

# ARKANSAS METHODIST

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

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No. 30.

## METHODIST ORTHODOXY.

In the July number of the *Methodist Quarterly Review*, Dr. Gilbert T. Rowe, the brilliant editor, writes as follows: "If a writer on Methodism at the present time should undertake to gather data for a chapter on heresy, it is not an exaggeration to say that he would be compelled to arrive at the conclusion: 'There is no heresy in the Methodist Church.' At a time when charges of wholesale defection from the Christian faith are being brought against leading preachers and teachers of every denomination, of course, Methodists have not escaped. Acrimonious accusations have been hurled against bishops, preachers, teachers, and missionaries, and all who do not pronounce the shibboleths of the self-constituted guardians of orthodoxy are held in suspicion. Unofficial and irresponsible editors warn the people against leaders who have been placed by the Church in positions of responsibility, and anonymous writers call upon the Church to rise up and purge itself of traitors. But when the official character of each bishop is brought under review by the General Conference, no voice is raised to demand a trial for heresy, and when the name of a suspected member is called in Annual Conference, nobody stands up and says: 'I accuse this man of teaching unsound doctrine, with charges and specifications as follows.' When accusers are urged to proceed in a regular way and present their charges where they must be considered, they complain bitterly that bishops, preachers, and other leaders are so indifferent to soundness of doctrine that it would be useless to attempt to arrest anybody for heresy. But this can only mean that the accusers realize that they are a small minority engaged in the hopeless undertaking of enforcing their standards of orthodoxy upon the whole Church. Such men are taking upon themselves a fearful responsibility. They are deliberately poisoning the minds of the uninformed against the chosen leaders of the Church, harassing missionaries and secretaries, encouraging members to repudiate their solemn pledges, and convicting themselves of heresy by creating a schism in the body of Christ. Heresy in any Church must be determined by the standards of that Church, by the stress laid upon doctrinal formulas, and by the accepted manner of construing the standards. Since there are as many standards as denominations, a doctrine may be orthodox from one point of view and heterodox from another. What may be heresy to a Presbyterian may be orthodox to a Methodist, and vice versa. Methodism has been free from the beginning from the primacy of intellectualism, which makes correct thinking, expressed in the form of creeds, the chief element in Christianity. Wesley saved Methodism from this fallacy common to all of the Churches of the Reformation."

## EXPECTED OF COLLEGE STUDENTS.

In an article in the July *Methodist Quarterly Review*, Dr. Stonewall Anderson, our efficient general secretary of Education, has this to say about the morality of college students: "College men are expected to be sound morally. They have been trained in moral conduct and have acquired a knowledge of the best moral idealism. They are grounded in the conviction that the solid foundation of individual and group morality is in a universal moral order which proceeds from God and which is revealed in every moral conscience rightly educated. They have come to see that man's first allegiance is to his conscience, as it relates him to the moral order. They know that individual immorality, gratification of the fleshly appetites and passions, leads to unhappiness, inefficiency, and ruin both of body and soul. They know that social dishonesty, injustice, oppression, corruption, and tyranny lead to social discontent, disorder, and dissolution. A good deal has been said in recent months about the morality, or rather the immorality, of college students. Some seem to think that the situation is very critical. I have not yet come to share that opinion. I believe in college men, and in their essential moral soundness. If these critics of college life are right, then we are in an evil case indeed. 'If the salt have lost his savor, wherewith shall it be salted?' There are four great allies in the world-old battle between right and wrong. These are ignorance, poverty, disease, and immorality; and the greatest of these is immorality. I use the term 'ignorance' here to include moral, spiritual, and practical ignorance, as well as intellectual ignorance. I am far from say-

**PRAISE YE THE LORD. BLESSED IS THE MAN THAT FEARETH THE LORD, THAT DELIGHTETH GREATLY IN HIS COMMANDMENTS. HIS SEED SHALL BE MIGHTY UPON EARTH; THE GENERATION OF THE UPRIGHT SHALL BE BLESSED. WEALTH AND RICHES SHALL BE IN HIS HOUSE; AND HIS RIGHTEOUSNESS ENDURETH FOREVER.—Psalm 112:1-3.**

ing that every poor man and every diseased man is an immoral man. What I mean to say is that, speaking broadly, immorality, ignorance, poverty and disease work hand in hand in preventing the redemption of the world; that they work hand in hand in destruction of the world. A redeemed world would be a world in which these evils are overcome. A redeemed people would be free from ignorance, free from aching, grinding poverty; free from disease; free from immorality. Here is your substitute for war. Here is an allied enemy which we may exert the utmost of our fighting spirit to destroy: ignorance, poverty, disease, immorality. The morality which college men are expected to stand for and exemplify is the highest morality known to men, the morality of the crystal Christ. This morality roots itself in the depths of spiritual experience and manifests itself in personal character and right conduct in all the relations of life."

## BE CAREFUL ABOUT REPRESENTATIVES.

Interest in the political campaign centers in the race for governor, and the candidates promise reforms which are dependent upon the action of the Legislature. It behooves us, therefore, to give careful attention to the kind of men who are sent to the Legislature. It is unfortunate that legislatures are common objects of ridicule. They are expected to do many things which they cannot do under the Constitution, and every member has some pet measure, often of purely local interest, which he feels that he must secure, and in its behalf he neglects matters of major importance. In the great mass of subjects that are considered, the best measures often fall by the way.

Present conditions are such that it is not considered an honor to be a member of the Legislature, and the pay is small and the session interferes with a regular occupation; hence it is not easy to get the best men to become candidates. Often the candidates are professional politicians or men who have failed at other things and who seek to get a little cheap glory out of membership in the Legislature. Seldom do the people call out a good man to run for the Legislature; consequently they must select from a list of very ordinary men, and the Legislature is thus composed of a class of men who, for the most part, would not be selected for our town and city councils. It is not strange, then, that our Legislatures get such poor results, especially when it is remembered that hundreds of very difficult questions must be considered in a few days.

This is not the time to argue for a better system, although it is sorely needed, but to urge our people to consider carefully the kind of men who are running for the Legislature. Try to get men of intelligence and sound judgment—men who will give every worthy cause a fair hearing and decide upon merit and not prejudice.

Do not pledge your legislator to support some insignificant local measure; because you handicap him in dealing with the larger questions. Legislation for the benefit of our public schools is needed above all other things; therefore vote for men who favor the improvement of our schools. Be sure to know how the candidates stand on "prohibition," as we must not weaken our laws on that subject. Also see to it that you select men who will support laws to protect the Sabbath day from secular influences. The forces which seek to commercialize the Sabbath will be trying to get their measures through. See that your legislator is sound on that question. Give us a Legislature of sound, sensible men, and your governor may be able to carry out his reforms. Otherwise he will be helpless. Be careful for whom you vote to represent you in the Legislature.

## A REFORESTATION POLICY NEEDED.

A careful student of agricultural conditions has the following to say about conditions in Georgia that might apply to other States.

"For several years the South Georgia counties have supplemented their income largely from extended operation of the turpentine and lumbering industries, and this extension has been at the expense of the natural resources of the section. Pine trees which would ordinarily be considered too small for turpentine are being bled, and every tree of merchantable size is being cut for lumber. Practically none of the virgin forest remains, and frequently home groves and roadside trees are being disposed of. Furthermore, no attempt is being made to lessen the fire menace, particularly in the extreme southern counties, where every acre of woodland—and the country is largely wooded—is being burned over annually. These fires destroy all new pine growth as well as eventually kill the larger trees which have all been tapped for turpentine. It should be kept in mind that the great bulk of this land has value for timber production alone. Unrestricted firing is a crime. A reforestation policy is needed."

## A FINE RECORD.

The following tribute to the progress of Sunday School work in Little Rock Conference appears in the *Sunday School Magazine*: "The development of Sunday School work in the Little Rock Conference, under the efficient superintendency of Rev. Clem Baker, is quite remarkable. There are within the bounds of the Conference 2,572 persons who have taken at least one unit in the Standard Training Course. The total number of credits taken by these persons is 5,362, an average of more than two credits to each person. Of the 150 active preachers in the Conference, 141 have taken one or more credits each. The total number of credits awarded to preachers in the Conference is 617, or about four and one-third credits for each preacher. During the first five months of the current year eight training schools were held within the bounds of the Conference, and these schools issued 790 credits. These, added to 207 college credits and 148 taken through the Correspondence School during the same period, make a total of 1,150 credits, and 97 of these credits were taken by 65 preachers. If there is any other Conference in the Church that can equal this record we should like to hear from it."

