

# 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.

LITTLE ROCK, ARKANSAS, THURSDAY, JUNE 19, 1924.

No. 25.

## ANOTHER SESSION OF THE LEGISLATURE.

As predicted editorially after the passage of the Parnell Bill, the Supreme Court has decided that the law imposing a tax on tobacco was not legal because improperly passed. Since this leaves us without the possibility of sufficient school revenue and since Governor McTae is determined to take care of the schools, he has issued a call for another special session of our Legislature. to convene on Monday, June 23, to consider measures for relief of the public schools.

We deplore the necessity of the extra session, but approve the Governor's action. The Legislature alone is responsible for our unfortunate situation. It has had opportunities to do what was needed, but failed. It seems practically impossible to get adequate legislation at the regular sessions, because members waste time on trivial measures and play at cross purposes; hence the only way to get results is to have special sessions and limit the call to a few subjects.

At this session the members can immortalize themselves, or they can go into history as incompetents. Which will it be? Let us stand behind our great Governor in his worthy ambition to provide for common-school education.

## DOCTRINAL SOUNDNESS AND SANENESS.

There are those who are trying to defeat Unification by calling in question the doctrinal soundness of the Methodist Episcopal Church and warning us against their heresies. The only excuse for these critics is to assume that they do not know the facts.

The doctrinal standards of that Church are exactly the same as our own and they are protected by the same Restrictive Rule. For a time that Church was more particular than ours in its requirements for church-membership, asking adult candidates the following question, "Do you believe in the Doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?" This would not seem to be an improper question to ask adults (Children were not required to answer it), but as Bishop Candler in last week's discussion expressed his disapproval of requiring candidates to subscribe to "the doctrines of the Holy Scriptures as set forth in the Articles of Religion," the General Conference, as if anticipating his objection and about the time he was writing, eliminated that question, and now that Church is no more orthodox on the Scriptures than are we. However they are more particular about those who teach in their theological seminaries than are we, as they have in their law the following provisions: "The theological schools of the Church shall be those whose professors are nominated or confirmed by the Bishops, and they shall exist for the benefit of the whole Church." We have no such provision, and the only restraint in our schools is exercised by the trustees who are not in any way under the control of the Bishops.

The recent pronouncement of the Bishops, as published in this paper, shows as much concern about the orthodoxy of the Church as any pronouncement ever made by our own Bishops or by our General Conference. Bishop McConnell is easily the most advanced thinker among the Northern Methodists. This writer has read practically everything that he has written, and can cover every statement which he has made that might be called in question with similar statements by men of the highest standing in our own church. From the Arminian standpoint all of them are sound, but some of our preachers who are strongly tinged with Calvinism, criticize them. It is practically certain that there are more so-called "holiness" people among the Northern Methodists than among us, because about twenty-five years ago many of our dissatisfied "holiness" men went to them. The principal difference between us is that we have not been much exposed to the attacks of "Modernism," and some of our people are just beginning to learn of the controversies that have been raging elsewhere; while our Northern brethren have fought the battle through, and have established themselves so thoroughly in the essentials of our Arminian doctrines that they cannot be misled. They have fought and won against the inroads of Unitarianism, because they have had to meet it every day; while most of our people are just beginning to fight and many do not yet know how to fight this battle.

The unity of doctrine in the two episcopal Meth-

**NOW THE END OF THE COMMANDMENT IS CHARITY OUT OF A PURE HEART, AND OF A GOOD CONSCIENCE, AND OF FAITH UNFEIGNED; FROM WHICH SOME HAVING SWERVED HAVE TURNED ASIDE UNTO VAIN JANGLING; DESIRING TO BE TEACHERS OF THE LAW; UNDERSTANDING NEITHER WHAT THEY SAY, NOR WHEREOF THEY AFFIRM.—I Tim. 1:5-7.**

odisms is one of the most remarkable things in church history. It is unparalleled, and, when it is remembered that each has been independent of the other for eighty years, the doctrinal unity is an indication of the essential unity of the two Churches. There are other Christians whom we admire and respect, but there are no others with whom we have such perfect doctrinal agreement.

Our difference on the subject of worldly amusements has been reconciled by their recent adoption of our rule on that subject.

## A GREAT OPPORTUNITY.

The most perplexing problem in our land today is the race question. The growing foreign element in the last quarter century has threatened our institutions with alien ideas. Recognizing the peril Congress has at last so restricted immigration that the menace of the foreigner will pass. In another generation the foreigners now here will be succeeded by their children, and they will be partially Americanized. In time, through intermingling these race groups will practically disappear.

But in our negroes we have a large group that will continue as a separate race element. Because they were once slaves they sustain a different relation, and because their race is distinct it should and will remain racially distinct. There is a rising race consciousness among the negroes that is creditable and deserves encouragement. It means much for the purity of both races. Encouraged by the appeal to patriotism, in the early stages of the World War our negroes won approval and appreciation. Misled by some of their radical leaders, at the close of the War many negroes became impatient of the traditional restraints, and imprudent conduct led to mobs and riots. Today every negro lives in constant dread lest thoughtless or reckless men of both races may precipitate new troubles. It is expected on both sides that, while some white men will suffer, the negroes must always lose. With numbers, wealth, and the government on one side the final outcome is never doubtful.

Because of crop failures and dissatisfaction with industrial and civil conditions, multitudes of negroes have gone North. They will continue to go, and in the end this will be a blessing to the South. But it creates a new problem in the North, and because of rivalry with white labor which is often displaced, there is grave danger of race riots in every industrial center in the North. It is quite probable that the worst race riots our country has ever experienced will, within five years, occur in the North.

The politicians and the economists and industrialists cannot rightly settle these difficulties. Indeed through their agitation matters will grow worse. The spirit of Jesus Christ is the only thing that will overcome this threatening evil. It was religion that transformed the savage Africans into docile servants. It was the spirit of Christ in the negroes that restrained them during fratricidal war from laying violent hands on their master's wife and children and property. By separating from the abolition element the Methodist Church, South, was able to preach the gospel of Christ to masters and slaves. It was a glorious work, and its results are seen today in thousands of negro homes. However, with the passing of the older generations, there are few white men and negroes who know and love each other as they did in the older generation. This lack of knowledge and sympathy may have dire results. The Unification of Methodism offers the greatest possible opportunity to settle the race problem in the spirit of Christ.

Because most of them were abolitionists the Northern Methodists for some years after the war between the States undertook to enforce cer-

tain unwise theories. They had mixed churches and mixed schools and mixed Conferences. They soon discovered that this would not work, and now their negro members in the South are in separate organizations. Realizing that the negroes needed their own leadership, four years ago the Northern General Conference elected two negro Bishops who now preside over negro Conferences. They now have about 300,000 negro members and provide for them good schools and help them to have trained and wise leaders.

Under the proposed Plan of Unification these negroes retain their connection with the Northern Jurisdiction; and the Southern Jurisdiction retains its fraternal and helpful relation to the Colored Methodist Episcopal Church which we had organized for our own negroes. There are about 300,000 of these negro Methodists. These two bodies of some 300,000 each are unsurpassed among negro Christians for their sanity and loyalty to Jesus Christ.

In recent years as we have watched the policy of the Methodist Episcopal Church in dealing with its negroes, and as that Church has understood our relation to the Colored Methodists, there has been a growing appreciation on both sides. If Unification comes, and we daily pray for the consummation, it will enable Northern and Southern white men to confer and co-operate as never before in helping these 600,000 choice negro Methodists to develop in harmony with the best Christian traditions of both races. The Methodist Episcopal Church cannot legislate its negroes out, and we can not legislate the Colored Methodists into any union, but if our leaders counsel together in the spirit of Christ and bring these 600,000 choice negro Methodists into more fraternal contact, it is altogether probable that in ten years the two bodies of negroes would be co-operating as if one body, and with the helpful backing of six million white Methodists, these negroes would become a great force for righteousness.

Under the Constitution of the Unified Church, our Jurisdiction is amply protected against any irritating relations, but we will be enabled to co-operate far more effectively in securing the Christian solution of the race problem. The race question will be settled either by the spilling of much human blood or by the application of the blood of Christ. The one is a sacrifice of hate, the other is a sacrifice of love. By unifying we Methodists will be able to solve this problem in the spirit of our divine Lord. Here is one of the greatest opportunities offered to any body of Christian men to do a patriotic and a Christlike piece of work. What would be the advice of our sainted Bishop Capers, founder of our missions to slaves? Without running any risk or sacrificing any principle, Southern Methodism may join hands with Northern Methodism and become the true mediator between the two races. Shall we do it?

Men old in spirit like to stay where they are, in the familiar house, the well-known town, especially in old ideas and conceptions. The real stand-patter in politics or religion would keep on using the regular old platforms, if he could, and pay no attention to the new voter who is not attracted by an ancient shibboleth or phrase unless it is also modern. Certain types of elderly men like to hold youth fixed as they keep themselves fixed. They call it keeping young people steady as they pride themselves on keeping themselves steady. They not only want to hold fast to their own ideas and terms; they want to impose them. Most of our talk about youth is from the viewpoint of age.—Bishop McDowell.

Those who think that the General Conference of the Methodist Episcopal Church has taken lower ground on the question of worldly amusements are mistaken. Some years ago that Church undertook to catalogue the amusements and specify punishments. It was found that was not the best way to deal with the subject. The change resulted in introducing the advice against "taking such diversions as cannot be used in the name of the Lord Jesus," and brings that Church in line with ours on that subject. Both Churches now use the original language of John Wesley.

The entire line of our frontier work has been so greatly strengthened by the Centenary that we have a new day in all our border Conferences.

## THE ARKANSAS METHODIST

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## METHODIST CALENDAR.

Preachers' Summer School, Conway, June 11-27.  
N. Ark. Y. P. M. S. Conf., Searcy, June 14-18.  
L. R. Ep. Lg. Assembly, Arkadelphia, June 16-20.  
School of Missions, Mt. Sequoyah, July 10-24.  
S. S. Training School, Mt. Sequoyah, June 25-July 9.  
Board of Lay Activities, Mt. Sequoyah, July 29-31.  
Conf. on Evangelism, Mt. Sequoyah, July 27-Aug. 3.  
Com. on Temp. & Soc. Serv., Mt. Sequoyah, Aug. 1-5.  
S. M. Press Ass'n, Mt. Sequoyah, Aug. 5-8.  
Western League Ass'y, Mt. Sequoyah, Aug. 11-22.

## PERSONAL AND OTHER ITEMS.

The Centenary campaign in Korea in 1921 resulted in 16,000 new believers and 150 new groups.

Entrance into the Siberia-Manchuria Mission would have been impossible except for the Centenary.

\$39,000 of Centenary money has been used for the purchase of property for Bennett College, Rio de Janeiro.

The Centenary greatly stirred Japanese Methodism, leading to large gifts and a "double the membership" campaign.

Last week on their way to Conway, the following brethren called: Presiding Elder J. F. Simmons, Rev. F. C. Cannon, and Rev. J. A. Sage.

Rev. J. F. Taylor reports that recently the Methodist Church at Winthrop was blown down. He is calling on his friends for assistance to rebuild.

Rev. W. R. Jordan of Clarksville Circuit reports a great revival at Spadra, resulting in 60 conversions and reclamations and 38 added to the membership.

Rev. J. H. Barrentine, assisted by Rev. A. H. DuLaney, has had a great revival at Kuobel in which 86 were converted and 78 added to the church.

Married in the parsonage at Scotland, Ark., Mr. Charles Smith of Culpepper Mountain, and Miss Essie Hall of Scotland, Rev. J. O. Vance of Scotland officiating.

Rev. J. F. Jernigan, who was put on the superannuate list by the North Arkansas Conference, has just been appointed pastor of Bono and Trinity in Jonesboro District.

On his way to Summer School for Ministers Rev. H. A. F. Ault of Bingen called. He makes a very hopeful report and appreciates the fact that his people financed his trip to Conway.

Writing from Charleston where he is assisting Rev. C. L. Franks, Rev. C. F. Hively reports a great revival in progress, also everything going well in his own charge at Midland Heights.

While visiting friends in this city last week, Rev. J. M. Bond, pastor of our church at Itasca, Texas, called. He reports favorable conditions in his section and sentiment practically unanimous for Unification.

Rev. W. F. Evans, our busy pastor at Wynne, has had an operation on his eye, and is temporarily shut in and forbidden to read. Rev. J. K. Farris is keeping the work going as assistant pastor.

Brother Pastor, you will have a fine opportunity to put your Conference Organ into the hands of the new members at the close of the revival. Will you do it? It will help to make them more loyal and efficient.

Before the Centenary we had not exceeding \$150,000 to spend on home mission enterprises, running from Baltimore, Md., to Butte, Montana and back to Key West, Florida; the Centenary, if paid in full, will bring us in about \$800,000 a year for five years.

Going up to Conway to Summer School for Ministers, Rev. I. D. Bradsher of Salem, Mo., called. He was once a member of N. Ark. Conference and now belongs to the St. Louis Conference. He is building a new church and is well pleased with his surroundings, but likes to meet his Arkansas brethren.

Rev. A. B. Barry announces that he is badly in need of a good experienced gospel singer, and will be glad to secure the services of such an one for four weeks beginning with the second Sunday in July, and closing with the same Sunday in August. Any interested will please write him at once. Address, Wilmet, Ark.

Rev. J. D. Hammons, of First Church, Texarkana, writes: "We broke ground on Monday June 2, for the first unit of our \$80,000 Sunday School Building, Bishop Sam R. Hay gave a short, inspirational talk. Some of the charter members were present and with others broke the first dirt. The contractor promises to have the building finished by October."

Prof. W. W. Parker, a graduate of Hendrix College and son of Rev. J. A. Parker of Little Rock Conference, has been appointed by the Missouri State Department of Education on a committee to rewrite and raise the course of study in English for the Missouri High Schools. Prof. Parker is head of the department of English of the State Teachers' College at Warrensburg, Mo.

The eleventh annual Federation Bible Conference will open June 29 and continue till July 13, at Sulphur Springs, the new headquarters of the International Federation of Christian Workers. An interesting program is offered each day, with such speakers as Rev. John E. Brown, Rev. Bob Shuler, and Dr. R. A. Torrey. Address inquiries to T. Marshall Morsey, general secretary, Sulphur Springs, Ark.

Religion is the chief differentiating characteristic of man. Some animals may surpass some men in certain abilities such as keenness of sense—perception, practical, constructiveness, companionability, and economic productiveness, but no animal has to human knowledge displayed any evidences of religious life, nor has any animal ever done anything which might be interpreted as a preparation for a life beyond death.—Hume's The World's Living Religions.

The report of the Training Work of our General Sunday School Board for May is said to be the most remarkable in the history of leadership training of any denomination in the world, according to L. F. Sensabaugh, director. During the month 7,565 units of credit were earned, and 21,852 for the first five months of the year. North Carolina Conference leads with 792, and Little Rock Conference is second with 678. In proportion to total membership Little Rock leads North Carolina.

Christianity alone among all of the religions of the world teaches a basis broad enough for a genuinely universal religion, that all human beings are the children of a common Father—God. And Christianity teaches also a practical, constructive program for attaining unto universality: all Christians should engage in loving self-sacrifice, in winsome religious testimony, and in varied systematic service unto all the world. This is a stupendous hope that requires the fullest co-operation of all Christians.—Hume's The World's Living Religions.

Rev. J. C. Glenn, assistant editor of this paper, at the recent Hendrix College commencement, received his A. B. degree. On account of his college work for the past eight months Bro. Glenn has given only a part of his time to the paper. After July 1 he will give full time. He will probably spend several weeks this summer in a thorough campaign in Fayetteville District, making his headquarters at Mt. Sequoyah. Bro. Glenn is an indefatigable worker, and while he was taking his college course was rendering fine service for the paper.

You can't get a saint out of a rascal by any sort of culture, carried to whatever degree. Skilled, polished, taught, the rascal only becomes a greater menace. The rascal inside will break through some day. Christ put something new inside, a power, a life, with a direct God-touch in it.

There is now a supernatural power working through natural channels. Habit's long-time grip is broken. Then there is play for the best culture of that new life. This is the distinctive touchstone of Christianity.—Gordon's Quiet Talks about Simple Essentials.

As was expected last week the Republican Convention nominated President Calvin Coolidge for the presidency. It was found difficult to secure a vice-presidential candidate. Former Governor F. O. Lowden, in spite of his protests, was nominated, but, adhering to his purpose, declined. General C. G. Dawes of Illinois was then nominated. On account of the poor party record in Congress, President Coolidge is easily the best candidate, and his character is the hope of his party. The Democrats can only hope to win by nominating a better man. If they nominate a "wet," Coolidge will undoubtedly be elected.

It is announced that Columbia College, at Milton, Oregon, our only school on the Pacific Coast, will close for a year at least. In recent years it has been doing fine work and last year was its best, but expenses have increased and the failure to get promised help from the Centenary and Education Movement, has made it impossible to continue. Rev. H. S. Shangle, known by many in Arkansas, has done heroic work as president and deserves great credit for maintaining the school under difficulties. It is to be hoped that next year it may be reopened, because it is useless to think of a vigorous church in that section unless our people have their Christian College.

The summer season will present the temptation for Sabbath desecration and neglect of God's sanctuary. The Christian will guard himself against these temptations. He best keeps the Sabbath who begins the day in the service of fellowship in worship with his family and friends. Though the congregation may be less in number the minister, for the sake of the faithful who regularly come and the need of attracting the many who do not come, should seek by every possible means to make his service the more interesting, cordially attractive and fuller of those spiritual dynamics love and tenderness that are irresistible in appeal and winsomeness.—St. Louis Christian Advocate.

The time has passed when we can afford to be indifferent about our forests. Rightly managed, timber is becoming one of the most valuable crops of the farm. Everywhere lumber is becoming high-priced, and the best qualities of lumber can hardly be had at any cost. And yet in the face of the crying need for timber growth, our farmers let forest fires sweep over their woodlands, destroying untold values in the outright killing of young growth and in the stunting of many young trees that do not actually die. There is need both for checking forest fires and for a policy of cutting timber that will save the smaller trees until they become of the most profitable size for utilization.—The Progressive Farmer.

Rev. E. R. Zaring, D. D., who retires from the editorship of the Northwestern Christian Advocate, Chicago, is one of the strong men of his denomination, a clear and sprightly writer, a courageous thinker, whose nineteen years of experience in religious journalism enabled him to render helpful service to his readers and to his denomination. We shall miss his weekly visits. His successor, Rev. Dan B. Brummett, D. D., who has for twelve years been the brilliant editor of the Epworth Herald, was formerly pastor of the Methodist Episcopal Church at this place and is well known by our older men. He is a lovable character and a charming writer, who made the Herald sparkle for the young people. We anticipate interesting messages from him through the Northwestern.

Saturday night the editor was unexpectedly called to Fayetteville, because it had been found necessary to operate for appendicitis on his son, Paul. The operation was successful and the patient was resting easy Monday night. On Sunday night the editor heard Dr. B. H. Greathouse, formerly a member of the Arkansas Conference, preach a strong sermon. Although past seventy-five Dr. Greathouse can outpreach most of the younger men. Bro. H. L. Wade, the pastor, is having a very successful year, having already added some 180 members. He secured eleven subscribers for this paper at the night service. Supt. Bond and his helpers are busy preparing for the opening of the Western Assembly. Work was beginning on the roof of Epworth Hall. It will be a fine building.

Under the head, "Methodist Management," the Presbyterian Magazine says about the Methodist Book Concern: "The Methodists with their methodical efficiency do some things better than any other religious body. For instance, they conduct the greatest publishing house in the world. They have just made the annual report of 'The Methodist Book Concern' and show a business of \$5,394,668 and net profits of \$537,708. From this sum a dividend of \$350,000 was set aside for distribution to the Annual Conferences for the retired ministers according to their law. The amounts so distributed

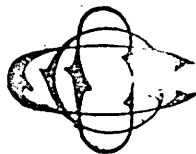


## The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South

510-512 Security Building, St. Louis, Mo.



## Only the Preachers themselves can stop the success of the special effort now.

After long and weary years of waiting the Church has at last girded herself to do a worthy thing for her superannuated preachers. The people have become aroused on the subject and are faithfully applying themselves to the task of paying an honest debt. More than \$10,000,000 has been assumed by 6,200 Charges to be raised in five years for endowing the old-age comfort of these veteran heroes. Already (within two months) more than \$350,000 has actually been sent to the Board of Finance in St. Louis for credit on the quotas assumed. The remittances continue to come at the rate of an average of \$5,000 per day. It is glorious.

You say "This is fine but it will have to keep up a long time to secure the \$10,000,000." Why shouldn't it keep up? We have 200 presiding elders and 6,500 pastors strategically placed throughout the whole Church, and over them 16 Chief Pastors who serve as superintendents. It is unthinkable that such an army of leaders would now neglect a movement which gives promise of success in abundant measure. We should stand so compactly together in our determination to carry through, that it will be impossible for any one of our number to falter.

We have made a great start and let us keep on keeping on. We must not be quitters. We do not want it said of us that we "began like a lion and quit like a mouse." Ugh! O, brother preachers, let us crowd close together and in undying loyalty work at this thing until it is fully accomplished. If any of our number limp and hesitate, let us get to them quickly with encouraging words and a helping hand. As for me, I promise not to allow any brother to turn "mouse" on this "lion" task if I can help it. Will you likewise be on the alert to keep our entire brotherhood inspired to do the most loyal and faithful service? Remember, the Special Effort for Superannuate Endowment is not a one man's job. It is a task for every man in the given field.

### Newsy Notes and Good Cheer Nuggets

It is remarkable how well pleased the Church is with the plan of our Special Effort. I do not think a single letter or statement of criticism

of the plan has come to me.

Another thing that pleases me is the manner in which the presiding elders are co-operating in the movement for Superannuate Endowment. Each of them has from 15 to 40 Charges to direct in numerous financial programs, but they are applying themselves to our Special Effort with unflinching loyalty.

Occasionally I hear of a pastor who is not exerting himself to raise his Charge's quota for the Forgotten Man, but such cases are very rare. Practically all of the pastors are faithfully performing their duties in this matter. Any pastor can succeed at this thing, if he really sets himself to do it.

The time for the meetings of the Annual Conferences rapidly draws near. Remittances on Special Effort quotas should be in the hands of the Board of Finance, St. Louis, Mo., by the time your Annual Conference meets, if you want your credits to show in your Annual Conference Minutes. Be guided by this caution and you will save yourself embarrassment and disappointment.

The Senior League of First Church, Corsicana, Texas, recently presented a Forgotten Man pageant written by one of its own members, Mrs. Clyde Foster. The plates were passed for a free-will offering and those present contributed in this way \$51.50 for Superannuate Endowment. The occasion was a great success, so much so that the pastor requested the Leaguers to have other such pageants for the benefit of the same cause. How easy it is for the Epworth League to assist the Charge in raising its quota for the Forgotten Man! Moss Point Charge of the Mississippi Conference, Seashore District, has paid \$1,397 on their total quota. This leaves but \$742 balance to be paid in order to meet their obligation for the five years. These good people are very happy on account of their success in this matter and the spiritual reaction within the Charge has been wonderful.

I know a preacher who was greatly discouraged on account of the attitude of his people toward his Charge's quota for Superannuate Endowment. One week he wrote me a letter dripping tears of anxiety and heart-ache. His total five years quota was \$1,776; his total gloom was 100 per cent! The

next week the Treasurer of this preacher's Special Effort Committee sent the Board a check for \$1,613 "with more to follow." The preacher wrote taking back everything he had written previously, stating that he was the happiest man in the world. You will note that his total five year quota is practically paid and he has many prospective givers yet to see. Please remember "a way can be found to do that which ought to be done."

