep the faith of the Church sound and vital than definite and continued effort to bring individual souls to Christ.

And the time is opportune. America was never so interested in religion. More people are reading the Bible than ever before. More people are going to Church than at any time in our history. More men are asking: "What must I do to be saved?" People everywhere are ready to listen to the man who knows—to the man who has himself been saved from sin and who has thought his way out of the difficulties that perplex inquiring minds. It is indeed pathetic to see how hearts look up into the face of the preacher who speaks with authority—the authority of personal experience. Now, of all times, is the supreme hour in which to come with the glad tidings of personal salvation. Happy is the man who is sure of himself and sure of his gospel in this great hour of human history!—Methodist Advocate.

#### STATEMENT OF MINORITY OF BISHOPS ON UNIFICATION COMMISSION.

When this writer was officially informed that the episcopal members of the Commission of Unification had prepared an Address in advocacy of the plan agreed upon by the majority he, as one of the minority, claimed the right to send forth with the address a statement of his reasons for his opposition to the plan. He was repeatedly denied the exercise of this right.

Finally he quoted the action of the Commission as set forth in the manuscript notes of the stenographer, page 139: "An address ought to be made to the two Churches by the ten Bishops that are members of this Commission. I believe such an address from the ten Bishops, whether in favor of this plan or not, will have a wholesome effect on the two Methodisms, and do a large thing toward the passage of the paper through the Churches. 'This suggestion prevailed.' On this ground, lower than his inherent right as a member of the Commission, he asked permission to set forth his position at the same time and through the same channels as were used by the majority. He received no answer to this request.

Is this question to be settled by a count of votes, or by the weight of reason? Napoleon is reputed to have said that, Providence is on the side of the heaviest battalions, yet the sun that rose at Austerlitz, set at Waterloo. Four years ago the Commission by vote of 44 to 6 put forth a plan of Unification by reorganization, and a number of the Commissioners with no small enthusiasm published their conviction that the plan proposed would prove to be the solution of the troubles of the Churches. It was even said that men would answer at the bar of God for their opposition to that plan, the answer to be followed, of course, by God's condemnation. Yet that plan was not even submitted to a vote in either General Conference. Evidently at that time the confidence of the large majority was misplaced. The majority is not always right.

It must be carefully kept in mind, a fact repeatedly overlooked, a form of fallacy anciently detected yet still vigorously alive, that the question now before the Churches is not Unification generally considered, not Unification as an academic thesis, not the desirability of some sort of Unification. It is easy to speak to that general question enthusiastically, "with burning words," and it is altogether useless now that the Commission has acted. Not Unification in general, but this specific plan and no other is now before the Churches. Some of the reasons that led this writer to differ from his colleagues are:

First, This specific plan is a misnomer, it is not Unification. It is not even a wedding. It is an unassimilated mixture of two great and prosperous Churches. It proposes to

experiment with success.

Second, By this plan one of the ends for the attainment of which the negotiations were begun, and have continued is achieved. The two Churches are to maintain rival Methodisms in the same communities. Existing frictions, "irritating competitions," are to persist. "Altar against altar" is sanctioned by the plan, and "advised" in the published address. "Needless waste and competition" are not "eliminated." The plan indorses what now exists and provides for its spread. So determined was the Commission not to provide in this fundamental document for the attainment of these desirable ends that the following amendment offered and urged received but five votes—all from the Southern Commission:

"From the adoption of this agreement neither of the two jurisdictions shall organize a congregation in any community in which the other jurisdiction has an existing congregation until the Quarterly Conference of the existing congregation shall consent."

This amendment was a part of the action taken by a Joint "Commission on Exchange of Territory with the Methodist Episcopal Church," which Joint Commission consists of seven members for each of the two Churches. At a meeting of this Joint Commission held in Cincinnati in February, 1923, all seven of the Southern Commissioners, and four of the seven Northern Commissioners voted for that agreement yet two of the Commissioners on Exchange of Territory who voted for this agreement in February voted in the Commission for Unification against it in July.

If the Commission on Unification proposed to achieve the ends for which it was appointed why would it not write some such provision in this fundamental document? Chosen by the Church to try to relieve friction, to allay competition, to prevent overlapping of work, to conserve men and means in a needy, tumultuous world, this writer could not vote for the plan whose fundamental document perpetuates these very things.

Third, The great and astute Bishop Joseph Butler tells us that "probability is the very guide of life." For lack of surer ground in dealing with this plan we must take probability, recognizing the possibility of mistake. Madison, wise, great and experienced in matters of government, was

sure that since the Virginia statesmen of 1776 had prepared a State Constitution that endured for fifty years, the statesmen of 1829-30 would prepare one that would endure for a hundred years. Yet within twenty years another constitution was found necessary.

In the Constitutional Convention of 1787 James Wilson announces that "to have States equal in the Senate will give a government neither so ill nor lasting," and he predicted that the presidential "veto would seldom be used." Rutledge predicted that "Congress would not sit more than six or eight weeks in the year." Sherman said there was "no probability that the number of future States would exceed those of the existing (thirteen) States." He also said, "the people.....will never give a majority of votes to anyone man" for President. Williamson said, "It was pretty certain.....that we should at some time or other have a king." Evidently he could not hear the clash of crowns tumbling from the heads of the monarchs of Europe. Gorham said, "Can it be supposed that this vast country, including the Western Territory (then bounded not by the Pacific Ocean, but by the Mississippi River) will 150 years hence remain one nation?" Further quotation would be tedious. Here were men possessing a knowledge of history and of human nature, and of an ability—taken as a whole—that has been pronounced unsurpassed in the history of the world. In providing a government for State or Church certainly as to results is unattainable, prophecy is childish, only a probable inference is possible.

What seems to be probable in a government whose legislative body is composed of a Northern Jurisdiction of approximately one thousand, and of a Southern Jurisdiction approximately four hundred delegates, each Jurisdiction to vote separately, where the fundamental document provides specifically: "Every vote in the General Conference shall be by Jurisdictions and shall require the accepted majority vote of each Jurisdiction to be effective?" Suppose a case that often occurs: An Annual Conference is to be organized, or even to be divided. The Northern Jurisdiction, which as the Methodist Episcopal Church now has, and under

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this proposed plan will continue to have, organized work in nearly, if not quite all, the States, wishes to organize a new Conference in Virginia, or Mississippi, or Texas. Suppose a bare majority of the Southern Jurisdiction should not agree that the Northern Jurisdiction shall continue to force itself into the very heart of our work. Will that large Northern Jurisdiction, supported by a minority of the Southern Jurisdiction, submit to such conditions? Do not assert with the dogmatism of prophecy that no such condition can arise. Do not point to the express terms of the contract. Neither constitutions nor treaties bind a majority determined to carry out its purpose. You say our people will "count the cost" of the exercise of such a veto on the majority, and will yield. One of ourselves truly said, and under great strain through years of revolution lived what he said: "Counting the cost" is in things temporal the only wise course, as in the building of a tower; but there are times in the life of an individual, of a people, when the things that are eternal force themselves into the calculation and the abacus is nowhere."

It is impossible to see even as a probability how such a provision in the fundamental document can reasonably be expected to promote peace. To some it bears on its face the aspect of war. That in "every vote" the majority should be permitted to control in matters relating exclusively to its own work is right that in such matters the minority should have the power to protect itself, is also right; but where either is vitally concerned or believes itself to be vitally concerned, that it should quietly submit even to a majority does not accord with history and is contrary to human nature.

Fourth, The Plan gives no voice in the government of the Church to those chiefly concerned, the people and preachers. This fundamental document does not so much as recognize that they have any rights.

When in 1808 a delegated General Conference was proposed, only to avoid the division of the Church was it adopted. Literally it took the tears and prayers of Asbury to gain approval. Its constitution provided that every five members of the Annual Conference should have a representative in the General Conference, and the General Conference itself was expressly prohibited from making more than seven the basis of representation. By the plan now proposed the General Conference, without the consent of the Annual Conference, can reduce the representation in the General Conference, to "one ministerial delegate for every one hundred and twenty members of each Annual Conference and equal number of lay delegates." This brings representation almost to the vanishing point. Again, in 1808 the Annual Conference retained the sole right to initiate changes in the Constitution of the General Conference. Not till 1832 did the Annual Conference agree to share with the General Conference the right to propose amendments, and from that day to the present continues to demand "that three-fourths of all the members of the several Annual Conference who shall be present and vote" must agree before an amendment can be adopted. This ancient

protection of the rights of the Annual Conference is by the plan now proposed silently yet completely abolished. It is not overlooked that article XI of the proposed plan states that each jurisdiction shall be bound by its present law "until the General Conference by legal process shall otherwise ordain." What is that "legal process?" Who shall define it? Why not say not until the General Conference but "until the Annual Conference by legal process shall otherwise ordain?"

Again, among us no preachers can be ordained an Elder until he has opportunity to learn that the constitution of the Church and the Constitution of the General Conference are not the same. In our Church the solemn, delicate, grave responsibility is lodged to check the General Conference, not simply when it disregards the Restrictive Constitution of the General Conference, but whenever in the broader meaning it takes any action that "is unconstitutional." Instances are numerous, some of them comparatively recent of actions adopted by two-thirds of the General Conference, yet negated by the Annual Conference. A "supreme and all-controlling" General Conference never has commanded, does not now, and never will command this writer's consent. This plan more than any plan yet proposed eliminates the Annual Conference as part of the government of the Church, makes the General Conference "supreme and all-controlling" and deserved to be defeated.

An effort was made to give the Annual Conferences, even in cases not often likely to arise, an ultimate determining voice in laws by which they are to be governed; the question was argued; but the Commission, by a large majority, refused to consent. In the conviction of Americans it ought now to be fixed that all governments derive their just powers from the consent of the governed. More than a hundred years before Jefferson wrote those words in the Declaration of Independence—a document that "ought to be hung up in the nursery of every king and blazoned on the porch of every royal palace," Milton had written: "It being thus manifest that the power of Kings and Magistrates is nothing else, but what is only derivative, transferred and committed to them in trust from the people to the common good of them all, in whom the power yet remains fundamentally and cannot be taken from them, without a violation of their natural Birthright."

A great scholar and thinker says: "It is always curious to realize how unintelligible to some minds thought-out political principles remain." As a member of an Annual Conference, this writer could not vote to surrender his rights, as a Commissioner he will not ask his brethren to consent to be governed and to be dumb.

COLLINS DENNY,

One of the members of the Commission on Unification. Richmond, Virginia.

#### DARE HOMES BE CARELESS IN THIS?

A passing word needs to be said about our religious and denominational papers. Who can estimate their meaning to the home? The home may be ever so humble and far removed from the maddening crowd's ignoble strife, but the weekly visit of a noble religious paper, supplemented by the occasional visit of a good book, shapes the life and determines the destiny of that home. The picture of such a home passed before me now. Its inmates were poor and lived in a section where they must toil through all the seasons in order to provide a livelihood. But, though all thus had to toil, from the oldest to the youngest, and though the home in which they lived was exceedingly humble, yet they held converse with the men and movements of the great, wide world. The parents turned every extra dollar into good literature for their children. They believed with Erasmus when he said, "I buy books first; after that, if I have any money, I buy clothes." They believed with a great theological teacher who said to

his class, "Young gentlemen, shirts are necessary, but books are indispensable." And so into that home a choice book came as often as it could be afforded, and several of the great religious papers came every week. Those papers and books silently wrought their destiny-shaping power upon all that large family of children, and though far removed from the scenes of the world's great movements, yet they thus became vitally real to all those children and entered into their lives. And when they went forth to the work and warfare of the world, all of them had been won to Christ and do joyfully walk in his blessed service to this day. Is this a mean or ordinary result? Nay, it is the sublimest result possible in the history of an earthly home. And more than all things else, the literature provided out of a scant purse for those children, during the plastic years of their childhood and youth, shaped their characters and determined their destiny. Oh, how can parents and teachers and preachers be oblivious to this transcendently important matter of right literature? Carelessness here is worse than being foolish; it is wicked.—Rev. George W. Truett, D. D., in "God's Call to America and Other Addresses."

#### THE WHITE MAN'S RESPONSIBILITY.

Col A. R. Lawton, Savannah, Ga. (Excerpts from Alumni Address, University of Georgia, 1923.)

The race problem in the South is the responsibility of the white race only, and the white race has the higher duty. We are in the ascendancy and no solution or amelioration can progress except on our initiative. While we need the sympathetic cooperation of the negro, we can make some progress without him; he can make none without us. Moreover the white race has always claimed racial superiority. Those who make this claim must never forget that superiority carries proportionate obligation.

It is not race pride nor race instinct, but race prejudice augmented by want of character that brings to the negro injustice as between man and man. Even if I would, I could not conceal from you the tendency, far too frequent with far too many individuals, to deal unfairly in business transactions with the negro because he is helpless. It is manifested in some shopkeepers (particularly those who give credit), and with some farmers in their dealings with negro tenants. It is to an appreciable degree more difficult for a negro than for a white man to obtain justice in some of our courts, whether on the civil or the criminal side. I do not believe that our judges are subject to this criticism.

It is not race instinct, but race prejudice augmented by more reprehensible traits that brings to the negro discourteous rudeness, contemptuous insult and corporal ill treatment. The white man's claim of superiority may be readily refuted by the manner in which he asserts it. Insulting another or wounding his feelings is always to be condemned, but never more so than when it comes from a superior to an inferior. A gentleman should be more careful of the feelings and sensitiveness of one below him than of his equal or his superior. A negro dare not insult a white man. Fear restrains him. A more commendable spirit should restrain the white man from daring to insult or maltreat the negro. Let him "dare do all that may become a man"—remembering that "who dares do more is none."

Deep down in our hearts the people of the South have an affection for the negro. Remember his remarkable record during the Civil War. During those four years of trial there was not even one instance of faithlessness by the slaves left to care for the helpless women and children on the plantation. John Brown called for them in vain. It is a record of which any race should be proud, and we are proud of it for them.