## HEROIC ICELAND.

Iceland is remote and isolated. It is dependent upon other countries for most of the things that make life pleasant. Under present conditions imported goods are costly and its money is depreciated. The cost of living is high. What has been done? The Althing, or legislature, has passed a law forbidding for two years the importation of clothing, shoes, automobiles, photographic films, pictures, furniture, soap, jewelry, and certain foods that are regarded as luxuries. If the people have any of these things they must make them for themselves. The people accept the situation cheerfully. They have cultivated self-control and self-denial, and have never learned to feel that they must have luxuries. They live a simple and self-sufficient life. They are a happy people, and among the best educated in the world. They have a noble literature, and have not suffered themselves to yield in music or manners to the jazz ways that have lowered our ideals. The Youth's Companion says, in comment: "From the point of view of our over-stimulated civilization they appear to be deplorably sober and old-fashioned; but there are some of us who will sigh with a little envy in our hearts at the thought of a land where life is something else than a feverish scramble between eager acquisition and noisy entertainment, where there are still standards of taste and conduct, and where people are willing to go without things that they cannot afford to buy."

God is not far away, the Infinite Goodness is not far off, but near us: . . . the evening shade, the guarded sleep, the morning resurrection, every bounty that falls from heaven, every bounty that springs from the earth, every loving heart that blesses us, every sacred example that wins us, all these are the revelation, the manifested love of the One, all holy, all-perfect, whom to know is life.—Dr. Dewey.

## THE ARKANSAS METHODIST

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## METHODIST CALENDAR.

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.

Sometimes it is more helpful to be candid than canded.—Forbes Magazine.

\$50,000 Centenary money has been used to buy a splendid piece of property for Colegio Eliza Bowman, Cienfuegos, Cuba.

The next degree after A.B. is J.O.B. Those who get up in the world are those who get down to work.—Youth's Companion.

The Centenary has erected two dormitories at state universities in which 250 young women are living under wholesome, religious influences.

Centro Cristiano, Chihuahua, Mexico, has drawn the bulk of its equipment, repairs, and running expenses from the Centenary for the past four years—\$23,288.

Lumber manufacturers are the largest industrial users of transportation in the United States. In 1923 they paid a freight bill of over \$300,000,000 and used 3,000,000 cars.

The Church is more important than jails, reform schools, and penitentiaries. Its influence is more effective than judges, attorneys, and sheriffs.—Hon. T. D. Sanford, of Alabama.

Rev. J. Abner Sage, Jr., has some open dates for singing in summer revivals. If you seek his services, address him in care of Voice Department of Southern Methodist University.

"If thirty-three states were made dry without the woman vote, how can one hope for modification or repeal with the woman vote?"—Hon. Walter F. George, United States Senator, Georgia.

The Centenary has called out a large number of missionary volunteers from every field. These young men and women are now preparing themselves for their life work as preachers, teachers, and evangelists.

It is easier to maintain what shall look like faith and dependence in the sun than in the shade, but real faith and dependence are better tested and better grown in the shade than in the sun.—Mrs. Gilbert Ann Taylor.

Unless a halt is called on the Constitution tinkers and borers there is no foretelling what will happen, whether this will continue to be a government by and for the people or by and for self-appointed dictators.—Labor World.

Mr. F. M. Daniel, of Mammoth Spring, well known layman of North Arkansas Conference, has been confined to his room since July 5 on account of an injured ankle due to a fall. It will probably be three weeks yet before he can leave his room.

The board of education of the Methodist Episcopal Church has received from the estate of Mr. John A. Patten of Chattanooga, \$12,500, being one-half of a gift made by Dr. Patten a short time before his death.

The Sunday Schools of the Methodist Episcopal Church, South, contributed \$144,173 in Centenary offerings during the first seven months of 1923. This was a gain of \$17,091 over the same period of 1922, when the contributions amounted to \$127,083.

Faith is the very heroism and enterprise of intellect. Faith is not a passivity, but a faculty. Faith is power, the material of effect. Faith is a kind of winged intellect. The great workmen of history have been men who believed like giants.—Charles H. Parkhurst.

Before the Centenary the M. E. Church, South, had in all foreign fields 298 workers, including the wives of missionaries. The foreign Departments report that nearly that many more have been sent out since 1918. Thus the Centenary has doubled our working force in foreign countries.

The paramount need of the hour is, that men who profess Christianity shall possess in their hearts the spirit of the Christ, that in their characters they shall be Christlike, and that in their conduct toward their fellow men and in all the relations of life they shall exemplify the principles and teachings of the Christ.—Stonewall Anderson.

The Centenary has deepened the spiritual life of the missionaries and native Christians on every mission field, and has developed responsibility on the part of the native church, which has manifested itself by a steady march toward self-support. It has also cultivated a sense of stewardship which has led many of the native Christians to become titheers.

There is a distinct nationalistic movement existing in the native Church in Mexico. The Mexican leaders naturally desire to participate more and more in the leadership and direction of the Church's life and work. Secretaries and missionaries regard this as a natural and wholesome tendency portending the development of a self-perpetuating Church in the republic.—H. H. Rawlings.

Classes for subnormal children are maintained with the assistance of state funds in nine states—Missouri, Minnesota, Montana, Wisconsin, Pennsylvania, New York, New Jersey, Connecticut, and Massachusetts. In all of these states the money is given with the provision that the classes must be properly organized and only teachers with special training placed in charge of them.—School Life.

The thing that goes the farthest towards making life worth while, that costs the least and does the most, is just a pleasant smile. The smile that bubbles from a heart that loves its fellow men will drive away the clouds of gloom and coax the sun again. It is full of worth and goodness too, with many kindnesses blended—it is worth a million dollars and doesn't cost a cent.—W. D. Nesbit in Youth's Companion.

We know that the kind of character we hope to build up through our education is one that not only has good intentions, but that insists upon carrying them out. Any other character is wishy-washy; it is goodly, not good. The individual must have the power to stand up and count for something in the actual conflicts of life. He must have initiative, insistence, persistence, courage and industry.—John Dewey.

The highest security against temptation lies in the steady development of an affirmative life. The final aim in life is to be something rather than to avoid or to escape something.....The best form of defence lies in spiritual attack. If we walk in the grip of some splendid, far-reaching purpose, we shall put down temptation under our feet. We are in the conqueror's path if we walk in the Spirit; we shall then walk secure from attack.—Chas. R. Brown.

Schwab once bluntly told an audience of college students: "You can make up your mind to do one of two things: You can have a good time in life or you can have a successful life. But you can't have both. You have got to make up your mind at the start which of the two you are going to have. There is no royal road to a successful life, as there is no royal road to learning. It has got to be hard knocks, morning, noon, and night, and fixity of purpose.—Ex.

There are thousands of homes in Arkansas where a greater measure of domestic happiness exists, where less privation and want are to be found, all due to our prohibition laws, State and National. Business men, such as merchants, sawmill operators, construction contractors, and manufacturers, tell us that labor conditions have been more satisfactory, working for telephone company, caring for is greater thrift, less suffering, and more domestic and community tranquility than during the days of the open saloon.—Governor Thomas C. McRae.

You will save human society only when you save the individuals who compose it. You will regen-

erate your world only when you regenerate the human heart. When you save a man you save his family, you save hundreds of other men; you put him in the center of his society as leaven that leavens the whole lump and changes the world in which he lives. Jesus was right. The supreme principle of the Christian Church is the regeneration of the heart of man.—Myers' Dangers of Crooked Thinking.

The Dawes plan, we believe, is sure to have a trial, if only because it is the one possible means of escaping the deadlock that still paralyzes the economic life of Europe. We believe also that, if it gets a fair and honest trial, it will do what it is intended to do. The peril that besets it is the possibility that Germany may be driven into revolution because those Germans who are best able to bear the burdens of reparations are determined to transfer it to the shoulders of their less fortunate countrymen.—Youth's Companion.

The new government in England is establishing new social standards. Invitations to an official reception given recently by the wife of a member of the new Labor Cabinet informed the guests that they might come in their working clothes if they wished. The reception lasted only till half-past ten o'clock in the evening; there were no intoxicants; and many of the guests arrived and departed by omnibus or other public conveyance.—Youth's Companion. The above bit of information speaks well for the Labor Cabinet.

Prohibition enforcement is not a failure. The records of 1923 show that fines of more than \$5,000,000 and jail sentences amounting to 2,241 years were imposed and 34,087 convictions obtained. The liquor tax penalties and assessments amount to approximately \$40,000,000. Remus (the Cincinnati bootlegger sentenced to Atlanta) and the other millionaires and public officials who are behind the bars today for violation of this law can testify that prohibition is much more effective than its enemies wish it was.—Wayne B. Wheeler.