Rev. B. G. Hodge, pastor of Settle Memorial Church, Owensboro, Kentucky, writes a cheering letter. He states that the five year quota of his Charge is \$4,667 and that he has secured in subscriptions and cash a total of \$8,000. One-fifth of this amount will be paid to the Board of Finance, St. Louis, Mo., by the first of July. Brother Hodge states that there was no trouble whatever in securing the pledges. Kentucky is making a fine record in our Special Effort.

### Every Day I Pick a Few Fresh Pinks

We are getting nearer every minute to a 100 per cent record in the Pink business. Only 125 Charges, outside of the Baltimore Conference, have yet to send in this report. I do wish they would attend to the matter right away. It must be admitted that our success with the Pinks is beyond anything that the most sanguine among us hoped for, but now that the record is so nearly perfect let us make it 100 per cent for the whole Church.

### Presiding Elders Going Along to Perfection

The honor roll of presiding elders whose Districts are 100 per cent on the Pink Leaf Report, now turns upon the last lap of the journey to perfection. This week the following names are added to this honor list in the order as they became 100 per cent:

- 205. Texas—Navasota, Rev. D. H. Hotchkiss, P. E.
- 206. South Carolina—Orangeburg, Rev. J. H. Graves, P. E.
- 207. North Carolina—Washington, Rev. S. A. Cotton, P. E.
- 208. St. Louis—Popular Bluff, Rev. H. P. Crowe, P. E.
- 209. Western Virginia—Huntington, Rev. H. L. Clay, P. E.
- 210. Central Texas—Corsicana, Rev. C. A. Bickley, P. E.
- 211. Memphis—Dyersburg, Rev. S. Fisher, P. E.

### This Select Crowd Gets Bigger and Finer Every Day

I have been telling my readers about the Charges that pay one-fifth or more of their total five year quotas. Note the following additional Charges which now have the right to be included in this list:

Hawesville, Louisville—Owensboro, Rev. E. M. Keelor, pastor. Total assumed quota, \$1,190; amount remitted, \$238.

New Hope, North Alabama—Huntsville, Rev. J. E. Ridder, pastor. Total assumed quota, \$1,200; amount remitted, \$240.

Downey, Pacific—Los Angeles, Rev. T. L. Lallance, pastor. Total assumed quota, \$2,025; amount remitted, \$434.50.

McMinnville, Tennessee—Cookeville, Rev. C. E. Hawkins, pastor. Total assumed quota, \$2,060; amount remitted, \$465.

Greenwood, Louisiana—Shreveport, Rev. D. E. Dulaney, pastor. Total assumed quota, \$1,389; amount remitted, \$280.50.

Henleyville, Pacific—Sacramento, Rev. C. E. Bower, pastor. Total assumed quota, \$672; amount remitted, \$201.67.

Main Street (Belmont), Western North Carolina—Sheiby, Rev. J. E. Thompson, pastor. Total assumed quota, \$1,308; amount remitted, \$275.

Dacula, North Georgia—North Atlanta, Rev. G. M. Eakes, pastor. Total assumed quota, \$3,975; amount remitted, \$1,807.15.

Danville, Kentucky—Danville, Rev. J. M. Fuqua, pastor. Total assumed quota, \$3,645; amount remitted, \$1,550.

Celeste, North Texas—Greenville, Rev. A. S. Egnor, pastor. Total assumed quota, \$1,350; amount remitted, \$400.

Highland (Louisville), Louisville—Louisville, Rev. E. P. Goodson, pastor. Total assumed quota, \$3,500; amount remitted, \$702.50.

Flat Rock Station, North Alabama—Gaadsden, Rev. J. R. Duncan, pastor. Total assumed quota, \$475; amount remitted, \$101.

Marion Station, Louisville—Henderson, Rev. C. G. Praeger, pastor. Total assumed quota, \$2,437; amount remitted, \$513.75.

Oakland-Ocoee, Florida—Orlando, Rev. W. J. Churchwell, pastor. Total assumed quota, \$1,370; amount remitted, \$670.50.

Alvarado, Central Texas—Cleburne, Rev. W. J. Hearon, pastor. Total assumed quota, \$1,714; amount remitted, \$594.20.

Boston Avenue (Tulsa), East Oklahoma—Tulsa, Rev. John A. Rice, pastor. Total assumed quota, \$10,000; amount remitted, \$2,000.

Central Church (Kansas City), Southwest Missouri—Kansas City, Rev. M. N. Waldrip, pastor. Total assumed quota, \$12,506; amount remitted, \$5,537.25.

Emory, Holston—Abingdon, Rev. J. C. Orr, pastor. Total assumed quota, \$1,500; amount remitted, \$300.

Edenton Street (Raleigh), North Carolina—Raleigh, Rev. W. A. Stanbury, pastor. Total assumed quota, \$5,000; amount remitted, \$1,500.

for the quadrennium 1920-23 aggregate \$1,075,000. One secret of the tremendous business of the Methodist Book Concern is that it publishes books of all kinds and does not restrict them to Methodist theology." Pittsburgh Christian Advocate.

### BOOK REVIEW.

Quiet Talks about Simple Essentials and The Present World Outlook; by S. D. Gordon, author of Quiet Talks on Power; published by Fleming H. Revell Co., New York and Chicago; price \$1.25.

All of Dr. Gordon's "Quiet Talks" have been good, and this, his last book, is no exception. One may not always accept every detail of his theology, but no exception can be taken to his reverent and trustful spirit. Because it discusses matters of current interest this volume is timely and helpful. The note of assurance is strong and clear, and that is what we need in these days of unrest. Dr. Gordon says: "The need, personally, is for a clear vision, a spirit of obedience, and a heart of love. There needs to be a clear vision, kept ever fresh, of The Man Who Died, and lived again, and still lives."

Dangers of Crooked Thinking; by Cortland Myers, D. D., LL. D., author of "Making A Life," "Real Prayer," etc.; published by Fleming H. Revell Co., New York and Chicago; price \$1.50.

This is a body of ultra orthodox sermons. For the most part they are extremely good; but occasionally the note of pessimism is sounded, and the effect is discouraging. In his warnings against the blatant evils of the day the author renders a fine service. His caution to avoid crooked thinking should be heeded, and Dr. Myers himself needs to be on his guard lest his inductions are based on a too limited analysis of current phenomena. If read with the discriminating faculty alert the book may serve as a corrective against the blindness of excessive optimism.

Home: The Savior of Civilization; by J. E. McCulloch, secretary, Southern Co-Operative League for Education and Social Service; published by the Southern Co-Operative League, 937 Woodward Building, Washington, D. C.; price \$3.00.

In this large volume Dr. McCulloch presents an attractive plan which he has worked out for the improvement of family life. "The First Part of this book deals with the Home Council,—its origin,

its methods, its value as a means of moral and religious training, and the supreme opportunity of service for the Church as found in the faithful development of this agency for character education. The Second Part consists of readings for use in the daily Home Council, in schools and in our public meetings." For the family that has been puzzled to make the home life meet the demands of the present age for moral training this book is a boon. Its use will practically solve the problem of family education. The selections have been made with a view to presenting the life of Jesus during one year, beginning with Christmas. Provision is made also for keeping the family history. "The Third Part of this book provides additional helps for the exaltation and enrichment of the home and for conducting the Home Council." The book may also be used in schools, and an outline of instruction is given for that purpose. Ministers will find valuable material for special occasions. The family, the teacher, and the minister are advised to secure this helpful volume, and join in the crusade to make the Home the glory of America. A considerable discount on price is allowed if ten or more copies are ordered.



## CONTRIBUTIONS

## UNIFICATION AND THE ANTI-UNIFICATIONISTS.

By Bishop John M. Moore.

The Unification of American Methodism is at our doors. It has been long on the way and many are they who have said they wished for its coming. It has unquestionably arrived. Its form and features are pleasing and heartening. What shall we do with it? Drive it away—and far away—or shall we swing wide the door and joyfully and even enthusiastically invite it in? If we decline it now we assume full responsibility for whatever may be the consequences. The marvelous vote of 802 to 13 by the General Conference of the Methodist Episcopal Church has put our sister Methodism in the clear before the world. The eyes of America, if not all Christendom, are upon us. That we will acquit ourselves nobly and in keeping with our many avowals of desire for union I have no doubt.

The anti-unificationist is still in the land. He is very serious about the matter too. He may insist that he does not like this plan but that is not the real trouble. He really does not want unification in any form. His arguments against it may be very poor and very weak, but there are no arguments that are strong enough to convince him that unification is the thing to enter upon. There is something within him that rebels at unification. There is no use of calling it prejudice or anything else as it is there and it can scarcely be eliminated. He says that unification will bring all sorts of woes upon us, that many of our people would leave us and dire calamities of many imaginable kinds will befall us, and he actually thinks that. He is in many, if not most, circumstances a conscientious objector.

Of course, there are a few persons who are always in the opposition. They seem to have been born that way. Whatever new thing or whatever calls for any change meets at once their antagonism. There are a few anti-unificationists in that class.

The anti-unificationists must find some way of combatting the rising tide of unification. They catch at whatever offers any chance of enlisting any persons in opposition. It is rather interesting to review some of their present arguments.

1. **Too hasty.**—That has been a stock argument for ten years. The action taken at Oklahoma City to them was too hasty. The formulation and presentation of the regional conference plan was too hasty. The majority of the Bishops have voted to set the ordered session of the General Conference July 2nd, 1924. "Such haste," they cry. Let us see about that. The plan of unification was agreed upon by the Joint Commission a year ago and published to the Church. Every member of the General Conference knew that if the Northern General Conference endorsed the plan that he would have to vote on it at once. To say that he is not ready to vote is to discount his intelligence and reflect upon his sincerity. Since the Northern Church acted the chairman of every delegation, except the foreign, has been asked if he and his delegation understood the action of our last General Conference to mean that a session would be called for as early a date as practicable and practically everyone answered in the affirmative. The delegates have expected a session this summer. Then the General Conference will remain in session until the plan and its bearings have been minutely examined and all have fully comprehended all that is involved. Only the anti-unificationists think there is any haste about it. We are not hasty—we are simply trying to carry out the expressed wishes of the General Conference. There are strong reasons for meeting July 2nd. (1) The lawyers and jurists will be in vacation, as a rule. (2) The early July date will not interfere materially with summer vacation plans, or summer school programs. (3) This

date allows the Bishops who go to the foreign fields to carry out their plans and meet their Conferences without interruption. (4) This date allows every Annual Conference to discuss the plan of unification this fall and make final disposal of it, whereas if the General Conference has been set for May, 1925, the Conferences would have to discuss it in the fall of 1925 as well as in 1924. (5) The General Conference will be as well prepared to pass upon the work of its own Commission on July 2nd as it will ever be. No, there is no haste, only good common sense action in accordance with the expressed will of the General Conference.

2. **Greatly afraid it is illegal.**—The anti-unificationist is always deeply concerned about the law. Legally he is very cautious if not even timid. But does anyone suppose that the majority of the Bishops are without respect for the law of the Church or without ability to interpret it, or that they have acted in this case without the advice of many of the best lawyers in the country? They have written opinions from two score or more high-class lawyers and jurists declaring that the General Conference can be legally set by the Bishops for July 2nd. Ten of the fourteen Bishops have studied the law involved and have attentively heard all that the other four have said and they are convinced that the Bishops have full legal right and power to call this General Conference, while the four are equally convinced that they have not this power. Each is conscientious in his opinion. The argument was made that the law in paragraphs 37 and 38 of the Discipline is void because these paragraphs were adopted by the General Conferences of 1866 without being submitted to the Annual Conferences for ratification as they should have been if they were to be part of the Constitution of the Church. If null and void then they go out and the law of 1808 which they displaced must now be substituted, and it says that all the Annual Conferences must ask the Bishops to call a General Conference before it can be done. Think of that! Think of what it implies! For fifty-eight years, through fifteen General Conferences we have carried a dead and worthless law and did not know it. Think of the General Conference of 1866, the greatest in our history, playing us such a trick. There they are, those great men, participating in smashing our constitution. Of course, they did not know any better. They did not know that this was a part of the constitution. Who were they? John C. Keener, H. N. McTyeire, W. M. Wightman, D. S. Doggett, John C. Granbery, R. K. Hargrove, Linus Parker, Joseph S. Key, O. P. Fitzgerald, Leroy M. Lee, James A. Duncan, P. A. Peterson, Paul Whitehead, Lovick Pierce, E. H. Myers, T. O. Summers, Norval Wilson, Charles K. Marshall, Thomas L. Boswell, John B. McFerrin, A. L. P. Green, E. E. Wiley, Edmund W. Selon, D. R. McAnally, Andrew Hunter, A. R. Winfield, I. G. John, Jesse Boring, and other great masters of Church procedure. Nine of them became bishops but none ever hinted that their act was unconstitutional. Look at the Bishops there: Joshua Soule, Jas. O. Andrew, Robert Paine, Geo. F. Pierce, John Early and H. H. Kavanaugh. Not one of them ever hinted that they allowed the constitution to be trespassed upon. The General Conference sent down to the Annual Conferences several acts but not this dealing with calling a special General Conference. Shall the Bishops of 1922 arise now in condemnation of these great men and superb leaders? Ten of us have not done so. We have accepted its validity and acted under its provisions. What else should the Church expect us to do?

Then the anti-unificationist talks of the right of each Annual Conference to elect new delegates. Suppose his interpretation of the law were correct, which I do not grant, it is altogether within the power of

any bishop to call a session of any or all his Annual Conferences during the month of June, have new delegates elected if the Conference so chose, and then adjourn the Conference to meet at the regular date appointed. The law gives the Bishops power to call a General Conference "at any time." That is fundamental if an emergency General Conference "shall be constituted of the delegates elected to the preceding General Conference," would become preposterous if it were required that the Annual Conferences shall have the privilege of a new election before the General Conference is to be held, because if it were necessary to meet they could and would elect delegates. That contention will hardly hold.

Then it is said Arizona, Pacific and Cuba Conferences were changed in their status and consequently a new election should be held. The possibility of a new election is open if a session of each is called. But Cuba was made a full conference on the sixth day of the last General Conference and the delegate exercised full voting powers thereafter. He can do the same in the called Conference. Arizona has in its membership the clerical delegate of the old Los Angeles Conference and a lay alternate that could serve by the grace of the lay principal. However the law says the called General Conference "shall be constituted of the delegates elected to the preceding General Conference." That covers the entire case. The transfer of a member from one Annual Conference to another does not any time disturb his General Conference membership. Methodism is connectional.

That this entire matter must be conducted in an orderly, legal way we all know. No one would have it otherwise. That our procedure up to date has been in accordance with the law the bishops who endorsed this call for July 2nd are ready to declare, with the support of many of the best civil lawyers of the South.

The anti-unificationists find other excuses for opposing the plan, and some of them plausible though poorly founded, but they cannot be discussed now. The fact is, unification is at our doors. The great body of our Methodism brought it there. Our last three General Conferences are responsible for it being there today. The Commission appointed two years ago were sent out with a duty and a purpose which the Church set before them. They bring back this plan of Unification with their endorsement and recommendation. The sister Church has approved and blessed it with its overwhelming vote. Shall our Church hesitate or stammer about it now? No one who knows this great Church expects less than prompt, vigorous and enthusiastic affirmative action.

## BISHOP CANNON THINKS PROPOSED PLAN OF UNIFICATION OF METHODISM WISE AND SAFE FOR SOUTHERN METHODISM.

In the Atlanta Journal of May 25, Bishop Candler attacks the action of the majority of the Bishops of the Church in calling a special session of the General Conference to be held July 2, and flatly denies its legality. Bishop Candler declared at the Nashville meeting of the College of Bishops and reiterates in the Journal that the call is illegal, because he asserts Paragraph 37 of the Book of Discipline has never been legally adopted. That paragraph reads as follows: "The bishops, or a majority of the Annual Conferences shall have authority to call a General Conference at any time if they judge necessary." Bishop Candler declares that this paragraph adopted in 1866, nearly sixty years ago is "null and void because never approved by the Annual Conferences." Bishop Candler holds that no special session of the General Conference can be called until and unless each and every Annual Conference agrees by a majority vote of its members to unite in a call for a special session.

Bishop Candler is no doubt sincere

in this opinion, but the majority of the College of Bishops who voted to call the General Conference are equally sincere and are fully convinced of the correctness of their interpretation of the law of the Church.

## Legality of Call.

Paragraph 42 of the Discipline states: "The General Conference shall have full powers to make rules and regulations for our church, under the following limitations and restrictions." Then follow the six restrictions or limitations upon the otherwise "full powers" of the General Conference: it cannot change the doctrine of the church, it cannot change the representation of the Annual Conferences in the General Conference; it cannot abolish the episcopacy or the plan of itinerant general superintendency; it cannot change the General Rules; it cannot abolish the right of trial of preachers or members; it cannot divert the produce of the Publishing House from superannuated preachers, their widows or orphans.

The General Conference cannot adopt any rules or regulations, which affect any of these six items, either directly or indirectly. But it has "full powers" (could more sweeping language be used?) "to make rules and regulations for our church" on any other subject. The fathers in 1866, including H. N. McTyeire, J. C. Keener, W. M. Wightman, John Early, William A. Smith and other great leaders knew what they were doing, when the General Conference adopted paragraph 37, and did not order it sent down for confirmation by the Annual Conferences. They knew that the Discipline gave them full powers on every question not covered by the six Restrictive Rules. And it is frankly admitted by Bishop Candler that practically the whole Church has continued in ignorance of the nullity of Paragraph 37, until May 20, 1924, or thereabouts. The General Conference in Atlanta in 1918 gave explicit directions for the calling of a special session of the General Conference under certain conditions; the General Conference of 1922 by practically unanimous vote "empowered and instructed the bishops to call a special session of the General Conference" whenever a Plan of Unification should be approved by a two-thirds vote of each Commission, and by a two-thirds vote of the Northern Methodist General Conference. Here the General Conference explicitly assumes the authority to exercise the "full powers to make rules and regulations for our church" and not only empowered but instructed the Bishops what to do under certain conditions. Did the General Conference transcend the powers in "empowering and instructing the Bishops" to call a special session of the General Conference? Let us see.

## No Veto Proposed By Bishops.

The Discipline provides, (Paragraph 43) that when any rule or regulation is adopted by the General Conference, which in the opinion of the Bishops is unconstitutional, the Bishops may present to the Conference, which passed the regulations, their objection thereto in writing, and such action will be null and void,

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unless approved by a two-thirds vote of the General Conference and by a three-fourths vote of all the members of all the Annual Conferences. The Bishops, including Bishops Candler and Denny sat on the platform, when the General Conferences of 1918 and 1922 authorized a special session of the General Conference under certain conditions. No Bishop, not even Bishop Candler or Denny, raised his voice to intimate that the proposed action would be unconstitutional, and the General Conference and the Church at large had the right to think that these bishops saw no constitutional objections to the action deliberately taken twice by the General Conference providing for a call for a special session of the General Conference, and the members of the General Conference and the Church at large are amazed at this objection raised, six years and two years respectively, after the two actions taken in 1918 and 1922, by these Bishops who sat quietly and never raised any constitutional question till the present hour. The Church at large well feel that they have doubly lost their hour in court in which to protest against the unconstitutionality of the General Conference action.

I have discussed this question quite fully, because Bishop Candler has flatly declared that Paragraph 37 is null and void, and that therefore the call issued by the majority of the College of Bishops is illegal, and if so the session of the General Conference called to meet on July 2, will meet without authority, will act without authority, and therefore, no action taken by it will be legal. If Bishop Candler's reasoning is correct it is difficult to see how he can participate in any way in the proceedings of a General Conference which will meet without authority and any action taken by which will be null and void. I hope that he will participate, but I do not see how he can consistently do so, unless he finally agrees that the Conference is legally called, and can legally transact business.

#### Year Delay Illegal.

It has also been objected by Bishop Candler and by Bishops Denny, Darlington and Dickey in a publicly signed statement that the General Conference could not be called until next April, because Paragraph 38 says: "When a General Conference is called, it shall be constituted of the delegates elected to the preceding General Conference except when an Annual Conference shall prefer to have a new election." But the Bishops are given power to call a General Conference "at any time if they judge it necessary." This power of the Bishops to call "at any time" is not limited by Paragraph 38. The Bishops can call at any time, and if any Annual Conference can arrange to meet and have a new election, the Discipline permits it to do so, but unless an Annual Conference is in session it cannot be known that it prefers a new election. Certainly 38 cannot negative power granted in 37. Furthermore, it must not be forgotten that the General Conference distinctly "empowered and instructed the Bishops" to call a special session of the General Conference when certain

conditions were met. As indicated above, the General Conference (see Paragraph 42) has "full power to make rules and regulations" for our Church. It adopted Paragraph 37, which authorized the Bishops to "call a General Conference at any time;" it also adopted Paragraph 38, which says "When a General Conference is called, it shall be constituted of the delegates elected to the preceding General Conference, except when an Annual Conference shall prefer to have a new election." It also in the exercise of those same "full powers to make rules and regulations," empowered and instructed the Bishops to call a special session of the General Conference when certain conditions were met. The Bishops interposed no constitutional objection, and they must call that special session as instructed when a majority think the conditions have been met.

A majority of the Bishops think those conditions have been met and they think that they are bound to follow the declared wishes of practically a unanimous vote of the General Conference and so they have called the special session to meet on July 2.

#### Early Session Wise.

Furthermore, the majority of the bishops think that it is wiser to have the special session of the General Conference to consider this question of Unification before the Annual Conference meet. It is very desirable that the question of unification be discussed by a perfectly normal General Conference composed of delegates elected as normal representatives with no special reference to Unification. Had the special session been delayed till April, 1925, Unification would be the all absorbing topic at every Annual Conference session, delegates would be elected on that one subject after a debate held within local bodies without any illumination from General Conference debates, participated in by members from all over the church. The Plan will be fully discussed by the Annual Conferences before a final vote, but the members of the Annual Conferences should have the benefit of the General Conference debate and action and some idea of the mind of the Church as a whole before voting directly on the plan.

Furthermore, it is a mistake to say that the call is hasty. The Plan has been before the Church for many months, and has been printed, read and discussed all over the church.

#### A Moderate Brotherly Plan.

So much for the legality of the special session of our General Conference. Now what of the Plan of Unification itself? It is a moderate, generous, brotherly plan. It was framed and approved by men, who recognized the real differences of training, thinking, habits of life and general surroundings of the people they represented; and yet by men, who not only worship the same crucified and risen Redeemer, but who honor and revere the same earthly leaders, Wesley, Whitefield, Clarke, Benson, Fletcher and Asbury; who hold to the same articles of faith, who believe in the same church polity, who emphasize the same doctrines of Repentance, Faith, Justification, Regeneration, Sanctification, the Witness of the Spirit, and the duty to carry the evangelistic message to the uttermost parts of the earth. And these men determined that, if they could not adopt a plan which would require the immediate administrative union of the churches and conferences in a common territory, they would certainly adopt one which would join forces wherever possible, in the United States or in foreign countries, in evangelistic work here or missionary work abroad; in educational, orphanage and hospital work; in all social and reform work, in this and in other lands; in short in every endeavor to combat and to overthrow error, whether of Worldliness, Materialism, Narrow Nationalism or Romanism, and to bring in the Kingdom of God, which is righteousness and peace and joy in the Holy Ghost. It was clear to these men that mechanical union could not be secured

in many places without much friction, bitterness and open strife. And so it was agreed that a progressive plan should be formulated—a plan which would provide for doing all the work together, which could be done together without any more friction than arises in each branch of the church today. And when in any neighborhood or state, individual churches or Conferences are ready to unite, the Plan will make it easy to do so, but where they are not yet ready, they can stay apart and carry on their work as heretofore. While the Plan does not force union at any local point, yet it does hold up to each congregation the ideal, which has been adopted by the two churches as the goal to be attained. It is not doubted that there will still be friction, and misunderstandings and some secessions of members who cannot adjust themselves to any change of attitude to their former rivalry till death brings them together, it is to be hoped on the same (the right) side of the throne.