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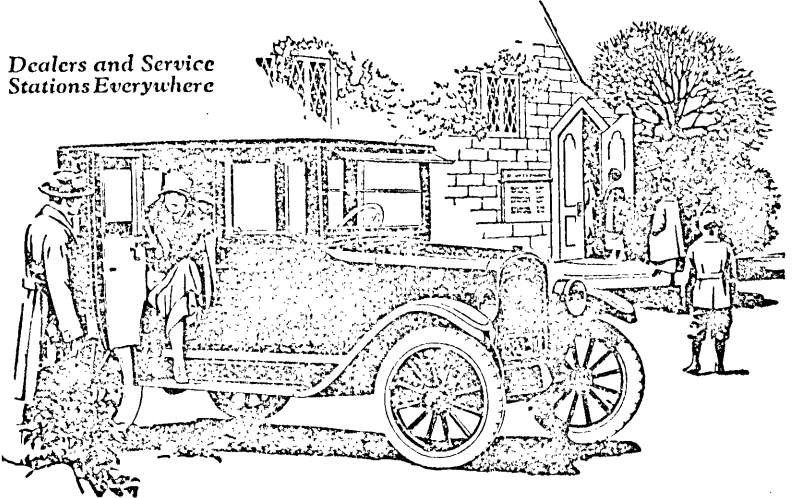
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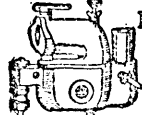
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Buick 6 . . . 24 mi.    Olds . . . . . 23 mi.    Nash 6 . . . . . 23 mi.  
Hudson . . . 30 mi.    Paige 6 . . . 20 mi.    Lincoln 8 . . . 17 mi.  
Hupp . . . . 25 mi.    Oakland 6 . . 24 mi.    Studebaker 16 23 mi.  
Dodge . . . 28 mi.    Overland 4 . . 32 mi.    Cole 8 . . . . . 17 mi.  
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We know that we are in the ascendancy and that the negro's fate is largely in our hands. We know that as compared with ourselves he is helpless and that he deserves not our criticism but our sympathetic interest; not our antagonism but our help and our encouragement. I appeal to each of you for active aid in urging upon your community and your State fair and impartial consideration of this harassing problem; for study of it in the light of today and not exclusively in the light of tradition; for encouragement and participation in the work of the Interracial Commission; and for a firm determination as men and women on whom the higher duty rests that no unfair advantage shall be taken of our power, and that the negro shall always receive that justice and fair treatment which is due, and which we cannot withhold if we wish to retain our self-respect.

#### THE BOK PEACE PLAN.

By J. E. Godbey.

Some time since Edward W. Bok, former editor of "The Ladies' Home Journal," put out an offer of \$100,000 to the person who would present the best plan, whereby the United States may cooperate with the other nations of the earth in establishing and maintaining world peace. In response to this offer 22,165 papers were submitted, many from individuals, others from the collaboration of schools and societies. The committee of award has made its selection, and the plan is now being presented to the public, that it may be ascertained by a referendum vote how far the plan meets with public approval. The plan is summarized as follows:

I. The United States shall immediately enter the Permanent Court of International Justice, under the conditions stated by Secretary Hughes and President Harding, in February, 1923.

II. That without becoming a member of the League of Nations, as at present constituted, the United States shall offer to extend its present cooperation with the League, and participate in the work of the League as a body of mutual counsel, under conditions which (1) Substitute moral force and public opinion for the military and economic force originally implied in Articles X and XVI.

(2) Safeguard the Monroe Doctrine.

(3) Accept the fact that the United States will assume no obligation under the Treaty of Versailles, except by act of Congress.

(4) Propose that membership in the League should be opened to all nations.

(5) Provide for the continuing development of international law.

There was a universal preference for this plan on the part of the committee, who are: Elihu Root, Chairman, James Guthrie Harbord, Edward M. House, Ellen Fitz Pendleton, Roscoe Pound, William Allen White, Brand Whitlock.

The plan of co-operation here proposed simply points the way by which the United States may consistently give her influence to the promotion of world peace in harmony with our

past action, and really suggested by that action, as consistent and incumbent upon this government.

Though not a member of the League of Nations, the United States has professed profound interest in its purpose and has not stood aloof from its activities.

The Permanent Court of International Justice has been called into existence by action of the League. It is known that Elihu Root served in the framing of that court in answer to solicitation by the League, and that there was no mind quite so influential as his in drafting its constitution. By choice of the League we also have as one of the eleven judges of that Court, one of our most eminent jurists, John Bassett Moore. In order to enter that Court the United States has simply to accept its adjudications as final in matters of international law. The plan which is here suggested to us proposes that the United States shall enter this International Court and continue and extend its co-operation with the League.

The League functions through committees. Our present relation to the League may thus be indicated: Elihu Root, former Secretary of State, served as a member of the Committee of Jurists to draft the scheme for the Permanent Court of International Justice.

John Bassett Moore, Judge of the Permanent Court of International Justice.

Robert Andrews Milliken, member of League Committee of Intellectual Cooperation.

Dr. Hugh S. Cumming, Surgeon General of Public Health Service, consultative member of the Health Committee.

Dr. Josephine Baker, member of the Health Committee.

George Ellery Hale, President of the National Research Council, member of the Committee of Intellectual Co-operation.

Abram I. Elkus, former Ambassador to Turkey, Judge of New York Court of Appeals, member of the Commission of Rapporteurs for the Aaland Islands Question.

Mrs. Hamilton Wright, Assessor of Advisory Committee on Traffic in Opium.

Emma D. Cushman, member of Committee on Deportation of Women and Children.

Edgar Syden, stricker, statistical service of the Health Committee.

Royal Meeker, Chief of the Research Division, International Labor Office.

Raymond D. Fosdick, formerly Under Secretary-General of Secretariat Manley O. Hudson, professor of law at the Harvard Law School, member of Legal Section of the Secretariat Sarah Wambaugh, temporary member of the Administration Section of the Secretariat.

Arthur Sweetser, Assistant Director of Information Section.

Huntington Gilchrist, member of the Administrative Commission Section.

Howard R. Huston, Head of Establishment Department; Florence, Wilson, Librarian.

The Rockefeller Foundation is appropriating \$60,080 for three years, for the interchange of public health personnel and \$32,840 for five years for an epidemiological intelligence service, both under the League.

The explanation of the Bok Peace Plan is now being presented in our daily papers along with blank ballots for the expression of public sentiment in regard to it. The endorsement of the plan simply means that one favors the effort to establish a means of adjusting international difficulties through mutual counsel of the nations and a Court of International Justice. It recognizes that a beginning has been made which should not be set aside, but developed as experience may advise.

Vote "yes" on this plan if you endorse such a movement for world peace. Remember that fifty-four nations have already accepted membership in the League without reservations.

## Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON, 302 E. Sixth Street, Little Rock, Ark.  
SUPERINTENDENTS OF PUBLICITY  
North Arkansas Conference... Mrs. John W. Bell, Greenwood, Ark.  
L. R. Conference... Miss Fay McRae, 1907 Broadway, Little Rock  
Communications should reach us Friday for publication next week.

### HAVE YOU PAID YOUR CENTENARY PLEDGE?

Ques. 10—What else was brought to pass in the first three years of our Centenary Movement?

Ans. 10—"Revival fires blazed everywhere, and for three full years our Church received more than 400 members each day by conversion—the world's record for ingathering of souls."—From a Series of Questions by V. C. P.

"Servant of God well done!" In the translation of Rev. T. W. Hayes, another link in the chain of our W. M. S. has been removed from earth to heaven. We honored this aged friend for his long years of service in the Kingdom. We loved him for the sake of three of his best-loved ones, our co-laborers in the W. M. S. His wife was one of our pioneer workers for missions; his daughter, Mrs. Jas. Thomas, followed in the footsteps of her sainted mother serving God with her whole heart and was for years President L. R. Conf. W. M. S.; and his granddaughter is now our Fay McRae, Conf. Supt. of Publicity, who is a worthy successor to her mother and grandmother in missionary work. Rev. T. W. Hayes encouraged and aided these women who have inspired and helped our women in Arkansas to go forward in Christ's name for more than half a century.—V. C. P.

### ANNUAL MEETING, FEB. 12-15.

Mrs. Jno. W. Bell, Pub. Supt. N. Ark. Conference. W. M. S. again reminds us that their Annual Conf. will be held in Helena Feb. 12-15, and that names of delegates should be sent at once to Mrs. J. M. Haynie, Oakland Ave., Helena, Ark.

Mrs. C. F. Elza calls an Executive Board meeting of L. R. Conf. W. M. S. in L. R. on Feb. 7 at Hotel Marion. The Dist. Secretaries will be in attendance and plans for the Annual Meeting in May will be perfected.

Mrs. Elza has recently returned from Nashville, Tenn. where she was called by the Commission on Young People's Work. The following day she attended the meeting of the Board of Trustees of our Scarritt College for Christian Workers. She is abundant in labors, and has zeal with knowledge.

### HISTORY PARTIES, L. R. CONF. W. M. S.

The Historian of the Little Rock Conference W. M. S. has been specially honored of late by being the honoree at two very delightful history parties.

At the home of the president, Mrs. C. F. Elza at Benton, Mrs. F. M. Williams was guest when quite a company of ladies gathered, a delightful program was rendered, the historian gave the romance of the writing of the history, and each guest was presented with an autographed copy, each one bringing the price of the book. It was a happy occasion and the ladies seemed especially anxious to read the book and showed an added appreciation on account of the way it came to them. Beautiful flowers, splendid music, delicious refreshments and the exquisite grace of the hostess made it a high day in the life of the historian for which she gives thanks.

May we also mention the beautiful pageant presented on Sunday evening by Mrs. W. D. Brorson and her juveniles and young people, assisted by Mesdames Harry H. Thompson and Caldwell, at which time the writer spoke, nor can she omit the luncheon at the home of Mrs. W. A. Utley where friends made happy the hour and tempting food pleased the inner

man. Benton has many choice spirits, you know.

Hot Springs gave her history party on Tuesday when a goodly number gathered at Central Church and reviewed the book. Representatives from the other Methodist Churches helped to swell the number, till the parlors of the church were crowded. Special music and the spirituelles of days of long ago added a touch of the past, the story of the writing of the book by the historian, and reviews by different members, given by decades, brought before the women the whole story of the years, and met with much appreciation. A social hour was enjoyed and refreshments gave it the home touch. The historian was presented with a beautiful corsage and again she felt that she was "The Lady of the Decoration."

These instances are told to inspire the women to use the book which has cost much money, time and work, and only waits the effort of some woman to put it to good use, in the plain practical way of study or the beautiful way of making a party of it, as elaborate or simple as the surroundings permit.

One thing we must keep in mind, the history is ours, and we can appropriate it and get a great deal of good out of it or we can let it alone and cheat ourselves the inspiration and the information which it contains.

The holidays are now over, we are well into the new year. May we not take up the work of getting the history into the hands of the women? Every Methodist should have this book, and then plan some means by which the best results may be gained from it.

Books may be ordered from me or Rev. D. H. Colquhoun, Little Rock, and checks may be sent to him or to me.

Cordially,  
Mrs. F. M. Williams.

### ANNUAL REPORT L. R. CONF. SUPT. CHILDREN'S WORK.

Baby Divisions Reported Last Year ..... 40  
Added during 1923 ..... 5  
Dropped during this year ..... 2  
Correct Number of Divisions on Roll ..... 43  
Number Reporting this year ..... 35  
Total names enrolled in B. Div. 797  
New names enrolled ..... 130  
No. of Babies promoted to Jr. Div. 15

MRS. PAULINE LYLES.



### Vitality and Strength Follow This Advice

Dallas, Texas.—"I have used Dr. Pierce's Favorite Prescription for feminine trouble and it has helped me very much. Also I have used Dr. Pierce's Golden Medical Discovery as a tonic to build me up when I was all rundown, and find it has helped a lot. I take pleasure in giving this testimonial and trust that others may be benefited as I have been."—Mrs. Pauline Lyles, 2016 Cockrell St.

You can always get Dr. Pierce's family medicines at your neighborhood drug store, in tablets or liquid. Send 10c for trial pkg. or write for free advice to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y.

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Junior Division.	
Divisions reported in 1923 .....	64
Divisions added during this year .....	12
Dropped during this year .....	3
Correct number Roll .....	73
Number Reporting this year ....	50
Total number of members about 1900	
New members this year .....	410
Subscribers to Young Christian	
Worker .....	260
Number Auxiliaries observing	
Week of Prayer .....	30
Number of Auxiliaries on Honor	
Roll .....	25
Total Sent Conf. Treasurer .....	\$1,631.97
Number of Mission Study Classes	74
Number studying new books this	
year .....	55
Number of Social Service Com-	
mittee .....	23
Number using the social service	
topics and studies for this	
year, all.	

—Mrs. T. M. Thompson, Supt. Children's Work, Box 1741 Eldorado, Ark.

#### N. ARK. CONF. MORRILTON JOINT MISSIONARY MEETING.

One of the most delightful meetings we have had this year was a joint meeting of the two Missionary Societies, No. 1, and 2.

Mrs. Gadd newly elected president of No. 1, was our hostess. The meeting was called to order by Mrs. Holcomb president of No. 2.

Mrs. Gadd made a splendid talk. Her theme being Building by Prayer. The Scripture was selected from different parts of the Bible and Brother Holloway led in prayer. Mrs. Gadd in a very enthusiastic talk outlined her year's plans, among them a joint meeting with the other denominations every fifth Monday.

Brother Holloway told us something of the joy the Supt., of Supplies gives to the families of preachers who receive small salaries. He also cautioned us in sending boxes to institutions, to find the real needs of that institution. Mrs. Holcomb, then gave the list of her committees for the year. Mrs. Gadd explained what we must do to be on the Honor Roll. We all determined to try to make our society 100 per cent.

No. 1 has paid \$306.00 or all its budget for the year. No. 2 also has paid its \$60.00 pledged for the year.

Mrs. Gadd presented in her own original way to Mrs. R. A. Baird the outgoing president of No. 1 a beautiful gift, which is a very small token of the appreciation of her work for the past year. Mrs. Tom Massey presented to Mrs. Logan in a short

## AN OPEN LETTER TO WOMEN

**Tells of Mrs. Vogel's Terrible Suffering and How She Was Restored to Health by Lydia E. Pinkham's Vegetable Compound**

Detroit, Michigan. — "My troubles were severe pains in my back and terrible bearing-down pains in my right side, also headaches and sleepless nights. I first began having troubles when I was 15, and they have increased as I grew older. A little booklet was left at my door, and I read what Lydia E. Pinkham's Vegetable Compound has done

for women and decided to try it. After the first week I could go to sleep every night and I stopped having that nervous feeling and got a better appetite. The doctor had always said that an operation was the only thing that would help me, but I never had any faith in an operation. Since the Vegetable Compound has started helping me I do not suffer the severe pains, feel stronger, and am able to do my own work. I am more than glad to tell my friends that it helps where other medicines have failed."

Mrs. GUS VOGEL, 6608 Pelouze Street, Detroit, Michigan.

A record of fifty years service must convince women of the merit of Lydia E. Pinkham's Vegetable Compound.

speech a set of silver individual Salts.

Delightful salad course was served after which we all left determined to make this the best year yet.

—Mrs. H. A. Woodward, Supt. Pub.

#### WYNNE.

At the close of the Centenary Week of Prayer the adult No. 2 Missionary Society of Wynne, Ark. gave a Pageant "The Centenary Opening Blind Eyes." Each member told something that the Centenary had accomplished for the Negro Race at home and in Africa. To add interest to the program the Male Quartet gave "Swing Low Sweet Chariot." Mrs. Earle Mayo gave a very enjoyable lullaby, "Go to sleep my Dinky Baby." Before the close Mrs. Preston Hatcher, the President of the N. Ark. Conf. W. M. S. gave a very inspiring talk on the three A's of a Working Missionary Society—the first is to assist the second to acknowledge and the third accomplishment.