In a recent issue of the Alamo City Herald, San Antonio, Texas, there is an interesting account of the progress of the Alamo Methodist Church of which Rev. R. L. Armor, formerly a member of North Arkansas Conference, is pastor. Since Bro. Armor became the pastor about two years ago the membership has almost doubled, a heavy debt has been paid and the pastor's salary increased from \$1,700 to \$2,500. It is claimed for this church that the building has been financed wholly by its own members and it is now out of debt. Plans are being made for enlargement.

Our pastors at Conway, Dr. O. E. Goddard and Rev. Byron Harwell, are on leave of absence for the summer for rest and study. Dr. Goddard is taking work in religious education at Northwestern University, Evanston, Ill., and Brother Harwell is taking an appropriate course in the University of Illinois at Urbana. While in Urbana he is also doing some research and observation work in the new \$500,000 Wesley Foundation, of which Dr. James C. Baker is the distinguished pastor. During the summer Dr. C. J. Greene, dean of Hendrix College, is supplying the pulpit at Conway.

In a recent address Secretary Hughes pointed out to a gathering of his legal brethren one of the weaknesses of our system of government—a weakness that is aggravated by certain of our national characteristics. Besides the national government we have forty-eight state legislatures, and all forty-nine of these "law factories" are at work a great part of the time turning out new laws. It is estimated that more than twelve thousand laws are enacted every year, and that there are also some thirteen thousand court decisions interpreting that vast body of law, many of which are irreconcilably conflicting.—Youth's Companion.

Two hundred and seven students worked their way at Southern Methodist University this year, records of the University Employment Bureau show. The work included waiting on tables, driving cars, "soda jerking," milking cows, clerking in stores, working for telephone company, caring for children, cleaning and pressing clothes, helping with house work, reporting college news for Dallas papers, representing laundries, selling insurance, soliciting for newspapers and mowing lawns. There were more boys than girls seeking to work their way. The employment bureau is in charge of H. M. Whaling Jr., vice president of the University.

The Bible is a mother of books. It contains the oldest authentic history. All the roots of modern jurisprudence run down into the Mosaic code. Political economy and moral philosophy find their basic principles here. Its laws of sanitation, of hygiene, of diet, and of business ethics, originating here, are accepted standards. It is not a scientific book. Yet its statements never conflict with the latest findings of science. Its ideals of life, personal, national and racial, can be found nowhere else except as inspired by its pages. Its literature, its love stories, its biographies, are unap-

proached. It contains the key to the intricate tangle in which the world finds itself today, the one key, the master key.—Gordon's Quiet Talks about Simple Essentials.

Last Monday President W. W. Jackson of Wesley Mexican College, San Antonio, Texas, called, accompanied by Prof. Theo. Mahler, accompanist, and the following Mexican students who constitute a quartet of singers: Jacob Vinton, first tenor, Pearsall, Texas; Abel Charles, second tenor, Piedras Negras, Mex.; Juan Zuazua, baritone, Lampazas, Mex.; and Lisandro Diez, bass, San Antonio, Texas. These singers have appeared at several churches in Texas and Oklahoma, and at Mt. Sequoyah, and Ft. Smith, Van Buren, Conway, and First Church, Little Rock. Their singing has been greatly appreciated and their representation of our educational work for Mexicans has had a fine effect. President Jackson is well known in Arkansas as he was for several years connected with the Hi Y. work.

The new immigration law will have a notable effect on American agriculture and on the negro problem. It will mean that American factories, mines, railroads, building enterprises, etc., must hereafter depend more on American labor and less on cheap immigrant labor fresh from Europe. The natural result will be to maintain high wages for unskilled labor and to draw on American farms even more largely than heretofore for industrial and city labor. Especially will Southern negroes be attracted North. The wise farmer will have this in mind in planning his farming operations in the future. The once abundant "cheap labor" of the South has disappeared not only temporarily but permanently. In the language of the comic strip, "Them days is gone forever." The farmer who would prosper must depend on extra horsepower and improved farm machinery to make up for the shortage of hand labor.—Clarence Poe in *Progressive Farmer*.

Among all the countries of Europe there is possibly none which just now is carrying such heavy burdens and which has a better claim on our generous support than Greece. The last twelve years with her have been one long agony. The Balkan Wars, the Great War, and the aftermath of the War have left her people exhausted, divided, and distracted. And yet this little land with only 5,000,000 people has, within recent months, taken in 1,000,000 refugees—an unprecedented achievement. They are straining themselves to the very limit as a Government and as a people. They must have our help to turn their difficult corner. They still have half a million men, women and children living in squalor, hunger and despair unknown elsewhere in the world today. I cannot speak too highly of the character of the co-operation being rendered by the League of Nations Commission under the unselfish and efficient direction of Henry Morgenthau.—John R. Mott.

#### SOCIAL SERVICE CONFERENCE, MT. SEQUOYAH, AUGUST 14.

The general theme for this Conference is "The Home." Some of the subjects for discussion are: "Religion and the Home," "The Foundation of a Good Home," "The Home and the Child," "The Home and Race Relations," "The Home and Recreation," "The Christian Home."

Among those who are expected to participate in this Conference are: Dr. Edom, American Association for Social Hygiene; Dr. Geo. B. Mangold, President Missouri School of Social Economy; Dr. W. W. Alexander, and Mrs. Luke Johnson, Interracial Commission; Dr. J. S. Seneker, Professor of Religious Education, School of Theology, Southern Methodist University; Dr. H. G. Gosline, Director Child Guidance Clinic, Dallas, Texas; Dr. Carrie Weaver Smith, Superintendent Girls' Training School, Gainesville, Texas; Miss Erle Chambers, member House of Representatives, Arkansas; Mrs. W. P. McDermott, chief Probation Officer, Juvenile Court, Pulaski County, Little Rock, Arkansas; Rev. E. C. Huckabee, Wichita Falls, Texas.

Also, Bishop James Cannon, Jr., President, Dr. J. H. Light, Secretary, and Mrs. W. A. Newell, Mrs. L. J. Brook and Comer M. Woodward, members of the Commission on Temperance and Social Service.

The Commission extends to all a cordial invitation to attend this Conference and to participate in the proceedings.

#### EVANGELISTIC CONFERENCE TO BE HELD AT MT. SEQUOYAH, JULY 27-AUGUST 3.

A great Bible and Evangelistic Conference to be held under the auspices of the Bureau of Evangelism of the M. E. Church, South, is announced for the Western Methodist Assembly on Mount Sequoyah for the week of July 27-August 3. Dr. R. L. Russell, Secretary of the Bureau and chairman of the General Committee on Evangelism, will be in charge of the Conference.

It is planned to make this week a great occasion for fellowship, for Bible study, for stimulating a greater interest in all forms of evangelistic work; also a time for rest and recreation.

Some of the greatest preachers in Southern

Methodism will have places on the program. Among the speakers will be: Bishop Warren A. Candler, who will be in attendance on the Conference August 1-3, Bishop William F. McMurry, who will be present July 27-29; and Bishop Samuel R. Hay who will spend practically all the week at the Conference. Dr. Henry W. Bromley, noted general evangelist, will speak on the subject, "The Bible and Its Relation to Modern Life," and Doctor Clovis G. Chappell, pastor of the First M. E. Church South, Memphis, Tennessee, will speak at different times. The appearance of these speakers on any program insures all who attend the best in program and platform speakers.

#### A VISIT TO THE STATE NORMAL.

It was my privilege to begin my work in behalf of forest conservation by addressing the students last Saturday at the State Normal College at Conway. Although not required to attend the assembly, fully half of the student body was present and gave close attention to the discussion. Through these public-school teachers the message of forest conservation may be carried to all parts of our State and interest aroused.

Under the guidance of the genial and resourceful president, Dr. B. W. Torreyson, I had the opportunity to see the school at work. Under the instruction of the able faculty 848 students were working in the summer school which was just closing. They are fine looking young men and women who are preparing to teach in our public schools. During the year which closed in June, 2,794 students were enrolled. Of these 902 were in the regular session, 779 in the 1923 summer session, 800 in correspondence courses, and 313 in study clubs. This is a splendid showing when the age of the school and its resources are considered. It is doubtful whether there is another Teacher's College in the land that is doing more with the means at command. In the faculty are thirty-six teachers and officers, most of whom have degrees from more than one institution. They are teachers of character and experience capable of leading the young teachers to higher accomplishments.