It is urged against the Plan that it perpetuates waste of man, money and duplication of effort. That remains to be seen. The Plan certainly does not peremptorily abolish these things, but the Plan stands not only as a protest against them, but as a clear strong call, from the great united Church as a whole, to every neighborhood and to every State to get together, study the conditions and do what is best for the salvation of men and the coming of His Kingdom.

#### Two Jurisdictions.

It is in this spirit and with this thought that the Plan provides for two Jurisdictions, one composing the present churches and territory of the Methodist Episcopal Church, South, with the clearly stated provision in the constitution that the General Conference can make no transfer of any member, churches, or Conferences, unless requested so to do, in which event it is given full power. No man, no church, no conference can complain that the Plan is drastic or unbrotherly or an arbitrary invasion of the rights of the humblest member of either Church.

#### Exceedingly Generous Plan.

Furthermore, the Plan is exceedingly generous and is in itself the best answer to Bishop Candler's pessimistic statements. The Methodist Episcopal Church (North) has about 4,750,000 members; the Methodist Episcopal Church (South) has about 2,450,000 members. It has been rather puzzling to formulate a plan which would protect the minority in the Southern Church from the domination of the majority, to say nothing of disintegration and absorption. But the Northern Commission generously yielded any right to greater voting power in the General Conference on the score of numbers, and agreed that the General Conference should be composed of the members of the two Jurisdictional Conferences, and (mark it well!) that "Every vote in the General Conference shall be by jurisdiction and shall require the accepted majority vote of each jurisdiction to be effective" that is to say that in every matter which comes before the General Conference of the united church, although it is a little more than one-half as large as the Northern jurisdiction, the Southern jurisdiction will have equal voting power. Will Bishop Candler tell us how the Northern Church could be more generous or show a more brotherly spirit or demonstrate more clearly its genuine confidence in us, than by giving us equal voting power themselves in the General Conference? Surely, no man can demand that the Southern Church with one-half the membership be given more than equal voting strength!!!

#### Independent Jurisdictional Administration.

It is furthermore provided that each jurisdiction shall administer its own affairs through its own jurisdictional General Conference, except such matters as may be delegated to the General Conference, and in these matters, each jurisdiction, as indicated above, has equal voice. The Plan leaves each Jurisdictional Confer-

ence the right to elect bishops, and while the General Conference is given the right to determine the number of Bishops, the recommendation of each Jurisdictional Conference will doubtless be adopted. The plan for this provides that Bishops cannot administer any Jurisdictions other than the one by which he was elected except with the consent of the majority of the bishops of the Jurisdictions involved.

#### No Negro Domination.

This very effectually disposes of the bugaboo of possible presidency of Negro bishops over white Conferences in Southern Jurisdiction unless and until a majority of the Southern Bishops so elect. Nor is it possible for a Negro Bishop to preside in the General Conference unless he shall be selected to preside by a majority vote of bishops of each Jurisdiction voting separately.

#### No Oppression of South Possible.

Bishop Candler expresses great apprehension that the super-General Conference and the Judicial Council will exercise oppressive powers of dominations over the Southern Jurisdiction, and declares that the Northern Jurisdiction can combine with a few radicals of the Southern Jurisdiction to override the wishes of the Southern Jurisdiction. But this is plainly impossible. There must be a clear majority of such radicals in the Southern Jurisdictional Conference before it can affect legislation, and if there is a majority then there would be Southern domination over the South.


#### Judicial Council not Supreme.

The Judicial Council is given no more veto power over the General Conference than is at present given the College of Bishops of our Church. And the generous spirit of the Plan is shown in the fact that the Judicial Council will be composed of an equal number of members from each Jurisdiction, so that the Southern Jurisdiction is as fully protected in this body as in the General Conference. Nor is it true that this Judicial Council can in any way override the General Conference, or ignore the rights of the Annual Conferences. For the Plan expressly provides that the Judicial Council shall have the right "subject to such rules and regulations as shall be determined by the General Conference to review and to pass upon the constitutionality of the acts of the General and Jurisdictional Conferences" that is to say, the General Conference of which the Southern Jurisdictional Conference is a part will determine the rules governing the Judicial Council, and no rules can be adopted without the consent of the Southern Jurisdiction. And—note—it is specifically provided in the Plan that "until the General Conference, (which is composed of both Jurisdictions) by legal process (that is by majority vote of both Jurisdic-

No remedy can cure all ailments of the human body, but an immense number of people suffer from aches, pains and disease symptoms when their real trouble is lack of iron in the blood. It is the iron in your blood that enables you to get the nourishment out of your food. Without iron your food merely passes through you without doing you any good; you don't get the strength out of it. There is one universally known tonic that has helped thousands because it contains iron like the iron in fresh vegetables and like the iron in your blood.

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tions) shall otherwise ordain the rules of Government in the Discipline of the respective Churches shall be of full force and effect and binding upon the Jurisdictions respectively."

It is, therefore, absolutely impossible for the Judicial Council to override the Southern Jurisdiction on any Constitutional questions, until the Southern Jurisdiction has itself by constitutional process abrogated or annulled its rules, and furthermore, it is to be noted that as the Southern Jurisdiction will have equal representation on the Judicial Council it can thus prevent the adoption of any actions by the Judicial Council if it so desires.

#### Protection of What Minority?

No plan can be devised which will not only protect the minority—the Southern Jurisdiction—which the proposed Plan does, but which will protect a minority of the minority from a majority of that minority. In short, if a majority of the Southern Jurisdictional Conference decides to join with a majority of the Northern Jurisdiction this plan will permit the two majorities in the two Jurisdictions to function and to carry on business. Surely any sensible Plan should provide for progress and not for stagnation.

Bishop Candler declares that the Northern Church is in "politics" and states that their recent General Conference sent delegations or appeals to Congress on those subjects. Well, our Church has done the same within the past month. The Chairman of the Commission on Temperance and Social Service of our Church appeared before the Committee on the Judiciary to protest against legalization of 2.75 beer, just as did the delegations of the Northern Church. The Commission on Social Service of our Church joined with leaders of other Churches and with the Northern General Conference in strong appeal for the World Court. The Board of Missions of our Church adopted a resolution appealing to the President and Congress to ameliorate as far as possible the strained condition which had arisen in reference to Japanese Exclusion. The Northern General Conference did likewise. It may be true that the Northern General Conference has discussed and adopted some resolutions on social questions which our General Conference would not adopt. If so, it will not be necessary for the Southern Jurisdiction to adopt them should they come before the United General Conference. But on most of the great social and reform movements the two churches are already agreed, and the union of the two Churches will give far greater influence to the action they may take as one body.

#### Orthodoxy.

There has been some objections to the union on the ground of supposed "Modernism" in the Northern Church. The writer is neither a Modernist nor a Fundamentalist, but he is an aggressively Conservative Methodist, if such a descriptive phraseology is permissible. He has been thrown with the Northern brethren at home and in foreign lands. He has discovered no greater difference of view on doctrine among them than among ourselves. The Episcopal address at the recent Northern General Conference rang as true and clear on great fundamental doctrines as the addresses of our own Bishops and the vote in the General Conference on an issue presented showed a determination to protect the doctrinal life of the Church at its source—in the Sunday Schools.

#### Provincial or World Church.

I give full weight to the arguments of Bishops Candler and Denny, and respect them as men who truly love our great church. But on this question, I cannot agree with them. I believe that the hour has arrived when our church must join forces with our sister Methodism in this country and throughout the world, and become one of the greatest forces in the world for carrying on His word; or she must agree to a distinctly circumscribed sphere of activity and influence, be-

come in the United States a distinctly sectional church, and do a comparatively small work in the evangelization of the world. It is oftentimes more pleasant to live in the county or village or town, or city, or state where one was born and be satisfied to go no farther and to bring no great influence to bear to shape the activities of the great world in which one lives. But the Master calls to us to go out into the world to be the "Light of the World" the "salt of the earth," and to "go into all the world." That is the call to Southern Methodism today. Will our Church answer the call and join forces with those of like faith to do the Master's work?—James Cannon, Jr., Washington D. C., May 27th, 1924.

#### THE PUBLICATION OF THE OFFICIAL CALL OF THE SPECIAL SESSION OF THE GENERAL CONFERENCE.

Misapprehension exists touching the prompt publication of the official call of the Special session of the General Conference. The facts are as follows:

The College of Bishops formulated the Call about 9 P. M., May 20, and the Chairman and Secretary officially signed the typewritten copy in duplicate. Before all the Bishops had left the room the Secretary gave the fact of the Call to the reporter of the Nashville Tennessean. He did not give a copy of the formal Call to the reporter, because for fourteen years, and as he understands for years earlier, it has been customary to heed the request of the Editors of Christian Advocate that the Church should have first use of official papers. In the issue of the Tennessean of the morning of May 21, on the front page, at the top of column 3, appeared in bold type "Bishops Summon Special General M. E. Conference. Unification Issue to be Considered on July 2." Then follows the statement of the fact of the Call, and a number of other points of interest. The news went out to all the country through the Associated Press.

Early on the morning of May 21 the Secretary of the College personally took a copy of the official Call to the office in the Publishing House of the Editor of Christian Advocate, the "General Organ of the Methodist Episcopal Church, South." The Secretary was so early that the Editor had not arrived. The copy of the Call was handed to the Associate Editor. Within a few minutes the Editor came in, and the Secretary requested the immediate publication of the Call. The Editor replied that the paper had just come off the press, and the publication would appear in the next issue of Christian Advocate.

A reporter of the Nashville Banner, an evening paper, was given a copy of the Call by the Editor, and that afternoon, May 21, under large display headlines, framed at the head of the column, and within the frame under "Formal Call," appeared the Call bearing the names of the officials, with the place and date. The Secretary personally called on the owner of the Banner and requested the publication of all the information.

The Secretary then went to one of the Publishing Agents who graciously promised to send a copy of the official Call to each Conference paper in time to appear in the next issue of those papers.

On the first available train the Secretary left Nashville to go to the home of a critically and as he feared fatally ill member of his family.

Before the week ended the Secretary communicated with the Publishing Agents, and asked that telegrams be sent to each Conference organ, if for any reason there had been failure or delay to send the Call to those papers. The Publishing Agent kindly replied: "The proof sheets of the Call of the General Conference were forwarded to the various Conference organs on May 22."

In addition, so solicitous was the Secretary that the Church might be quickly informed of this Call, that he went personally to the office of the North Carolina Christian Advocate

to inquire whether the official Call had reached that paper. When he was told that the Call had been received he inferred that all the other Conference organs had also received official notice of the Call.

The Secretary assures the Church that he attended to this duty carefully, promptly and efficiently—Collins Denny, Sec. of the College of Bishops of the Methodist Episcopal Church, South.

#### WHAT WOULD YOU DO?

Mrs. W. W. Higgins.

Before me is a picture of one of our native Christian women in the mission village here at Lusambo with her seven children. Practically every morning this woman may be seen in the sunrise prayer service. Three or four days out of every week it is necessary for her to go to market, which may be from three to nine miles away. Every day water must be carried from the river or perhaps from the spring a mile and a half away. Every day firewood must be supplied. The children must be cared for day by day. Every day the food must be prepared and cooked for the entire family.

If you and I had this routine of duties to perform, daily, I wonder how many of us would find time for two hours of class work in the school room, every day, nine months out of the year? This native woman is one of our most faithful students in one of the women's classes. She seldom misses and is making steady progress in her school work.

The women of this section of Africa have not made the same mental or educational progress as the men. Is it not of vital importance that the women should keep pace with men in their spiritual and mental growth? The young girls and women of this Continent need your prayers and your help. Pray also for those who have this particular work as a part of their duties, that they may be led

of God in reaching the girls and women of this land, with His word. Lusambo, Congo Belge, Africa.

#### SOUTHERN METHODISTS AVER RACIAL AMITY.

That the normal attitude of the Southern Methodist Church "is not properly to be judged by the utterances of a relatively small group but rather by the statements and policies of the supreme bodies representing the whole denomination" is a just contention and one that must be given due and judicial consideration by those who seek a fair appraisal of the ideals, sentiments, and attitudes of the Southern Church.

Asserting that their church has been uniformly fair, earnest and brotherly in the matter of race relations, leaders of that church, who are also foremost in the work of the Commission on Interracial Relations, reaffirm their faith by a recital of their works. They are calling on the whole church to study and discharge its duty in this matter in the light of Christian principles.

They point out that in 1918, their General Conference, whose voice should be recognized as authoritative above the disconcerting disharmonies of reactionary minorities, adopted the following expression of opinion and attitude on race relations:

"There must be real, sympathetic co-operation between the leaders of the two races. National, State, and neighborhood conferences should be held, at which there should be frank interchange of opinions concerning traveling, housing, educational, moral and religious conditions; followed by an earnest effort to understand the cause of bad feeling and open friction, and the prompt and positive condemnation of all acts of injustice by whomsoever committed, whether white or black. The thoughtful Christian leaders of the two races must not permit the excesses of radicals and extremists to prevent the develop-

## Will blind confidence lead you to physical disaster at age 31?

This is the experience of the average American, United States Life Tables, 1920, indicate

For the average person, health—physical freedom and full vigor—extends only from age 18 to 31. Then the slump. After 40, earnings fall off rapidly. What do these startling facts (taken from the United States Life Tables, 1920) mean for you?

It is time to check up. It is time to take stock of the present, and face the future with open eyes. Blind faith in the power of the human body to absorb punishment has failed miserably. Unwise eating, stimulated nerves, sleeplessness; disregard of the simplest laws of health; the lashing of the overwrought body to new exertions by the use of drugs—physical decay beginning at age 31! This is the tragic chronicle.

Nature provides a danger signal—fatigue—to warn when the body needs rest. Certain drugs have the power to deaden the fatigue signal. One of the most common of these drugs is caffeine—a drug classified as a poison. The average cup of coffee contains from 1½ to 3 grains of caffeine—a dose equal to that often administered by physicians in cases of heart failure.

Caffeine, by deadening the danger signal of fatigue, appears to give new strength. Actually, this strength is robbed from the body's own reserve, stored up for life's emergencies.

Coffee contains no nourishment. Its only virtues as a beverage, are its warmth and flavor. A good, hot, drugless drink is a benefit with every meal.

Millions enjoy such a drink in Postum. A drink made of whole wheat and bran, skillfully roasted, with a little sweetening—nothing more. A drink with the rich, mellow, full-

bodied flavor of this wholesome grain. Every member of the family can drink it every meal of the day, enjoy its deliciousness, crave it, knowing there isn't a sleepless hour, a headache or a taut nerve in it.

For the sake of your years following age 31, we want you to try Postum for thirty days. You can't expect to overcome the effects of a habit of years in two or three days, or even a week. To make this a sporting proposition, we will give you a week's supply of Postum free. Enough for a cup with every meal for a week. But we want you to carry on for the full thirty days.

Carrie Blanchard, who has personally served Postum to over 500,000 people, will send you her own directions for preparing it. Indicate whether you want Instant Postum, the easiest drink in the world to prepare, or Postum Cereal, the kind you boil, for your week's free supply. Either form costs less than most other hot drinks. Fill out the coupon, and get your first week's free supply of Postum—now!

#### TEAR THIS OUT—MAIL IT NOW

Postum Cereal Co., Inc., Battle Creek, Mich.  
I want to avoid the effects of Postum.  
Please send me, without cost or obligation,  
one week's supply of

Instant Postum . . . or . . . Postum Cereal . . .

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Arkansas Methodist—4C



ment of plans for larger sympathy and closer co-operation between the white people and the Negroes."

In 1922, the same body took the following action by unanimous vote:

"We recognize the seriousness of the question of the relations between the white and colored races, especially in our land. It is our conviction that the Church should openly declare its responsibility and its duty seriously to set itself to the task of aiding in the solution of these perplexing problems by the application of Christian principles.

"We believe it to be exceedingly important that our pastors lay this matter upon the consciences of our people in order that our relations with the colored people may be characterized by patience, justice, and Christian love.

"We think that our Social Service Commission should be authorized—indeed, perhaps instructed—to co-operate with the Commission on Interracial Co-operation in the South, and we ask all Methodist people to assist as they have the opportunity, in the formation of local groups which shall endeavor to establish better relations between the races." The Conference further advised the various Boards of the Church to incorporate the study of race relations in their general and local programs."

Quite in keeping with this line of argument, the leaders cite that their church uniformly has been contributing to Negro education giving through their Centenary alone \$750,000 for this purpose; while thousands of dollars are being appropriated annually to supplement the insufficient salaries of underpaid preachers in the ministry of the Colored Methodist Church."

Such a record of high sentiment expressed and Christian service performed by this church in the interest of our group, elicits the highest commendation and creates sentiments of profound gratitude in the breast of every Negro throughout the country. We are of the opinion that it is on the basis of such a noble sense of Christian obligation and opportunity that the leaders of this church are making their approaches on the matter of Methodist Unification. No unholy ambitions, no chronic prejudices of any race group or suspicion-breeding propaganda should for one moment mar the harmonious, progressive procedure toward this desired goal. In every field of endeavor, the basis of progress is confidence. Panoled with Christian confidence, reinforced by this ringing record of sympathetic interest and helpful co-operation, looking toward a brighter, better day, Christian Negroes accept the representations of the Southern Church as to racial amity and give them every assurance that they can never succeed in excelling us in the practice of the Golden Rule of Christian comity and amity.—Southwestern Christian Advocate.

The Christian Index is glad to be associated with a man like Editor King. Some weeks ago the Southwestern Advocate carried an editorial that we thought unfair, and we are glad to print this article from the Southwestern. We agree with Dr. King that no "chronic prejudices" should prevent the great union of all Methodism, white, black, red and brown. God hasten the time when the Church of Jesus Christ will not be divided on account of race or color.—Christian Index.

## Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON, 303 E. Sixth Street, Little Rock, Ark.  
SUPERINTENDENTS OF PUBLICITY  
North Arkansas Conference, Mrs. E. F. Ellis, 104 N. College St., Fayetteville  
L. R. Conference, Miss Fay Mellicoe, 1007 Broadway, Little Rock  
Communications should reach us Friday for publication next week.

### "LOYALTY TO CHRIST."

From over hill and plain  
There comes the signal train,  
'Tis loyalty, loyalty, yes, loyalty to Christ;

Its music rolls along,  
The hills take up the song,  
Of loyalty, loyalty, yes, loyalty to Christ;

#### Chorus.

"On to victory! on to victory!" cries  
our Great Commander;  
"On!"

We'll move at His command,  
We'll soon possess the land,  
Thro' loyalty, loyalty, yes, loyalty to Christ.

O hear, ye brave, the sound  
That moves the earth around,  
'Tis loyalty, loyalty, yes, loyalty to Christ!

Arise to dare and do,  
Ring out the watchword true,  
Of loyalty, loyalty, yes, loyalty to Christ;

Come join our loyal throng,  
We'll rout the giant wrong,  
'Tis loyalty, loyalty, yes, loyalty to Christ!

Where Satan's banners float  
We'll send the bugle note,  
Of loyalty, loyalty, yes, loyalty to Christ;

The strength of youth we lay  
At Jesus' feet today,  
'Tis loyalty, loyalty, yes, loyalty to Christ!

His gospel we'll proclaim,  
Thro'out the world's domain,  
Of loyalty, loyalty, yes, loyalty to Christ;

—Conf. Hymn of L. R. Conf. Y. P.'s  
Assembly at Henderson-Brown College.

### A BEAUTIFUL DAY IN JUNE.

Mrs. Elza's plan for an Ex. Com. meeting of L. R. Conf. W. M. S. during the Young People's Summer Conference at Henderson-Brown College became a happy realization on Wednesday June 11,—the one disappointment being the unavoidable absence of several members of the Committee. For me the early morning trip to Arkadelphia was through a succession of Mother Nature's favorite gardens where flowers, arrayed in pink, cerise, brilliant yellow, delicate blue and gleaming white turned their faces towards the glowing East.

Once our train was side-tracked for the on-coming of another one and then we were enticed by the whistle of "Bob White." Sitting on a fencepost, not far off he was unabashed by the sight of strangers and continued the clear call to his mate, making me wish for a whole day with the birds and blossoms in God's great out-of-doors.

Mrs. Workman and two of her daughters welcomed me at Arkadelphia, and in our pleasant drive I saw many evidences of progress. The stately churches, the attractive library, largely the result of untiring labors of the women of the city, the many lovely homes and our great Henderson-Brown College showed me the beauty of men dwelling together in unity while working for the welfare of humanity.

The Executive Meeting was opened with devotional service led by Mrs. P. L. Cobb whose message of encouragement was based on Christ's promise of power to his early disciples.

Business of the hour was preceded by expressions of sympathy for the Cor. Sec., Mrs. H. L. Rummel, recently bereft in the death of her mother; and for Rev. A. C. Millar, Editor of

our Conf. Organ, and his family who are sorely bereaved in the going away of Mrs. Millar for the eternal home of the soul. There was comfort in knowing that these, our co-laborers, sorrow not as those without hope in the Resurrection Day.

The Woman's Building to be erected at Mt. Sequoyah by the W. M. S. Conf. in the territory of the Western Assembly was discussed, the Treas. was authorized to forward \$25 toward the nucleus for organization of Building Committee.

Mrs. J. G. Moore and Mrs. W. P. McDermott were elected Delegates and Mrs. E. R. Steel alternate to the Social Service meeting to be held at Mt. Sequoyah, Aug. 1-4.

Mrs. C. F. Elza, Convener of the Committee on Arrangements and Building, was requested to prolong her stay at Mt. Sequoyah to represent the L. R. Conf. W. M. S. in meetings to be held by Mission Boards of M. E. Church, South. Mrs. Elza will be a delegate to the General Conference in Chattanooga, and "will be glad to cast her vote for a unified Methodism."

The new Rec. Sec., Mrs. J. M. Stinson of Camden, was cordially welcomed and from her we may have further record of this Executive Meeting.

### A PEEP AT THE Y. P. CONF.

Before the Com. meeting we enjoyed "a period" in the Assembly Hall with the more than one hundred young women who had come together for this week of instruction in Missions and Methods, for recreation set to music and for fun in frolicsome stunts and out-door sports. The Conf. representatives were introduced and our brief talks brought hearty applause from a multitude of "glad hands," for those wide-awake girls were responsive and appreciative.

That half-hour was packed with pleasure and inspiration, and the little get-together meeting of Conference Women and Girls will bear fruit in better understanding and greater mutual love through years to come. This Conference has been a splendid success with twenty-five auxiliaries represented, the largest delegations coming from Lakeside, Pine Bluff, and Malvern, each having 16 fine representatives.

Mrs. Paul Jefferson, the official chaperon, was ably assisted in "mothering" the girls by beloved women from several auxiliaries, and Mrs. Ryland was the fine director of "Stunt parties." Mrs. Elza and Mrs. J. G. Moore, Conf. Supt. of Young People, deserve much praise with hearty thanks for the execution of their great program. They with Dr. and Mrs. Workman, College Host and Hostess, Mrs. S. W. C. Smith, Registrar; Mrs. P. L. Cobb, Council supt. Y. People; Miss Mary Ora Durham, Student Counsellor of Searritt; Miss Gilberta Harris, returned Missionary from Korea; Mrs. T. A. Hearne, Missionary to China; Miss Eda Cade, recently appointed missionary to the Orient; Miss Annie Starke Foster, Leader of Assembly singing and Miss Polly Gibbs, accompanist. These constituted a faculty of experienced and capable people; intellectual, versed in unsearchable truth, and faithful followers of Christ. It was a privilege to meet them.

At 12:30 the call to luncheon was eagerly answered, for Mrs. J. E. Hanson Supt. of the Diningroom, has an enviable reputation for satisfying appetites of hungry folks. This good luncheon was greatly enlivened with songs of "pop" and "yella" of good will. Each Conf. representative, teacher and auxiliary class, responded when called upon to "stand up," socially and plans and problems are

though not a person arose when the call for "Flappers," and then one for "Old Fogies" resounded through the Hall. That was clever in both parties. Every one of us was forward-looking and willing to work.