Every one seemed to realize what the Centenary has been able to do with the money that has been paid, and to make an extra effort to pay her pledge in full.—Mrs. R. E. Hare.

#### WILMAR.

We are always glad to hear from Mrs. W. S. Anderson who served long and efficiently as Secretary of Monticello District and is now Supt. of Young People's Auxiliary at Wilmar. Her report from the adult auxiliary there will be read with interest: "Our new president of the adult society (Mrs. J. M. Johnson) seems wide awake and we have a Mission Study Class of about fifteen members under the supervision of Mrs. S. C. Dean, our pastor's wife. We meet three times a month and are studying 'The Child and America's Future.' Our local fund is being increased and we hope soon to have the greatly needed class rooms for our Sunday School. We only have three and we need six more.

The Young People's Society is also growing in interest. They have a live President, Miss Eddie Mae Smith. She is doing her best to carry on the work in detail. The Juniors are meeting regularly and are under the supervision of Mrs. Frank Smith, with Mrs. N. A. Cammack as assistant. We have copied the idea from a sister society and have erected a Hamburger Stand in a public place and on Saturdays, especially Pay days we do well. All we make in this way is strictly for local work and delegates expenses.

As you perhaps have heard Wilmar has a very fine saw mill, planer etc. owned by Gates Lbr. Co., and another by the Ozark-Badger Lbr. Co., so that is why "Pay Day" counts for much in this little city. The three church societies here, Baptist, Methodist and Presbyterian, have a fifth Monday "Get together" meeting and find it quite pleasant and profitable."

#### HUNTER MEMORIAL AUXILIARY.

In giving a report of the Hunter Memorial Missionary Society, I will say, by way of introduction, that "Our lines have fallen in pleasant places." The first meeting I attended after coming here, was the Harvest Day Program, which was not only interesting, but unique and profitable. In connection with the business meeting, the members gave a Radio Concert, giving out much information about our Home and Foreign work, also "Tuning in" some splendid music of Sacred Songs, and Southern Melodies.

If January is an index to our future work, our days will indeed be full. The Program for the all-day prayer meeting was held, and the Centenary World week was participated in by the Missionary Society. They not only gave the entire program on Wednesday night, but attended all the services, taking in and giving out much valuable information about the work done, and the needs of the Centenary. On Sunday night, with splendid help from other members of the Church, they presented the Home Mission Pageant, "Save America," and we are expecting to raise our full quota of the Centenary

Pledge.

This is not a Missionary Society, great in numbers, but gives promise of greatness in ways more important. Faithfulness, faith, and spirituality, will make a great Society, and these are some of the prominent characteristics of this organization. There is a sweet spirit of Christian unity, which recalls the words of The Master, "A new commandment I give unto you: that ye love one another."

"The Child and America's future" is being used by the Study Class. We expect to have an all-day meeting some time in February at which time the entire book will be reviewed and discussed. We are also planning to begin a class in Bible study, in February. With our Membership Drive, we are "Asking great things of God, and expecting great things from God."—Mrs. W. T. Thompson, Supt. of Study and Pub.

#### OUR PART IN SUPERANNUATE CAMPAIGN.

At the request of Mrs. Zellner, Supt. Supplies N. Ark. Conf. we would call especial attention to the following report adopted in the Missionary Council:

"Your Committee, appointed to lay plans for the participation of the Woman's Missionary Societies in the Superannuate Campaign as authorized by General Conference, begs leave to make the following report:

"1. In view of the fact that the Supply Department has always served the needs of ministers of our Church, we recommend that this department be given the direction of the cultivation and activities of the societies during this campaign.

"2. That in each Conference the Superintendent of Supplies shall be the director of the movement. She shall pass on to the Auxiliary Superintendents the Council plans and use every means of stimulating the interest and efforts of the auxiliary. Whenever necessary, an Assistant Superintendent of Supplies shall be named by the Conference to share the additional labors made necessary by the campaign.

"3. That in each auxiliary a committee be appointed to carry out the Council plans, and that the Superintendent of Supplies be the chairman of this committee.

"4. That during the months of January, February, and March, 1924, the claims of the Superannuate Fund be presented by this committee in the regular programs of the Society.

"5. That on March 16, 1924, the date for the financial drive, each woman's missionary society, under the direction of this committee, shall canvass its membership for subscriptions for the fund, and that the pledge cards be held by this committee and collections pressed throughout the year. All money collected shall be turned in to the Church treasurer for the fund. Auxiliaries, as such, shall not assume quotas to be paid collectively.

"6. That a full report of the pledges and collections be made regularly to the Conference Superintendent of Supplies, who shall, in turn, report to the organization secretary.

"7. That the participation of the W. M. S., as such, in the campaign be limited to the year 1924, and that at the close of that year the subscription cards be turned in to the Church leaders of the campaign.

—Mrs. F. H. E. Ross, Mrs. B. W. Lipscomb."

#### ABOUT OUR WORK IN JAPAN.

In her interesting letter Mrs. B. W. Lipscomb said:

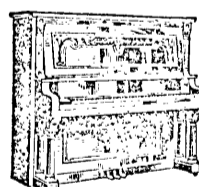
It was a joy to see the Hiroshima Girls' school presided over for so many years by Miss Nannie B. Gaines who has in the last few years passed over to Dr. Stewart the responsibilities of administration but who will always be the heart of the institution. Every department is flourishing from the beautiful kindergarten to the Higher classes in which there are given three years study above the high school. In all departments there are more than 700 girls. I was greatly interested in the splendid Japanese teachers who have presided over these departments for many years and given full proof of their devotion to the school and the Church of Christ.

My heart was moved by the beauty of the situation and the substantial plant much of which was made possible by Centenary and all the evidences of prosperity at the Kwansai Gakuin. The student body is limited to 1700 and large numbers are turned away. On the Sunday morning that I was in Kobe thirteen young men were received into the church at the regular service held in the College Chapel.

Miss Howell's report to the Council will tell you that the outstanding achievement of the year has been the completion of the Lambuth Training School at Osaka. She cannot exaggerate the beauty and completeness of it. It would be a joy to every Methodist woman to see it, and to have the pleasure of tarrying for a few days as I did in the atmosphere and having fellowship with Miss Cook and her co-workers, missionary and Japanese. This is our "Japanese Scarritt" and we can claim for it the blessings of God in such measure as will make it the source of supply to the Church in Japan that Scarritt has been to the Church at home and to other nations.

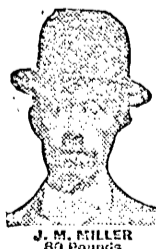
I have not space here to tell you the whole story of our work and workers in Japan. The missionaries are a consecrated, loyal and able band and God is using them mightily. They are weighted to the breaking point with work that is greater than they can do and with the sense of responsibility and desire for what is beyond their opportunity. There is no barrier to the progress of the gospel in Japan save that which we impose by our failure to provide the workers and means. To give this progressive nation the gospel of Christ, the source of real power and progress, would make her one of the strongest forces in the world for promoting the kingdom of God. God help us to grasp our privilege.

### The Sweet-Toned WILLIAMS PIANO



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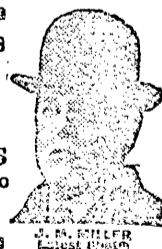


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400 Exchange National Bank Building, Little Rock, Ark.  
REV. H. E. WHEELER North Arkansas Conference Superintendent,  
400 Exchange National Bank Building, Little Rock, Ark.  
REV. D. H. COLQUETTE, ..... Superintendent of Supplies,  
714 1-2 Main St., Little Rock, Arkansas.

## LITTLE ROCK CONF. REACHES GOAL IN CHRISTMAS OFFERINGS FOR THE ORPHANAGE.

We wish to thank the Sunday S. people of the Little Rock Conference for their magnificent response to our appeal for Christmas Offerings in the Sunday Schools for our Methodist Orphanage. We asked for \$2,000 from Little Rock Conference Schools and Dr. Thomas reports that he has already received \$2,145.22 from this Conference. We have heard of several more fine offerings to be reported and feel sure when all reports are in this will go to around \$2,500 which will equal the total amount received from the two Conferences last year. Now isn't that fine? Say, You can not beat the Little Rock Conference, can you, any where in Methodism? We give below the record by Districts and also the churches making offerings of \$25 and above. The smaller offerings were just as much appreciated and doubtless in most cases were just as large in proportion to the ability of the schools to give. Again we thank all for this great gift to the orphan children of our honored Methodist saints.

### Christmas Offerings for the Orphanage by Districts.

Arkadelphia District	\$189.58
Prescott District	206.49
Pine Bluff District	223.13
Camden District	262.27
Monticello District	315.57
Texarkana District	360.66
Little Rock District	587.52
Total to date, L. R. Conf.	\$2,145.22

### Offerings Amounting to \$25.00 or More.

Sparkman	25.00
Camden	48.00
Highland, L. R.	27.56
Dennott	26.00
Warren	25.00
Altheimer	25.00
Wabbaseca	25.00
Hope	25.00
DeQueen	25.00
Horatio	25.00
Lewisville	25.00
Mena	30.00

### Offerings Amounting to \$50.00 or More.

El Dorado	\$66.07
Magnolia	50.00
England	67.30
Tillar	52.00
First Church, P. B.	67.30
First Church, Texarkana	71.27

### Offerings Amounting to \$100.00 or More.

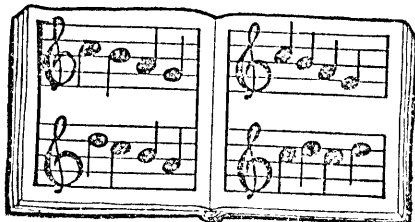
First Church, L. R.	\$262.02
Winfield	100.00
Crossett	100.00

—Clem Baker.

## NOTES FROM THE LITTLE ROCK CONFERENCE.

Mrs. J. E. Cooper, our pastor's wife at Nashville, has just been awarded

**187 New and Old SPARKLING, INSPIRING HYMNS and SONGS**  
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### MORNING PRAISE

our new book for 1924. Overflowing with the best, inspiring church music, contains the old songs you've always loved and many new, snappy, ringing reviving songs. Send 25c for sample copy. Then order for your class. Address

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her diploma in the Standard Training Course.

Rev. R. E. Fawcett, our Training Superintendent for the Monticello District was a visitor at our headquarters last Monday looking after matters in connection with the Training Schools for his District.

Rev. C. M. Reves did a magnificent piece of work in representing the S. S. work in the Monticello District preachers' meeting.

Rev. W. C. Hilliard reports wonderful progress in his Sunday School at Horatio. Among other things he has a great new Cradle Roll, Home Department, and Wesley Class. He is ably assisted in this work by Mrs. Hilliard.

Rev. J. R. Dickerson writes encouragingly of his work at Portland and Parkdale. The School at Portland has moved into the public school building while the new church is being built. If the Dickersons do not succeed at Portland, it will be the first failure ever credited to this energetic couple.

Rev. F. G. Roebuck reports that his Sunday School at Pulaski Heights had 30 more in attendance last Sunday than ever before in the history of this church. Roebuck is preaching to crowded houses and seems to be a fine fit in his new charge.

Rev. T. O. Owen writes that his school at Mena wants a share in the Sloan-Hendrix Special and that things are moving splendidly along all lines.

F. T. and Mrs. Fowler are back on the job after a sad visit to Ohio where they buried the only sister of Mr. Fowler. Mr. Fowler announces that he will visit all the schools that he failed to get to on his schedule early in March.

C. E. Hayes and Clem Baker were called to Fayetteville Wednesday of this week to confer with other Conference Superintendents and Board Chairmen West of the River with reference to the Great School for Sunday School Leaders to be held at Mt. Sequoyah this summer.

## TEACHER TRAINING RECORDS AVAILABLE IN OUR LITTLE ROCK OFFICE.

We are glad to announce that we have at last succeeded in securing a complete set of duplicate cards showing all records of Training Credits in the Nashville office secured by Little Rock Conference people. If any one wants to know just what they have credit for or what they need to complete their Training work we will be glad to supply this information upon a minute's notice.—Clem Baker.

## LITTLE ROCK TRAINING SCHOOL TO BE HELD MARCH 24-28.

The Sixth Session of the Little Rock Training School will be held at First Church, Little Rock, the week of March 24-28. A great faculty has been secured and we are expecting this school to be the best we have ever had. Our District officers from both Conferences in the state are expected to attend this school again this year and special provision is being made for morning sessions the same as last year. Let all interested please keep the date in mind.—Clem Baker.

## PLEASE READ THIS CAREFULLY.

The following instructions have just been received from Mr. M. W. Braham and should be carefully noted by all pastors, superintendents, and others charged with the interpretation of the Program of Work in the local Sunday School. These instructions if followed will aid schools in meeting the requirements in our next "Annual Round Up"—Clem Baker.

## Changes of Interpretation—Program of Work.

1st. Program of Work C. Under Point No. 6 on Worship and Service, the interpretation regarding "Missions and other types of Christian service" should be amended so as to read as follows: "There must be due emphasis given to the teaching of missions and provision made for missionary service to be rendered through offerings, programs and kindred avenues. The service rendered through missionary offerings must include a share in at least one definite missionary object in home or foreign missions reserved for this purpose by the General Board of Missions or by the General Sunday School Board."

2nd. Program of Work B. Under Paragraph 4 where the interpretation now reads with reference to the number of books in the Sunday School library: "This number should be at least three times the number of officers and teachers in the school" may be modified by saying that "The number of books must equal the number of officers and teachers and this number should be added to by at least 10 per cent each year."

Under Point No. 8 on "Missions and Service" the reference in the pamphlet of interpretation should be amended to read as follows: "The Workers' Council must plan for and help to direct the matter of Missions in the Sunday School by providing for a program which will develop interest, sympathy and understanding of Missions, and which shall lead to adequate expression in missionary giving and service. The service through missionary offerings must include a share in at least one definite missionary object in home or foreign missions reserved for this purpose by the General Board of Missions or by the General Sunday School Board."

## WOMAN'S WESLEY BIBLE CLASS, CONWAY.

Mrs. H. E. Wheeler, Teacher.

The following report was given by class secretary on work for the year 1923.

Active membership of 73 with an associate roll (of regular attendance) of 22.

1. The class is fully organized with all officers and Committees suggested. Charter kept up to date.
2. Executive meetings held every quarter.
3. Social meetings on an average of once a month.
4. Held three contests for membership and attendance.
5. Held opening exercises in Adult Department when called upon.
6. Class has kept in touch with Prayer Specials and had talks from two of the missionaries.
7. Sent flowers, cards, letters and fruit to sick, bereaved and shut-ins.
8. Have paid through S. S. collections \$87 on Centenary, \$10.85 to Orphanage, \$64 regular collections and \$135 on special collections.
10. Furnish Superintendent for Home Department, also eleven visitors to aid in the work of distributing magazines to 71 members.
11. Supply superintendent for Church Nursery.
12. Sent three boxes of fruit at Christmas to sick.
13. Helped in religious survey of town.
14. Made canvass to put Arkansas Methodist in every home.
15. Made plans to supply School books to needy country children.
16. Added pictures, table, blackboard and Wesley Prayer Card to class room.
17. Had invitation poster made, and put in public place.