There are three principal permanent buildings: The Administration Building, a large structure, with offices and library and nineteen class rooms, costing \$107,000; the Science Hall, the original building, with eighteen class rooms; and the Doyne Hall, a fine dormitory for women, accommodating 100, where board is provided at the lowest possible rate on account of the supplies furnished by the farm. Then there is a small frame building used for the Training School, and the big frame Pike Hall, a temporary gymnasium and assembly hall, formerly the Y. M. C. A. gymnasium at Camp Pike. These last two are temporary. Other buildings are badly needed, and will doubtless be supplied by the Legislature.

This great institution, by educating a large per cent of the public-school teachers of the State, is rendering a service of incalculable value. If our Legislature will concentrate on this as the one Teachers' College of the State, add buildings as needed, and supply funds for support of faculty and equipment, in a few years we may have one of the greatest institutions of its kind in the United States. It is ideally located, in the exact center of the State and in a genuine educational center, and has been admirably managed by its first president, Hon. J. J. Doyne, one of Arkansas' educational pioneers, and by his successor, Dr. Torreyson, who is both idealistic and practical in his administration. The careful and efficient management of the trustees has always commended the school to the Legislature. The success of the students who have become teachers has recommended the institution to the people.

Arkansas is beginning to realize that it has a treasure in this fine institution, and other States are recognizing its splendid work and its record. Let us unite to make this school all that it ought to be, and it will repay the State an hundred fold in better public schools.—A. C. M.

#### SUNDAY AT VILONIA.

Ever since he has been at Vilonia Rev. H. H. Hunt has been urging me to make his charge a visit; consequently, when I found that I was to be at the Normal College on Saturday, I notified him that I would spend last Sunday with him. He was at London assisting in a protracted meeting, but arrangements were made for my visit. Sunday morning Bro. Simpson, one of my old students, came for me in his car, and in less than forty minutes I was in Vilonia where a good congregation was awaiting my arrival. After some good special music I spoke on several subjects and preached. Then with Prof. Moore and wife and children of Pine Bluff I dined at the parsonage and later visited with Dr. Downs and family, and returned with Prof. Moore to Conway. It was a great pleasure to renew acquaintance with many good people whom I had known long ago.

Vilonia is a beautiful village of some 500 people twelve miles east of Conway. Now that it is connected by a fine hard-surface road, it is like a suburb of Conway. Bro. Hunt's three ambitious boys attend the Hendrix Academy, going to and fro every day in their car. Although the Methodists number only about 160 they have made Vi-

lonia a station, and give the pastor fair support. Bro. Hunt, as always and everywhere, is popular and his ceaseless activity is strengthening the interests of the church.

This is a fine community with a bright future. The good road is encouraging improvement. Pretty homes, with well kept flower-adorned lawns, and carefully tilled farms are seen all along the way. The crops are good and promising. Undoubtedly, in the near future, this will become a thrifty section devoted to dairying, and truck and fruit growing. As farmers here can send their children to the colleges in Conway, the attractions are unusual for families with high ideals. People who wish to farm and have school advantages should investigate this section.—A. C. M.

#### A WOMAN'S BUILDING FOR MT. SEQUOYAH.

On Thursday of last week representative women of our Conferences west of the Mississippi River met at Mt. Sequoyah to consider the question of raising funds for a Woman's Building on the grounds of the Western Methodist Assembly. They elected Mrs. C. F. Elza, Benton, Ark., president; Mrs. C. E. Castle, Wagoner, Okla., vice-president; Mrs. H. L. Remmel, Little Rock, secretary; and Mrs. Preston Hatcher, Jonesboro, treasurer; and resolved to erect a building to cost approximately \$25,000 as soon as funds can be secured. The members of the Auxiliaries of the patronizing Conferences will be asked to raise one dollar per member as soon as it can be done without interfering with other obligations already assumed. It is hoped that sufficient funds will be available next spring to begin construction. A building committee was appointed and it was the opinion of all that plans should be made for the most beautiful structure possible, and the Assembly trustees are to be asked for one of the most beautiful sites. While our Missionary women are already heavily burdened with worthy enterprises, it is believed that this enterprise will stimulate interest in all and enable the women to accomplish even more and better things; hence there is a feeling that it may be possible to secure the funds in time for building next year. We trust that our pastors will give full co-operation to this worthy movement.

#### BOOK REVIEW.

*Imperialistic Religion and the Religion of Democracy: A Study in Social Psychology*; by William Adams Brown, Ph. D., D. D.; published by Charles Scribner's Sons, New York; price \$2.25.

The following announcement is a fair characterization of this work: "The book deals with the attitude of religious people to society and the institutions it creates. Professor Brown shows that there are three possible attitudes which one may take to existing social conditions; accept them as they are, protest against them as corrupt, or believe that society is in the process of remaking in which each may have a part. These contrasts are the basis of a new classification of religious types which he designates as imperialism, individualism, and democracy. He describes imperialism as that type which believes that one serves God best when one submits to the control of some existing institution; individualism as that which despairs of satisfaction through any institution but finds solace in communion between the individual soul and God; democracy as the type that believes that one communes with God best when he joins his fellows in the common quest for truth, goodness, and beauty, and realizes that God may have some new word to speak to him through the different word that He is speaking to his neighbor. Professor Brown illustrates these different kinds of religion by typical contemporary examples and draws a number of practical suggestions both as to the duty of the religious individual and as to the life of the church. Specially timely is the discussion of sectarianism and of democracy. He points out that much so-called democracy is really individualism, whereas in reality democracy represents a distinct religious type with many, as yet, unexplored possibilities which are full of promise."

*Seven Questions in Dispute*; by William Jennings Bryan; published by Fleming H. Revell Co., New York and Chicago; price, \$1.25.

The chapters of this volume appeared primarily as a series of articles in the Sunday School Times, and are not written from a sectarian viewpoint. In his characteristic fashion Mr. Bryan discusses the following subjects: "The Inspiration of the Bible," "The Deity of Christ," "The Virgin Birth," "The Blood Atonement," "The Bodily Resurrection of Jesus," "The Miracles of Our Lord," and "The Origin of Man."

I do not want beer back. I wouldn't go into brewing again anyway. I am selling all our saloon properties as fast as I can. I have sold five hundred saloon properties already at enormous profits. One corner in Chicago for which we paid \$10,000 for a saloon, we sold for \$500,000, and we have made profits in many cases almost as large. Every one of our 1,600 saloons is being transferred into other kinds of business places, and it is better for everybody that it is so. Saloons are no help to a community.—Joseph E. Euline, Former Head of the Schlitz Brewing Company.



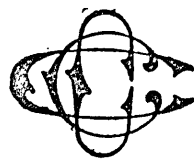


## The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South

510.513 Security Building, St. Louis, Mo.



### What about the payments on special effort pledges which were due July first?

Thousands of people throughout Southern Methodism made pledges to Superannuate Endowment and the first payments on these pledges were due July 1. Have these payments been collected? If so, has the money been sent to the Board of Finance, Security Building, St. Louis, Mo.?

It is to be hoped that pastors and Special Effort Committees will give faithful attention to this important matter. It is useless to spend much time and money in securing subscriptions for any cause, if there is not put forth a diligent effort to collect the payments on such subscriptions as they come due. Whenever a worthy financial movement fails, it is due chiefly to neglect of the follow-up. The Special Effort for Superannuate Endowment requires a steady and unbroken pull ahead over a period of five years. If it can have this, it is sure to succeed. If it does not have it, it will fail in the proportion to the neglect.

The first real test is upon us right now. Can the regular forces of our Church (bishops, presiding elders, pastors, and lay members) guide an important financial movement successfully without the intervention of special agencies to keep them pepped up to the task? I believe they can. The Board of Finance believes they can. In this conviction we have risked the outcome of our Special Effort with these leaders, believing that they will not fail to justify our confidence.

#### \$445,913.00 Paid on Quotas to Date (July 5, 1924.)

The Charges keep on making payments on their quotas. Every mail brings many remittances. To date \$445,913 has been received on quotas. Undoubtedly this total will be greatly increased by the remittances which will be made as a result of July collections of first payments on subscriptions. Let the good work go on unhampered by any contingency which may arise. When we are working to provide adequate Superannuate Endowment, we are on business for the King. The King's business is supreme and it must not be done in a half-hearted way.

Surely we ought to make July a banner month in the amount received on quotas. I know the days are warm and there are many things in them to distract us. But our interest in the cause of the Forgotten Man should be a sufficient urge to command our best service in his behalf under whatever conditions may confront us. He did not quit when the days were warm; he served the Church and us under all conditions with utter abandon to our good. We cannot afford to be less considerate of him in his days of old age and physical infirmity. Out of his deprivations he calls to us now. Let us not turn a deaf ear to his plaintive cry.