With thanksgiving for past successes, we are now beginning to look forward to the L. R. Conf. Young People's Assembly for 1925.—Mrs. W. H. Pemberton.

### JONESBORO DISTRICT.

On June 3, at Luxora the Jonesboro District held an all-day meeting. Delicious meals were served in the church and a very hearty welcome extended by the Luxora people.

Seventeen adult auxiliaries and four Young People's auxiliaries were represented. We were honored by the presence of two Conference officers, Miss Mary Fuller, Supt. Young People, and Mrs. Preston Hatcher, President North Arkansas Conference.

The visitors added interest to the program. They were, Rev. C. C. Burton, Pastor Luxora; Rev. W. C. House, Presiding Elder of Jonesboro District, Rev. Guy Murphy Pastor at Osceola, Rev. Johnson Pastor of Lake Street Church, Blytheville, Rev. G. G. Davidson of First Church Blytheville and Rev. E. K. Sewell of Wilson.

Three new auxiliaries were added to the district: Yarbrow, Gilmore and Turrell.

The following interesting and instructive program was enjoyed by those present:

#### Morning Session.

Mrs. H. E. Neblett, Luxora, Presiding Devotional—Miss Bessie Bunn, the District Deaconess.

Greetings—Rev. C. C. Burton. Business—Mrs. V. E. Rush, President W. M. S. of Luxora.

Report of District Secretary—Mrs. H. E. Neblett.

Reports from Auxiliaries.

These reports showed very much interest in Bible and Mission Study in every auxiliary.

How we made the Honor Roll—Mrs. W. W. Jackson.

"The kind of Social Service we need in our Communities"—Mrs. W. B. Flannigan.

"The Relation of the Missionary Society to the Church"—Rev. W. C. House.

#### Afternoon Session.

Mrs. G. G. Davidson, Presiding. Devotional—Mrs. A. J. Burton.

"Our Rural Work"—Miss Bessie Bunn "Missionary Story"—Mrs. Ira Gray.

"Tithing"—Mrs. Guy Murphy.

"The Missionary Training of Our Young People"—Miss Mary Fuller.

"Echoes from the Council"—Mrs. W. C. House.

"Financing our Enlarged Work"—Mrs. Preston Hatcher.

#### Evening Session.

Devotional—Rev. Guy Murphy.

Special Music—Luxora Quartet.

Offertory.

Pageant—"A Life Transcendent"—by Young People of Osceola, Blytheville and Luxora.

Solo—Mrs. John Edgington.

Address—"Our Woman's Work"—Mrs. Preston Hatcher.

This address was wonderful and Jonesboro District is fortunate to have as a resident the President of North Arkansas Conference W. M. S.—Mrs. Ellis, Conf. Supt. Pub.

### PRAIRIE GROVE AUXILIARY.

Our membership numbers 38. We meet twice each month, having Devotional Program and Business meetings. Our Mission Study Class is reading "The Leaver in Japan."

Twelve of the members are subscribers to the Missionary Voice. We have pledged \$100 to the Bennett Memorial fund. Our Auxiliary is divided into two circles working in the interest of local work. In these circles all the ladies of the Church are asked to help, whereby we hope to gain them as members of the Missionary Society.

We have quilting bees, sewing circles, ice cream socials etc. These meetings bring the women together socially and plans and problems are

## Sure Relief FOR INDIGESTION



discussed.

Our Y. P. S. under the direction of Mrs. J. P. Edmiston is doing very good work. They were organized this year, and are helping support a girl at Scarritt which means much.

Mesdames Murphy & Lark have the Juniors in charge. Their membership numbers 10. They meet on Saturday twice a month. At present they are making a quilt for Spofford Home. The Adults and Y. People sent delegates to the group meeting in Springdale. Our Slogan is "Every woman in the church a member of the Missionary Society."—Mrs. Chas. Sherman, Pub. Supt.

#### NEW AUXILIARY IN FT. SMITH DISTRICT.

A Missionary Society was organized at Spadra April 30, with fifteen members. The following is a list of the officers:

Pres. Mrs. Otis Clark; Vice Pres. Mrs. Mamie Morgan; Cor. Sec. Mrs. L. E. Sharp; Rec. Sec. Mrs. J. L. Stewart; Supt. of Study and Publicity Mrs. Sallie Mahon; Supt. of Social Service, Mrs. John Hall; Supt. of supplies Mrs. Henry Whitsun.

—Mrs. Milton Harper, Dist. Sec.

#### FT. SMITH DIST. GROUP MEETING.

A group meeting of the Fort Smith District was held at Mulberry Methodist Church May 28 with Mrs. Milton Harper District Secretary presiding. Meeting opened by using Hymn, "Jesus Calls Us O'er the Tumult." Mrs. Robt. Williamson led the devotional taken from Isaiah 2:2-5, The Church of God represents the Kingdom of God on earth. Mrs. R. H. Lewelling led in prayer.

Address of welcome by Miss Jewell Golden.

Reports were heard from the following auxiliaries:

##### Adults

Greenwood, Ozark, Mildland Hts. Hartman, Mulberry, Dyer, Dodson Ave., Ft. Smith First Ch. . . . .

##### Young People.

Greenwood, Midland Hts. Dodson Ave.

##### Juniors

Greenwood, Midland Hts. Mulberry, Dodson Ave.

Each auxiliary gave a good report. Mrs. Milton Harper gave a report of the district and urged the auxiliaries to try and meet all requirements on the Standard of Excellence this year.

Mrs. S. G. Smith our Conference Supt. of Social Service, explained the plans for the Bennett Memorial funds and of the removal of Scarritt Training School to Nashville.

Meeting adjourned for lunch which was served by the Mulberry ladies in the church.

Afternoon session was opened by singing Hymn, "Take my life and let it be Consecrated Lord to Thee."

Mrs. S. G. Smith, led the devotional and made an address on Social Service work.

Mrs. Roscoe McKee, Ft. Smith, Conference Supt. of Juniors, talked on the Missionary Training of our Juniors and Young People.

Mrs. John Bell, Greenwood, Conference Supt. of Mission Study, presented Mission Study and Publicity work.

Discussion: How we made the Honor Roll. Was led by the five auxiliaries making those requirements last year.

Hymn: "Abide with me" was sung and Mrs. S. G. Grant closed with prayer.

The following memorial was presented at our district meeting:

Whereas death has taken from the Missionary Society our beloved sister and co-worker, Mrs. A. C. Millar;

We, the Fort Smith District of the W. M. S., are sorely bereaved and extend to the bereaved family our sincere sympathy, and pray God's blessing upon them in this sad hour.—Miss Nellie Chastain, Sec.

#### ITCH

No disgrace to have the ITCH, but it is to keep it. Get a box of "Wonder Ointment," a new wonderful remedy. Quick results. Mailed postpaid anywhere for \$1. Guaranteed or money back. EVANS PHARMACY, "The Rexall Store," ANDERSON, S. C.

## Sunday School Department

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

#### ELEMENTARY INSTITUTE.

An elementary institute was held at DeQueen in connection with the training school. The District goal, elementary standards and Children's Week were discussed. A gold seal certificate was awarded Mrs. W. C. Hilliard of Horatio for a standard Cradle Roll department. Much interest was manifested and Texarkana District plans to observe Children's Week extensively. Mrs. W. L. Phillips of Ashdown is the District Elementary Superintendent and receives hearty co-operation from her workers.

After the institute two departments were checked by Mrs. Phillips and myself and we found the Beginners' Department of Horatio and the Primary Department of Lockesburg to have reached the Progressive (C) Rank. We also explained in detail the programs of work for each elementary department to Mrs. Moseley of Mena and Miss Jennie Wilson of Horatio and hope to have them approved as checkers.

It surely is encouraging to attend an institute such as the one held at DeQueen.—Mrs. F. T. Fowler, Conference Elementary Superintendent.

#### SUNDAY SCHOOL DAY OFFERINGS LITTLE ROCK CONFERENCE RECEIVED TO JUNE 14.

Arkadelphia District.  
Previously reported . . . . . \$473.08  
Gum Springs . . . . . 14.00  
Mt. Olivet . . . . . 11.00  
Providence . . . . . 8.46  
New Hope . . . . . 5.75  
Sparkman . . . . . 25.00  
Manchester . . . . . 4.20

Total to date . . . . . \$541.49

Camden District.  
Previously reported . . . . . \$329.05  
Smackover . . . . . 6.30  
Fredonia . . . . . 10.66

Total to date . . . . . \$346.01

Little Rock District.  
Previously reported . . . . . \$880.22  
Capitol View . . . . . 26.34  
Concord . . . . . 15.00  
Tomberlin . . . . . 14.20

Total to date . . . . . \$935.76

Monticello District.  
Previously reported . . . . . \$213.57  
Portland . . . . . 25.00  
Watson . . . . . 10.00  
Good Hope . . . . . 5.13

Total to date . . . . . \$253.70

Pine Bluff District.  
Previously reported . . . . . \$ 91.28  
Stuttgart . . . . . 32.84

Total to date . . . . . \$124.12

Prescott District.  
Previously reported . . . . . \$367.10  
St. Paul . . . . . 7.00  
Ozan . . . . . 8.00  
Hope . . . . . 125.00  
Amity . . . . . 10.35  
Pump Springs . . . . . 3.35  
Washington . . . . . 15.00

Total to date . . . . . \$535.80

Texarkana District.  
Previously reported . . . . . \$530.70  
Ashdown . . . . . 31.00  
Fouke . . . . . 3.46

Total to date . . . . . \$565.25

—C. E. Hayes, Chairman.

#### SEVEN MORE LITTLE ROCK CONFERENCE PASTORS GO ON CONFERENCE HONOR ROLL.

During this week seven more charges in the Little Rock Conference have paid their Sunday School Day apportionment in full and thus placed seven more pastors on the Honor Roll to be displayed at Confer-

ence next fall. This makes forty-three in all down to date.

Rev. J. M. Hamilton, Ashdown.

Rev. J. R. Dickerson, Portland-Parkdale Circuit.

Rev. E. D. Hanna, Holly Springs Circuit.

Rev. L. J. Ridling, Washington-Ozan Circuit.

Rev. W. C. Davidson, Hope.

Rev. H. A. F. Ault, Bingen Circuit.

Rev. J. T. Thompson, Capitol View, Little Rock.—Clem Baker.

#### FT. SMITH DISTRICT INSTITUTE.

The Elementary Institute for Ft. Smith District was held at First Church, Ft. Smith, June 4. The Sunday school workers of this church assisted Mrs. F. M. Tolleson, the District superintendent, in receiving and registering the visitors. There were 120 workers present from outside the city, representing fifteen of the twenty pastoral charges of the District. Just preceding the splendid program on "Building" Mrs. Mabel Van Lindsey, organist for First Church, gave several beautiful selections which added much to the enjoyment of those present. The Beginners' Worship Program, given by Miss Bess Williams and her department of First Church, Ft. Smith, and the Primary Worship Program, given by Mrs. Giles Lucas and her department of First Church, Van Buren, were especially helpful and received much favorable comment. A delicious luncheon was served during the noon hour by one division of the Missionary Society of First Church. Standards were fully discussed and plans made to make the District "B" standard. The meeting closed with the workers joining hands and singing, "We are workmen needing not to be ashamed, as we go teaching on."

Much good Sunday School work will result from this institute.—Mrs. Bessie Carpenter, Conference Elementary Superintendent.

#### SUNDAY SCHOOL DAY OFFERINGS IN NORTH ARKANSAS CONFERENCE FOR WEEK ENDING JUNE 14, 1924.

Batesville District.  
Previously reported . . . . . \$232.97  
Flat Rock S. S., Cave City Ct. . . . . 6.00  
Pleasant Plains . . . . . 6.00

Total . . . . . \$244.97

Booneville District.  
Previously reported . . . . . \$143.00

Conway District.  
Previously reported . . . . . \$ 89.69

Fayetteville District.  
Previously reported . . . . . \$ 67.88

Ft. Smith District.  
Previously reported . . . . . \$ 15.00

Jonesboro District.  
Previously reported . . . . . \$ 3.00

Paragould District.  
Previously reported . . . . . \$232.42

Helena District.  
Previously reported . . . . . \$383.36

Elaine . . . . . 20.00

Wabash . . . . . 10.00

Mellwood . . . . . 10.00

Total . . . . . \$423.36

Searcy District.  
Previously reported . . . . . \$151.50

Smyrna-West Searcy Chg. . . . . 1.60

Bradford . . . . . 9.50

Total . . . . . \$162.60

Total to date . . . . . \$1381.92

Hold on to the other offerings as long as it does much good. When through holding, send it on in so that it will stop that much interest which your Board is having to pay, while you hold it.—C. D. Metcalf, Treasurer, North Ark. Conf. S. S. Board.

#### THE SUNDAY SCHOOL PROGRAM IN THE CONWAY DISTRICT.

The District Sunday School staff in the Conway District consists of the following: Chairman, Rev. W. B. Hays; Executive Secretary, Rev. G. C. Johnson; Superintendent of Teacher Training, Rev. Byron Harwell; Superintendent of Organized Classes, Prof. H. G. Moore; Elementary Superintendent, Mrs. Byron Harwell.

The Program for 1924 includes the following goals:

1. To increase the enrollment of Sunday School members by 600, that is above the report of last year.

2. To increase the enrollment of organized classes until 60 per cent of all classes which should be enrolled shall have secured their charters.

3. To undertake at least one Junior Training School in every pastoral charge, the areas selected for cultivation being London, Dover, Russellville, Rosebud, First Church and Gardner Memorial, North Little Rock, Cabot, Naylor, Pottsville, Morrilton, Springfield, Vilonia, Beebe, Oakland, Atkins, Plumerville, Quitman, Greenbrier, Jacksonville and Conway.

4. To enroll all the pastors and at least 20 of the Superintendents in the 1000 Study Club.

5. To promote the Annual Round Up Campaign in the District and see that every Sunday School has accepted the Program of Work and is undertaking to develop its work according to this plan.

6. To promote Sunday School Institutes in the following places: Russellville, Morrilton, Quitman, and Beebe.

7. To lift the District in its elementary work to a "C" standard, hold at least one Elementary Institute, and promote Children's Week in at least 15 schools.

8. The Budget. \$1000 was agreed upon for the budget. \$50 being appropriated to the Elementary Superintendent, and \$50 to the Executive Secretary for promotion of District work, and the balance of the money refunded to the District to be used in furthering the interests of Junior schools and Institutes throughout the District.—H. E. Wheeler.

#### APPROVED INSTRUCTORS FOR JUNIOR SCHOOLS IN THE CONWAY DISTRICT.

Prof. C. C. Denny, Prof. H. G. Moore, Rev. Edward Forrest, Rev. Charles Franklin, Rev. W. B. Hays, Miss Sue Flippin, Rev. J. M. Fryar, Prof. H. A. Woodward, Rev. G. C. Johnson, Dr. O. E. Goddard, Prof. C. J. Greene, Prof. Dean C. McBrien, Mrs. Byron Harwell.—H. E. Wheeler.

#### FIRST SESSION OF THE LEADERSHIP TRAINING SCHOOL ON MT. SEQUOYAH, JUNE 25-JULY 9.

Supt. J. L. Bond writes that the prospects are all that could be desired for a great school enrollment in the first session of this great leadership school. If our people from North Arkansas Conference who desires reservations on the Assembly grounds have not done so we trust that they will make no delay in addressing Mr. Bond. Many are planning to camp and parties from Fort Smith, and other towns accessible to Fayetteville, will come by auto.—H. E. Wheeler.

#### AN UNUSUAL DEVELOPMENT.

We are offering our congratulations to the pastor of our Church at Danville and his good Sunday School. On the last Sunday in May there was in attendance 294 and their Sunday School Day offering reported in full. This shows what commendable plans for increased enrollment and follow-up survey work will do. It was long since this Sunday School was just an average Sunday school, but it is growing and is determined to be a good school or none at all.—H. E. Wheeler.

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## Epworth League Department

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

## Epworth League Conference, 1924.

By Gertrude Weir.

When Autumn tints the trees with Oh, 'tis here we get the lofty  
radiant splendor, purpose thrill,  
And the summer, with vaca- The "Helping Onward, Up-  
tion joys has gone, ward" strong desire.  
Then our memories are colorful, Here we cultivate our spirit and  
and tender, our will,  
Of Convention, inspiration, So that of loving service we'll  
and just fun! ne'er tire.

The winter winds blow cold and Then, the fun we have in being  
stimulating, here together!  
We come in from the chilling The friendships made, the  
air at night, walks, the wholesome plays,  
And sit about the fire-side, The scent of roses in the June  
relating time weather,  
Tales of Conference re-living Oh, Conference is glorious,  
each delight. every way!

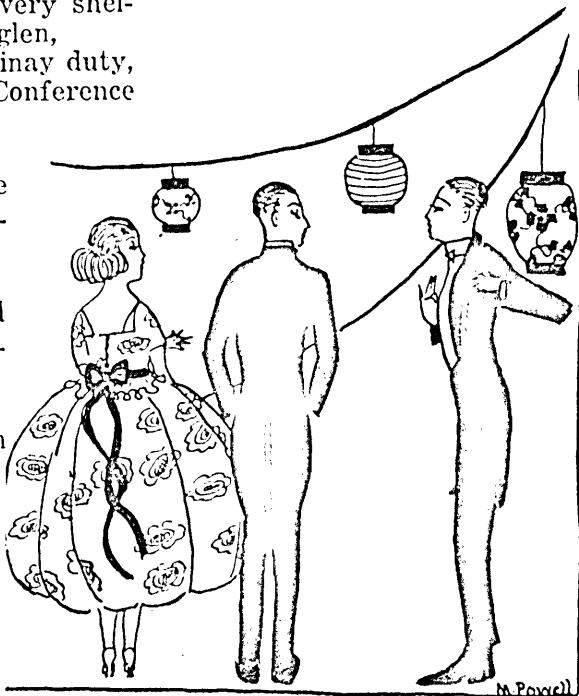
Spring dons her robe of warm  
and ardent beauty,  
Flowers bloom in every shel-  
tered nook and glen,  
We gladly do each ordinary duty,  
It is almost E. L. Conference  
time again!

'Tis summer, and we  
turn with joyous rap-  
ture

Toward Searcy, and  
our dear old Stamp-  
ing Ground,

Striving inspiration  
new to capture,

That shall last 'till  
Conference time  
again rolls 'round.



## CHILDREN'S PAGE

### PUSSY.

"I know a little pussy, her coat is silver gray,  
She lives down in the meadow and never runs away.  
She always was a pussy, she never became a cat.  
Her name is pussy willow—now what do you think of that?  
—China Christian Advocate.

### LUCKY AND PLUCKY.

Freddie started home from grand-  
ma's with his birthday gifts in a basket, and the basket was on a sled which Freddie pulled along after him. Sometimes the presents moved and squirmed, and once they nearly tipped the basket off into the snow. Can you guess what the presents were? They were a beady-eyed, fat puppy and a tiny, fluffy, ball-like kitten.

"Won't I have fun!" cried Freddie aloud. "A puppy and a kitty! I wonder what I shall name them."

Freddie trudged along through the snow. He was thinking over all the names he knew for cats and dogs, but no names seemed good enough for his own puppy and kitty.

"Meow," cried the kitten just then, and Freddie stopped and raised the lid of the basket. Poor little kitty! It was shivering with the cold and looked up at Freddie with such sad eyes that Freddie took it in his arms.

"You poor thing!" sympathized Freddie. "I guess the weather is pretty cold for you. Here, rest in my overcoat pocket, and we'll hurry home." Saying this, Freddie tucked the kitten into his overcoat pocket and ran on as fast as he could. They crossed the frozen creek, climbed the bank, and went on up the road by Farmer Sawyer's.

"I wonder what I'll name them," Freddie kept saying to himself. Then all of a sudden came an angry "Wurf! wurf!" Freddie looked around. The basket and its precious puppy were both gone. Then from back up the road came the angry "Wurf! wurf!" again. Freddie looked. There on the ground lay the basket, and near by stood Farmer Sawyer's big brown dog. His mouth was snarling, his ears laid back in anger. And there was the dear birthday gift of a puppy, his head high with courage, defending himself as best he could. With a "Wurf! wurf!" the big dog plunged at the little fellow. The puppy snapped out a "Wurf! wurf!" and dodged too quickly for the big dog.

"You brave little fellow!" shouted Freddie. "You know how to stand for your rights."

The big dog saw Freddie coming and ran off like a coward, but the puppy stood still and waited until Freddie came up. What petting and hugging there was as Freddie gathered the puppy into his arms! Then he took the kitten from his pocket and told the story over, so the kitten might know how it happened.

"You were lucky to be in my pocket, little kitty," said Freddie as he turned homeward. "That big dog would have harmed you if you had fallen off with the basket. And you puppy dog, you're the pluckiest fellow!" But Freddie didn't finish. He was laughing now and running so fast that the snow flew in every direction. "These will be your names," he whispered, "because you have earned them. Dear little Lucky and Plucky."—The Lutheran.

### WHEN PATSY SAVED THE DAY.

Of course the twins never once meant to lose sight of Grandpa's place in the California hills. That was what grandma always said when Dolly and Don started out to play. "Don't go out of sight of the big red barn."

Today was different. It was a twin birthday, and that called for extra celebrating. "I'll fix the very nicest lunch yet," promised grandma that morning. "fried chicken and jelly tarts, and a saucer pie apiece. We'll save your birthday cake till you get home. You'll be extra hungry at sup-

per-time after your discovery trip."

Off trotted the twins, chattering like the gray squirrels in the woods. "I'm going fishing in the brook below the waterfall," Don declared, as they puffed up a steep trail. "Maybe I'll catch a mess of trout for supper."

"I'll make a playhouse in that little cave, and sail pine-cone boats," decided Dolly.

"Let's play we're Indians like Hia-watha, and out hunting a deer," suggested Don, after the delicious lunch had disappeared. "You find some straight sticks. I have some twine and I'll make bows and arrows."

After the make-believe Indians started over the next hill after a deer, Dolly heard a startling noise in a thicket.

"Sh! What's that?" she whispered, looking about fearfully. "Maybe it's a real live deer. Do they—bite?"

Don acted very brave, though secretly he wondered whether it was a grizzly bear. Just as he drew his bow and arrow to defend Dolly, a meek old cow stuck her head out of the bushes and said, "Moo-oo!"

"I knew what it was," said Don, with a long breath of relief.

"Oh, Don! There's a little rabbit up by that rock!" Dolly pointed out just then. The rabbit saw Don first and went hopping up the trail, his gray tail bobbing ahead in plain sight. Away went the Indians on a sure-enough chase. Of course the smart bunny popped into a hole among some friendly briar bushes, and the children halted, breathless.

Dolly gave one wild glance around. "Oh, Don! I can't see grandpa's red barn at all. Where are we?"

Don stared long and hard. Then he looked just as he felt—very odd. He couldn't tell Dolly where they were. You never can when you're lost. But he mustn't frighten Dolly.

"Oh, it's over this way!" he said carelessly. "There were lots of big pines and boulders."

However, in the hills there seem to be nothing but pines and rocks, and it is very easy to get lost. For a long time the twins wandered one direction after another, getting more and more bewildered. Never once did they sight that old red barn, their guide-post.

Dolly was no cry-baby, but it was hard to keep the tears out of sight where they belonged. It would soon be dark; her legs hurt like toothache; and in spite of that good lunch, both were hungry again.