# Rheumatism

## I ASK EVERY READER

of this paper who is afflicted with Rheumatism, Lumbago or Gout, to write me, giving their name and address, so I can send each one a Trial One Dollar Bottle of my Rheumatic Remedy. I want to convince Rheumatic sufferers at my expense what Kuhn's Rheumatic Remedy will do. I feel sure of it, and I want Rheumatic sufferers to know it and be sure of it before giving me a penny profit.

**DON'T TRY TO COAX** Rheumatism out through the feet or skin with plasters or cunning metal contrivances. Don't try to TEASE it out with liniments, electricity or magnetism. Don't try to IMAGINE it out with mental science. **YOU MUST DRIVE IT OUT.** It is in the blood and **YOU MUST GO AFTER IT.**

This is just what we believe Kuhn's Remedy will do, and that is why it relieves Muscular Rheumatism. The Rheumatism has to go if you want to be free from pain and suffering. My remedy relieves the sharp, shooting pains, dull, aching muscles, hot, throbbing, swollen limbs and stiffened joints.



## I Want To Prove It All To You

If you will only let me do it, I will prove much in one week, if you will only write and ask my company to send you a one dollar trial bottle, according to the following offer. I don't care what other remedies you have used. If you have not used mine you cannot know what it will do. Read our offer, write us for a One Dollar Trial Bottle.

## Regular \$1.00 Bottle. For 25 Cents

We want you to try Kuhn's Rheumatic Remedy, to learn for yourself as thousands have, that Rheumatism can be relieved, and we want no profit on the trial. A fair test is all we ask. If you find it is relieving your Rheumatism, order more to complete your treatment and thus give us a profit. If it does not help you that ends it. We do not send a small sample vial containing only a thimble full and of no practical value, but a full-sized bottle selling regularly at drug-stores for one dollar each. This us 25c to pay postage, mailing case, and packing, and this full-sized One Dollar Bottle will be promptly sent you free, everything prepaid. There will be nothing to pay on receipt or later.

## SEND THIS COUPON

KUHN REMEDY CO., Dept. C.D.

I have Rheumatism and want a dollar bottle of Kuhn's Rheumatic Remedy as advertised. I enclose 25 cents to pay postage, packing, mailing case, etc. The dollar bottle must be sent entirely free, with everything prepaid.

NAME

TOWN

STATE

Street or R. F. D.

**Kuhn Remedy Co. 1855 Milwaukee Ave., Chicago.**

## Epworth League Department

**LESLIE HELVEY**.....Treasurer Little Rock Conference  
1612 West 8th Ave., Pine Bluff  
**HOWARD JOHNSTON**.....Treasurer North Arkansas Conference,  
Conway  
**HOMER TATUM**.....Editor Little Rock Conference  
4216 West 12th, Little Rock  
**IDA WHITE**.....Editor North Arkansas Conference  
Russellville

### MID-YEAR CABINET MEETING AT ENGLAND.

The Little Rock Conference Cabinet will meet with S. T. Baugh, chairman L. R. Conf. League Board and pastor at 1st Church, England, Ark. Neill Hart, president of the Conference, will preside at the meeting which begins Saturday morning Feb. 9, and closes the next day. Those composing the Cabinet are: Pine Bluff—Neill Hart, Leslie Helvey, C. Ray Monk, Miss Audrey Wharton, Miss Jerrine Oates; Hot Springs—Miss Juanita Barnes; England—Rev. S. T. Baugh; Little Rock—Mrs. Roscoe Blount, Miss Ada May Smith, Leslie Smith, Miss Lillian Peasley, Homer Tatum; Nashville—Miss Ruth Price; Prescott—Miss Bess McKay; Arkadelphia—John Geick, Lewis Ellis, Miss Evelyn Cannon; Camden—Miss Maud Robinson; Stamps—Miss Maurine Walker, John Shewmake; Dermott—Miss Gertrude Gaddy, Miss Helen Blanks; El Dorado—Miss Ophelia Yarborough; Hope—Miss Dell McClanahan; and Gurdon—Lewis Davis.—H. T.

### NORTH ARKANSAS CABINET.

The North Arkansas Cabinet met in regular session at Conway, on Jan. 19, president, in the chair. The roll being called, the following officers answered to their names: Rev. Byron Harwell, President; Mr. Harney Chaney, Vice-President; Miss Ethel Craig, Secretary; Mr. Howard Johnston, Treasurer; Miss Marie Conley, Batesville District Secretary; Miss Eva Mae Carmichael, Booneville District Secretary; Rev. Noel S. Chaney, Conway District Secretary; Miss Ethel Taylor, Fort Smith District Secretary; Miss Lillian Nelms, Helena District Secretary; Miss Laura Andrews, Paragould District Secretary; Miss Maude Marvin Lindsey, Epworth Era Agent; Miss Effie Jones, Intermediate Superintendent.

The Rev. Ralph E. Nollner, of the Central Office, being present, was asked to bring any message at this time, that he thought suitable. Mr. Nollner's talk was appreciated by all.

Mr. T. L. Hunt, Treasurer of the Epworth League Board, talked to us about raising and conserving money.

Reports were made by the Conference Era Agent, and all District Secretaries present.

The Cabinet met in adjourned session at 2 p. m.

The Cabinet immediately began to discuss the plans and program for the Summer Assembly.

It was decided that the theme, "The Christian Use of Money," and the slogan, "Money Talks—What does yours say?" which were suggested to us by Central Office, be adopted.

The subject of teachers for the various classes was then brought up; the Cabinet decided to ask the following to have charge of classes:

Miss Lillian House—Morning Watch,  
Miss Darden or Miss Daisy Davies—  
Mission Study,  
Miss Lillian Ernest—Junior and Intermediate Department,  
Rev. G. W. Pyles—First Dept.,

Mr. Chalton and Miss Darden—Second Department,

Rev. H. C. Hoy, Mrs. Harwell and Charles Stuck—Third Dept.,

Mrs. Tollison or Miss Quayle—Fourth Department,

Rev. R. E. Nollner—President's Sec.,

Rev. Leland Clegg—District Secretary's Section.

Rev. Forney Hutchinson—Platform Speaker.

It was unanimously agreed that the Executive Committee get these or other teachers, and arrange the daily schedule for the Assembly, and work out all other details that may arise.

Rev. Mr. Nollner was then asked to discuss the contemplated building to be erected at Mt. Sequoyah by the Leagues. He said that if every Leaguer would give 50c, that the building could be completed this summer. All District Secretaries agreed to advertise this building, and that all Leaguers be asked to give at least 50c on March 30th (on which date an appropriate League program is to be rendered in each Chapter), toward this fund.

The report of the Conference Treasurer was then read.

A report of the Treasurer of the Epworth League Board was heard.

Noel S. Chaney and Miss Ethel Taylor were appointed as a committee to work together with Rev. Mr. Nollner and President Harwell, in forming a program of work for the Conference to carry out for the rest of the year.

A Resolution Committee was appointed, consisting of Miss Lillian Nelms, Miss Maude Marvin Lindsey, and Mrs. Harvey Chaney.

The meeting was adjourned by repeating the League Benediction.

Sunday, 2 p. m., the meeting was opened with a prayer by President Byron H. Harwell. Several communications were read from the absent members of the Cabinet. The Secretary was instructed to write all absent members, expressing the sorrow of each one present, in not having them with us.

The report of the Life Service Superintendent, Miss Pearle McCain, was read.

After a general discussion of the limitation of delegates to the Summer Assembly, Miss Ida White moved that each District be allotted a certain number of delegates for the Assembly, the District Secretary to look after the attendance for his District, ascertaining the quota from each League. This motion being duly seconded, was unanimously adopted, and the following allotment was made to each district:

Batesville .....	40 Delegates
Booneville .....	20 Delegates
Conway .....	75 Delegates
Fayetteville .....	10 Delegates
Fort Smith .....	40 Delegates
Helena .....	50 Delegates
Jonesboro .....	40 Delegates
Paragould .....	40 Delegates
Searcy .....	60 Delegates
making a total of 375 delegates.	

In a discussion of the Gold Seal League in the Conference, the Secretary was instructed to write Rev. L. H. Estes, about teaching a class on the Standard of Efficiency.

The subject of advertising the Assembly was then brought up. As there were no provisions made in the budget for such, motion was made and after being duly seconded, was unanimously voted by the Cabinet, to allow the "President's Fund" of \$400 to be supplemented from the "Assembly Fund" of \$600, for the purpose of paying for advertising the Assembly, if the cost of the Assembly faculty, etc., did not take up the entire \$600.

It was decided to follow the plan of Little Rock Conference, that is, the president to ask one outstanding Leaguer in our Conference each month to write a letter on some subject of interest to our Leaguers, and that a copy of this letter be mailed to each League in the Conference. Miss Ida M. White, of Russellville, was asked to write the first letter, using the "Arkansas Methodist" as her subject.

Miss Lindsey read the following report of the Resolution Committee: "WHEREAS, Byron Harwell, Conference President, Howard Johnston, Conference Treasurer, and Pierce Merrill, President of the local League, have extended to us every courtesy; therefore,

"BE IT RESOLVED, That North Arkansas Epworth League Cabinet extend to them our sincere thanks and appreciation; and,

"BE IT FURTHER RESOLVED, That a copy of these resolutions be sent to the Conway daily paper and the Arkansas Methodist for publication."—Maude Marvin Lindsey, Lillian Nelms, S. Harney Chaney, Resolution Committee.

The resolution was unanimously adopted.

Mr. Johnston moved, seconded by Miss Lindsey, and unanimously voted by the Cabinet, that the time and place of the next Cabinet meeting be referred to the Executive Committee.

The meeting was adjourned with the League Benediction.—Byron Harwell, President; Ethel Craig, Secretary.

### THE ACID TEST.

The Arkansas Methodist has graciously given this page to the Epworth Leaguers at no expense whatever to the League Conferences. It is not necessary to say that Dr. Miller has a living, loving interest in this Department and the work the League is doing. He is willing to assist in every way through the Methodist in aiding the Young People. An appreciation of this fact by the Leaguers is evident, but in just what way are we showing it. The acid test of our thanks is a subscription and a boost for this paper. If you are already a subscriber, boost the Methodist in your chapter and get others to take it. District Secretaries, let's give a hearty word of appreciation for the kindness shown by getting subscriptions from the Leaguers over the District. "Beat the Baptists or Bust" is our slogan.—H. T.

### FINE LEAGUE AT CAPITOL VIEW

A program that was most appropriate at this time was held at Capitol View Church, Little Rock, last Sunday night (Feb. 3). The leader, Miss Mada Teague, has acquired the art of spiritual expressiveness, and spoke about our duty to the Intermediate and Junior Leagues. She was wholly certain of the righteousness of the cause which made the service very impressive. Capitol View has a fine League and they are showing up well in the City League Union.

I was told that the League visited the Confederate Home or some hospital every Sunday afternoon. About fifty members attending these services. This speaks well of Miss Mattie Neeley, the president, whose nature is all sunshine. It was a real delight to visit such a League.—H. T.

### WHAT OUR ELDERS SAY.

By S. T. Baugh.

"I am making the Epworth League work a speciality in my Quarterly Conference. It has its special place in the Church for training young people in Church work. I will stress Anniversary Day in every League."—J. A. Parker, P. E. Monticello District.

Speaking to quarterly conference officials, Rev. J. Frank Simmons, P. E. Texarkana District says: "The way your officials regard the work of the young people has much to do with their progress or lack of progress. The young people are sensitive to the impressions you make. If you look upon their work indifferently, passing them by, they feel hurt and become discouraged in their work. You

### CHILDREN'S PAGE

#### HAVE YOU?

Have you ever noticed, sonny, when the robin builds his nest, Collecting straws and feathers, working at his very best, That when his bill's not occupied, as on his way he wings, Every little bit, dear heart, he stops awhile and sings?

Have you thought about it, sonny, how when Jackson comes to see The garden, and the lot besides, just one row after row, If you stop right near the garden gate, hidden from his view, You'll hear a wordless, weird old tune?

That's Jackson singing, too.

Have you thought about your woodpile, dear—a countless lot of sticks,

That seems to be quite mountain high—and the boy who stamps and kicks

When daddy wants a load of wood? Or, if instead of this he'd do

Just a little bit of whistling—and yes—some singing, too!

You must try to learn this, sonny boy—and some "grown-ups" must, too;

When your task is hard, the day so long, and the work is yours to do, You'll help yourself—and others—and true happiness you'll bring,

If with the job you'll whistle some, and really, truly sing—Emile H. Caldwell in Ex.

### WHY POPPY CHANGED HER MIND.

It was the strangest thing that ever happened. Poppy had been thinking about that little turquoise ring in Mr. Searles's window. Mr. Searles was the only jeweler in Fairbury, and his windows were very attractive. Poppy had been looking at that little blue turquoise ring in its velvet box for a whole week.

She had at last decided to buy it, for, after all, who merited a turquoise ring more than one whose birthstone it was? Poppy was a little December maid, celebrating her birthday nine days before Christmas.

She had almost money enough; for although the ring was \$10, the little cracked china vase she kept on the shelf of her closet already held \$9.60. She could soon save the rest.

She was sitting one evening in the living room in her favorite low chair, thinking about how pretty the turquoise ring was. All at once she heard some one speak to her.

"Poppy," little sad, sweet voices said gently.

Poppy started. There, standing in a row before her, were three little girls. But they did not look at all like her. One was dressed in a blue kimono that little Japanese maids wear. The middle one had on the wide trousers and loose blouse of the Chinese girls. The third one was draped in a shawl, shirt, and funny headress that the maidens of India don. They were all looking at Poppy

may not be opposed to them and the work they are trying to do, but if you unsympathetically pass them by they feel that you care nothing for their interests. On the other hand, if you take an interest in what they are trying to do they feel much encouraged. Ask the Leaguers from time to time about how they are getting along in their work. Attend the League meetings from time to time. They do not expect you to attend every service or to run the League. They will do that. It would lend great help to the League if the official board would attend from time to time in a body. Let the officials vote to set a certain Sunday evening to attend the League and let the pastor and secretary and president of the board take as much interest in seeing that every member of the board is present as at any official meeting of the board. You would see great good come to your Church in the new life taken in the work of the young people."

**PARKER'S HAIR BALM**  
REMOVES DANDRUFF  
STOPS HAIR FALLING  
Has been used with success for more than 40 years  
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR  
60¢ & \$1.00 at all druggists  
HISCOX CHEMICAL WORKS  
PATCHOGUE, N.Y.  
When washing hair, always use Florence Shampoo

with sorrowful eyes.

The little Japanese girl in the blue kimono spoke first. "Dear little American Poppy," she began, "I am a girl from cherry blossom land. But my honorable parents worship the god on the god shelf. Lately I have heard things. Some travelers who visited our country told me that this is not right, because there is a wonderful and all-powerful God who gave his only Son to die for us; but I cannot quite believe it." She paused a moment. "If God is my Father, then you are my sister."