Since Subscription Day, March 16, 1924, and up to July 1, the Annual Conferences have paid on quotas to the Board of Finance a total of \$416,958.82. At this writing the month of July is only just beginning but enough has been received thus far to bring the total received on quotas up to nearly \$446,000.

The total amount received by the Board of Finance on quotas from the Annual Conferences up to July 1, (\$416,958.82) was paid as follows: Alabama, \$10,187.65; Arizona, \$41.20; Baltimore, \$562; Central Texas, \$8,597.52; Denver, \$1,345.65; East Oklahoma, \$4,574.85; Florida, \$25,438.56; Holston, \$13,512.61; Illinois, \$1,341.50;

Kentucky, \$16,798.83; Little Rock, \$9,206.46; Louisiana, \$17,404.45; Louisville, \$20,136.06; Memphis, \$7,705.58; Mississippi, \$11,149.15; Missouri, \$12,896.64; New Mexico, \$1,154.15; North Alabama, \$11,057.00; North Arkansas, \$8,913.47; North Carolina, \$24,324.23; North Georgia, \$17,722.64; North Mississippi, \$11,078.56; North Texas, \$9,160.17; Northwest, \$915.44; Northwest Texas, \$5,176.11; Pacific, \$5,571.23; St. Louis, \$12,075.66; South Carolina, \$11,020.12; South Georgia, \$7,474.18; Southwest Missouri, \$18,139.64; Tennessee, \$22,208.12; Texas, \$5,341.50; Upper South Carolina, \$11,599.17; Virginia, \$25,274.39; West Oklahoma, \$2,599.63; West Texas, \$22,466.96; Western North Carolina, \$9,863.86; Western Virginia, \$12,268.88; Brazil Mission, \$10; Congo Mission, \$100; Japan Mission, \$145.

#### Good News From a Far Country.

A letter has just been received from Rev. W. B. Lee, one of the presiding elders of the Central Brazil Conference. He stated that every presiding elder of the Conference pledged himself last December to present the matter of the Special Effort to each Charge on his second round of visitation, and to decide upon ways and means for raising the quota before the meeting of the next Annual Conference. This work was faithfully done. Then came the next step, namely, a number of Charges paid in cash the amount due on their quotas for the first year. One Charge paid in cash its quota for the five years; one Charge over-paid the amount due for the first year; and another paid the amount due for four years. Fifteen Charges out of thirty-four in the Central Brazil Conference have paid the amount due the first year in full. Brother Lee writes that by August 28 it is confidently expected that the full amount due for the first year from the entire Conference will be paid—and more!

I think we should take off our hats and acclaim Rev. W. B. Lee of the Central Brazil Conference for his wonderful leadership and success in this work. He has done a very creditable thing and not only should we honor him for his faithful leadership in this great movement but also the other presiding elders and all our people of Brazil who have given their earnest co-operation. God bless the Central Brazil Conference and may its work for the Superannuate Cause influence our home Annual Conferences to even greater efforts to reach the \$10,000,000 goal.

#### A Tale I Love to Tell.

Do you read about the Charges that have paid one-fifth or more of their quotas? I like to write their names and publish their doings so that the whole Church may know. I trust before the end of the Conference year I shall have the pleasure of writing the name of every Charge in the Church as having met the first year's obligation in full. Since last week the following Charges have paid one-fifth or more of their total quotas:

Red River, Tennessee—Clarksville, Rev. C. M. Charles, pastor. Total assumed quota, \$1,500; amount remitted, \$533.

Splice Creek-Jamestown, Southwest Missouri—Marshall, Rev. W. P. Barnes, pastor. Total assumed quota, \$200; amount remitted, \$57.

Austin Avenue (Waco), Central Texas—Waco, Rev. Cullom H. Booth, pastor. Total assumed quota, \$6,750; amount remitted, \$1,354.95.

First Church (Tampa), Florida—Tampa, Rev. H. F. Tolle, pastor. Total assumed quota, \$4,068; amount remitted, \$916.55.

Ripley, North Mississippi—Corinth, Rev. J. A. George, pastor. Total assumed quota, \$2,040; amount remitted, \$436.90.

First Church (Laurens), Upper South Carolina—Greenville, Rev. P. F. Kilgo, pastor. Total assumed quota, \$3,285.00; amount remitted \$744.

Jackson and Ethel, Louisiana—Baton Rouge, Rev. B. D. Watson, pastor. Total assumed quota, \$1,380; amount remitted, \$405.

Wytheville, Holston—Wytheville, Rev. J. M. Crowe, pastor. Total assumed quota, \$2,100; amount remitted, \$420.

Oldham, Kentucky—Shelbyville, Rev. E. M. Fossett, pastor. Total assumed quota, \$649; amount remitted, \$129.80.

Glasgow, Louisville—Bowling Green, Rev. Summers Brinson, pastor. Total assumed quota, \$1,687.50; amount remitted, \$500.96.

McKenzie Circuit, Memphis—Paris, Rev. A. B. Davidson pastor. Total assumed quota, \$1,105; amount remitted, \$235.50.

Magnolia, Mississippi—Brookhaven, Rev. C. P. Jones, pastor. Total assumed quota, \$2,700; amount remitted, \$1,085.50.

Bucklin, Missouri—Chillicothe, Rev. J. A. Medley, pastor. Total assumed quota, \$1,332; amount remitted, \$567.

Hundley, Missouri—St. Joseph, Rev. J. Frank Baker, pastor. Total assumed quota, \$1,800; amount remitted, \$360.

Troy, North Carolina—Rockingham, Rev. J. H. McCracken, pastor. Total assumed quota, \$2,581; amount remitted, \$516.20.

Tate, North Georgia—Marietta, Rev. C. L. Middlebrooks, pastor. Total assumed quota, \$1,750; amount remitted, \$1,192.50.

Park Street (Atlanta), North Georgia—South Atlanta, Rev. C. M. Meeks, pastor. Total assumed quota, \$4,020; amount remitted, \$1,049.42.

University, St. Louis—St. Louis, Rev. W. E. Sullins, pastor. Total assumed quota, \$3,500; amount remitted, \$700.

Buchanan Street (Nashville), Tennessee—Nashville, Rev. O. B. Johnson, pastor. Total assumed quota, \$1,046; amount remitted, \$250.

Castell, West Texas—Kerrville, Rev. Robt. Moerner, pastor. Total assumed quota, \$1,026; amount remitted, \$227.

Spencer, Western Virginia—Parkersburg, Rev. F. E. Lambert. Total assumed quota, \$1,084; amount remitted, \$216.

Williamstown, Kentucky—Covington, Rev. P. K. Struve, pastor. Total assumed quota, \$1,625; amount remitted, \$856.52.

De Ridder, Louisiana—Lake Charles, Rev. H. T. Young, pastor. Total assumed quota, \$3,000; amount remitted, \$656.

Broadway (Louisville), Louisville—Louisville, Rev. D. K. Pegues, pastor. Total assumed quota, \$3,508; amount remitted, \$1,225.

Sardis, North Mississippi—Sardis, Rev. J. A. Randolph, pastor. Total assumed quota, \$2,057; amount remitted, \$501.50.

Talbotton, South Georgia—Columbus, Rev. J. H. Jackson, pastor. Total assumed quota, \$1,350; amount remitted, \$270.

Montgomery, Tennessee—Clarks-ville, Rev. Omar Charles, pastor. To-

### CONTRIBUTIONS

A STATEMENT BY THE MAJORITY OF THE BISHOPS TOUCHING THE LEGALITY OF THE SPECIAL SESSION OF THE GENERAL CONFERENCE.

The General Conference in session at Hot Springs, Arkansas, in May, 1922, adopted the following resolution as a part of the report of the Committee on Church Relations and Bible Cause:

"Instead of the Joint Convention proposed we recommend a special session of the General Conference of our Church. When a plan for Unification is endorsed by a two-thirds vote of each Commission and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference."

In obedience to, and in accordance with, the instructions contained in this resolution, the Bishops on May 20, 1924, issued the following call:

"By order of a majority of the Bishops of the Methodist Episcopal Church, South, a special session of the General Conference is hereby called to meet July 2, 1924, 9:30 A. M., to consider the Plan of Unification approved by the General Conference of the Methodist Episcopal Church."

"The place of meeting of this special session will be selected and announced by the Committee appointed and authorized by the General Conference which was held at Hot Springs, Arkansas, May, 1922, to choose the place and arrange for the entertainment of the next session of the General Conference."

"Warren A. Candler, Chm.  
Collins Denny, Secretary."

"Nashville, Tennessee,  
May 20, 1924."