"S'pose we have to stay in the

## THIS WOMAN RELIEVED FROM SUFFERING

By Lydia E. Pinkham's Vegetable Compound. A Remarkable Story

Dover, Del.—"I wish every woman would take your wonderful medicine as it has done so much good to me. I had cramps and faint spells and very bad pains. One day I was over to my neighbor's house and she told me I ought to take Lydia E. Pinkham's Vegetable Compound. So I went to the store on my way home and got a bottle, and took the first dose before supper. I have been taking it ever since, and you can hardly believe how different I feel. I had just wanted to lie in bed all the time, and when I started to brush up I would give out in about ten minutes. So you know how badly I felt. I used to go to bed at eight and get up at seven, still feeling bad. Now I can work all day and night till eleven, and feel all right all the time. My housework is all I do in winter, but in winter I work in a factory. I have told a good many of my friends, and I have had three come to me and tell me they wouldn't do without the Vegetable Compound."

Mrs. SAMUEL McINTIRE, 219 Cecil St., Dover, Delaware.

## ECHOES OF THE EPWORTH LEAGUE ASSEMBLY.

Doubtless some of the able writers among the more than 400 Leaguers who attended the great Epworth League Assembly, held at Galloway College, June 9-14, will have something to say about this wonderful Annual occasion. But I would do violence to my own feelings if I did not have a word to say about it. This Assembly is considered, by all who attended it, by far the greatest ever held within the bounds of the Conference. The Conference-wide banquet, which was held on Monday evening in the spacious dining hall of Galloway College was attended by 426. This is clear evidence of the popularity of the Assembly and of the wonderful League spirit of the North Arkansas Leaguers.

President Williams, of Galloway College, stated that the banquet was the greatest thing of its kind ever held at the College. From all of the

nine districts of the Conference splendid boys and choice girls poured into Searcy. Enthusiasm ran high; spiritual ideals were strengthened; physical and mental alertness was everywhere in evidence.

The class-room work was of a high order, being in charge of such Epworth League experts as Ralph E. Nollner, Rev. G. W. Pyles, Mrs. G. W. Pyles, Rev. H. C. Hoy, Mrs. Byron Harwell and Dean Harry King, of Galloway College. Among the platform speakers were: Bishop Sam R. Hay, Dr. D. L. Mumpower, Dr. E. R. Steel, Dean Harry King, and Rev. A. H. DuLaney.

The recreational and social aspects of the Assembly were exceptionally good. Such well-trained experienced leaders as Rev. H. C. Hoy, Mrs. Byron Harwell and Noel Chaney were in charge. Life during the Assembly, so far as I could ascertain, was one continuous stream composed of pep, fun, recreation, joy, study, worship, music, and Christian fellowship. By the way, Virgil Eady was in charge of the musical program. He did the job beautifully. My visit of one day was all too short. I shall be there another year, however.

President Byron Harwell has proven himself equal to the many tasks that his office entails. Of course he was the Master of all the Ceremonies. The Assembly and its wonderful success is traceable largely to his untiring efforts and capable leadership. More power to him and all North Arkansas Leaguedom.—J. C. G

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woods all night," wailed Dolly, at last giving up and dropping down on a rock. "S'pose supper-time comes and we aren't there for our birthday cake. How will poor grandma feel?"

Don blinked hard. He knew very well how he would feel, out in the cold dark with perhaps coyotes howling close enough to give a fellow the creeps. "I'm going to climb that great big boulder and look down in the valley," he said bravely. His legs ached dreadfully, but he managed to reach the rock lookout. A second later Dolly brightened up to hear him sing out: "Say, it's all right, Dolly! I can see a plain road down there and there's a horse trotting along. I just believe it's Uncle Sam's Patsy. Hurry, and let's try to stop her."

Now, Uncle Sam worked at a mine up the valley and he had ridden Patsy up that morning. Sometimes, when Patsy was needed at home, Uncle Sam turned her loose and headed her toward the ranch. Then the clever pony would trot and gallop straight back to grandpa's all by herself.

Down the gravelly slope scrambled the excited twins, calling "Patsy!" at the top of their lungs. It was Patsy and she knew the children, who often fed her goodies and sometimes rode her about the ranch. They climbed on her back, the happiest twins in the West. Patsy neighed, and eyed them as if saying, "Too bad you humans haven't horse sense!"

"Patsy's going to have some of our birthday cake," Dolly told grandma when they reached home at dark. "We'll never go far from the red barn as long as we live, will we Don? It's no fun being lost. What if Patsy hadn't known the way home?"

"But you see, I did!" whinnied Patsy, comfortingly.—Marjorie Dillon in Zion's Herald.

### IT IS A BURNING SHAME

that so many churches are without sufficient insurance and not properly safeguarded



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## NEWS OF THE CHURCHES.

### SECOND QUARTERLY REPORT OF TREASURER, NORTH ARKANSAS CONFERENCE.

Batesville District.  
W. A. Lindsey, P. E.  
Tuckerman, J. T. Wilcoxson,  
P. C. ....\$135.00  
Booneville District.  
B. L. Wilford, P. E.  
Paris, J. A. Reynolds, P. C. ..\$211.34  
Conway District.  
W. B. Hays, P. E.  
Conway, O. E. Goddard, P. C. ..\$1467.94  
Morrilton, A. E. Holloway,  
P. C. .... 300.00

Total for District .....\$1767.94

Fayetteville District.  
J. A. Womack, P. E.  
Farmington, L. R. Ruble, P. C. ..\$ 10.00  
Fayetteville, H. L. Wade, P. C. 200.00  
Pea Ridge, Brightwater, M.  
R. Lark, P. C. .... 58.10  
Rogers, J. W. Crichtlow, P. C. .. \$81.00  
Siloam Springs, E. T. Wayland, P. C. .... 50.00  
Springdale, I. A. Brumley,  
P. C. .... 335.00

Total for District .....\$1534.10

Fort Smith District.  
F. M. Tolleson, P. E.  
Charleston, C. L. Franks, P. C. \$ 6.00  
Mulberry, J. W. Moore, P. C. .. 100.00  
South Ft. Smith, D. N. Weaver, P. C. .... 5.00

Total for District .....\$111.00

Helena District.  
William Sherman, P. E.  
Elaine, M. N. Johnston, P. C. ..\$100.00  
Marianna, W. L. Oliver, P. C. .. 100.00  
Wheatley-Palestine, J. C. Ditterline, P. C. .... 87.00

Total for District .....\$287.00

Jonesboro District.  
W. C. House, P. E.  
Bono-Trinity, G. P. Fikes, P. C. \$ 84.00  
Lepanto, R. A. Teeter, P. C. .. 28.00  
Osceola, Guy Murphy, P. C. .. 225.75  
Whitton-Bardstown, J. R.  
Oliver, P. C. .... 7.00

Total for District .....\$344.75

Searcy District.  
Jefferson Sherman, P. E.  
Harrison, E. W. Faulkner,  
P. C. ....\$195.12  
Searcy, H. C. Hoy, P. C. .... 600.00

Total for District .....\$795.12

Grand total for Conference ..\$5,186.25

Total, same date last year .. 3,238.01

Gain .....\$1,948.24

—George McClumphy, Treasurer, Van Buren, Arkansas, June 11, 1924.

### GALLOWAY COLLEGE.

The Clarendon Galloway Club held its May meeting in the home of Mrs. W. I. Kelley with Mrs. H. L. Mays and Mrs. P. K. Eaton assistant hostesses. The house was beautifully decorated in red and yellow spring flowers.

Mrs. Daly presented a very entertaining program for her subject "The Status of Women in Spain." Mrs. A. J. Jefferies in a gorgeous Spanish costume told many of the customs of Spanish women, depicting vividly their mode of life. "Current Events" was an interesting paper written by Mrs. Geo. P. Smith and read by Mrs. O. L. Cole.

The Galloway Glee Club, in Spanish colors, rendered Spanish Folk Songs. The Spanish song "Marchita" was sung by Mrs. H. B. Bateman, "Spanish Hymn" by Mrs. S. S. Washburn, "Spanish Song" by Miss Minnie Lee Eidson.

During the social hour many reminiscences of travels in Spain were enjoyed by some of the members. Delicious iced refreshments in Spanish colors were served by three Spanish maidens.

Visitors present were Mrs. W. E. Everett, Mrs. P. L. Ewan, Mrs. W. E. Beard, Mrs. G. H. Mathis, Mrs. Mary Wilkins, Mrs. Jones, Mrs. Spencer and Miss Bidson.

President J. M. Williams, at the invitation of the Clarendon Galloway Club, gave a most inspiring talk at the Methodist Church in Clarendon the last week in May.

### HENDRIX COLLEGE COMMENCEMENT.

The 38th session of Hendrix College closed Tuesday of last week. The high points in the commencement exercises were the commencement sermon by Bishop S. R. Hay, Sunday, and the baccalaureate address by Dr. A. C. Millar, Tuesday. Bishop Hay gave the graduating class an example of real gospel preaching and his message was appreciated by all. This was attested by the fact that he was greeted Sunday night following the morning sermon with a packed house. Bishop Hay is a great gospel preacher.

Dr. A. C. Millar's baccalaureate address Tuesday was in many respects the most remarkable one ever delivered at the college. It probably was the briefest address of its kind ever delivered here. It was also remarkable for its forcible, refreshing, sympathetic criticism of our age. He discussed the subject "What is the Matter With Us?" He said the Americans were suffering from juvenility. That we had suddenly come into possession of large material wealth, comforts and power without having developed mind and character equal to handling this big material civilization. Hence we are showing ourselves childish. His rapid-fire alliterations and his lucid, pointed English secured and held the attention of his audience throughout the address.

Monday morning at 10:30 the Class Day exercise was held on the campus in which the Senior Class presented the college about \$5000 for the gymnasium as an expression of their devotion and loyalty to the institution. The gift was accepted in a happy spirit by Prof. J. I. McClurkin. The Alumni Banquet was held Monday night and the chief speaker was Rev. J. F. Simmons of Texarkana. He delivered an address on "Safety First" in which he challenged the motto, saying that it was selfish and pointing out that it has never been the motto of Hendrix and should never be. We must always have faith and take risks if we really accomplish anything worth while to civilization.

The B. A. degree was conferred upon the following:

Elmer Bell, Lorene Bennett, E. S. Bland, F. F. Boone, Gladys Brady, Hoyt Choat, K. W. Dodson, Jr. H. G. England, J. C. Glenn, Elizabeth Goddard, W. H. Goodloe, Erma Guice, Radford Greenway, J. M. Gunn, Roy Harmon, J. R. Henry, A. A. Isgrig, Lucile Jeter, J. E. McGuire, R. W. Menard, Marion Miller, Emily Penton, Raymond Sage, Elizabeth Seoby, S. H. Sherman, A. T. Shuller, S. T. Steel, C. K. Taylor, J. R. Thompson, J. R. Tisdale, E. D. Waldron, H. L. Waldron, Hildred Walker, D. F. Webb, W. E. White, R. T. Williams.

In addition to the above list the same degrees were voted to be delivered to the following when they complete some unfinished work this summer:

H. O. Bolin, Bessie Ferguson, Edward Pye, Walter Seales, Ora Belle Simmons, Helen Townsend.

A remarkable thing about the graduating class was that ten were girls and that every young woman graduated with honors and that Miss Emily Penton of Little Rock graduated "summa cum laude," the highest honor which the institution confers, and she has the distinction of being the first Hendrix graduate to go out with that honor.

The following prizes were awarded: The A. S. McKennon scholarship prize was won by Miss Lucile Willoughby of McGehee. The W. E. Hogan Mathematics prize was won by Mr. O. E. McCollough of Hickory Plains. The Schisler History medal was won by Miss Bessie Ferguson of Brinkley. The McQuiston English prize was won by Miss Lucile Willoughby of McGehee. The Friendship English medal was won by Mr. Lester Mason of Bald Knob. The McHenry Chemistry prize was won by Mr. Don Utley of Little Rock. The Freshmen Declaration prize by John Carmichael of Little Rock.

### List of State Certificates Delivered.

Lorene Bennett.—Life certificate, based on A. B. degree, 18 hours in Education and 32 months teaching experience.

J. Milton Gunn.—Six year certificate, based on A. B. degree and 18 hours in Education.

Elizabeth Seoby.—Six year certificate, based on A. B. degree and 18 hours in Education.

Marion W. Miller.—Two year temporary certificate, based on A. B. degree.

Mildred Walker.—Two year temporary certificate, based on A. B. degree.

Donnell F. Webb.—Two year temporary certificate, based on A. B. degree.

Ernest J. McQuire.—Two year temporary certificate, based on A. B. degree.

Wyllie G. Key.—Three year Junior College temporary certificate, based on 60 hours college work including 12 hours in Education.—Reporter.

### EAST PARAGOULD CIRCUIT.

We had one of the best days at Bard Sunday, May 13 I think I ever spent. We had Mother's Day and S. S. Day together. Mrs. Donaldson has these children under fine control. They render a program as well as any children I ever saw. Rev. J. B. Evans, pastor of First Church at Paragould, came at noon (yes, we had an old country spread) and preached a wonderful sermon at 2 o'clock. God bless the Church and the great work it is doing.—G. C. Taylor, P. C.

### CLARKSVILLE CIRCUIT.

On May 7, we closed out a great meeting at Spadra. We have a church at Spadra that believes in doing things. The last week of the meeting they had from 38 to 42 attending the ladies' prayer-meeting. From 18 to 23 men and young men attended the grove prayer-meeting for men.

Organized a W. M. S. with 15 members, and an Epworth League with 17 members. We have here at Spadra loyal Christians true to the church and God. They reconsecrated their lives to Him during this meeting. Bro. Goins, who is a member of the church, led the singing for us and he did it well. He is a man of sterling worth and feels that he is called into this work.

We had 60 conversions and reclamations and received 38 into the church. We had several great services during the meeting. The church was revived and the Sunday School is doing fine work. We are expecting greater things than these for the Lord is our captain and leader, and he always gains the Victory.—W. J. Jordan, P. C.

### CHAMPION MINISTER-GARDENER

F. T. Mitchell, head of the agricultural department of the Wilson public schools, claims that his town has the best preacher, the best pastor and the best gardener in Mississippi County.

This ought to start some competition. Step out, you backers of Blytheville's ministerial workers, and see what you can show. But first read what Mr. Mitchell has to say about his candidate:

"At Wilson we have in our vicinity the best preacher, the best pastor and the best gardener in Mississippi county. This is our verdict and we feel sure the reader will agree with us when conversant with details.

"A portion of the church property is used for gardening by Rev. Mr. Sewell. This garden is about 1-5 of an acre and is cultivated exclusively by said party. The writer recently counted 19 varieties of vegetables growing in the garden. There are peaches, apples, plums, grapes and blackberries in the garden also."

When questioned about the amount of time it takes for this garden, Bro. Sewell said, "It only takes a few moments each day and I enjoy it. This keeps me in close touch with nature." This Bro. Sewell has for a motto: "Keep moving and Keep Smiling."

He is termed Wilson's champion gardener, is a great favorite of the

people of Wilson community and a Christian gentleman of the highest type.—Osceola Daily.

#### A MONUMENT FOR REV. R. SPAN.

Rev. Richard Span was born in Miss. and came to Arkansas in early manhood and settled in Desha County where he resided for several years and until his service was asked for by the church and he responded. He served as pastor at Eudora in Chicot Co., and at Hermitage in Bradley Co., also Jersey, Ingalls and Johnsonville. He was elected representative of Bradley Co., and was serving as such when he died at Ingalls, Feb. 7, 1920. He was buried in Union Hill cemetery and there has not been a monument placed at his grave. At the request of several of his friends I have gotten permission from relatives of his to let his friends erect a monument at his grave to show our appreciations for the services he rendered the people. I have agreed to supervise the erection of the monument, and in doing so I have arranged a committee as follows:

Rev. D. C. Bandy, Jersey; Rev. W. F. Campbell, Hermitage; and myself. We are going to give every one of his friends a chance to contribute any amount they will to the fund, so any Sunday School, Church, Society, Lodge, or individual who will respond is asked to send in to either of the committeemen any amount they will. A receipt will be returned you. A list of the contributors will be kept and published.

We expect to erect a monument that will reflect our appreciation of him. Let all his friends respond.—W. C. Lewis, P. C., Ingalls, Ark.

#### KNOBEL.

We have just closed a great revival of three weeks, resulting in 86 conversions, 78 accessions, and I believe every conversion was at the old time-honored mourner's bench. It was a great occasion, the greatest ever witnessed by the town of Knobel. These professing faith and uniting with the church ranged in age from 10 to 72 years. About 18 of the 78 were children from the Sunday School.

We also organized two Epworth Leagues. A Senior with 30 members and a Junior with 20. Our delegates left for the Assembly at Galloway today. Our S. S. attendance has increased from about 65 to 126, quite a few, possibly 20 have pledged for life service. We were assisted by Bro. DuLaney our efficient Conference Evangelist. He is one of the finest workers and organizers of the young people that I have ever seen. Brethren, if you need some one to put over a great revival for you, don't miss DuLaney. He is safe, sane and untiring and never quits till the work is done. Pray for us at Knobel.—J. H. Barrentine, P. C.

#### CHILDREN'S DAY AT WILLIAMSON SCHOOL HOUSE AND WALNUT SPRINGS.

We had a great day on the first Sunday in June at Walnut Springs, and at Williamson School House. We had about 200 folks at the eleven o'clock service at Walnut Springs. The Church was beautifully decorated with a great variety of flowers. The program was beautifully rendered. Had about forty children and young ladies on the program, ranging in age from six to eighteen. Our collection was very satisfactory. We got \$10.00 at Walnut, and in the afternoon we held the children's service at Williamson School House. Had a large crowd; and the program was carried out nicely. Our music at both places was fine. We had a fine quartet of young men at the morning service at Walnut Springs.

Our collection at Williamson School

House was \$2.00. We baptized six babies in the morning. We enjoyed this part of the service, and especially the mothers of the little fellows.

After the children's service was over I made a little talk encouraging them for the good service which they had rendered. We had some folks there from a distance of forty or fifty miles.

After the close, best of all, the good ladies spread one of as fine dinners as I ever enjoyed. Had plenty for everybody. Most of the large congregation stayed and partook of the good things. There were spread on the ground all kinds of pies, and fried chicken, and chicken-pie, and great variety of cake and salmon croquet, and old fashion country ham fried and boiled. It was enough to cause any one to be tempted whether he was hungry or not. And the good folks at Williamson School House had a fine dinner also. They met in the morning and awaited the hour for the children's services. In the afternoon a large crowd stayed at Walnut Springs and had singing.

The little folks were dressed beautifully for the occasion. Mr. Spurgeon, the great Baptist divine, said on one occasion that he had been a shepherd over a large congregation of about 2,700 and he never dismissed from his Church a single person whom he took into the church in childhood. And he had dismissed about 700. He said that when we took the little fellows into our Churches while young they really got more joy out of the Church than at any other age.

We are to begin our first meeting at Williamson School House the 5th Sunday in June. We hope to be able to baptize a goodly number of little folks during that meeting and dedicate them to the Lord. We just returned from the training-school at DeQueen. It was a very fine occasion. We were all royally entertained during the session by the good citizens. There were about 45 units given.—J. A. Hall, P. C.

#### BONO AND TRINITY.

Bono and Trinity gave a very hearty welcome Sunday June 8, to Rev. Jas. F. Jernigan who has just been appointed pastor here.

Bro. Jernigan comes to us with a smile and a good hand shake. We need more of them for smiles are contagious and hand-shakes penetrating.

Bro. Jernigan is well and stout and proves the old adage that we are once a man and twice a boy, for he is as full of life as a boy, and an organizer and builder.

He came full of the spirit. He prayed it and he preached it until the old-time power came down on the congregation as it did in the days of Moses and Watson.

The Church today needs such old-time gospel preachers with the power of the Holy Ghost.

Bro. Jernigan is a strong preacher. He sings the Gospel as well as he preaches it. He is a composer. He is a writer and a deep thinker. He is a man of vision, a man of God. He is an uncommon man, but God never intended that we should be just common. God wants his people to be uncommon, extraordinary.

He is planning a great revival for us. We are praying and ask the prayers of all God-loving people, that Bono and Trinity may be shaken from center to circumference with God's power and that the Church be placed on higher grounds of Christian activities.—Geo. A. Lamb, Steward and Supt.

#### TALKINGTON HAS OPEN DATES.

Rev. J. M. Talkington, Beebe, Arkansas, has a few open dates for the months of July and August. Any pastor desiring his help in revival meetings will do well to write him at once.

Brother Talkington is a pastor's friend, and knows how to do the work of an evangelist. His presiding elder, Rev. Wm. B. Hays, and Rev. R. C. Morehead, Secretary of Christian Education Movement recommend him highly.

Address Rev. J. M. Talkington, Beebe, Ark.

#### ADDRESSES WANTED.

Hendrix College is revising her directory of former students and desires the present address of those whose names appear below. The names are arranged according to the last years of attendance:

1908:—H. N. Brown, J. W. Burton, F. C. Carpenter, Joe Cooper, C. F. Coonrod, S. E. Duerr, H. E. Fort, P. H. Hardin, J. J. Hardin, M. L. Ingram, W. M. Kincheloe, G. H. Lee, E. D. McKinney, R. E. Rison, Fay Shirey, C. R. Smith, Lynn M. Stephens, A. F. Thompson, V. R. Thompson.

1909:—J. M. Clayton, H. E. Combs, Kyle Cook, Roy L. Cunningham, E. B. Donaldson, B. K. Hubbard, Chas. Kiefer, J. B. Love, Max V. Marble, Rose Marton, S. C. Nelson, F. W. Taylor, Fannie Lee Wair.

1910:—O. E. Bass, K. T. Brown, Caudle Douglas, Louise Krouse, J. W. McCord, E. E. Payne, Guy O. Shirey, P. A. Swearington.

1911:—E. T. Baker, Claude W. Bumpass, Pat McCown, W. E. Nance, Robt. H. Owen, H. C. Shanks, W. C. Turner, L. B. McManus.

1912:—Fulton Austin, F. M. Barksdale, Frank R. Brown, Waldo Eichling, C. R. Hought, W. C. Johnson, C. E. Lewis, H. A. Matthews, Pearl Matthews, P. G. Sample, R. O. Viosea, Ira Williams.

1913:—F. W. Diebenger, Fred Berry, W. W. Fuson, Robt. E. Johnson, T. H. Marton, J. A. Messenger, Russell R. Moore, D. E. Spencer, J. M. Whittington.

1914:—Geo. C. Bailey, Horace Calhoun, A. L. Dunaway, W. L. Galloway, Carl Goodgame, Reece W. Jones, Forrest Kirkland, H. O. Lane, Dave Molitor, O. H. Rhodes, W. H. Steen, J. E. Waggoner.

1915:—Godwin Brown, W. A. Cordrey, Sam H. Fowler, Wm. Gaddy, Paul E. Gardner, Jim Hardgrave, F. P. Martin, J. L. Moore, Beryl Pendergrass, H. B. Powell.

1916:—Winfred Atchley, J. L. Barham, Paul H. Clifton, Marvin P. Jameson, Marvin Oliver.

1917:—B. G. Appleton, Stewart G. Clark, K. B. Lester, J. F. McCombs, A. H. Mann, Earl H. Miller, P. H. Murry, Ruffly V. Patterson, J. H. Rainey, Russell Rich, Sinclair Stanley, W. W. Walton.

1918:—J. E. Ellington, Stewart Erwin, E. C. Griffin, J. P. Hearnberger, Robert H. McKay, Harry A. Rose.

1919:—G. B. Abbott, J. A. Beasley, H. R. Bennett, Joe C. Bolling, C. P. Brown, Ernest L. Carpenter, Watt Childs, C. C. Cooley, F. B. Dooley, L. H. Favrot, B. W. Ferris, J. H. Franklin, L. S. Gilbreath, Elmer Holstead, Paul E. Hulbrook, Farris Kelly, Jack W. Lemay, Paul Mauney, Aubrey Munns, H. R. O'Connor, T. E. Paden, W. C. Paterson, R. L. Powers, Jess S. Putnam, Roy C. Quitt, W. C. Royce, W. P. Smith, Carl J. Taylor, Cecil J. Thompson, Offie A. Turner, C. B. Waterfield, M. E. West, J. B. White, Geo. H. Williams, Harold Wycoff.