But before Poppy could answer the little girl in the wide trousers and blouse looked at her beseechingly. "Little American Poppy," she said, "over in China my people do many things that are wrong. They throw their little helpless girl babies into the river. Sometimes they bury them in ant hills. O, they do so many things they should not! But I have heard it said that God is our Father and that he sent his only Son to die for us. I have heard it but once, for missionaries do not often come to my part of China; but perhaps you can help me. For if God is my Father, then you are my sister."

She stopped, and the girl in the queer headdress and shawl stepped up closer. "I am from India," she began. "In my country girls are married when they are but children. Should their husbands die, they suffer many things. The little child wife of India is, Oh, so mistreated. She is hated and scorned and driven from one post to another." She paused. "But I have heard of a wonderful Saviour, who appeared upon the earth centuries ago and said that he loved one race as much as he did another and that he died for all. If this is true, then there is hope for the little girls in India." She looked at Poppy with her hollow brown eyes. "If God is my Father, then we are sisters."

Poppy jumped. Some one had placed a hand on her shoulder. It was father. "Supper is ready, Poppy," he said, "and mother has steak and hot biscuits with honey."

Poppy rubbed her eyes. "Why!" she cried, "where are the girls from India, Japan, and China? They were all here a few minutes ago."

Father smiled. "You've been asleep and dreaming," he replied.

Poppy looked puzzled. "I suppose I must have been," she acknowledged; "but they seemed so real. They said they were my sisters."

Before Poppy went to bed that night, she took from the closet shelf the little cracked China vase and sat down with it in her hands. Then she divided the contents into three parts. She laid one little pile of nickels, dimes, and quarters on the table before her. Then she made another and another. A smile crept over her face.

"You're going to Japan," she whispered to the first pile. "You're on your way to China," she said as she patted the second. "And you're going across the sea to India," she nodded to the third. "I've got sisters over there." She smiled again. "And I thought I wanted a turquoise ring," she added happily.—Girlhood Days.

## STOPS ASTHMA

Discomfort and Annoyance  
OFTEN IN 24 HOURS

Asthma, Hay Fever and Catarrh are responsible for much misery and failing health. If you are a sufferer from wheezing, sneezing, difficult breathing, hawking, raising phlegm, etc., to prove that you can stop these troubles quickly and easily with the pleasant, scientific Florence Formula, will send you a \$1 bottle postpaid and free of charge or obligation. If it satisfies, tell your friends and pay me only One Dollar, otherwise the loss is mine. Merely send your name today for trial liberal free introductory offer—good only for 10 days. F. SILEARER, 2381 Coca Cola Building, Kansas City, Mo.

666 is a prescription for Colds, Fever and LaGrippe. It's the most speedy remedy we know.

## NEWS OF THE CHURCHES.

### CHURCH EXTENSION BOARD MEETING.

The Executive Committee of the Little Rock Conference Church Extension Board, will meet in the office of the Secretary, 310 Southern Trust Building, Little Rock, Tuesday Mar. 18, at 2 o'clock p. m. All applications must be in the hands of the Secretary on or before that date.—W. P. Whaley, Chairman; G. W. Pardee, Secretary.

### NOTICE.

The Executive Committee of Church Extension Board of the North Arkansas Conference will meet in annual session at Russellville, at ten o'clock A. M., March 5, 1924. All applications for loan or donation either to this Board or to the General Board, should be in the hands of the secretary of this Conference Board before that date.—C. W. Lester, Sec'y Conf. Board, Church Extension, N. Arkansas Conf.

### DATES OF BOARD MEETINGS AND OF THE BISHOPS.

At the request of the College of Bishops, I have conferred with the Secretaries representing the several General Boards and have arranged the following schedule for the spring meetings:

Sunday School Board, Nashville, April 16-18.

Board of Education, Nashville, Apr. 22-23.

Board of Finance, St. Louis, April 28-29.

Board of Church Extension, Louisville, April 30 to May 1.

College of Bishops, Nashville, May 2-5.

Board of Missions, Nashville, May 6-9.

Epworth League Board, Nashville, May 13-14.—Edwin D. Mouzon.

### ANNOUNCEMENT.

Have just received a communication from the Eastern Clergy Bureau which contains an item of news that may be of interest to those of our denomination having to travel in the East.

The Eastern Clergy Bureau announces the fact that on and after January 15th, Clergy Permits may be used intra as well as inter-state within the state of Pennsylvania. In other words, those using Clergy permits within the state of Pennsylvania may buy clergy ticket between any two points within the state, as well as a clergy ticket passing through the state.

A clergy ticket may be purchased from a point outside the state to a point within, and from a point within the state to a point beyond.—W. M. Cassettey, Ex. Sec. Transportation Bureau.

### BAUXITE.

We are greatly indebted to proper authorities for one of the best charges in the Conference. On Thursday afternoon after the appointments were read we were here. Soon after our arrival came the delivery boy loaded down with good things. A few hours later came the good ladies of the W. M. S. to meet us and look over the needs of the parsonage. We began to find new friends by the score.

Then greatly to our surprise just before Christmas the dryman drove up bringing a floor light for the pastor's study, a kitchen cabinet, rugs, chairs and other useful articles. Certainly their hospitality knows no bounds, for immediately after the Sunday S program and Christmas tree were over we discovered our parsonage strangely occupied and the dining table and chairs groaning under the Christmas pounding and the walls of the house were rejoicing with the many merry makers. Then to prove that their generosity is boundless on Jan. 4, we were being invited to what we thought to be a church social in the basement, we found to our surprise, that it was a party in honor of our wedding anniversary and appropriate gifts were joyfully received.

The rest of the time has been

spent in service of the people and in beautifying the parsonage both within and without. The former pastor, Rev. J. T. Rodgers left a strong organization and may I emphasize my appreciation of the splendid choir. With all this equipment together with the leadership there is nothing that we can not do. And may I say that if any of you brethren want to meet some of the best people of Arkansas and be entertained in one of the most comfortable parsonages of the Little Rock Conference, come to Bauxite.—A. J. Christie, P. C.

### PARAGOULD DISTRICT MEETING.

The meeting of the Paragould District Stewards and Pastors was held in First Church, Paragould, Dec. 28 at 10 o'clock.

"Children of the Heavenly King" was sung, after which Dr. James Thomas, Centenary secretary, led in prayer. J. M. Harrison was elected secretary of the meeting. Dr. J. A. Anderson, presiding elder, gave a splendid exhortation, in which he spoke highly of the personnel of the District. The note of optimism was very evident through the meeting. After the basis for the assessment of the presiding elder's salary had been decided upon and the claims had been apportioned to the charges, Dr. Thomas spoke in complimentary terms of the spirit that had been manifested and urged that every effort be put forth to bring up 100 per cent collection of all the claims. The meeting adopted a motion by Bro. L. E. Mann "That we commit ourselves to a 100 per cent collection." It was further decided that a committee of three be appointed to formulate a plan to try to bring about these results. The chairman appointed A. D. Stewart, L. E. Mann, and A. W. Lindsay. This committee brought in the following report. The District shall be divided into three groups:

GROUP No. 1. Paragould First Church; Paragould, East Side; Paragould, West Side Ct.; Paragould, East Side Ct.; Marmaduke, Rector, Rector Ct., Piggott, St. Francis, Lorado, Stamford, Gainsville.

GROUP No. 2. Corning, Peach Orchard and Knobel, Walnut Ridge, Walnut Ridge Ct., Hoxie, Pocahontas, Pocahontas Ct., Biggers & Success, Maynard, Attica Ct.

GROUP No. 3. Imboden, Black Rock & Portia, Ravenden Ct., Smithville Ct., Hardy & Willford, Ash Flat, Mammoth Spring, Salem.

The pastors are to be a committee to promote 100 per cent payment, and the following teams may be called to help any pastor who may need them:

Team for Group No. 1: J. B. Evans, J. M. Harrison, Dr. F. M. Scott; Team for Group No. 2: L. E. Mann, Goldy Oliver, W. S. Tussey; Team for Group No. 3: J. F. Glover, A. W. Lindsay, Dr. Henderson.

It was announced that dinner would be served in the basement of the church by the ladies of the church and that at that time Dr. Thomas would speak in the interest of the Centenary. After which the meeting adjourned.—J. M. Harrison, Sec.

### ARKANSAS METHODIST ORPHAN-AGE.

This is the fifth section of my report of the Christmas cash offerings to the Orphanage:

Sunday Schools, Little Rock Conf.

Bluff Springs, by G. W. Robertson, P. C. .... \$ 1.25

Center, by G. W. Robertson, P. C. .... 5.50

Dallas, by Miss Mary Koyer, Treas. .... 8.00

Paraloma, by J. O. Gold, P. C. .... 2.50

Eudora, by M. Van Ness, Sec. .... 10.00

Tucker, by Miss Katherine Watson, Supt. .... 9.50

Altheimer, by Alva C. Rogers, P. C. .... 25.00

Crossett, by A. Trischmann, Supt. .... 100.00

Malvern, by E. E. Blakely, Supt. .... 14.76

Graham, W. S. Johnson, Supt. .... 3.90

Hunter Memorial, Little Rock, by J. S. Mayham, Treas. .... 11.00

Individuals

Mrs. M. W. McAville, Hot Spgs. .... 5.00

### Sunday Schools, N. Ark. Conf.

Pottsville, by W. J. Williams, P. C. .... 4.00

Bell's Chapel, by W. J. Williams, P. C. .... 2.50

Elaine, by M. N. Johnson, P. C. .... 20.00

Wabash, by M. N. Johnson, P. C. .... 6.35

Mellwood, by M. N. Johnson, P. C. .... 3.65

Mt. Vernon, by Silas Russell, P. C. .... 4.00

Concord, Jacksonville & Cato, Ct., R. P. Bates, P. C. .... 3.50

During the month of January, the following cash contributions were received for the Orphanage:

Mr. Jeff May, Camden .... 25.00

Birthday offerings from Junior Dept. Helena S. S. .... 3.11

Birthday offerings from Hoxie S. S., by Miss Nina McLain, Treas. .... 20.00

Susanna Wesley Bible Class, First Church, Texarkana .. 5.00

B. H. Slaton, Waveland, Ark., gift .... 32.00

The Matron has received at the Orphanage the following articles:

A box of nice and useful gifts from W. M. S. at Marianna, Ark. (This was received in December).

Mr. James L. Bartlett, Lefe, Ark., 20 dimes, candy and gum.

Hattie Williams Class, Fayetteville, Sunday School, three garments, canned goods and thirty gifts.

Young Ladies Class, Oakley Chapel, clothing, dried fruit and canned fruit.

Lake Village Sunday School, thirty-two Christmas gifts.

Junior Missionary Society, Tillar, Ark., box of goods.

Gus Blass Co., Little Rock, box of toys.

Beginners Dept. Dumas Sunday School, two scrap books.

W. M. S., Van Buren, Ark., one quilt.

D. R. Huie, Houston, Ark., sweater and caps.

J. W. Ensor, Pass to Crescent Show for year, 1924.

Jack Poe, clothing and shoes for boy.

Wesson Pie Company, 28 pies.

Bethel S. S., Hamburg Circuit, quilt.

Dermott Sunday School, 30 books.

Mrs. Frank Scott, Little Rock, Ark., 12 good garments.

W. M. S., Hewitt, Ark., clothing.

E. V. Visart, 9 fine ducks.

W. M. S., Des Arc, Ark., 3 quilts.

Ladies Aid, East Van Buren, Ark., quilt.

Emrick Hollowell, Little Rock, books and magazines.

Mrs. S. A. Moore, Little Rock, Ark., 2 gallons ice cream.

Mrs. Barnes, 1612 West 11th St., city, pair new shoes.

Mrs. James Wilson, Little Rock, shoes and garments for child.—Jas. Thomas, Supt.

### KINGSLAND.

Our reception by the good people of the Kingsland charge has been all that any one could ask. The pounding came in due time and it was one of the best we have ever had.

Preaching services are being well

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attended. The Sunday School at Kingsland under the efficient leadership of Superintendent J. E. McCoy is good. The Senior Epworth League has been reorganized and is taking on new life. A Junior League has been organized also. We have a very fine bunch of young people who are ready to do anything we ask them.

Our mid-week prayer meetings are good and well attended. There were 38 present last Wednesday night.

A raise of \$175 on the pastor's salary has been made. We have a number of as good people as can be found any where, and the outlook for a good year is flattering.

This charge had two pastors last year. Brother J. C. Evans served the first half of the year when on account of the illness of one of his sons he gave up the work and moved to Texas. Bro. W. M. Crowson, one of our honored superannuates, was appointed in Bro. Evans place and served the rest of the year. These brethren both did good work and have a warm place in the hearts of the people here. We ask the prayers of the brethren and the church.—J. E. Wadell, P. C.

#### HARDY AND HOXIE.

In Dec. the Rev. O. C. Hall pastor at Hardy and Willford invited me to fill his pulpit at Hardy, I did so. Had a good congregation and found that the bright, genial young preacher was "taking" with the people like a good case of vaccination. The name of Hall is a household word all over the hills of that portion of our state. The grandfather of Rev. O. C., Ben T. Hall, was one of the greatest preachers of that country. Rev. W. E. Hall, son of B. F. Hall has set up a high standard of pulpit work as did his father. May the young man measure up to the standards. I think he will.

Twice the wide-awake pastor at Hoxie has had me with him. Bro. Patchell is as big as his job, and he and his job are bigger than the present house of worship, as was manifested in the two young people's societies at work with only a curtain as a division. He has things in his hands, and I predict an addition to the house to accommodate his large and growing congregation. His laymen are wide-awake.—Jas. F. Jernigan.

#### ARKADELPHIA DISTRICT.

The best news I have for the Church at large is that there is not a grouchy, disgruntled pastor in the District.

There is not a single charge which seems to be dissatisfied with their pastor or what he is doing or trying to do.

**FROST-PROOF** cabbage and onion plants ready for shipment; one hundred-fifty acres strong, well-rooted plants grown in open field at Texarkana; fifty plants to bundle, labeled separately with variety name. Cabbage: Early Jersey Wakefield, Charleston Wakefield, Succession, Copenhagen Market, Early and Late Flat Dutch. Parcel post prepaid, 100, 40c; 200 \$1.00; 500 \$1.25; 1,000 \$2.00; 5,000 \$9.00; Express collect, 5,000 \$5.00; 10,000 \$9.00. Onions: Crystal Wax, Yellow Bermuda; Parcel post prepaid, 100 30c; 500 80c; 1,000 \$1.50; 5,000 \$6.00; 10,000 \$11.50. Full count, prompt shipment, safe arrival; satisfaction guaranteed. **UNION PLANT COMPANY**, Texarkana, Arkansas.

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quickly relieves Colds, Fever, LaGrippe and Headaches.

Peace and good will prevail throughout the District. Pastors are delighted with their charges and the churches in turn express that their pastor is all they could ask for. There are no misfits in the District and the work goes steadily forward to better things and a happier day.