Inasmuch as certain questions have been raised as to the powers of the General Conference to deliver instructions as are contained in the above resolution, and as to the power of the Bishops to call a special session under these instructions and the provisions of paragraphs Nos. 37 and 38, of the Book of Discipline, we feel that it is our responsibility and duty to lay before you our interpretation of the authority and powers of the General Conference.

Concerning the powers of the General Conference we would in this connection call your attention to the fact that in the year 1820 the General Conference set off to the British Conference of Wesleyan Methodism the several circuits and societies in Lower Canada; and that in 1828 they separated the annual conferences of Upper Canada from their jurisdiction and erected the same into a distinct and independent church. In neither instance was their action referred to the annual conferences for ratification, and their authority to do this has never been called in question. What to us is of yet greater importance is that, in 1844, the Plan of Separation whereby the setting up of the Methodist Episcopal Church, South, was authorized, was agreed upon by

tal assumed quota, \$1,355; amount remitted, \$320.

#### Three Cheers for the 100 per cent Presiding Elders!

Do you grow weary of so much writing about the Pink Leaf Report? Well, stick to it a little longer, until a few more Charges have given attention to the matter, and then we will take a vacation on writing about the Pinks. We are getting very close to being 100 per cent Church in this matter. To date 228 presiding elders have succeeded in having every Charge on their respective Districts to send this report to the Board of Finance. In addition to those already reported as having a place on this honor roll, the following additional names are listed this week:

226. North Arkansas—Paragould, Rev. Jas. A. Anderson, P. E.

227. Louisiana—Alexandria, Rev. C. C. Weir, P. E.

228. North Texas—Dallas, Rev. H. D. Knickerbocker, P. E.

the General Conference; and this Plan of Separation was not sent down to the annual conferences. Then in 1870 the colored membership of the Methodist Episcopal Church, South, was erected into an independent church, the Colored Methodist Episcopal Church in America, by action of our General Conference without thought of its references to the annual conferences. We are, therefore, of the opinion that since the General Conference has power to take such actions as we have just mentioned it has ample authority to empower and instruct the Bishops to call a special session.

**The Action of the 1922 General Conference has Become one of the "Rules and Regulations" of the Church.**

We would respectfully call attention to the fact that the General Conference has "full powers to make rules and regulations for our Church" under the limitations contained in the six Restrictive Rules (see paragraph 42). However, holding that the General Conference should not be the judge of the constitutionality of its own acts, the Church provided in 1870 for the arrest by the Bishops of legislation which, in their opinion, required the concurrent action of the Annual Conferences. The law is as follows:

"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 said rule or regulation their objections thereto, with their reasons, in writing; and if then the General Conference shall, by two-thirds vote, adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a Restrictive Rule, and if thus passed upon affirmatively, the Bishops shall announce that such rule or regulation takes effect from that time."

In paragraph 632 is an important Episcopal decision which was concurred in by all the Bishops and is an authoritative interpretation of this law. It is as follows:

"The General Conference directed an Annual Conference to divide its territory into two Conferences, and made it 'the duty of the Conference at its next session to choose the line of division.' The legality of this action of the General Conference was questioned during the next session of the Annual Conference concerned. The presiding Bishop decided and the College of Bishops concurred that the determination of the unconstitutionality of an act of the General Conference has been committed, not to the single Bishop who is presiding either in the General or in the Annual Conference, but only to the College of Bishops; and that body presents, not to an Annual Conference, but only to the General Conference which passed the rule or regulation, its written objections to the action of the General Conference, in which written objections their reasons are to be set forth.

"The General Conference having made it the duty of a Conference to divide, it is competent for the Conference to order that no line of division shall be fixed except upon a separate and distinct vote on that line itself; that the division of the Conference does not take place till some proposed line shall secure a majority of the votes cast; and that should no proposed line secure a majority of the vote cast, the whole question must be referred to the next General Conference."

The gist of this decision is "that the determination of the unconstitutionality of an act of the General Conference has been committed" "only to the College of Bishops" "and that body presents, not to an Annual Conference, nor even to any General Conference, but only to the General Conference which passed the rule or regulation, its written objections." It is a matter of fact that neither in the case of this resolution of the General Conference providing for a special session nor of a similar resolution of the General Conference of 1918 did the Bishops interpose any objections.

It is evident, therefore, that since the Bishops did not interpose any objections to the resolution providing for a special session of the General Conference, this action has become one of the rules or regulations of the Church and is, therefore, binding on the Bishops.

**Paragraphs 37 and 38 Confer full Power on the Bishops to call a General Conference at any Time.**

But apart from the resolution empowering and instructing the Bishops to call a special session of the General Conference, paragraphs 37 and 38 of this Discipline confer full power on the Bishops "to call a General Conference at any time, if they judge it necessary."

The history leading up to the enactment of this law is illuminating. The last General Conference of our Church held prior to the War between the States was in the city of Nashville, Tennessee, in the year 1858. Shortly thereafter came on the War and all the disorder both in state and church that followed. For eight years there was no session of the General Conference. The Bishops were at that time without authority to call a special session. Under the law then in the Discipline, a General Conference could not be called until every Annual Conference, including the smallest and most remote, had joined in the call. Evidently it was not this difficulty that the present law as contained in paragraphs 37 and 38 was enacted. If this law of 1866 had been intended to mean no more than that a called session of the General Conference could not be held until all the Annual Conferences, including the smallest and most remote, had had opportunity to elect delegates to the General Conference, then it would have been no improvement over the old law which left the calling of the General Conference to the vote of all the Annual Conferences; and our fathers of 1866 failed entirely to do what they plainly intended to do, namely, to make it possible to have a session of the General Conference at any time the Bishops judged it to be necessary.

**The Bishops are the Interpreters of the Law.**

It should not be forgotten that, according to the uniform usage and law of the Church, the Bishops are the interpreters of the law when questions come before them in the regular administration of the affairs of the Church. Frequently, in District and Annual Conferences, questions of law come up for episcopal decision. In the due administration of their office as General Superintendents, the interpretation of paragraphs 37 and 38 came before the Bishops. The question involved was: "Have the Bishops authority under the law to call a General Conference at any time? Or must they see to it that the called session of the General Conference comes at such a time as will permit all the Annual Conferences to elect new delegates if they so desire?"

The College of Bishops have decided that paragraphs 37 and 38 confer upon them the authority to call a session of the General Conference "at any time, if they judge it necessary." The decision of the highest Civil Courts of the land removes all fear that the interpretation of the law of the Church by the College of Bishops can be successfully challenged. The attitude of the courts toward ecclesiastical decisions is fully covered in the case of *Watson vs. Jones*, 13 Wallace, 679, where the Supreme Court of the United States in discussing ecclesiastical decisions, says (at page 729):

"Nor do we see that justice would be likely to be promoted by submitting those decisions to review in the ordinary judicial tribunals. Each of these large and influential bodies (to mention no others, let reference be had to the Protestant Episcopal, the Methodist Episcopal, and the Presbyterian Churches), has a body of constitutional and ecclesiastical law of its own, to be found in their written organic laws, their books of discipline, in their collection of precedents, in their usage and customs, which as

to each constitute a system of ecclesiastical law and religious faith that task the ablest minds to become familiar with. It is not to be supposed that the judges of the civil court can be as competent in the ecclesiastical law and religious faith of all these bodies as the ablest men in each in reference to their own. It would, therefore, be an appeal from the more learned tribunal in the law which should decide this case to one which is less so."

It is manifest, therefore, that a decision of the ecclesiastical tribunal is final, and binding upon the courts.

**The Supreme Court of the U. S. has Decided What the Powers of the General Conference are.**

The final reply to all who question the authority of the 1922 General Conference to order a special session, or the power of the General Conference to enact paragraphs 37 and 38, is contained in the decision of the Supreme Court of the United States in the case of *Smith vs. Swormstedt*, which is the Cincinnati Book Concern Case, which was heard in Washington, D. C., in April, 1854. The opinion was rendered by Mr. Justice Nelson, the entire Court concurring in the decision. Upon this decision rests our legal standing as a Church. It was this decision that gave us possession of property which was rightfully claimed as our own. If the Supreme Court of the United States was mistaken in its conclusions, then up to this good hour we have not legally separated from our brethren of the Methodist Episcopal Church and the property which the courts turned over to us is not rightfully held by us. We call your attention, therefore, to this decision of the Supreme Court of the United States, because it is the supreme and final authority from which there can be no appeal, and it forever settles the question touching the powers of the General Conference. We quote as follows:

"In the year 1844 the traveling preachers, in General Conference assembled, for causes which it is not important particularly to refer to, agreed upon a plan for division of the Methodist Episcopal Church in case the Annual Conferences of the Methodist Episcopal Church in slave-holding States should deem it necessary; and to the erection of two separate and distinct ecclesiastical organizations. And, according to this plan, it was agreed that all the societies, stations, and Conferences adhering to the Church, South, by a majority of their respective members, should remain under the pastoral care of that Church; and all of the several bodies adhering, by a majority of its members, to the Church, North, should remain under the pastoral care of that Church; and, farther, that the ministers, local and traveling, should, as they might prefer, attach themselves, without blame, to the Church, North or South. It was also agreed that the common property of the Church, including this Book Concern, that belonged specially to the body of traveling preachers, should, in case the separation took place, be divided between the two churches in proportion to the number of traveling preachers falling within the respective divisions. This was in 1844. In the following year the Southern Annual Conferences met in convention, in pursuance of the plan of separation, and determined upon a division, and resolved that the Annual Conferences should be constituted into a separate ecclesiastical connection, and based upon the Discipline of the Methodist Episcopal Church, comprehending the doctrines and entire moral ecclesiastical, and economical rules and regulations of said Discipline, except only so far as verbal alterations might be necessary; and to be known by the name of the Methodist Episcopal Church, South.