1920:—Ray Lazenby, Homer M. Martin, John Mason, E. Schley Miller, R. C. Moody, D. B. Morgan.

If any relative, class-mate or friend will write the present address of any of the above mentioned, the favor will be greatly appreciated. Address Registrar, Hendrix College, Conway, Ark.

#### A LETTER FROM BRO. FAIR.

I am writing a few items for the information of my many friends in Arkansas where I began preaching fifty-six years ago.

I was a member of the Arkansas Conference six years and traveled four years in Yell County and two years in Madison County.

My last visit to Arkansas was last September when I visited my oldest brother, E. F. Fair, near Waldron, who is in his eighty-fifth year. I spent ten days with him. My youngest brother, who is in his seventy-fifth year and lives in Belleville, met me at Waldron. We both preached in my oldest brother's neighborhood. A few to whom I had preached fifty-four years ago, were present. We had a glorious time.

I then went home with my brother, Rev. N. E. Fair, to Belleville, fifty-six miles east of Waldron and I stay-

ed with him three days. I met I. N. Martin and his wife, who were faithful members of the church when I was on my first circuit. Brother Martin was one of my stewards and Sister Martin was a praying and shouting member. They are still faithful to our Lord and his church.

On March 20 my brother Nathan's faithful wife, Amanda, departed this life in her sixty-ninth year. She was a good Christian from her girlhood. On March 26 my brother, J. A. Fair, of Centerton, died in his seventy-ninth year. He was a local preacher, a Free Mason, and a good man.

I solicit the prayers of all my friends in this double bereavement.

I know of but one preacher who was in the Arkansas Conference when I joined it in 1868, in Jacksonport, who is still alive and has been in the same Conference continuously; and that is S. S. Key of Dardanelle. I think that Bro. Ben H. Greathouse of Rhea, Ark., came in two years later. Capt. John H. Dye was a member when my brother Nathan and I joined, but he has been in Little Rock Conference part of the time.

We old boys of the Sixties will soon all be gone. May we meet beyond the river, in the prayer of your brother, Geo. W. Fair, Lamesa, Tex.

#### HORNERSVILLE, MISSOURI.

I am reading and enjoying the Arkansas Methodist, and am deeply interested in the pastors, churches, and schools of Arkansas. I had seven years in this Conference (St. Louis) before I had a pastorate in the White River Conference, and married in Missouri, and feel very much at home here with Dr. Nelson B. Henry, Clarence Burton, A. C. Johnson and others who were here then. This town is only three miles north of the Arkansas River, and sixteen miles N. W. of Dardanelle. This county (Dunklin) is in Missouri because an old woman living here, and owning lots of fine land, could not have her health in Arkansas, and had the surveyors to put her in Missouri. I do not know of a county in all the Mississippi Valley, considering its size, more nearly all in cultivation and that produces more cotton per acre than Dunklin. I am informed that the largest system of drainage ditches of the U. S. is within half-mile of Hornersville, Mo. There are four of these ditches within 100 yards of each other and running parallel. The widest one is 120 feet, two of them 90 feet each and one 60 feet. These ditches take care of all the "sunk-land" waters of S. E. Missouri. Of course, there are lateral ditches. Much of this water passes through Big Lake of N. E. Arkansas. There is one of the largest national or state reserves for the protection of wild ducks, geese, cranes, fish, frogs, and I know not what else. Game wardens have the enforcement of law in hand, but they cannot and do not interfere with boot-leggers who are a greater menace to Society and the general welfare of the country than any other evil, if not all evils combined. In the swamps near by, but already ditched, there are wild cats, timber wolves, deer, bear, turkeys, a few panthers and wild hogs. I have not killed one or more of all these species of wild life, but did succeed in feasting with some of my friends on savory dishes, served on this parsonage table, and brought in on my own back. I am not telling you what it was, but will say there were fragments to last many days following the first feast.

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with my friends.

Mrs. Haltom and I are delighted with the town, people, church and parsonage. There is not a more beautiful and better arranged, modern like, little church for \$16,000, coming under my observation. The parsonage is new and a gem of architecture at a cost of \$5,000. The Sunday School since last fall has advanced from less than 100 in attendance to more than 200. A Senior Epworth League, Y. P. M. S., and Junior M. S. have been organized and are functioning splendidly. I am receiving by far the best salary of my ministry, and it is paid by check monthly. Our public school building is one of the best in all this country. Our church has ten young people from this high school off in universities and colleges. Mrs. Haltom and I attended a Standard Training School for Sunday School workers at Kennett and took credits. I had Bible and Missions under Dr. John Cline of Arkansas and China. I am almost 300 miles away from Central College, Fayette, Mo. where our Pastor's Summer School will meet. June 3rd. I shall miss the good Arkansas boys at Hendrix this summer, if I go to Central. Mrs. Haltom and Miss Joe Anderson, the president of the Y. P. M. S., and a fresh graduate of our high school, are off as delegates to our Women's work, to St. John's, St. Louis. While I am alone I shall pay my respects to our garden, the chickens, my 100 per cent Irish setter puppy, Mike (Mike O'Halloran) by name, and bass and crappies, if it goes well with me. I send love to the brethren of the North Arkansas Conference and the old boys who have been attending the Summer Schools at Hendrix. "Peace be to thee."—Amos B. Haltom.

#### THEY DO THINGS AT FULSOM TRAINING SCHOOL.

"Cove, Cove is the next stop," sang out the conductor. It was four o'clock in the morning and pitch dark. It had been raining all the day before and most of the night. Getting off the train I found no light in the station and the last light in sight disappeared as the train was lost around the curve. Two companions got off with me. A few words revealed that they were going to the same place to which I was headed. They said there was a country hotel a few yards away and that we would be welcome to occupy the sitting room until day-light.

This was Cove, Arkansas, almost on the Oklahoma state line and the nearest railway point to Smithville, Oklahoma, 18 miles away. At seven-thirty in the morning we were seated on the mail truck and despite lowering clouds, were on our way into the Ozark foot hills of East Oklahoma. Only a Ford truck would have attempted such roads. They cannot be adequately described. One must live through it to understand them, especially as we found after a two days' rain.

Sixteen miles of the trip was made without any unusual occurrence until we reached the Mountain Fork River. As we approached, farmers told us it could not be crossed. Before we came in sight we could hear it roaring. They said that if we could get across that all the roads beyond the river are covered with fallen trees, and impassable due to a cyclone the day before. Although the ferry boat was still in shape the current was so swift that with the disabled cable no crossing could be made until the afternoon. A real cyclone had gone up the valley the day before and although doing much damage to the timber had miracu-

lously escaped our school. As evidence of where the cyclone had been, pieces of a new barn were seen in a field on one side of the road where they had been blown from across the road in an adjoining field.

Early in the afternoon I reached the campus of our school, the Fulsom Training School, at Smithville, Okla. I was not prepared to find such well constructed buildings and well kept campus. There were four principal buildings on the main campus—Administration Building, Boys' Dormitory, Girls' Dormitory, and the President's home. In addition to these are a modest apartment house for the faculty, and three other well built buildings for the farm and industrial work of the school.

Some outstanding things caught my attention in the 48 hours I spent on the campus. There are practically 180 acres inclosed in the school grounds, including the campus and the farm. Nearly all of the work of clearing this land, fencing it and conducting the farm has been done by the students themselves. In addition to what they do during school days some remain on the grounds during the summer time and work so as to supplement their meager stipend for the coming year. A very large percentage of the students have to make all their expenses while in school. Very few schools are able to provide sufficient work to meet all of the student's expenses.

This is mission territory. The schools are small, short terms, and seldom beyond the sixth or eighth grades. Our school begins at the sixth grade and goes through High School. The instruction on the farm is as valuable as the work in the school room. The most approved practical methods are used in farming. The boys are taught that it is as easy to build a fence straight as crooked; that it takes little more feed to keep up a thoroughbred hog than to sustain a razor-back. In addition to the work provided by self-help, every student in school gives one hour each day to some work for the school. This particular work is done under the supervision of some faculty member; the girls work in the dining room or kitchen or in beautifying the buildings or yard while the boys work on the campus or farm. But in whatever they do a visitor is impressed with the cheerfulness in which all of the work is done.

Twenty per cent of the students in school are Indians from four different tribes. This is the only one of our mission schools for Indians and the only one where both native whites and native Indians are in the same school planned for both. This demonstrates its practicability. The Indian is the true American. His future depends upon his ability to become assimilated with our customs and ideals. In the Christian school he discovers the best in our civilization which enables him to develop the best within him. On the athletic field and in the school room the Indian students deport themselves creditably. Their school work is good and their conduct complimentary. A visitor is impressed with the uniform courtesy shown by the students.

Mission schools are often unappreciated by the native population. Sometimes they are openly resented by local residents. I took pains to engage in conversation many local residents, and found that universally the school was spoken of in highest terms. I observed that the president had chosen several of the leading citizens on his Board of Trustees which added to local pride of the school.

With a student enrollment of 125 students a faculty of five men and women is too small without working someone too hard. Nevertheless I found that Prof. Hubbell had made only one change in teachers for the five years since the school had been organized. The success of the school is due without question to the management of Prof. and Mrs. W. B. Hubbell and his faculty. In the first place the president and his teachers are genuine Christians, and are no

more ashamed to talk of religion than they are of science and mathematics.

A large majority of the students are active Christians. The Sunday School and Epworth League with the cooperation of the teachers are well organized. There is a life service Band of fourteen volunteers. These volunteers compare favorably with the best of any volunteers in their convictions and purposefulness.

Fulsom Training School is a Centenary enterprise under the Home Department of the Board of Missions. It is making good. It has already made good to the extent that it justifies everything that has been put into it.—Garfield Evans.

#### ANOTHER VICTORY FOR LAW.

Last week we chronicled as a Victory for Law the decision of the Supreme Court that it was clearly in violation of the State Constitution to lease State convicts for private work. This week we report another decision by the same court which may well be termed "another victory for law," it having decreed that the action of the special session of the General Assembly was clearly unconstitutional in voting its members \$100 for the purchase of stamps or for other purposes. Admitting that the salary of \$3 a day for special sessions is inadequate, this wage was adopted, as we understand it, as a deterrent to venally inclined representatives to unnecessarily prolong regular sessions or encourage the calling of special ones, and the good intent of this law would be lost if the legislators were permitted to "whip the devil around the stump" by voting themselves bonuses in any form. That the members of the Assembly knew in advance the wages to be paid is evident. If they were not willing to serve the State on the terms provided by law they were manifestly wrong in announcing as candidates.—Union Labor Bulletin.

#### CANDIDATES MUST PAY ADVERTISING IN ADVANCE.

A news item from Little Rock says: "As far as newspaper men and publishers are concerned the political atmosphere in Arkansas has been considerably clarified by the action of the Arkansas Press Association in its mid-winter meeting Feb. 8th, in adopting a resolution providing that all advertising of a political nature be paid for in advance hereafter. This question has caused the newspaper men of the state considerable trouble in the past and there is hardly a publisher in Arkansas who has not suffered in the past six or eight campaigns. Candidates for political offices in three cases out of five found it impossible to meet their obligations at the close of their campaigns and as a result the newspaper men suffered heavy losses.

The resolution adopted by the press association requires the publisher to collect in advance before the advertisements are inserted. It was pointed out by members of the association in discussing the resolution that the new rule will work beneficially to both the candidate and the publisher. One publisher stated that he had lost at least \$5,000 on account of the inability of candidates to settle their accounts during the past six years.—Brinkley Citizen.

#### THE PERFECT LIFE.

We find ourselves fighting shy of the terms perfect and perfection. In our limits as human beings we speak of perfection as a term more or less relative. We think of God's law as perfect. Human law, however we may strive after perfection both in its formulation and in obedience to it, falls short of the ideal. Hence we are not overbold in claiming perfection either for ourselves or for the work of our hands. When those appear who make such claims we are inclined to be skeptical and nothing short of an ocular demonstration will convince us. It is needless to say in the ordinary process of human life we do not get this demonstration so often that it becomes commonplace.

Yet there is a true doctrine of perfection in our religious life and ex-

perience and we do ourselves harm whenever we veer away from it. It has not been preached overmuch in these later days nor proclaimed with the insistence that so worthy and true a doctrine deserves. It is so fundamental to Methodism that we do well to magnify it on every proper occasion. It is all summed up in the idea that "The fruit of the spirit is love, joy, peace," etc., or as it is elsewhere expressed "Let this mind be in you which was also in Christ." Mr. Wesley in his sermon on Christian Perfection says: "What then is the perfection of which man is capable while he dwells in a corruptible body? It is the complying with that command, 'My son, give me thy heart.' It is the 'loving the Lord his God with all his heart, and with all his soul, and with all his mind.' This is the sum of Christian perfection; it is all comprised in that one word—Love."—Texas Christian Advocate.

#### DID THE TIMES SLANDER SMITH?

Supt. Kemper, of the Ark. Anti-Saloon League, favors us with the following under title

"Did The Times Slander Smith?" The New York Times' report of the "dry" hearing before the House Judiciary Committee printed today, contains this statement:

"Mrs. Boole injected the name of Governor Smith into the hearing. She charged that Governor Smith, in approving the bill at Albany that repealed the prohibition law, had made the statement that he 'would sign anything that would bring back the glass with the foam on top and the old brass rail.' She was proceeding with comment on this alleged declaration by the New York Governor, when she was called to order by Representative Perlman, of New York. Representative Weller another member from New York, denied with some heat that Governor Smith had ever used the language attributed to him by Mrs. Boole."

The Clip Sheet (Washington, D. C.) has this to say about it: "March 9, 1923, in connection with a resolution to Congress recommended by Governor Smith, the New York Times specifically quoted him as saying, in reference to a New Jersey Senators' beer bill: 'I would be glad to go down and help him put over his bill if that will get us somewhere where we can put a foot on the rail again and blow off the froth.'"

"We are sure the Times will take steps to defend the accuracy of its news columns against the aspersions of the members of Congress from New York."

#### A GENTLEMAN.

"Hey, there! be a good sport and pick up my brush for me." That is what a house painter, who had dropped his brush out of a window, called to a passer-by. The passer-by left the pavement, struggled up a terrace and, so goes the story, "with much difficulty stooped over and picked up the brush." Then he passed the brush back to the painter. The passer-by was the Chief Justice of the United States Supreme Court, Mr. Justice Taft. A portly man but one whose good nature and good fellowship overcame greater obstacles than terraces! Good nature and good humor are among the natural endowments of this man, and they shone forth when he was the President. Nearly all men who have come into personal contact with Judge Taft have got the sense that he is a human being or a very "human" man, instead of a stiff and hard mixture of clay, ice, and wood. The office of Chief Justice of the United States does not allow Mr. Taft to mix with his fellows or to mix with as many of his fellows as freely as when he was the President, but it is still in him to go out of his way, climb a terrace, and pass back to a house painter a fallen brush.—Ex.

#### WANTED.

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## OBITUARIES

**HACKLER.**—Mrs. Sara A. Hackler, wife of Rev. J. S. Hackler and daughter of Dr. Allen Puckett of Chattanooga, Tenn., was born at Harrison, Tenn., April 3, 1852, and passed away in the parsonage at Belleville Jan 25, 1924. Her funeral was held at the home of her daughter, Mrs. T. A. Massey, 111 N. 20th St., Ft. Smith, Ark. Her body was laid to rest in the Forest Park Cemetery. Dr. A. Norman Evans, pastor of the 1st Methodist Church, Ft. Smith, Rev. F. M. Tolleson, P. E. of Ft. Smith District, and Rev. B. L. Wilford, P. E. of Booneville District, conducted the services. The Methodist ministers of Ft. Smith and Van Buren acted as pall bearers. Her death was a distinct shock to her family and friends. She had been ill only a week and her condition was not thought to be critical. She was converted and joined the Methodist Church in early life and was true to its teachings from childhood until the end. She was married to Rev. J. S. Hackler in 1877. She shared with her husband the labors and sacrifices as well as the joys of a minister's life and as a minister's wife she was one of the most faithful. She counted it a joy to labor and sacrifice for her church. Her home was to her the dearest of places. No sacrifice was too great for her to make for her husband or children. She was truly a great mother and companion. Her life was a life of self-denial. Although quiet and unassuming, her friendship has enriched the lives of many.—One Who Loved Her.

**PERRY.**—Mrs. Lou Perry was born in Schley County, Georgia, July 20, 1857. She was converted and united with the Methodist Episcopal Church, South, at Brantly, Marion County, in that state. Her union with the church was at the age of sixteen years. She was united in marriage to Mr. W. T. Perry in 1876, and came with her husband to Arkansas in 1888. She and her husband had lived in the town of Stephens, Arkansas, for the past twenty-one years. Mrs. Perry was truly a saint of God. Until her late illness she was actively engaged in church work and was rarely ever absent from her place in the church. No children of her own ever came to bless her home, but she was truly a mother to many others who knew her and learned to appreciate her motherly care and love. Her pastor always found a glad welcome in her home, and she was always a factor in his inspiration when he was in the pulpit preaching to the people. She had a righteous contempt for shams and sham religion.

She was deeply spiritual in her devotion, was able in public prayer, and always got hold of her Lord when she talked to Him. No adverse criticism ever escaped her lips about people, and unless she could speak commendably of one, she usually remained silent. Her last illness was long and her suffering at times intense. Her devoted husband attended her closely till the end came and the earthly house crumbled and fell. She has gone to her heavenly home where she will wait for the coming of Bro. Perry, her beloved companion. Bro. Perry will make his home in Texas where he has relatives, but we will miss both him and his departed loved one so much.—G. N. Cannon.

**BEAL.**—It has pleased our Heavenly Father in his infinite wisdom, to call from the scenes of his active, busy life, our much loved friend and comrade in the Church, of which he was a sincere, earnest, and devoted member. By a useful life in the Community, the State and the Church, he endeared himself to those with whom he was associated, and won the last-

ing affection and esteem of friends and admirers. He made manifest in his life the power and influence that a thoroughly consecrated Christian man, devoted to his church, can display, giving to us, and to others, an example worthy of emulation. We recognize that a loss irreparable has been sustained by his home his church, his friends, and the community in which for so many years his activities were made manifest. For 33 years he was a member of the First Methodist Church, South, of Little Rock, for 30 years a member of the Board of Stewards, for 8 years president of the Official Board, and also a member of the Building Committee which erected this church in 1896, of which there still remain but two surviving members. It is fitting that we should give expression of our affection of his worth, and our recognition of his splendid character as a Christian gentleman, and a representative citizen. We recognize Mr. Jos. A. Beal's life as one of singular power and influence for good in the church, and community in which he wrought, being always found on the right side of every great question that had the welfare of the church or the community at heart. We shall ever cherish the memory of this splendid gentleman, this loyal churchman, this friend and associate, whose lovable nature, and freedom from prejudice, endeared him to those who for nearly a third of a century, were associated with him in church work, and in happy social relationship. We extend to the bereaved wife, daughter, son, and family our deepest sympathy for the loss of him, whose life was a loving benediction to them.—H. L. Rammel, Chairman; J. H. Shepherd, George Vaughan, J. H. K. Shepherd, R. C. Hall, H. M. Jacoway Committee of First Church Official Board.

**LEWIS.**—Mrs. Mary Ella Lewis, whose maiden name was Gress, was born in Heard County, Ga., Feb. 16, 1866. She professed faith in Christ when she was about fourteen years old and joined the Missionary Baptist Church. She was married to J. W. Lewis in 1884, and moved to Arkansas in 1885. She became the mother of eight children, all of whom lived to be grown and married, save one which died in infancy, and all of whom were with her at her death. To her husband and children she was much devoted and gladly made any kind of sacrifice for their comfort and welfare. In the earlier years of her residence in this state, she joined the Methodist Episcopal Church, South, at Oak Grove, in which she lived and died, a true faithful and honored member. Until her illness you could depend upon one being present at the Church services. About two years ago she was stricken. She suffered patiently until the end, which came Feb. 3, 1924. The Church and Sunday School at Oak Grove passed resolutions of sympathy and fixed March 9 as a memorial day in her honor.—A. L. Riggs, Pastor.

**WILSON.**—T. R. Wilson was born April 19, 1845, at Rock Hill, S. C. Came to Arkansas in 1873. Joined the Methodist Episcopal Church, South, at the age of 31. He was married to Miss Thomas Ann Pearson, Aug. 9, 1874. To this happy union ten children were born, five boys and five girls, of whom three boys and two girls are living: Martin Wilson of Rison, R. K. of Altheimer, Mrs. K. Norton of Calmar, Frank, and Miss Cora. He had eight grandchildren. Bro. Wilson was one of our best citizens, active in all progressive movements for both State and Church, and a splendid farmer. He gave his children a good education. He was an enthusiastic church worker and a good supported of the Church. He was loyal to all his pastors and believed that God was in all the appointments and when his new pastor came he was ready to assist him in any way that he could. He had been in bad health for more than a year before his death. Dr. Johnson, his family physician waited on him during all of his illness and did all for him that medical aid could do. He passed to his

reward March 12, 1924, and was buried at Wesley's Chapel cemetery. His pastor being absent, Bro. Pat O'Neil, a member and steward of Wesley Chapel conducted a short funeral service, reading the 24th Psalm and singing, "What a Friend we have in Jesus." A large crowd attended his burial. Truly a good man has gone from us. The country, the Church, and his good wife and children will miss him, but to his bereaved loved ones let us say that you know where to find him. "In my father's house are many mansions." and he is occupying one of those heavenly homes.—His Pastor, J. C. Williams.

**ROGERS.**—Miss I'Leene Rogers was born in Waldo, Columbia County, Ark., December 11, 1891; and died in San Antonio, Texas, April 23, 1924. She leaves to mourn her death, father and mother, three brothers, W. E., O. J., and John B. One sister, Vesta. Miss I'Leene joined the Methodist church at College Hill, Texarkana, Arkansas, when she was just eleven years old. She was a Sunday school teacher from the time she was thirteen until about one year ago when she was taken sick. She was president of the Young Ladies' Missionary Society of Fairview Church until she was too sick to attend. I have never known a sweeter spirited, more consecrated Christian young woman. She lived for her church and her family. Loyalty was her watchword. She always had a good word for every one. She suffered intensely for nearly a year, but was always the same happy sweet-spirited Christian every time one saw her. I love to think that when we have to leave this world we are to live in a country made up of such people as I'Leene. Somehow heaven seems nearer and more real when one by one our loved ones move over ahead of us. Miss I'Leene was certainly an honor to the Christian training of her parents. May our heavenly father comfort and cheer the bereaved family, for we shall meet her again and have no more partings. I'Leene had a class of girls in Sunday school that almost worshipped her, and would not accept a permanent teacher until she had to leave Texarkana and go West. Not only is her family poorer by her going, but the church and the community are poorer; but heaven is richer and nearer.—J. R. Dickerson.

**NOLLEY.**—We learn from Rev. D. G. C. Butts that Miss Mattie C. Nolley, eighty-one years old, died in Norfolk, Va., on January 29. She was a devout Christian and capable teacher. She was well known and loved in many states in our Southland. She was the daughter by his first marriage of Rev. George W. Nolley, one of the fathers of Virginia Methodism, who died in 1884. She was a niece of the young preacher, Richmond Nolley, who was sent out by the South Carolina Conference to the Tombigbee Mission in 1812 and lost his life on his way to the Atakapas Mission in the swamps of Louisiana on the night of November 25, 1814. He died of cold and exposure, and the story is told in McTyeire's "History of Methodism," pages 558, 559.