At Arkadelphia Dr. Cannon leads with no uncertain step. His church is doing wonderful work and his relation to the College is entirely pleasing.

On the Arkadelphia Ct. Bro. Scott and his bride command the love and respect of the people and his plans meet with immediate success.

Bro. Rorie at Okolona is in the "prime of his ministry." His skill in service commands the attention and following of his splendid people.

Bro. Messer fits beautifully into the situation at Dalark. That fine old charge is talking on new life and enthusiasm.

Bro. J. D. Rogers, a new man at Sparkman and Sardis, finds himself in the midst of favorable conditions for the output of his splendid qualities of leadership, and he is losing no time.

Holly Springs is rejoicing in the leadership of Bro. Hanna, a new man, who goes at the task with vim and enthusiasm.

Lono Ct., with Bro. Cade as pastor, is hopeful of a good year. Signs of Bro. Cade's sweet spirit and staid judgment are to be seen there.

Bro. Henderson at Malvern Sta. is in the prime of his work at that splendid place. Highwater mark is being reached and passed there.

Malvern Ct. is happy under the lead of Bro. Shelton new man, who takes hold as a veteran in the cause.

Traskwood is "gloating" over a new parsonage. Bro. Walsh leads his people in a good way. The outlook there is better than ever.

Benton Station with Bro. Brewer, continues to lead the District in finances and in many other ways. The pastor's "grip" on the situation is marvelous.

Princeton, Ct., the one time "hub" of Methodism, is coming again. Bro. Davis fills the bill there admirably and the work moves rapidly.

Bro. Evans at Carthage and Tulip is a source of genuine inspiration to the people of this good charge. His devotion and leadership insure success.

Leola is rejoicing over the return of Bro. Colson. Big things are in the making there. It is good for me to be with him again. He was my pastor when I was but a youth.

Dr. Stowe glides gracefully into the mighty tasks of Central Church at Hot Springs. He is literally preaching to the "World" there. His appointment is hailed as providential by the good people of this great church. He is new.

Bro. Doak, another of my pastors when but a youth, entered his duties with a vim characteristic of his past ministry. Third Street backs him up in the enterprises he espouses and victory is ahead for them. He also is new.

Park Avenue is happy in following Bro. Spruce. His work is telling at this splendid centre of the city's residential life. His motto seems to be "We Do Things."

Oaklawn and Lonsdale are rejoicing in securing Bro. Neil Hart of Hendrix College (student) for the year. His first service was last Sunday, Jan. 27. Every body's happy, and Hart is too. Fine opportunities gleam through the confusion of two months without a pastor.

Hot Springs Ct. is blessed with another year's service from Bro. L. T. Rogers. His charge feels the power of his leadership and moves forward.

Bro. Groves of the Cedar Glades Ct. is doing a monumental work for the mountain people. His plans are in accord with our policies for such work. The people both love and trust him.

Pearcy Ct. has a brave and good leader in Bro. Pinc. He is also doing a very splendid type of mountain work.

Epworth Leagues, Sunday Schools, Missionary Societies, Board Organiza-

tions, Clubs and other means of grace indicate happy situations. Pastors are preaching to splendid congregations and a deeper work of grace is sought throughout the District. Centenary, Christian Education, Superannuate Endowment and other interests receive just portions of the pastors' time and attention. Laymen seek information and show evidences of superior leadership. Henderson-Brown College never showed a finer spirit of love and cooperation under the leadership of Dr. Workman. Sweeping revivals are expected and great ingathering of souls is expected. The District is in to win.—L. E. N. Hundley, P. E.

#### PEACH ORCHARD AND KNOBEL.

Every thing seems to be moving off real well on Peach Orchard and Knobel Charge. We have been most cordially received by the these good people. Knobel, (the home of the pastor) has given us a generous "pounding" consisting of many good eats, etc. Which was very much appreciated by pastor and wife. We have our church fairly well organized with all the disciplinary committee, and all seem to be ready to stand every one in their place.

Our church at Peach Orchard has made some splendid improvement in putting in new pews and rebuilding the platform and new chancel. It is beautiful and when our new windows shall have been put in place of the broken ones we will have a splendid auditorium. We now have three good prayer meetings, the last one just organized at Peach Orchard. One good Sr. League, one Jr. League, two good S. S. All well organized and doing fine work.

This bids fair to be one of the best two point charges in the N. Arkansas Conference. The board has assessed a very liberal salary for P. C., far in advance of any previous assessment, for which we are thankful. We certainly have a fine people to serve and the outlook for a great year is very flattering.

Our people are going to put over the Superannuate Endowment program in good order and I have every thing just about perfected so as to send in our pink sheet report to Dr. Todd. We have sent eight new subscribers to the Arkansas Methodist this week. Five from Peach Orchard and three from Knobel, with more to follow. We have no Centenary subscribers at Knobel, but have at Peach Orchard and am sure that they will take care of the matter as soon as we can get to it. We have been very much hindered in a providential way in pushing forward these great enterprises of the church. The shadows have fallen across our way in the death of our dear oldest daughter, Mrs. J. T. Cocke of Holly Grove. May we have an interest in your prayers and the prayers of all our friends in this our sad hour.—J. H. Barrentine, P. C.

#### AN INSIDE VIEW OF HENDERSON-BROWN.

I have just returned from my usual morning's round of inspection of the boys' dormitory at Henderson-Brown College, and I think I must tell the world some of the things I saw there. It may be hard to get some people to believe, but I saw some of the neatest rooms that one may expect to see any where. Some seem to think a boy's room must be untidy, because it is a boy's, but I would beg leave to differ with them on that score.

One trip through is equal to a moving picture show. It will arouse almost every emotion of which one is capable.

One picture I saw I shall not soon forget. The boys were returning from chapel before I finished my work, so I knocked at the doors before entering on the last halls. At this room I was invited to "come in" and on opening the door I was greeted by a smiling, open faced, cultured-looking boy—a young man, I should say, but to me he is just some one's boy—sitting in a neat, clean, cozy room studying his lesson for the next period. The room, the boy and the

purpose of it all, touched my very soul and as I closed the door I felt I was closing it on a really sacred scene.

At the extreme corner of that hall I was greeted by a different scene, but to me it was nevertheless sacred. The chapel hour just ended, a group of boys had gathered in one room and the smiling, genial "host" was busy popping corn over their gas heater. The room, my, what a sight! I asked: "What's the matter, did a cyclone strike it?" One answered, "yes; Mrs. Mill's, and we haven't had time to pick up the wreckage." The host declared he was very sorry and if I would leave it he would clean it real good. I knew he was sorry (?) he was one of the happiest looking kids I think I ever saw. He likes company. I never find him alone. I often hear him and another studying and discussing their studies together. Once I found a kitten that had made its way into their room and the fact that it was not afraid of them made me think more of them. They had not invited it, but were not cruel to it since it had come. Once two fellows thought they fastened me out of their room, but I had no trouble in finding my way in, that was my duty, and I had the maid clean up for them and closed the door as though nothing had happened. They thought other things were "more important" than a clean room. Did I get mad? "I like to have died" laughing. Now those boys are among my neatest and it is always a pleasure to inspect their room. It isn't always clean, but when not, I know they have an excuse and I greatly appreciate their cooperation. I watched another sweep his room this morning. He went back over it and said, as we say often, "I can't see where this trash comes from."

God bless our boys. I know it requires an effort to sweep and make beds, but it takes effort to be any thing worth while so I try not to spoil them. If you have a boy here and would like to inquire about his room and comfort, I know I would have the President's unlimited permission to answer any thing you ask. Please see that he has all the sheets, pillow cas-

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#### METHODIST UNIFICATION.

Whatever your convictions and opinions concerning Unification, you ought to have all available information concerning this question. The **SOUTHERN METHODIST HANDBOOK** gives you this information—the plan proposed in 1920; the action of the General Conference of the Methodist Episcopal Church; the action of the General Conference of our own Church, 1922; the plan submitted last year by the Joint Commission. This feature alone is worth the price of the Handbook. But there is much other information of interest and value. **YOU NEED THE HANDBOOK.** Price, 50 cents per copy. Special discount on 12 or more copies. Address, Southern Methodist Handbook, 239 Fourth Avenue, Nashville, Tenn.

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es, scarfs etc., he needs. Sometimes one has to "camouflage," or cover up his pillow with something while his slip is in the laundry. They show taste and culture that you would appreciate also, so please help them by providing nice things and plenty for them. It is not feminine, for girls have no corner on personality and refinement and this you will see if you will come visit "Goodloe Hall." The girls are equally as precious, but others have charge of them so the boys are mine. I could tell a story of each of the fifty or more rooms. They are all dear to me, but I cannot take the space. However, "Goodloe Hall" has a heart in it, and that is the heart of its matron.

The President often laughs heartily or sympathizes as the case demands, for he too loves every boy there. Heaven bless them. They will be men some day.—Mrs. W. W. Mills.

### LOUISIANA LETTER.

On Monday, Jan. 21, our youngest son, Joe, came home from the Southeast Missouri Teacher's College at Cape Girardeau, suffering from his third attack of appendicitis. I brought him to Alexandria Wednesday, the 23rd, and the famous surgeon, Dr. Jas. I Peters operated the same afternoon. I am in Alexandria now, and am glad to report that the lad seems to be doing well—at 9 a. m. Saturday. Between visits to him I rest at the hospitable parsonage home of Brother and Sister O. W. Bradley, pastor and first assistant of First Church. This gives me a little leisure to write the communication I have for some time been wanting to send to the Arkansas Methodist.

Louisiana, if not our first love, has easily won second place in our hearts, and the more we see of it the better we like it. In November, 1922, my wife and I drove in a Ford, over the Jefferson Highway to the Conference in Shreveport. This route leads through LeCompte, Alexandria, Colfax, Natchitoches and Mansfield. Starting from our home in Allen Parish, we traversed the parishes of Rapides, Grant, Winn, Natchitoches, De Soto, and Caddo. Our recent Conference convened at Bogalusa on the extreme eastern side, and again we drove through, following the south end of the same highway as far as Baton Rouge, and passing through Le Compte, Bunkie, Wellville, Baton Rouge, Hammond, Covington, and many smaller towns. We traversed



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Rapides, Avoyelles, St. Landry, Pointe Coupee, Iberville, West Baton Rouge, East Baton Rouge, Livingston, Tangipahoa, St. Tammany and Washington parishes—in which list of names the reader will see traces of both French and Roman Catholic influence.

Few trips of 270 miles could be made in the Southland that would present more attractions to the traveler than are met with on this route. With the exception of about three miles, the entire distance is covered by excellent gravel and smooth surfaced roads. Bunkie in Avoyelles parish is about the northern limit of the great sugar plantations. From there the Jefferson Highway goes Eastward, and at Nashville crosses the rushing, rolling, turbulent Atchafalaya River, which holds a place in the sweet American classic, "Evangeline." Thence, for miles and miles, one rolls along through the "Atchafalaya Swamp,"—haunt of the deer, bear, panther, and all the wild life that loves the Southern lowlands; where the palmetto, growing as high as a tall man's head, almost mingles its fronded branches with the low-hanging moss drooping in graceful festoons from nearly every branch in what seems a boundless forest.

Beyond the swamp lay, at that season, a vast checker-board of green—the limitless sugar-cane fields of the Mississippi Delta. We had hoped to have enough daylight in Baton Rouge where we were to spend the night, to allow us to see at least the State Capitol and the Louisiana State University. In this we were gratified, for a commodious steam-ferry landed us, at four o'clock, almost at the Capitol grounds; and, in an hour's drive at random, we were surprised to find ourselves motoring through the grounds of "L. S. U.," almost in the heart of the city. I understand that the institution is soon to be moved to a less crowded location. Baton Rouge is interesting, but can hardly be called a city beautiful.

We reached Bogalusa at noon next day. The town of Hammond and the surrounding country are interesting. The parish—so long a land of feuds, vendettas and tragedies—is known as "Bloody Tangipahoa." But a few years have wrought a great change. The lumber industry has brought wealth and new blood into it; and, what is better, the cut-over lands are being developed into fruitful farms. Strawberries, truck, poultry and satsuma oranges, grow well and are extensively produced. A big sign at the entrance to the town reads, "Boosters Welcome! For Knockers all Roads Lead Out!" Not a bad motto for a Church!

It would take a chapter to describe Bogalusa; so I shall not attempt it. With the largest sawmill in the world, two large papermills, twelve thousand inhabitants, excellent schools, good churches, splendid Y. M. C. A. and Y. W. C. A. buildings, several good hotels, and five different business sections, it is far from being a "one-man's-town." The session was pleasant, conducted by Bishop Candler in his unique way, which is inimitable—thank the Lord! When the Conference had opportunity, it conducted business with harmony and dispatch.

Bogalusa is within two miles of Pearl River, the line between Louisiana and Mississippi—a river that figured in early Methodist history: for it was from the "Conference on Pearl River" that Richmond Nolley came on his last missionary journey into Louisiana, which journey ended under a pine tree in the edge of the Catahoula hills, where, after enduring great exposure and privation in the vast swamp west of Natchez, the brave itinerant met his lonely death by the roadside. Three times we motored across to the hills of Mississippi.

One afternoon we had another interesting side-trip, when we drove to Mandeville and viewed Lake Pontchartrain—the biggest water we have seen since we took our last look at the Pacific, eighteen years ago. We are back in Oakdale for our third year; well pleased and happy, and very grateful for the enthusiastic reception these excellent people have accorded us. We send love and greetings to our many friends in Arkansas.—A. M. Shaw, Oakdale, La.

### GOOD BOOKS OF DIFFERENT KINDS.

**MODERN PAGANS** by Charles M. Sheldon. Published by The Abingdon Press, New York City. Price \$1.00

This book is written by the author of that much-read volume "IN HIS STEPS." In its depiction of modern paganism it is true to the life about us. We see the Pagans first of all in their home life. Some young Pagans are in the process of development, and at the close of the story two of them have not been won to Christianity. But as is so often true a sad father reviews, when it is too late, the better life he might have lived, and thus might not have been the author of inevitable suffering to himself and others.

**GOOD-NIGHT STORIES** by Lucia F. Parkhurst. Published by The Abingdon Press, New York City. Price Net \$0.75.

These are stories for little folks. They are true stories charmingly told, with real names of Indian, Chinese, and Japanese children; and they aim to awaken in the minds of the small hearers a love for their little brothers and sisters in heathen lands. Good to teach the children to love missions.

**CONFRONTING YOUNG MEN WITH THE LIVING CHRIST** by Jno. R. Mott. Published by The Association Press, 347 Madison Avenue, New York City. Price Net \$1.50.

It goes without saying that anything written by John R. Mott is possessed of real excellence. But this is his latest book and probably his best. Any person interested in influencing young men to live for Christ, (and what Christian worker is not?) should by all means read this volume. A few of the chapter headings are as follows: "The Call to Confront Young Men with the Living Christ;" "The Conflict of the Christian Worker;" "What Has Happened to the Faith of Young Men Throughout the World in the Past Few Years?" "Why an Increasing Number of Young Men Throughout the World Believe in Jesus Christ as Lord;" "How to Augment the Leadership of the Christian Forces."