"The divisions of the Church, as originally constituted, thus became complete; and from this time two separate and distinct organizations have taken the place of the one previously existing.....

"It is insisted, however, that the General Conference of 1844 possessed

no power to divide the Methodist Episcopal Church as then organized, or to consent to such division; and hence, that the organization of the Church, South, was without authority, and the traveling preachers within it separated from an ecclesiastical connection which is essential to enable them to participate as beneficiaries....

"But we do not agree that this division was made without proper authority. On the contrary, we entertain no doubt but that the General Conference of 1844 was competent to make it; and that each division of the Church, under the separate organizations, is just as legitimate, and can claim as high a sanction, ecclesiastical and temporal, as the Methodist Episcopal Church first founded in the United States. The same authority which founded that Church in 1784 has divided it, and established two separate and independent organizations, occupying the place of the old one.

"In 1784, when this Church was first established, and down till 1808, the General Conference was composed of all the traveling preachers in that connection. This body of preachers founded it by organizing its government, ecclesiastical and temporal, established its doctrines and discipline, appointed its superintendents, or Bishops, its ministers and preachers, and other subordinate authorities, to administer its polity, and promulgate its doctrines and teachings throughout the land.

"It cannot, therefore, be denied—in deed, it has scarcely been denied—that this body, while composed of all the traveling preachers, possessed the power to divide it, and authorize the organization and establishment of the two separate independent Churches. The power must necessarily be regarded as inherent in the General Conference. As they might have constructed two ecclesiastical organizations over the territory of the United States originally, if deemed expedient, in the place of one, so they might, at any subsequent period, the power remaining unchanged.

"But it is insisted that this power has been taken away or given up by the action of the General Conference of 1808. In that year the Constitution of this body was changed so as to be composed thereafter by traveling preachers, to be elected by the annual conferences, in the ratio of one for every five members. This has been altered from time to time, so that, in 1844, the representation was one for every twenty-one members. At the time of this change, and as a part of it, certain limitations were imposed upon the powers of this General Conference, called the six restrictive articles: 1. That they should not alter or change the Articles of Religion, or establish any new standard of doctrines. 2. Nor allow of more than one representative for every fourteen members of the annual conferences, nor less than one for every thirty. 3. Nor alter the government so as to do away with Episcopacy, or destroy the plan of itinerant superintendencies. 4. Nor change the rules of the united societies. 5. Nor deprive the ministers or preachers of trial by a committee, and of appeal; nor members before the society, or lay committee, and appeal. And 6th, nor appropriate the proceeds of the Book Concern, nor the Charter Fund, to any purpose other than for the benefit of the traveling, supernumerary, superannuated and worn-out preachers, their wives, widows and children. Subject to these restrictions, the delegated conference possessed the same powers as when composed of the entire body of preachers. And it will be seen that these relate only to the doctrine of the Church, its representation in the General Conference, the Episcopacy, Discipline of its preachers and members, the Book Concern and Charter Fund. In all other respects, and in everything else that concerns the welfare of the Church, the General Conference represents the sovereign power taken the same as before. This is the view taken by the General Conference itself, as exemplified by the usage and



practice of that body. In 1820 they set off to the British Conference of Wesleyan Methodists the several circuits and societies in Lower Canada. And in 1828 they separated the annual conference of Upper Canada from their jurisdiction, and erected the same into a distinct and independent Church. These instances, together with the present division, in 1844, furnish evidence of the opinions of the eminent and experienced men of this Church in these several conferences, of the power claimed, which, if the question was otherwise doubtful, should be regarded as decisive in favor of it."

We draw your attention especially to the following language: "Subject to these restrictions" (namely, the 'restrictive rules'), "the delegated conference possessed the same powers as, when composed of the entire body of preachers....In all other respects and in everything else that concerns the welfare of the Church, the General Conference represents the sovereign power the same as before." If then "in all other respects and in everything else that concerns the welfare of the Church the General Conference represents the sovereign power the same as before it became a delegated body it unquestionably has full authority to empower and instruct the Bishops regarding the call of a special session of the General Conference, and full power to enact paragraphs 37 and 38.

To say that the General Conference does not possess this power, is to deny the correctness of the central and vital principle upon which is based the decision of the Supreme Court of the United States, and to gainsay and deny the correctness of that decision would land us in a predicament which would be extremely embarrassing.

Such are the powers of the General Conference and such the authority of the Bishops as interpreters of ecclesiastical law, invested in them by the law of the Church and secured to them by the law of the land. In the exercise of these powers and of this authority the General Conference has been assembled in Chattanooga, Tennessee, to deal with the most important question which has come before the Church since 1844.

Edwin D. Mouzon,  
John M. Moore,  
W. F. McMurtry,  
H. M. DuBose,  
James Cannon, Jr.  
W. B. Beauchamp,  
Sam R. Hay,  
Hoyt M. Dobbs,  
H. A. Boaz.

#### THE SONGDO HIGHER COMMON SCHOOL (FORMERLY THE ANGLO-KOREAN SCHOOL)

By C. N. Weems.

The Songdo Higher Common School is the high school for boys of our Church in Korea. But as the high school, in the educational advancement of Korea, ranks about as the college in America, our school at Songdo is an outstanding institution of the country. Among the high schools, it takes high rank in scholarship, attendance, athletics and in equipment. The plant now consists of eight buildings. Three of these are filled to overflowing with 1100 primary pupils; two of the buildings equipped with the latest work in motor-driven looms, are occupied with the Textile Department, which by its system of self-help enables 130 Christian boys to earn their way through school; the chapel building was erected in 1918 through a gift of Mrs. Martha Lane of Jonesboro, Ark., last year a gymnasium was erected with funds contributed largely by Mr. T. H. Yun, a distinguished and faithful member of our Church and President of the school; this whole group of buildings centers around the magnificent administration and class room building provided by the Sunday Schools of North Arkansas Conference. This last is a structure of two stories and basement, 100x45 ft., built of gray granite. The building was planned by an architect, and erected by a firm of Christian builders, and

is probably the best high school building in Korea. On a commanding site, and conveniently arranged, it affords a very satisfactory place of study for the 570 high school pupils, and for the 130 industrial boys, 800 in all.

The school is presided over by Mr. T. H. Yun, a graduate of Emory College, Ga., and of Vanderbilt University, a man of high social rank, and of scholarly attainments. The former president, Mr. A. W. Wasson, is now the President of the Union Theological Seminary in Seoul but is still connected with the Anglo-Korean school as chairman of the Board of Managers. Three missionaries are connected with the school: Mr. Lloyd H. Snyder, Vice-President, Mr. C. H. Deal, Manager of the Textile Department, and Mr. M. B. Stokes, Professor of Religious Education. The staff further consists of three Japanese and twenty-eight Korean teachers. Of the latter, three were trained in America. Since the erection of the new building the attendance has increased from 270 to 800. The increased expense of operation gave serious fears to the authorities as to the budget, but the improved facilities enabled them to charge higher fees, and a Parent Teachers' Association has been organized which assumes a part of the budget. With contributions from native sources, and tuition, the school is said to be paying more than 50 per cent of its running expenses. This statement does not include the Textile Department, which is not only paying its own running expenses, but providing the means for 130 Christian boys to get an education. These boys are received from Christian homes upon the recommendation of their presiding elders, and upon competitive examination. Three times as many apply as can be admitted, as no other form of help is used in the school.