**THORNTON.**—Robert S. Thornton was born near Danville, Pa., August 20, 1892. At the age of three years, he moved with his parents to Perine, Fla., where he grew to manhood. Being reared in a fruit and vegetable locality, he became interested in the packing and shipping of these products. His work brought him to the principal packing and shipping points in the country. He was married to Miss Alice Hallow at Emmet, Ark., August 14, 1919. One babe was born, little Martha. This union was a happy one because of the blending of two congenial spirits and seemed far too short from the human point of view. He was converted and joined the Methodist Church at Emmet, Ark., in Oct., 1923. His regret was that he had waited so long to unite with the church. Had he lived he would have become an active worker in the church. He loved the church and its

services. He had gone back to his work in Fla. late in 1923. He died at the home of his childhood, Perine, Fla., March 26, 1924. His body was brought to Emmet and the funeral service was held in the church where a few months before he had assumed the vows of membership. A great congregation attended the service. His body rests in the beautiful cemetery at Emmet, Ark.—W. W. Christie.

**LOWE.**—Brother W. P. Lowe was born in Tennessee, August 26, 1847, and departed this life in Little Rock, May 24, 1924. While quite a boy Brother Lowe moved to Missouri; in 1870 he was happily married to Miss Nancy J. Peck. Of this union seven children were born; two of these, Chester and David, died; the following children survive: Dr. A. M. Lowe, Dr. W. W. Lowe, Sam Lowe, Mrs. F. E. Martin of Gillett and Mrs. W. T. Menard of Colusa, California. More than twenty years ago Brother Lowe moved to Arkansas and resided for awhile in Stuttgart, later coming to Gillett. He was married in 1915 to Mrs. Butcher, who survives him. When quite young he united with the Presbyterian Church and grew to manhood as a faithful and loyal member of that denomination where he served as elder for many years. Later he united with the Methodist Episcopal Church, South, and remained a faithful and consistent member thereof until his death. The funeral service was conducted at his home Monday afternoon, May 26, by his pastor, Rev. L. A. Smith, assisted by Bro. Crockett of DeWitt. The services at the grave were concluded by the Masonic Fraternity of this place of which Brother Lowe was an honored member. Brother Lowe's life was a long, useful one; his contribution to the world through his children, and his noble, Christian life attest the fact that he was one of God's own children. The large crowd of sorrowing friends that followed his body to the grave bore evidence of the high esteem in which he is held and the recognition that a "Saint in Israel had fallen."—His pastor, L. A. Smith.

**WATSON.**—Frederick David Watson was born in Calhoun county, Ark., March 12, 1844. Died March 2, 1924. He volunteered at 18 and during the Civil War served four years. After his return he with his father, Wimberly Watson, moved to Howard county near the old home town, Center Point. In 1867 he was married to Miss Anise Talbot. Seven children were born to this union: Fannie, who was 9 years old when she died; Mattie Kennedy of Hot Springs, Ark.; Tom and Johnnie and Jim and Jesse and Mrs. Emma Manosco who married Dr. Manosco; 36 grandchildren, 12 great grandchildren. In 1910 they moved to Hot Springs. Father was converted and joined the Methodist Church many years ago. We can truthfully say he lived an honest Christian life. He was very feeble for four years. On Nov. 1, 1923, he had a stroke of paralysis and we saw that the end was near, but believing so much in prayer I asked God to let us keep him through the winter, which he did. He was like an angel in the home. He never worried or complained. He always had a smile for everybody and especially children. He was visited by his pastor and former pastors who always left him rejoicing. We will never forget the good neighbors and kind friends who were so sweet to us in the sad time. Bro. Doak, being away, Bro. Biggs officiated. Mother, his faithful wife who is about his age, was never too tired or weary to wait on him. It has been mine and Brother Jim's greatest pleasure to have the care of our parents in their old age, the others being too far away. A few days before he went to sleep, I had the

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last and sweetest talk I ever had with him. I said "Father, if you do not get well, it won't be long until we will all be together in heaven where our friends are, and our blessed Saviour who died for us." He replied, "No, it won't be long" (with tears in his eyes.) He could not talk much but he understood. We weep not as those who have no hope but some sweet day we will all meet father in the sweet bye and bye where parting will be no more. A letter to mother from an old friend or pastor will be appreciated. Address, J. T. Cook Stores, Hot Springs, Arkansas.—His daughter, Mattie Kennedy.

**HUST.**—John H. Hust, one of the oldest residents in Benton county, died at the family home north of Vaughan on Saturday evening, February 2, 1923, after a long, lingering illness. He had lived to the ripe old age of 91 years, and was respected and loved by all who knew him. He accepted Christ at an early age and was a member of the Centerton M. E. Church.

Funeral services were held at the Hazel Glen Presbyterian Church, conducted by Rev. W. J. LeRoy and assisted by Rev. F. A. Bradshaw of Vaughn. Interment took place in the Brannon cemetery. He is survived by four sons—Dr. Reuben Hust, of Albuquerque, N. M.; Harry Hust, of New York City; Arthur and Matthew Hust, of California; and three daughters—Mrs. Arthur Henderson, Mrs. Arthur Motley and Mrs. Annie Keller, all of the Vaughn community. Those attending the funeral from a distance were Mrs. Harry Hust, Mrs. Mattie Kelton, Mrs. Dr. Hathcock, of Fayetteville; Mr. and Mrs. John Holland and Misses Beth and Emily Henderson, of Tahlequah, Okla.; Mr. and Mrs. E. K. Hale and Wm. Dudley, of Bentonville. Mr. Hust was born in 1832 in Montgomery county, Tenn. He married Miss Frances Harris in 1854. Two children were born to them. Mrs. Hust died in 1861. His second wife was Miss Caroline Dixon, to whom nine children were born. He moved to Benton county about 50 years ago and located north of Vaughn, where he spent the best years of his life.

**PARKER.**—On Jan. 30, 1923, God intrusted a precious baby girl to our care. We named her Irma Van. For fourteen months she was ours, the eighth of our home. She was not only loved and cherished in the homes of her parents and grandparents, but her sunny smile and loving disposition won for her the love of all who knew her. She never met a stranger and had a smile for everyone who spoke to her. We often spoke of her remarkable disposition, but know now it was because her life was to be so short. She had to make the best of it. But regardless of the pleasure and comfort she was to us, God needed her more than we, and on April 22, after an illness of a little more than three weeks, He took her home to live with Him. Besides her heart-broken parents she is survived by two little sisters, Rae and Merle, a grandfather, two grandmothers, one great-grandmother, seven aunts and three uncles. May God help us to live so that we may be reunited in an unbroken family where sorrow never comes, is the prayer of her mother.—Mrs. Van Parker.

#### REV. HENRY SMITH: A TRIBUTE.

Henry Smith was born March 23, 1877, at Cincinnati, Ark. There he grew to manhood and at the age of eighteen he was converted and joined

the Methodist Episcopal Church, South. His father and mother were plain country people, but none better were to be found there or elsewhere. They were devout and exemplary in their life and were leaders in the church in that community. They preceded him to the good world.

Henry Smith entered Hendrix College at the age of twenty-one. He did not have the best preparation beforehand nor was he a brilliant student. Consequently he had a hard time mastering college subjects. But he was a hard worker and made fair grades. His progress was slow, but sure, and every inch of it was won by the hardest work. In Vanderbilt University, where later he took the English course and graduated in 1907, he made the same sort of record. His student work was not brilliant, but rather of that tireless, persistent, slowly successful sort, which worked its way out to commendable and satisfying results.

He went to Hendrix College to prepare himself for the ministry. At that time, I am quite sure he had no thought of going to the foreign field. During his college career he was sent as a delegate to the Student Volunteer Convention which met in Toronto, Canada. It was there he volunteered for service in the foreign field. But it was not clear to him until some years later while at Vanderbilt that he must enter upon that kind of work. He was accepted for work in Cuba and entered that field in the summer of 1907.

It was this year that he married Miss Beulah Vann of Collinsville, Ala. She was his efficient and faithful helper in all his hardships as a foreign missionary. To them were born three children, one of whom died in infancy and was buried at Mayari, Cuba, their first place of residence as missionaries. The other two, Beulah Jane and Anna Laura, are with their mother at Siloam Springs, Ark. He leaves these, a sister, and uncle, other relatives and a host of devoted friends who are deeply bereaved by his death.

In the homeland he served as pastor in the old White River Conference before going to Vanderbilt University. After graduating there he gave sixteen years of service as a foreign missionary in Cuba. Both as pastor at home and in a foreign land he was greatly beloved. He came home to the States in June, 1923, on a furlough, to rest and recuperate his health. But he was never able to return to Cuba. He gradually failed until the end came March 7, 1924, at Siloam Springs, Arkansas.

To those who knew him best he lived a wonderful life. His consecration as a Christian was far beyond the average. His devotion to the Master was whole-hearted. His love for men and women was exceedingly great. His faith in God was simple and child-like. He was sincere to the core of his being. His personality was magnetic and his influence over people for good was great. Perhaps no man in Hendrix college ever wielded a stronger influence for Christian living over the student body than did he. The same was true at Wesley Hall in Vanderbilt University. There was something in him that attracted others to him and they soon came to feel that they could trust him. His preaching was simple, direct, conscience-stirring. He was an evangelist of the sanest sort. His preaching could not be otherwise than evangelistic and soul-winning, given the man that he was. He was a man of prayer. Every great battle in his life was won by prayer. He knew the meaning of intercessory prayer. He got people on his heart, prayed definitely for them, and his prayers were answered. He was a soul-winner and he won them by his love for them, his intercession for them, and his tireless and faithful work with them. He was a soul-winner at home and abroad. Of him it can be truly said, "He was a burning and a shining light."

His work on earth is finished. How many he won to the Christian life no one knows. I feel sure that scores and hundreds will stand up at last and

bless God that Henry Smith lived the beautiful, consecrated, unselfish life that he did, and led them out of darkness into the marvelous light. He has won his crown. He has gone into the presence of the Master he loved and served. There he will wait the coming from the homeland and from the Island of Cuba those whom he won for his Master. There he will wait the coming of those whom he loved best and left behind for a while.—C. W. Lester.

#### THE NEW BISHOPS.

The General Conference fixed the number of additional bishops necessary to adequate general supervision of the Church through the quadrennium at five. It took fourteen ballots to elect the requisite number under the two-thirds rule.

##### Bishop George Amos Miller.

On the fourth ballot Dr. George A. Miller received 570 out of the 834 votes cast. He was born in Mendon, Ill., in 1868, and was educated at the University of Southern California and Leland Stanford University. He was pastor in California for several years. Since 1916 he has been at work at Panama and in South America where he has become identified with the Latin-American work, and promises eminent usefulness in the general superintendency of that great field.

##### Bishop Titus Lowe.

The name of the second bishop elected in well known in the area of the "Advocate" as well as in the Church at large. He was born in England in 1877, but in early youth came to Pittsburgh. He was educated in the schools of his adopted city, in Ohio Wesleyan University and Western Theological Seminary. After preaching three years in Brad dock, he went to Calcutta, India, where he was pastor for five years of the English-language church. Because of impaired health he returned to the United States and after pastorates at South Fork, Pa., Cedar Rapids, Iowa and Omaha, Nebraska, was elected corresponding secretary of the Board of Foreign Missions in 1922 in the place made vacant by the resignation of Dr. S. Earl Taylor.

##### Bishop George Richmond Grose.

Bishop Grose was born in Nicholas county, W. Va., in 1869. He was educated at Ohio Wesleyan University and in the School of Theology of Boston University. After several years in the pastorate he became president of De Pauw University in 1912 as the successor of Bishop Francis J. McConnell, who was that year elected to the episcopacy. He is the author of "The Outlook of Religion," "Religion and the Mind" and "The Life of Bishop Bashford," whose work in China Bishop Grose will assist in carrying forward. Mrs. Grose is the daughter of a well known Methodist family in Harrison county, Ohio. Her maiden name was Lucy Dickerson.

##### Bishop Brenton Thoburn Badley

Bishop Badley was born in Gonda, India, the son of missionary parents. He received his education in this country at Simpson College, Iowa, Ohio Wesleyan University and Columbia University. He has been a teacher, the secretary of the Epworth League in India and also of the Centenary movement in that country. He recently became editor of the India Witness. Connected with the Thoburn family which has given distinguished service to India, Bishop Badley will have a part in directing the great movement of Christianity in India.

##### Bishop Wallace E. Brown.

On the fourteenth ballot Dr. Wallace E. Brown was chosen the fifth of the new bishops. He was born in Chittenango, N. Y., and was educated at Cazenovia Seminary and Syracuse University. He has been pastor in Ithaca, the seat of Cornell University, and in Syracuse, the seat of Syracuse University, for nineteen years, ten years in the one and nine in the other university community. He has thus been in close touch with the youth of the Church. He has five sons in his own family.—Pittsburgh Christian Advocate.

#### BISHOP McDOWELL ON UNIFICATION.

The following heart stirring address was given at Springfield just before the vote on Unification was taken. At its conclusion the Conference arose and greeted the speaker with enthusiastic approval and applause.

"Mr. Chairman and very dear Brethren:—I am venturing to ask a degree of quiet and a degree of sympathy, because of the importance of this great matter, that I do not usually make a personal appeal for. I cannot rid myself of the conviction that a false word on my part just now would imperil interests that Jesus Christ holds precious. For the hours since the Commission has asked me, I have been in constant prayer that such word as I might say I might be moved by the Holy Ghost in behalf of the whole Church of Christ.

"It is eighty years since our fathers, for conscience sake, for the sake of the principle, took the action that led to the existence of two Methodist Episcopal Churches on this continent and elsewhere. It is pretty difficult to reverse an historical process. It is difficult to reunite people who separated on the ground of principle, each of which bodies has been blest of God in doing the work which it has undertaken to do. But, as was said here last night, and as we all know, the issue that divided the Church is no longer a living issue, and the issue that is now before the Church is a uniting issue and not a dividing one. Therefore, it seems to me that, with all the important things that will come before us this month, no single question surpasses this in its meaning for the kingdom of Christ and for his redemptive work in the broken world. May the words of our mouths and the meditations of our hearts be acceptable this morning in God's sight! Let me hark back a moment to Des Moines, to a statement there made to you. For four years a commission had been working through many hours and many days, and many weeks at last, trying to perfect a plan for the unification of these Churches. The plan broke down because of its elaborateness and its complications and its intricacies, and because of the fact that very largely it created a new Church that neither of us knew anything about. We knew our own Church and we knew the Church South, but the new Church we did not know. Nevertheless, through all our discussion at Des Moines our discussion before Des Moines, there was a firm conviction that we ought to find a way. And when, at Des Moines, the General Conference reconstituted this Commission, it was with the understanding that we were loose and set free to find a way to bring the two Churches together. We interpreted your instruction from Des Moines as equivalent to direction that we should not allow ourselves to be hindered by any technicalities or any instructions from the accomplishing of this purpose, if it was at all possible to accomplish it. When at last we brought this issue before the General Conference of the Methodist Episcopal Church, South, that great body released its Commission from any binding and fettering instruction, and told it to join us in finding a way. We were not charged by either General Conference with the duty of finding explanations and reasons why we could not unite. We were charged to find a way for union and not an excuse against union. Now we have had that in our minds. Our discussions were undertaken with that in view. We met first at Cincinnati, a new group of men this time. We were told by our brethren of the Church, South, that they thought it was our responsibility to make a proposition. We thought it was our responsibility, also. So we made a simple proposition, substantially what you find in the paragraph relating to transmittal and the two or three paragraphs following. It was explained in a brief session. We separated. The Southern Commission took our declaration and spent an

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afternoon with it, and in the evening came back with what was called a counter proposition. It was different in phraseology; and there was an immediate feeling that perhaps it was so different that we could not get together. Then wiser counsels prevailed, and we sat down to think over these two propositions, only to discover that each of us had been trying to say substantially the same thing, though we were saying it in slightly different ways.

"I cannot personally and officially let the opportunity go by to say that this report which is here submitted is not the product of any one person. I pay glad and grateful tribute to the wisdom of all my associates on our own Commission and to all those who worked with us from the Commission of our sister Church. We got so far along in Cincinnati as to create a sub-committee for further study; and in Holy Week of 1923 we met at St. Louis in the spirit of Holy Week, a good deal more conscious during all those days of the forward going Christ than of the backward looking Church. And as Good Friday drew near, that sub-committee reached its agreement that these two Churches, one in devotion to Him, one in their origin, one in their spirit, one in their purpose, one in their common passion to save the world, should in form as in fact be one Church; and so declared. I never can quite forget the impression, and I do not try to forget the impression, that it was one of these signal triumphs of the unifying power of the passion and cross of Jesus Christ, and of Him in his world passion when once that falls upon the hearts of men. It is pretty hard to differ when you are going through Holy Week.

"Then at last came the plan which has been laid to you. May I say these two or three words about it? It is not in my mind at all to take advantage of your courtesy to do more than to speak of the principles, leaving for such debate as you yourselves wish to have the discussion in detail. The essences of the plan are these: First, the plan does not try to adjust all difficulties big and little, real and imaginary, before getting together. It is thought that we can adjust a lot of difficulties after getting together rather more easily than doing it at long range while we are apart. MacLaren tells a lovely story of a minister and his leading laymen who did not get on well together, though they loved each other very much, the reason being that they argued together and they prayed apart. We have been trying to get together upon the basis of arguing apart and occasionally praying together. We are trying to get together first. The plan also carries with it the proposal to unite, first, by living together. All through the previous quadrennium we kept feeling, and every once in a while that feeling would come to the surface, that if we could just get together and live together and then work together, it would not be very long before that matter of organization would take care of itself.

"One day at Richmond, when it looked as if we had reached an impassable obstacle, one of your Commissioners ventured to say that, and Judge White, of the Church, South, arose and said: 'I have had no conference with my friend from the other Commission, but I ask you to listen to what I have read.' And he drew from his pocket a plan of simply doing together everything that we could do together, as a basis that might finally lead to our living together as an organization.

"We propose to unite by sharing our common tasks at home and abroad. It is the forward look and not the backward look that we are asking you this morning to take. No one can be in such a position as we are in and not know that the

common tasks of Methodism in the United States, the task of making a Christian sentiment, the task of making a Protestant sentiment, the task of making a spiritual sentiment from ocean to ocean, and from the northern lakes to the gulf,—that this task is one which cannot be accomplished by divided strength whose hearts are alike devoted to the things that are excellent. And the same thing is true with reference to our world endeavor. We cannot do it except upon the basis of union in spirit and in effort.

"Now, the particular feature to which your attention is called you will find in the language of the article of transmittal, 'that these two churches are essentially one church,—one in origin, in belief, in spirit, in purpose, and in polity.' Not ought to be one church, but are essentially one church! And we desire that this essential unity shall be made actual in organization and administration.

"The second essential feature is that we begin to live together as we are. We are willing to take that Church as it is; that Church is willing to take us as we are, and begin to live together as we are, with a minimum of change to start with, and the making of such changes as may follow after we are together. By the voting plan under which all votes in the General Conference shall be taken by jurisdiction, the old problem that was so everlastingly irritating, the problem of protecting the minority, is absolutely cared for. The essential thing lies in the definition of the powers of the General Conference. I do not mind saying to you, what I think my colleagues would all agree to, upon this we were most anxious. We did not know whether we could get an agreement upon a General Conference which should have real powers, or whether the General Conference would be rather a nominal body with the bulk of the powers lodged in the jurisdictions. I ask you to observe that the powers which are granted to the General Conference in this plan of unification make it a real body and not a formal or nominal one. Local powers, the powers that ought fairly to belong to jurisdictions, are left there, with provisions for shifting as the General Conference, and the Jurisdictional Conferences may agree as between those two.

"I ask you also to observe what wish I had time to state more fully the provision for the organization of the church in lands outside the United States. The paragraph reads:

"To make provision for such organization of the work of the United Church outside the United States as may promptly consummate the unity of Episcopal Methodism in foreign lands."

O, brothers, if I were a Methodist in China, I would not like to be obliged to be bothered with that distinction between the Methodist Episcopal Church and the Methodist Episcopal Church, South, and to identify myself with one section or the other of those two churches, upon an issue that I knew nothing about and never had been related to. If these two churches can now come together in such manner that the Methodism of the lands outside of the United States can make a unified impact, instead of a divided impact upon the non-Christian world, and the world that is other than American, it will justify pretty much any sacrifice that we are obliged to make, or that they are obliged to make, with reference to the work in the United States.

"Furthermore, there is the provision for the Judicial Council. Now, there are some of you, possibly, who do not care for the Judicial Council; and perhaps if we were going along in our own way, we would not proceed to set up the Judicial Council. But our Southern brethren are not quite so sure of the wisdom of our way of doing some of these things and we are not quite sure of the wisdom of their way of doing it. And since they are not sure of the wisdom of our way, and we are not quite sure of the wisdom of their way, we are propos-

ing to unite upon this way, and we are doing it with the suggestion that if it does not work in the united Church, that the united Church can proceed to make a new way after trial, for in Methodism let us never forget our real principle,—legislation ought to follow and conform to experience, and not fetter experience.

"All of this is protected, as you see, by the restrictive rules which are carried over from both Disciplines and made effective in the new Church.

"Mr. Chairman, members of the Commission will discuss these points definitely in event of discussion arising. There would be two or three ways of procedure. One would be to refer this document to a committee, standing or special, for such consideration as it might give it. We do not recommend that. We recommend, either today, or at some later day, after you have studied it in the light of these presentations, a direct vote.

"The General Conference of the Church, South, in its resolutions declared that when the Joint Commission by a two-thirds vote of each of the constituent commissions should agree upon a plan, and when the General Conference of the Methodist Episcopal Church should accept the plan, then the Bishops of the Methodist Episcopal Church, South were authorized and instructed to call the General Conference of the Methodist Episcopal Church, South, together to submit the plan that is agreed upon by the Joint Commission, and our General Conference, to the General Conference of the Church, South, and then, if they agree to it, it will start down through the Churches for their consummation, for their action, for their approval. And the Bishops of the Methodist Episcopal Church, South, are in session at Nashville waiting for our action, ready to call their General Conference together, praying that they may have occasion to do so in consequence of our action.

#### A Great Moment.

"Mr. Chairman, I have had a good many high hours in my life, and many wholly undeserved honors at the hands of this Church that has given me a home all the days of my life. It was a great hour when, in one of our colleges a diploma was given me; a great hour for me when the old North Ohio Conference raised its hands to admit me to the ministry; a great hour when the hands of Randolph S. Foster and Willard F. Malletieu were laid on my head in ordination; a great hour for me twenty years ago when other hands were laid upon me to set apart to this office, which for twenty years I have tried to carry in harmony with the great traditions that Andrews and Warren and the others had established. But while I live I shall count it one of the unspeakable mercies of God to me that my brethren on the Commission permitted me, at Cleveland, to make the motion that this report should be adopted. Many things in life I shall forget, but I shall not forget, how, as that roll was called, I heard the sons of the South, twenty of them, say 'Aye' to the motion that looked toward the new day for them and for us; when I heard every member of our own Commission say 'Aye' in the vote to transmit this document to you for your approval. It was in the late afternoon. Lake Erie near us, the spirit of God was upon us. We went out feeling, I think, that what was done in 1844 and 1845, might not be undone in 1924 and 1925; not that, but that what was done in 1844 and 1925 might be followed in 1924 and 1925 by a new chapter in the Acts of the Apostles that would set the Kingdom of God forward in the whole great big world. However, we had the vision then as I hope you have the vision now, of what Jesus Christ can do with a Church like united Methodism would be; the vision of what he could do with the united youth of American Methodism, as He sends that youth, as He sent our Fathers out in his name for his purpose. Shall I say it, coming from Washington, for a time we had the vision of what could be done with a United Methodism at the Capital of

the Republic and what could be done for Protestantism in America, and for evangelical religion round the world if we, sons of the Church, daughters of the Church, were to say to the common Lord of the Church, 'Here we are, one in hope and doctrine, one in faith and charity, one in obedience, one in consecration, one to be used as thou wilt, and where thou wilt.'