**CEREMONIAL OF COMMON DAYS** by Abbie Graham. Published by The Woman's Press, 600 Lexington Ave., N. Y. City. Price \$1.50.

This is a unique book. It is written in a dreamy Thoreau-like style. It is intended to rescue from commonness many of the little things in life we have come to take for granted without questioning. Public speakers, writers, philosophers, litterateurs will find that this volume possesses for them a certain fascination. It is beautifully bound and appeals in appearance and contents to the esthetically inclined.

**ALGONQUIN INDIAN TALES** by Egerton R. Young. Published by The Abingdon Press, New York City. Price net \$1.50.

This is another of the very interesting books this author has written about the Indians and the wilds in which they lived. The fiercer moods of the Red Men, too much dwelt upon in our histories, have little place in this volume. The better qualities that may be cultivated in them by the missionary are brought out. There are lots of wild animals and incidents that make the stories thrilling. It is the kind of book that boys and girls literally devour. Even the mature mind will find in it a certain appeal, since the days of one's youth are never quite past.

**CRUCIBLES OF CRIME** by Joseph F. Fishman. Published by The Cosmopolis Press, New York City. Price \$2.00.

It is called "The Shocking Story of the American Jail." Heywood Brown says: "Every self-respecting citizen should read 'Crucibles of Crime'." I have no hesitancy in saying that this is the most important social document since the time when John Howard, in the latter part of the eighteenth century, made his appalling

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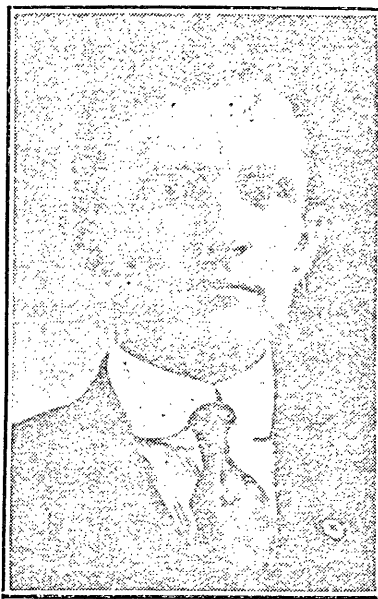
One or two Calotabs at bed time, with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Genuine Calotabs are sold only in original sealed packages, price thirty-five cents for the large, family-package; ten cents for the small, vest-pocket size.

(adv.)

Sister Hunt's pastor in a former pastorate; and then again here, where he attended her until the end came, and it can truthfully be said that the outstanding quality of her life was her vital religion. She loved her Lord, and served him as faithfully as she could, in her home, in her beloved church, and in the community. And when Sister Hunt was at herself physically, she was a power in the church and in the community. She was strong in faith and mighty in prayer. And it is not to be wondered that she was successful in her own home with her faithful husband, her noble son, Lee, and her beautiful and accomplished daughters, Lula and Laura. They all "rise and call her blessed." May the comfort which Christ alone can give, sustain all sorrowing loved ones.—J. E. Lark, Pastor.

**GILBERT.**—Another good man has gone to his reward, John F. Gilbert. Amid a large crowd of kinsfolks and friends on Dec. 8 we laid his body to rest. If all who attended the burial had laid a garland upon his casket his body would sleep beneath a mountain of flowers. About three years ago I held the funeral over the body of his oldest son, and about a year ago held the funeral over his sainted wife, Alice. Uncle John was born in 1846, in Hempstead Co., Ark. Not far from Powers. He lived to a ripe old age, and fought many hard battles for his Master. But the fight is over and the victory won. He was the father of 14 children, 7 boys and 7 girls: Beatrice, Alice, Maggie, Lucy, Pearl, Selma, Blanch, and one other I cannot recall; Eb, Will, who lives at Washington, Gus, John, Jr., George, and Luther. Uncle John had 75 grandchildren and 22 great-grandchildren. He will be missed in the old home and around the fireside. He professed faith in his Savior when quite young, and joined the M. E. Church, South, at old Liberty, and ever remained faithful to his profession. My first acquaintances with him was about 8 years ago at old Liberty Church where I was assisting Brother Durham in a revival meeting. Uncle John was made to rejoice and take new courage, and was drawn near to God. Many happy hours have I spent around his fireside and enjoyed the sweet communion.—J. A. Hall, P. C.

**Fryar.**—Mrs. Elizabeth Fryar was born in Decaturville, Tenn., Aug. 4, 1853; died in Beebe, Ark., Jan. 3, 1924. She was the mother of nine children, four of whom survive her; Morris, of Selma, Tenn., Charlie, of Texas, Fred, of Little Rock, and Rev. J. M. Fryar who is pastor of our church at Beebe, Ark., and with whom she lived for several years, after the death of her companion. Sister Fryar was converted when quite young and joined the M. E. Church, South, of which she remained a consistent member till she was transferred to the church celestial. The writer, by whom her funeral was held, had known Sister Fryar 18 years, having been her pastor two years. I visited her home quite frequently and had an opportunity to know her and family well. Sister Fryar was not a woman of public demonstration, her work was done quietly in the home the prints of which are now manifest. Her children rise up and call her blessed. God gives only one mother, but mother's God is the God of her children and to Him the children may go for comfort and counsel. Sister Fryar's remains were laid to rest in the Beebe cemetery on the afternoon of Jan. 4.—A. H. DuLaney.



REV. S. M. YANCEY, Pastor.  
2-7-24



REV. J. V. REID.

#### CLARKSVILLE'S GREAT REVIVAL.

It was a real joy and benediction to spend a day in Clarksville during the recent revival conducted under the auspices of the Methodist Church, with the other denominations co-operating very heartily. Rev. S. M. Yancey was very fortunate in securing the services of the Grover Cleveland Evangelistic Party for this great campaign. I was there during the last days, and I could see with my own eyes, hear with my own ears, the remarkable results of the earnest work of these splendid, consecrated men. It was a revival that revived. This is the all-important part of the story. George Stuart has said that a steward that didn't stew, and a function that didn't funk, were worthless and impotent. This can be said with reference to a revival. For a revival that does not revive people is of no spiritual value to a church.

I have reports from the earnest pastor and the popular evangelist, so I will only discuss the meeting in a brief way. The thing that impressed me was the fact that Brother Cleveland strives to build up a permanent religious sentiment among the church folk. For example, he gave practically two services to the interest of Christian Literature, delivering some great messages on its importance and value to the home, the Church, and the individual. The pastor in like manner threw himself into the good cause. The writer was given an opportunity to present the Methodist, and I received a fine response from the loyal Methodists of Clarksville. As a result of the fine co-operation of both pastor and evangelist our list

was more than doubled at Clarksville. I unhesitatingly endorse Bro. Cleveland and his splendid assistants. They won a place in the hearts of our people at Clarksville. I heard on every hand nothing but words of commendation and admiration as regards the party.

#### Seeing the Meeting Through The Eyes of the Pastor.

On Jan. 27 there closed in Clarksville a three weeks' revival. This was the greatest revival that Clarksville has had for many years. While it was launched by and held in the Methodist Church, it soon became community-wide in its scope, and the entire town was greatly uplifted by it.

The campaign was so organized that it was easy to reach all ages. There were services at the church for everyone at 9:30 A. M. and 7 P. M. At 2:30 P. M. there were eight cottage prayer meetings held for the women. At 6 P. M. there was a prayer service held for the young people led by Bro. Reid, and another for the men, led by Bro. Sanders. The first two weeks of the meeting, each afternoon from 4 to 5 a great children's church was usually full of children, and these good men did a remarkable piece of work with them. During the last week of the meeting, services were held each morning at 11 o'clock, in the College of the Ozarks, following the morning service at the church. These services were very much appreciated at the College, and it was our pleasure to see almost the entire student body line up for Christ. We also had some very profitable services at the High School.

Evangelist Grover Cleveland, of Pine Bluff, Ark., and his party led us in this great revival. The party consists of three, Cleveland, Reid and Sanders. Mrs. Cleveland and their son Johnnie were with us the last two weeks, and their visit to our town was very much appreciated by the people of Clarksville.

Evangelist Cleveland is by far the best evangelist I have ever had help me in a meeting. He is a fine organizer, a good Gospel preacher, and is one who takes well with all the people of the town. He is a Christian gentleman, and best of all he has been a pastor himself, and has a feeling in his heart for the pastor he is helping.

Bro. James V. Reid, chorus leader, is a prince in his line of work. He is not only a great leader of music, but is one of the best workers I have ever seen with the young people. Bro. Reid has been in the evangelistic work for some years, and during that time has worked with some of our leading pastors and evangelists.

Bro. C. C. Sanders is good at the piano. He is full of music, and he believes in using every key of the piano. His music was very much appreciated by our people, and his service added much to the success of the meeting. He also led the men in their prayer services. He did a good work among the people of Clarksville.

The meeting closed on Sunday night, Jan. 27, and on Monday night Reid and Sanders gave a musical recital on two pianos. This was the best of its kind ever given in Clarksville, and was appreciated by one of the largest congregations of the meeting.

The meeting has been a great uplift to all the churches of our town. The church members have been revived, and a great host of converts have been received into the churches of the town. The Methodist Church has already received 115, the Presbyterians 20, the Baptists 5.

All the churches of the town fell



REV. GROVER CLEVELAND, Evangelist.



MR. C. C. SANDERS, Jr.

in line with the meeting, and all have been wonderfully blessed by it. I am very thankful for the sweet spirit, and splendid co-operation of Bros. Hefner, Barnett and Jordan who were present at most of our services, and who responded to every interest of the meeting.—S. M. Yancey, P. C.

#### Seeing the Meeting Through Eyes of the Evangelist.

The city of Clarksville is nestled among the beautiful hills of the Ozarks. Viewing the city from the North, South, East or West hills, one gets a view that is really wonderful.

The business people of Clarksville show a fine spirit of co-operation. During the revival campaign, these business people put other things aside and helped to make the campaign a success by closing their places of business for one hour each day and attending the services.

The Rotary Club is composed of a live company of men who believe in doing things in the right way. This Club gave us splendid support during the entire revival.

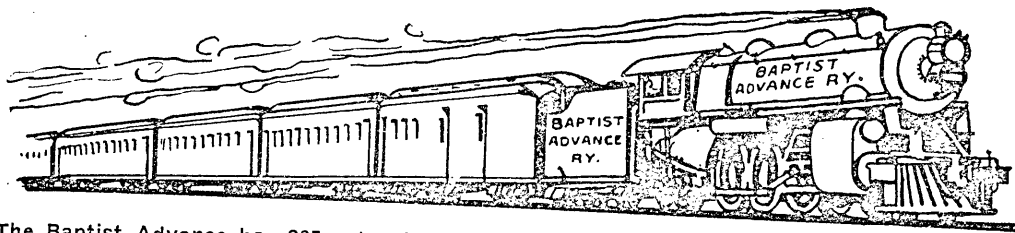
The Clarksville newspapers, the Democrat and the Tax Payer, are always found on the right side, and this was manifest during the revival in many ways. They gave all the space necessary to advertise the revival and published every article handed them, and besides, gave editorial space to the campaign.

The citizenship of Clarksville is of the very highest type. These people are interested in the Church and everything else that leads to better living. They gave real support to the

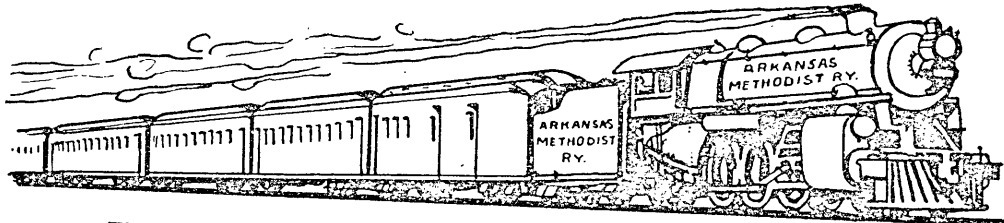
## How to Beat the Baptists This Month

*If Every Methodist family will subscribe to the Methodist we will "BEAT the BAPTISTS" in the first round.*

# HOW THE BATTLE GOES



The Baptist Advance has 225 subscriptions and 3 one-hundred per cent Churches.



The Arkansas Methodist has 600 subscriptions and 2 one-hundred per cent Churches.

## REMEMBER THE SLOGAN:--AND--"BEAT the BAPTISTS or BUST"

revival from the start to the finish and showed in many ways that they meant business. They took care of the finances without any trouble.

All of the Churches of the city cooperated in the revival in a way that is unusual. The pastors came in with their people and made the revival a campaign for the entire city. Rev. S. M. Yancey of the Methodist Church, Rev. Mr. Hefner of the Presbyterian Church and Rev. Mr. Barnett of the Baptist Church are pastors of the highest type, and are loved and appreciated by their people. It was a real pleasure to work with these good men. The people of the Christian Church did not have a resident pastor. However, they were in the revival just the same.

One of the very interesting features of the work was the revival services at the College of the Ozarks. The Presbyterian people canceled their plans for the revival they had planned in their own church and in the College and joined in the co-operative campaign for the city. Services were conducted at the College each day for one week, and almost every student who was not already a Christian was converted. It was a great pleasure to work with this splendid faculty and student body.

As an Evangelistic Party we will always be happy as we remember the

good people of Clarksville and the great revival.—Grover Cleveland, Evangelist.

### EL DORADO HAS MODEL PARSONAGE.

Just received the good news from Brother Mann that the splendid people of his charge have completed the parsonage home which is modern in every respect. I want this fine pastor to send us a picture of this building for the Methodist. I might add, let us have a recipe on "building, or rebuilding parsonages," for this is one of the many difficult problems of the pastors over the state. However, with the help of such men as J. T. Hinson, J. L. Kinard, F. W. Lawrence, and W. G. Kinard, it is an easy job to build a parsonage, erect a house of worship, or do anything pertaining to the on-going of the Church of God among men. These loyal men are ever-ready to respond to their pastor's call. I understand that the pastor, Rev. S. B. Mann, is having a great year on this charge. He is one of our best pastors, and cannot help but do things.—J. C. G.

### TWO INSPIRING SERVICES.

It was the writer's privilege to worship with the Hunter Memorial and Winfield Memorial, congregations last Sabbath. When I tell you that Rev. W. T. Thompson and Rev. C. M. Reeves are the pastors of the respective churches, you will readily accept the caption, "Two Inspiring Services," at its full value. Men like W. T. Thompson are veritable sources of inspiration. Religious fervor and thorough consecration characterize this strong minister. The membership has responded in a hearty manner to the call of its pastor. The outlook is bright, according to Bro. Thompson. The S. S., under the fine leadership of J. T. Mayhan, is growing. Last Sunday's record showed an increase of 12 1-2 per cent over the previous month in point of attendance. He has the backing of such men as Isgrig, Knight, and the pastor.