"Mr. Chairman, may I say this personal word: I have had, through all the years of my ministry over and over again a feeling that I could never quite shake off, that some time before the end of the day came I might see these Churches together and that maybe I might be related to their coming together. It is the afternoon of life for me. It is the morning of life for the Church of Christ, and for the youth of that Church, and for the ever-living Christ,—we are in the morning for Him. Heaven grant that today and every day we shall do the thing upon which He will pronounce the verdict, 'Well done!'

## QUARTERLY CONFERENCE

### PARAGOULD DISTRICT.

#### (Third Round.)

Paragould, 1st Ch., June 8, a. m.  
Stanford, June 8 p. m.  
Lorado, June 14-15.  
Paragould, Eastside, June 15.  
Pocahontas, June 29.  
Rector Ct., June 29.  
Ravenden Spgs., June 29.  
Ash Flat, June 29.  
St. Francis, June 29.  
Hardy & Willford, July 12-13.  
Paragould, Eastside Ct., July 17.  
Corning, July 19-20.  
Peach Orchard & Knobel, July 20.  
Paragould Ct., July 22.  
Black Rock & Portia, July 27, a. m.  
Imboden, July 27, p. m.  
Pocahontas, Aug. 3, a. m.  
Biggers & Success, Aug. 3 p. m.  
Salem, Aug. 9-10.  
Mammoth Spgs., Aug. 10, p. m.  
Piggott, Aug. 17, a. m.  
Rector, Aug. 17, p. m.  
Marmaduke, Aug. 18.  
Gainesville, Aug. 23-24.  
Smithville, Aug. 27.  
Walnut Ridge Ct., Aug. 29.  
Walnut Ridge, Aug. 31, a. m.  
Hoxie, Aug. 31, p. m.  
Maynard, Sept. 1.  
Sedgewick, Sept. 3.  
Please note that there are several appointments for fifth Sunday in June. Pastors will preach for the presiding elder on that day as follows: Rev. G. R. Ellis, at Reyno, Pocahontas Ct.; Rev. C. L. Castleberry, at Nimmons, Rector Ct.; Rev. R. M. Black, at Hopewell, Ravenden Spgs. Ct.; Rev. C. E. Hall, at Liberty Hill, Ash Flat Ct.; Rev. V. B. Utley, at Mt. Zion, St. Francis Ct.  
The presiding elder will hold the quarterly conferences for these five charges as follows: Ash Flat, July 14; Ravenden Springs Ct., July 28; Pocahontas Ct., Aug. 4; St. Francis Ct., Aug. 15; and Rector Ct., Aug. 16.—J. A. Anderson, P. E.

### ARKADELPHIA DISTRICT

#### (Third Round.)

Third Street, Hot Springs, Pr. 11 a. m., Conf. 3:00 p. m., June 29.  
Central Avenue, Hot Springs, June 29, Pr. 8:00 p. m., Conf. following.  
Arkadelphia Sta., July 2, 8:00 p. m.  
Friendship Ct. at Midway, July 5-6, Conf. Sat. 3 p. m., Pr. 11 a. m., Sun.  
Okolona Ct. at Trinity, July 6, 3:30 p. m., Pr. 8:00 p. m.  
Holly Springs Ct. at Mt. Carmel, July 19, Conf. 3:30 p. m. Other service arranged.  
Sprakman & Sardis, at Sparkman, July 20, 3:30 p. m., Pr. 8:00 p. m.  
Cedar Glades at Plummers, July 26-27, Conf. Sat., Pr. 11 Sun.  
Oaklawn & Lonsdale at Oaklawn, July 27, 4:00 p. m., Pr. 8 p. m.  
Leola Ct. at Poyen, Aug. 2-3, Pr. 8:00 p. m., Sat. Conf. 2:30 Sun. Pr. 11.  
Malvern Sta., Aug. 3, 8:00 p. m., Conf. Wed. Aug. 6, 8:00 p. m.  
Traskwood Ct. at Ebenezer, Aug. 9-10, Pr. 11 a. m., Sat. 11 a. m., Sun. Conf. 2:30 Sun.  
Malvern Ct. at Magnet Cove, Aug. 16-17, Pr. 11, Sat., Conf. 3 p. m., Pr. 11 Sun.  
Princeton Ct. at Waverly, Aug. 23-24, Conf. 2:30 p. m., Sat., Pr. 11 Sun.  
Carthage & Tulip at Carthage, Aug. 24, Conf. 3:30, Pr. 8 p. m.  
Hot Springs Ct. at Gum Springs, Aug. 30-31, Pr. Sat. 8 p. m., Conf. 2 p. m., Sun.  
Park Ave., Aug. 31, 8 p. m., Conf. after service.  
Pearcey Ct., Sept. 1, Pr. 11 a. m., Conf. 2:30 p. m.  
Lono Ct., Sept. 6-7, Conf. Sat., 2:30 p. m.  
Let our constant prayers be for a great revival during this Quarter. Let pastors plan to have at least ten days of meeting at each church if at all possible.  
L. E. N. Hundley, P. E.

### BATESVILLE DISTRICT.

#### (Third Round.)

Melbourne Ct. at Melbourne, July 3, all day.  
Bexar Ct. at Mt. Pleasant, July 5, all day.  
Viola Ct. at Viola, July 6, all day.  
Tuckerman Ct., July 12, 11 a. m. and Wiseman Ct. at Moore's Chapel, July 3 p. m.  
Tuckerman, July 14, 9 a. m.  
Swifton-Alicia, at Swifton, July 16, 8 p. m.  
Swifton-Alicia, at Alicia, July 17, 3 and 8 p. m.  
Strangers' Home Ct. at Clover Bend, July 19 and 20.  
United Memorial, July 20, 8 p. m.  
Central Avenue, Batesville, July 23,

## TIRED EYES

Dickey's old reliable Eye Water refreshes and strengthens a tired eye. Has been used by thousands for nearly half a century. Always comes in red folding box. Does not burn or hurt. Price 25c. DICKEY DRUG CO., Bristol, Va.

8 p. m.  
Pleasant Plains Ct., at Pleasant Plains, July 26, 3 and 8 p. m. and July 27, 11 a. m.  
First Church, Batesville, July 29, 8 p. m.  
Sulphur Rock-Moorefield, at Moorefield, Aug. 2 and 3.  
Charlotte Ct., at Charlotte, Aug. 6, all day.  
The Summer School for Ministers at Hendrix College will open June 11th and run through the 27th. All stewards should see that their pastor has the money to make the trip and to attend this school. The fellowship with the men who will attend will make it well worth the cost to any board of stewards to have their pastor attend, and the study under the teachers who will be there will make your preacher able to do a better job for the balance of the year. You owe it to yourselves to get the good out of this school that you can if you will send your pastor. Many of the preachers will not have money enough to spare to make the trip unless some one takes the matter up and raises the money for them.  
Please do this for the sake of the church you love.—W. A. Lindsey, P. E.

#### BOONEVILLE DISTRICT. (Third Round.)

Gravelly and Bluffton, Gravelly, June 28-29.  
Waldron Ct., Parks, July 5-6.  
Waldron, July 12-13.  
Huntington and Midland, Arkool, July 13-14.  
Pralle View and McKendree, Delaware, July 19-20.  
Scranton and New Blaine, Scranton, July 26-27.  
Paris, July 27-28.  
Dardanelle, July 28.  
Dardanelle Ct., Fields Chapel, Aug. 2-3.  
Danville, Aug. 3-4.  
Belleville and Havana, July 5.  
Belleville Ct., Moores Chapel, Aug. 9-10.  
Magazine, Wesley's chapel, Aug. 16-17.  
Abbott and Washburn, Washburn, Aug. 17-18.  
Booneville, Aug. 18.  
Walnut Tree Ct., New Prospect, Aug. 23-24.  
Plainview, Aug. 24-25.  
Rover Ct., Rover, Aug. 25.  
Hartford, Aug. 30-31.  
Mansfield, Aug. 31-Sept. 1.  
Ola Ct., Homewood, Sept. 6-7.  
Perry and Houston, Houston, Sept. 7-8.  
—B. L. Wilford, P. E.

#### CAMDEN DISTRICT. (Third Round in Part.)

Junction City at Rhodes Chapel, June 28-29.  
Buckner at Sardis, July 5-6.  
Waldo, July 6, 8 p. m.  
Atlanta at Pleasant Grove, July 12-13.  
Wesson at Pleasant Hill, July 19-20.  
El Dorado, July 26, 8 p. m.  
Camden Ct., at McMahan's Chapel, July 26-27.  
Smackover, July 27, 8 p. m.  
Other dates will be sent later.—J. W. Harrell, P. E.

#### CONWAY DISTRICT. (Third Round.)

N. L. Rock, First Church, June 22, A. M.  
Gardner Memorial, June 22, P. M.  
Dover & Appleton, June 28-29.  
Plumerville, June 29-30.  
Springfield, at Hill Creek, July 12-13.  
Vilonia, at Cypress Valley, July 13, 3 P. M. and 8 P. M.  
Greenbrier at Bailey's Chapel, July 19-20.  
Naylor & Oakland, at Oakland, July 20, 3 P. M.  
Quitman, July 26, 3 P. M.  
Morganton Ct., at Morganton, by P. H. McCarty, July 27, A. M., business session 2:30 P. M.  
Rose Bud Ct., Aug. 2-3.  
Beebe Ct., Aug. 3-4.  
Beebe, Aug. 10, A. M.  
Cabot, Aug. 10, P. M.  
Jacksonville & Cato, Aug. 16-17.  
Tabernacle (N. L. R.) Aug. 17, P. M.  
Conway Ct., Aug. 23-24.  
Atkins, Aug. 24, P. M.  
—W. B. Hays, P. E.

#### FAYETTEVILLE DISTRICT. (Third Round.)

Gentry (open date)  
Centerton (open date)  
Goshen Ct. at Goshen, June 29, 11 a. m. and 2:30 p. m.  
Huntsville Ct. at H. June 29, 7:30 p. m.  
Bentonville, July 6, 11 a. m.  
Springdale, July 6, 7:30 p. m.  
Cincinnati Ct. at Weddington, July 12-13.  
Shoam Springs, July 13, 7:30 p. m.  
Gravette and Deatur, at Gravette, July 19-20.  
War Eagle Ct. at Pace's Chapel, July 20, 7:30 p. m.  
Springtown Ct. at Logan, July 26-27.  
Lincoln, August 3, 11 a. m., and 2:30 p. m.  
Prairie Grove, August 3, 7:30 p. m.  
Elm Springs Ct., at Harmon, Aug. 9-10.  
Viney Grove Ct., at Stonewall, Aug. 16-17.  
Pea Ridge, August 23-24.  
Eureka Springs August 24, at 7:30 p. m.  
Osage Ct. at Dry Fork, August 26, (all day.)  
Alpena Ct., at Alpena, August 28, (all day.)  
Berryville Ct., at Pleasant Valley, August 30, (all day.)  
Berryville, August 31, 11 a. m.  
Green Forest, Aug. 31, 7:30 p. m.  
Winslow Ct., Sept. 6-7.  
Farmington Ct., Sept. 7, 7:30 p. m.  
Fayetteville, Sept. 8, 8 p. m.  
Fayetteville Ct., at Pettigrew, Sept. 10, 7:30 p. m.  
Bentonville Ct., Sept. 13-14.  
Rogers, Sept. 14, 7:30 p. m.  
—Jno. A. Womack, P. E.

#### HELENA DISTRICT. (Third Round.)

Cherry Valley Ct., at Bay Village, June 28-29.  
Wynne, First Church, June 29-30.  
Hughes-Hulbert, at Hughes, July 6.  
Parkin, 8 P. M., July 6.  
Lexa-LaGrange, at Haynes, July 12-13.  
Wheatley-Palestine, at Palestine, 8 P. M., July 13.  
Marianna, July 20.  
Aubrey Circuit at Oak Forest, 3 P. M., July 20.

Turner Circuit, at Blackton, July 26-27.  
Holly Grove-Marvell, at Holly Grove, 8 P. M., July 27.  
Earle, August 3.  
Crawfordsville, 8 P. M., August 3.  
Elaine Circuit, at Mellwood, August 9-10.  
West Helena, 8 P. M., August 10.  
Hunter Circuit, at New Home, August 16-17.  
Brinkley, 8 P. M., August 17.  
Clarendon, August 24.  
—William Sherman, P. E.

#### JONESBORO DISTRICT. (Third Round.)

Hendrix College Summer School for Preachers June 11-27. Let every preacher who possibly can attend the Summer School.  
Bay at Pleasant Grove, 11:00 a. M., June 29.  
Jonesboro, First Church, 8:00 p. m., June 29.  
Nettleton, at Nettleton, 8:00 p. m., July 1.  
Jonesboro, Huntington Avenue, 8:00 p. m., July 2.  
Bono and Trinity, at "56", 11:00 a. m., July 6.  
Lake City, at Lake View, 3:00 p. m. and 8:00 p. m., July 6.  
Jonesboro, Fisher Street, 8:00 p. m., July 9.  
Leachville, 11:00 a. m., July 13.  
ManilaandDell, at Dell, 8:00 p. m., July 13.  
St. John's, at St. John's, 8:00 p. m., July 14.  
Brookland, at Shiloh, 11:00 a. m., July 20.  
Truman, 8:00 p. m., July 20.  
Hickory Ridge, at Tilton, 3:00 p. m., July 22.  
Marion, 11:00 a. m., July 27.  
Tyronza, at Turrell, 8:00 p. m., July 27.  
Marked Tree, 11:00 a. m., Aug. 3.  
Lepanto, 8:00 p. m., Aug. 3.  
Monette, at Monette, 11:00 a. m., Aug. 10.  
Pastors, please note Questions 11-15 inclusive. Stewards, please work harder, please work harder than ever to bring the pastor's salary up the Third Quarter.  
—W. C. House, P. E.

#### LITTLE ROCK DISTRICT. (Third Round.)

Bryant Ct. at Salem, Sat., 11 A. M., June 28.  
Bauxite, Sun., 7:30 P. M., June 29.  
Kee-Tomberlin Ct., at Hundley's Chap., Sat., 11 A. M., July 5.  
England 11 A. M., Sun., July 6.  
Carlisle Ct., at Hamelton, Sat., 11 A. M., July 12.  
Carlisle Sta., Sun., 11 A. M., July 13.  
Lonoke, Sun., 11 A. M., July 13.  
Oak Hill & Maumelle, Sat., 11 A. M., at Harris Chap., July 19.  
Hunter, Sun., 11 A. M., July 20.  
28th St., Sun., 7:30 P. M., July 20.  
Hazen, DeVall's Bluff, at Bluff, Sun., 11 A. M., July 27.  
Des Arc, Sun., 7:30 p. m., July 27.  
First Church, 11 A. M., Sun., Aug. 3.  
Capitol View, 7:30 P. M., Sun., Aug. 3.  
Winfield Mem., Sun., 11 A. M., Aug. 10.  
Pulaski Heights, Sun., 7:30 P. M., Aug. 10.  
Asbury, Sun., 11 A. M., Aug. 17.  
Henderson, Sun., 7:30 P. M., Aug. 17.  
Mabelvale & Primrose, at Primrose, Sun., 11 A. M., Aug. 24.  
Highland, Sun., 7:30 P. M., Aug. 24.  
—E. R. Steel, P. E.

#### MONTICELLO DISTRICT. (Third Round.)

Monticello Ct., at Andrews Chapel, June 29, 11 a. m.  
Monticello Sta., June 29, 8 p. m.  
Ingals Ct., at Palestine, July 5-6.  
Arkansas Camps, July 6, 8 p. m.  
Watson, July 13, 11 a. m.  
McGehee, July 13, 8 p. m.  
Montrose, at Morrell, July 20, 11 a. m.  
Dermott, July 20, 8 p. m.  
Tillar, at Newton's Chapel, July 26-27.  
Dumas, July 27, 8 p. m.  
Arkansas City, Aug. 3, 11 a. m.  
Snyder, at Extra, Aug. 9-10.  
Hamburg, Aug. 10, 11 a. m.  
Fountain Hill, at Zion, Aug. 16-17.  
Crossett, Aug. 17, 8 p. m.  
New Edenburg, at Helron, Aug. 23-24.  
Mt. Pleasant, at Camp Ground, Aug. 31, 11 a. m.  
Wilmar, Aug. 31, 8 p. m.  
—J. A. Parker, P. E.

#### PRESCOTT DISTRICT. (Third Round.)

Glenwood-Rosboro, at County Line, June 29, 2 P. M.  
Gordon, June 29, 8 P. M.  
Center Point, at Trinity, July 5-6.  
Mineral Springs, July 6, 4 P. M.  
Emmet at DeAnne, July 11, 2 P. M.  
Columbus, at Bethany, July 13, 2 P. M.  
Washington-Ozen, at Ozen, July 13, 4 P. M.  
Delight, at Saline, July 19-20.  
Anity-Womble, at Caddo Gap, July 20, 3 P. M.  
Orchard View-Highland, at Sweet Home, July 27, 2 P. M.  
Murfreesboro, July 27, 4 P. M.  
Blevins at Ebenezer, Aug. 2-3.  
Prescott, Aug. 8, 8 P. M.  
Hope, Aug. 10, 4 P. M.  
Mt. Ida-Oden, at Grenade, Aug. 17, 3 P. M.  
—J. H. Cummins, P. E.

#### PINE BLUFF DISTRICT. (Third Round.)

Sheridan Ct., June 21, 11 a. m.  
Sheridan Sta., June 22, 11 a. m.  
Lakeside, June 22, 8 p. m.  
Pine Bluff Ct., June 29, 11 a. m.  
Redfield Ct., June 29, 8 p. m.  
Bayou Meto, July 6, 11 a. m.  
DeWitt, July 6, 8 p. m.  
Star City Ct., July 13.  
St. Charles Ct., July 20, 11 a. m.  
Gillett Sta., July 20, 8 p. m.  
Roe Ct., July 27, 11 a. m.  
Stuttgart, July 27, 8 p. m.  
Swan Lake, Aug. 3, 11 a. m.  
Humphrey, Aug. 3, 8 p. m.  
Rison, Aug. 10.—R. W. McKay, P. E.

#### SEARCY DISTRICT. (Third Round.)

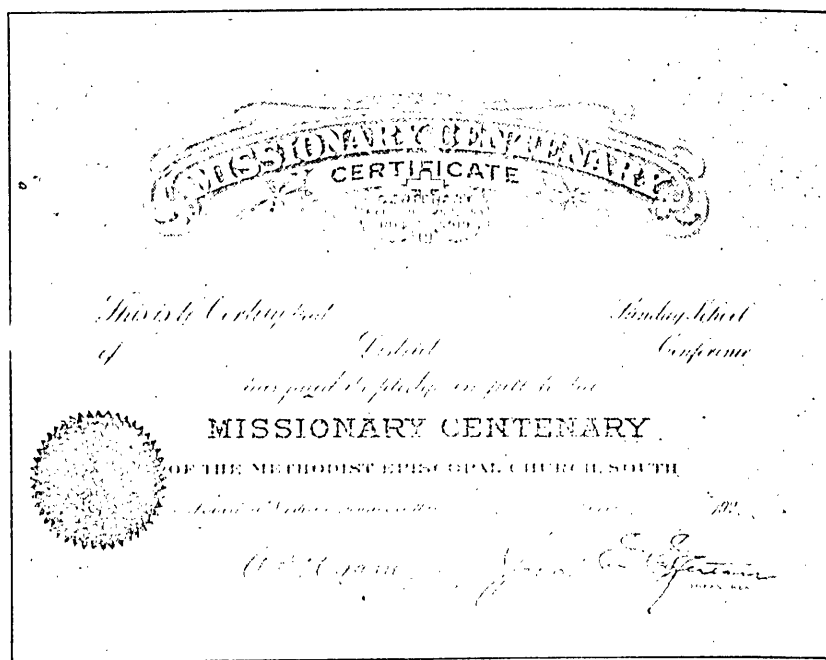
McRae Ct. at Lebanon, June 28-29.  
Judsonia, June 29-30.  
Marshall, July 5-6.  
Leslie, July 6-7.  
Searcy, First Church, July 8.  
Griffithville Ct., at New Hope, July 12-

12.  
Kensett, at West Point, July 13-14.  
Gregory & McClelland, at Gregory, July 16.  
Scotland Ct., at Archey, July 19-20.  
Clinton & Shirley, at Shirley, July 20-21.  
Augusta, July 23.  
Pangburn Ct., at Mt. Pisgah, July 26-27.  
Heber Springs, July 27-28.  
Bellefonte Ct., at Batavia, Aug. 2-3.  
Valley Springs at Western Grove, Aug. 3-4.  
Harrison, Aug. 10.  
Jefferson Sherman, P. E.

#### TEXARKANA DISTRICT. (Third Round.)

Fouke Ct., at Silverena, June 22, 11 a. m. and 2:30 p. m.  
Dierks, at Green's Chapel June 29, 11 a. m. and 2:30 p. m.

DeQueen, June 29, at night.  
First Church, July 6, 11 a. m.  
College Hill, July 6, at night.  
Stamps, July 9, at night.  
Spring Hill Ct., at Hinton, July 11, 11 a. m. and 2:30 p. m.  
Winthrop Ct., at Gravelly, July 13, 11 a. m. and 2:30 p. m.  
Foreman, July 13, at night.  
Egger Ct., at Highland, July 17, at 2:30 p. m.  
Mena, July 20, 11 a. m.  
Hatfield Ct., at Cove, July 20, 3 p. m. and at night.  
Lewisville Ct., at Bradley, July 22.  
Ashdown, July 27, 11 a. m.  
Fairview, July 27, at night.  
Umpire Ct., at Smyrna during revival.  
Note that Ques. 11 calls for a new committee in our Church. I wish to call special attention to the second and sixth divisions of Ques. 12.—J. F. Simmons, P. E.



## Honorable Sunday Schools

The illustration printed herewith is a picture of the certificate of honor issued by the Centenary Commission to all the Sunday Schools who complete their payment on the Centenary pledge. One thousand Sunday Schools have already received this certificate of merit. The total paid by these Sunday schools to the Centenary cause is about \$425,000.00.

The Centenary Financial Campaign occurred in May, 1919, and since the Sunday school pledges were made by the month and not by the year it will be seen that these thousand Sunday schools have completed their payments "right on the dot."

Other Sunday schools are completing their payment regularly so that the number on the honor roll is constantly increasing. The certificates are issued by the Centenary Commission as soon as the payments are completed. One of these beautifully lithographed certificates should be in every Southern Methodist Sunday school. If your payments have not been completed plans should be projected at once to complete the Centenary task and thus be among the honorable Sunday schools of the Methodist Episcopal Church, South.

## METHODIST HOSPITAL

MEMPHIS, TENN.

### Training School For Nurses

Offers an excellent course of instruction to young women who wish to enter a life of service to humanity. On completion of our new hospital there will be vacancies for a class of thirty. The Nurses' Home now under construction will offer facilities unsurpassed in the South, with class rooms, demonstration rooms, lecture rooms, laboratories, and recreation rooms. The building is entirely fire-proof and will be homelike and attractive. All nurses in training will be under supervision of a competent House Mother. Classes will begin September first—High school graduates preferred. Send your application now to

Miss Georgia Holmes, R. N.

Directress of Nurses, Methodist Hospital

855 Union Avenue

MEMPHIS, TENN.

## Called Session of the General Conference

Methodist Episcopal Church, South

Will meet July 2, 1924, at Chattanooga, Tennessee. A daily edition (Sunday excepted) of the CHRISTIAN ADVOCATE will be published containing speeches, motions, and all other matters pertaining to the unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church.

The subscription price will be 50c for the session. Order at once from  
Lamar & Barton, Agents, Nashville, Tenn.