After speaking to an attentive audience in the interest of "Good Literature" several subscriptions were received. Thank you, pastor and people, for your hearty support! The Methodist will endeavor to serve you weekly with light and information.

The evening hour was fine, too. It was a diversified program, all of which was unusually helpful. Rev. C. C. Neal, at the head of the Arkansas-Haygood Industrial Institute of the Colored Methodist Church which is being fostered by our Church, in part, was the first speaker. He delivered an interesting address on "Race Relations." Bro. Reeves, the scholarly pastor, followed with a gripping message on "Jesus at Nain."

The writer was happy to find a capacity congregation there. This is indicative of zealous work on the part of the pastor and a deep interest on the part of his choice people.—J. C. G.

### CIRCULATION CONTEST.

Pastors	Subs.
Rev. A. T. Clanton, Stephens,....	14
Rev. J. H. McKelvey, Bloomberg	1
Rev. R. B. Wilkes, Stuttgart ....	1
Rev. J. J. Colson, Leola, ....	1
Rev. J. B. Sims, Thornton, ....	2
Rev. J. B. Stevenson, Ozark, ....	26
Rev. S. M. Yancey, Clarksville ..	33
Dr. O. E. Goddard, Conway .....	135
Rev. F. A. Lark, Newport .....	2
Rev. R. N. Davis, Lanty .....	1
Rev. M. N. Johnston, Elaine ....	5
Rev. J. M. Hughey, Jonesboro ....	2
Rev. R. A. McClintock, Montrose ..	1
Rev. Geo. L. McGhehey, Viola ..	1
Rev. J. H. Barrentine, Peach Orchard & Knoebel .....	8
Rev. B. F. Roebuck, College Hill Texarkana .....	7
Rev. Geo. E. Patchell, Hoxie ....	1
Rev. M. A. Cherry, Wisenian ....	1
Rev. W. E. Hudnall, Smackover, ..	1
Rev. A. E. Owens, Wheatley ....	5
Rev. W. P. Whaley, Pine Bluff	295
Rev. A. F. Skinner, Atkins .....	3
Rev. E. D. Hanna, Holly Spgs. ....	1
Rev. S. O. Patty, Abbott .....	1
Rev. J. C. Williams, Rowell .....	1
Rev. Eli Myers, N. Little Rock ..	1
Rev. C. M. Reeves, Winfield, City ..	1
Rev. F. G. Roebuck, Pulaski Hgts., City .....	3
Rev. W. T. Thompson, Hunter, City .....	3
Rev. V. B. Utley, Paragould ....	3
Rev. A. E. Holloway, Morrilton ..	1
Rev. C. H. Sherman, Prairie Grove	1
Rev. G. W. Pyles, Parkin .....	10
Rev. J. J. Stowe, Central Ave., Ht Springs, .....	1
Rev. S. G. Watson, Rector .....	1
Rev. B. F. Scott, Columbus .....	1
Rev. J. E. Cooper, Nashville ....	1
Rev. W. C. Davidson, Hope .....	1
Miscellaneous subs. ....	23
Grand total .....	600

100 Per Cent Churches.

First Church, Pine Bluff, W. P. Whaley, Pastor.  
First Church, Conway, Dr. O. E. Goddard, Pastor.

### CONWAY METHODISM IN FLOURISHING CONDITION.

No truer statement has been made in the Methodist than that contained in the above caption—"Conway Methodism is Flourishing." It is a pleasure to add Dr. Goddard and Brother Harwell to our Methodist Honor Roll, for the Methodist now goes into every home represented in this growing, dynamic, and unusual church. This arrangement is made possible by the splendid work of Mrs. G. A. Simmons, one of First Church's cultured members, the entire membership of the Board of Stewards, and the far-sighted pastors. All of whom believe that this is a paying investment. I hope and believe that they will feel this way about it this time next year, also.

It would be superfluous to state that every department of the church is well organized and functioning beautifully, when we all know that Dr. Goddard is the wise pastor, and

Rev. Byron Harwell the resourceful student pastor.

The Log Cabin Democrat, Conway, reproduced a very fine article on First Church, as it appeared in the St. Louis Advocate. I give it below almost in full. I am sure that our Arkansas Methodists will read it with interest, as it has to do with one of our churches. It reads as follows:

An unusual honor has been given the First Methodist Church in its selection by the St. Louis Christian Advocate for extended mention as one of the notable congregations of the entire Southern Methodist Church. Accompanied by photographs of the pastors and the church structure and a list of the courses offered by the Sunday School, the following article has been published by the St. Louis journal:

When the General Conference was held in Hot Springs, Ark., in May, 1922, Dr. O. E. Goddard was closing a quadrennium of successful service as one of the missionary secretaries of the Methodist Episcopal Church, South.

This quadrennium was the period of the Centenary Campaign and Dr. Goddard has been most active in all the work and had traveled extensively throughout the church speaking and preaching. Wherever he went he carried the messages and inspiration of this great movement, that will ever stand out in the history of world Christianity as a great and mighty movement that came at a time of great need of religion and world evangelism. The work was well timed also in that world thought consequent upon the upheaval during the world war had accentuated the call for an aggressive evangelism that the church itself might be awakened and the multitudes in Christian as well as heathen lands be brought to the church and inducted into active Christian service.

Dr. Goddard was a wise counselor and diligent leader in these days when world need, world reconstruction and world evangelism called. His name will have place alongside our foremost leaders when the history of these great movements is recorded. Dr. Goddard, always successful as a



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### RECIPE FOR GRAY HAIR

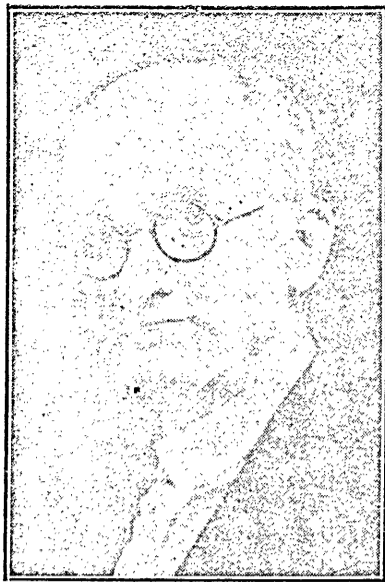
To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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2-7-24

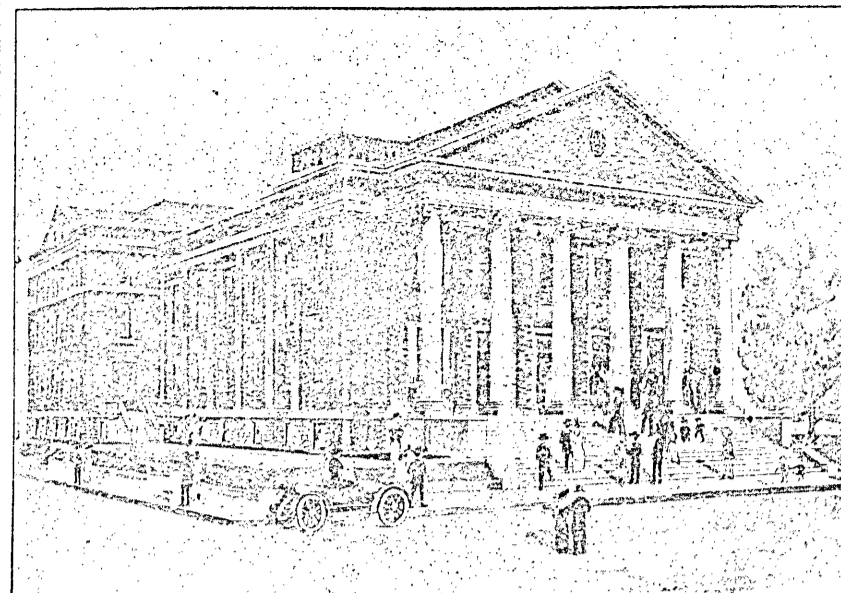


REV. O. E. GODDARD, Pastor.

pastor in evangelistic services, was the man of the church charged with the responsibility of directing the work of evangelism and the commission of evangelism in the Methodist Episcopal Church, South, during this quadrennium. He had everywhere preached and in private conversation, gave public addresses and in church councils and conferences had said that the church would experience a greater revival awakening following the Centenary campaign should the people respond to the appeal and bring their tithes and offerings into God's store house. As he had shown himself a wise leader and counselor, he also showed himself a true prophet. The people of the church laid their offerings to the amount of \$35,000,000 upon the altars of the church of which already \$19,000,000 have been paid into the church treasury and liberally and wisely sent forth attended by the prayers of the people and blessings of God into the mission fields of the church and numerous places of need in the home land.

The great revival came and multitudes were added unto the church within the next few years. The new point of view, the deeper religious experiences, the increase in membership and workers with yet more extensive need and calls for service made a new day for the church. In such an hour when almost any man might have thought his work still with the Centenary campaign movement, Dr. Goddard turned from official position and proffered honors of the church, and before his brethren said, "Let me return to the pastorate." Like Nehemiah in the crisis of his own people's need, he turned away from the honors and places of leadership and said, "Let me find my place in the ranks beside my brethren." Very providentially, God opened up a way and a place for this trusted and successful leader, who had had his part in hard and difficult service, and he was led to accept the pastorate of First Methodist Church, Conway, Ark., the seat of the largest school of the church in Arkansas and other state and private colleges.

During this pastorate a great meeting has been held and the congregation has been organized in every department as a Christian working force comprehending every need of the community with its varied interests and many different classes and ages. The whole congregation is at work and there is always work for every member, who shows a willingness to have any part in the congregational activities. Should any lack a willingness to participate in church work he is sympathetically dealt with and an effort is made to find for him a work to which he is adapted and in which he will have pleasure and profit. During the great meeting conducted last year by the pastor and his own working forces there were 170 additions to the church. A church reception was had and a souvenir was prepared giving the names of all who had united with the church. To care for all the interests of this congregation of 1,200 members the church has developed every regular



METHODIST CHURCH AT CONWAY.

organization and society of the church and special groups and committees to care for the young life in the colleges and community. This adult membership permanently in the community have assumed responsibilities and provide the funds and equipment to carry on the work. The Sunday School has been completely departmentalized. Each of the seven departments has its own opening and closing exercises separate from all others. Since this is a college town special emphasis is placed on the young people's department. Ten different courses are offered by ten men and women, all of whom have college or university degrees.

The purpose of this work is to make the church a real school of education and to train the young Methodist folks for active service in their home churches and later when they go out in the world to have part as well prepared and trained men and women in the task of world redemption and Christian service.

The church employs a junior preacher who works mainly among the students of the several colleges. He also preaches at 11 a. m. each Sunday to the junior congregation, which includes the children from seven to fifteen. The kindergarten holds the children from four to seven. The nursery is open for infants up to the fourth year. Thus no one is compelled to stay at home looking after children. Sunday morning from 11 to 12 the church is a veritable hive of humanity. The Senior League is very large. Two hundred or more attend the regular Sunday evening devotional meetings. There is also an Intermediate and Junior League.

The month of May was designated as "Loyalty Month." With the termination of May ended the first half of the Conference year. All who attended the three regular services, i. e., preaching Sunday morning and night and the mid-week meeting for the month of May and paid one-half the pledge for the year were put on the honor roll. A souvenir was given to everyone who won this honor. This was a great stimulus to attendance and to paying the pledge.

Dr. Goddard is a strong advocate of tithing. He has delivered many great messages throughout the church on the doctrine of the tithe and this was his message during the Centenary campaign. Literature is distributed in the congregation and a titling campaign is now on in the church with special four-minute speakers each Sunday. Here is an explanation in part of the liveliness of the faith, the consecration and liberality of the people.

Large congregations attend all services and every Sunday morning the church house is crowded with many chairs used to accommodate the overflow. The open-air Sunday evening services during the heated term were largely attended. First Church never closes its doors. The regular services are held 52 Sunday mornings and nights in the year and the mid-week service is never called off. The

mid-week service is never called the "prayer meeting." All the committees, boards and groups that have a meeting during the week are asked to put that on Wednesday evening. The pulpit urges from time to time with all possible emphasis, "keep Wednesday night sacred for church purposes." The services are varied. Often the devotional meeting is like a chapel exercise at college. After that the several groups go to their respective places for their meetings. Even in mid-summer there were sometimes three hundred present at the mid-week meeting.

First Methodist Church, Conway, is a thoroughly evangelistic church. A careful and accurate survey of the city was made before the revival began and all unidentified Methodists and unconverted people discovered in the survey were carefully worked with during the revival campaign. The committee on evangelism has been made permanent. All the four committees provided for by the discipline were created as the local work demanded them.

Three hundred and fifty-six new members have been received since October, 1922. Approximately one-half were on profession of faith. This great congregation, with its efficient working force, is a growing church with a well studied and adaptable program. The local members are receiving great blessings and through their oversight and training of the more than one thousand young people attending the colleges of the community they are preparing future citizens, teachers, preachers and church workers, whose lives in manifold blessing will be a contribution in religious power and service, incalculable in value and incomparable in grace and character building.

Associated with Dr. Goddard, as mentioned above, is the Rev. Byron Harwell, who is a specialist in dealing with young people, in organizing the various departments of church activity, and in providing wholesome and helpful social events for the various age groups of this great church. In addition to these important duties, Brother Harwell is in charge of the Junior Church, and supervises the office in which records pertaining to the membership in general are kept. This year bids fair to be the most successful in the history of Conway Methodism.—J. C. G.

## QUARTERLY CONFERENCES.

PINE BLUFF DISTRICT.  
(Second Round.)

Altheimer and Wabasaka, Feb. 10.  
Hawley Memorial, Feb. 17 a. m.  
Carr Memorial, Feb. 17 p. m.  
Grady Ct., Feb. 24.  
Sherrell and Tucker, Mar. 2.  
Rowell Ct., Mar. 8-9.  
Pine Bluff Ct., Mar. 15-16.  
1st Church, Mar. 16 p. m.  
Sheridan Ct., Mar. 22-23.  
Star City, Mar. 30.  
Sheridan sta., April 5-6.  
Lakeside, April 6 p. m.  
Bayoumeto and Little Prairie, April 12-13.  
Gillett Sta., April 13, p. m.  
Rison, April 20.  
Rice, April 26-27.  
St. Charles Ct., May 3-4.  
DeWitt, May 4, p. m.  
Swan Lake, May 11.  
Stuttgart, May 18.  
Humphrey, May 25.

—R. W. McKay, P. E.

# Just Three Things to Remember:

1. Date: Jan. 27 to March 4

2. Goal: 7,500 New Subscribers

3. Slogan: "Beat the Baptists or Bust"

## How to "BEAT the BAPTISTS"

*We will "Lick 'Em" before you can "Say Skat" if EVERY METHODIST FAMILY" will subscribe to the ARKANSAS METHODIST.*

**Brethren, Help Me "Clean 'Em Up" this Month!!**

J. C. GLENN

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