Of the 570 students in the regular high school a great many are from non-Christian homes. Through many different agencies earnest efforts are being made to bring these boys to an acceptance of Christ. Recently a very successful revival was held in the school. Not more than one or two graduates have ever gone out who were not baptized members of the church. Some of our strongest and most active laymen are members of the faculty. There is a strong Y. M. C. A. in the school and a creditable number of the students are preparing to serve the Church as ministers.

Without being a prophet, one who has observed the effect of the establishment of Hendrix College on the Conferences of Arkansas, can easily predict that fifteen or twenty years from now, the leading preachers and laymen of our church in Korea will have had the stamp of our own School, and better, the impress of Christ, upon their lives through the faithful work now being done in this school. And when this splendid result is realized the Sunday Schools of Arkansas will have no small share in the satisfaction, because the result will have been made possible through the increased facilities which their liberality has provided.

#### NEW BOOKS INTERESTING TO THE GENERAL READER.

During this calendar year The Century Company, New York City, have published two books that will interest every person whose mind travels beyond the narrow confines of his own little routine of life. E. E. Slosson's CHATS ON SCIENCE is an utterly charming book discussing all manner of scientific facts. "A book to be read for entertainment—the profit will take care of itself." Your son will devour it as he does adventure stories. Dad will do the same. Price \$2.00.

Martin Johnson's CAMERA TRAILS IN AFRICA is a volume that will fascinate anyone who is interested in Africa or loves adventure narratives or seeks to know more of the wild animals of the Dark Continent. Indirectly this volume should increase the interest of our people in our mission in that far-away land. Beautiful-

ly bound. The wonderful illustrations make it indeed a camera-trail through Africa. Price \$4.00.

The following are two books recently published by The Macmillan Company, New York City:

James Baikie's THE LIFE OF THE ANCIENT EAST. This volume telling of modern excavations in the Orient relates the brilliant romance of that remarkably interesting part of our world. Mr. Baikie recounts in a vivid, entertaining style the loves and hates and ambitions of kings and queens, and the rise and fall of mighty cities and empires. Probably the most interesting chapter is on King Tutankhamen. Price \$4.00.

DuBose Yeyward's SKYLINES AND HORIZONS is a book of short poems portraying the weird tragedy of life in the North Carolina and Tennessee mountains. Also life in the South Carolina low country is pictured. The author is a Southerner and writes sympathetically. Price \$1.25.

The Thomas Y. Crowell Company, New York City have just published Charles Reynolds Brown's FAITH AND HEALTH. Dr. Brown is Dean of Yale Divinity School. The contents of the book are as follows: The healing miracles of Christ, modern faith cures, profit and loss in Christian science the Emmanuel movement, the method of Coue, the healing power of suggestion, the gospel of good health, the Church and disease. He serves up in this volume much common sense spiced with his characteristic humor.

Order any of the above books from Lamar & Barton, Nashville or Dallas. —Lester Weaver.

#### REGILDING THE GOLDEN CALF.

The most dangerous enemy of Christianity is not anything half so romantic as the oft-pictured Mohammedans spreading their prayer rugs, facing toward Mecca and advancing over a continent like a swarm of locusts. It is not anything so traditionally dangerous as the spectre of rampant atheism or agnosticism. It is the every day, commonplace, well-nigh universal pressure of a stark, pagan worship of material success which permeates the atmosphere in which we live. It bears down with a pressure far exceeding the fifteen pounds to the square inch of the physical atmosphere about us.

This, of course, is an ancient commonplace. But the cult of "success" continually develops new forms and adds new worshippers to its altars.

Two forces specializing in this worship of the golden calf of a crude material "success" have been the vogue of efficiency in recent years and the present movement for so-called vocational guidance. The striving for industrial and commercial efficiency has contributed in Multitudes of cases to the adoption of an ideal of personal efficiency, which is the efficiency of a blind mole burrowing in the ground or an ingenious "iron man" in a factory.

One result of the vocational guidance movement so far, has been the large commercial enterprises buying up the best brains in our colleges and setting them to work in vast industrial and commercial enterprises and with personal reward as the motive power. One who has watched at close range the schools of commerce which flourish today like the green bay tree, has painted this picture of its effect on whatever Christian idealism students may have.

"The average student in our schools of commerce is 'shot through' with the vilest kind of commercialism. They are preparing themselves as cogs in a great commercial system, which is becoming a religion. Boards of Trade and Chambers of Commerce are its temples. The business interests are its priests. Its holy days are Monday to Saturday. Its promise is prosperity. Its first great commandment is, 'Let us alone.' Its plea is 'Suffer little children to come unto me and forbid them not.' Its beatitude is, 'Blessed is the employee who demands nothing and expects nothing, for verily he shall not be disappointed.' Its favorite parable is the story

of the man who burned down his barn to get rid of the rats.

"This whole conception of business as a jungle fight with its implied admiration of the money-maker as a wonderfully powerful and clever fellow, its thinly veiled contempt for a man who wins only a livelihood, its cool ignoring of the public for whose sake business exists soaks through the cranium of the average commerce student, and he promptly adopts the motto of, 'Give as little and grab as much as you can.' Ask him what his ideal in life is and he will laugh at you. Talk about 'service' and he will think you are crazy. What is he out for? To 'get while the getting's good.'

But the most virulent propaganda of the cult of the all-embracing importance of financial success is the advertising writer. If anyone doubts the contribution being made to the shaping of the ideals and principles by advertising, let him pick up the July American Magazine, merely as a sample, and look at the gospel of "Get there by all means," which is being preached with evangelistic passion through the hundred or more advertising pages. The most fervent evangelists are the Correspondence Schools, which without the slightest qualifications, paint the joys of getting ahead of the other fellow, as the chief end of man. One business institute thus paints the picture to which the human race should aspire: "A real successful man—prosperous, confident, with a satisfaction of succeeding while you are still young enough to enjoy your success."

Another so-called extension university, under the picture of a man leaning back in a Morris chair, enjoying a cigar, says: "You want success, but will you pay the price?" and adds, "If you are a normal man these are the things which you want—a home of your own, a new car, the means to travel, leisure to read."

Still another well known correspondence school pictures the frantic face of a man who has his hand raised high to heaven and announcing: "I am going to make more money!" A few pages further on we are told a tragic story entitled: "Failure at forty!" This fellow of forty is held up in scorn because all he has to show for forty years are a wife and two children and a modest little home.

In contrast to this abject failure is the real successful man who can put his feet on the desk in the inner office and drive a Packard.

So we might run on through most of the other hundred pages. This is only one magazine; there are dozens of others.

The unconscious, insidious effect of all these subtle incitements to young men to pour their energies into the game of one's personality of getting there first, of elbowing the other fellow out of the way, cannot be measured. Here is the old foe of the religion of Jesus. There is no denial of Christ half so deadly as the blasphemous denial that comes from pagan materialism known in the New Testament as "worldliness." Let us never make the mistake of confusing this old foe for an ally. Against the forces which are training the youth of today to live

"As though Jesus had never lived, As though He had never died"—we dare preach nothing less than the Cross of Christ as the only valid ideal of life. Central Christian Advocate.

**BABIES LOVE  
MRS. WINDSWEPT'S PREP**

The Infant's and Children's Regular  
Pleasant to give—pleasant to  
take. Guaranteed purely vegetable  
and absolutely harmless.  
It quickly overcomes a cold,  
croup, flatulency and  
other like disorders.  
The open published  
formula is analyzed on  
every label.

At All Druggists

## 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 Melroe, 1907 Broadway, Little Rock  
Communications should reach us Friday for publication next week.

And this commandment have we from him, That he who loveth God love his brother also.—1 John 4:21.

The splendid reports, given in this issue from auxiliaries in the big First Churches of Texarkana and Little Rock show accomplishment in many branches of our missionary work, and they may be studied with profit. Very few auxiliaries can equal them in quantity of work, but all may reach the same quality. Every auxiliary may have a vital part in the special services of its church. By extra effort, every auxiliary may have dues and funds "paid up to date," and may have a Mission Study class. Why not make the extra effort to be at the top at the end of the Third Quarter? We like to hear about the enjoyable programs, but it is even better to know that the programs lead to some real work that accomplishes something for our Master.—V. C. P.

### PERSONAL MENTION.

Miss Lizzie Stinson, one of our pioneers who is still young is at Mt. Sequoyah attending lectures and enjoying that fine Western Assembly.

Mrs. Elza's charming notes from there may make us all wish to be there now.

Let's go next summer!

Miss Elma Morgan is now at work in the new Wesley Community House recently opened in Oklahoma City. She says the work is most interesting, well organized and is progressing on all lines. She and Deaconess Annie Trawick conduct a fine clinic, clubs for mothers, and boys and a Girls' Sewing Club, Story Hour, the Gymnasium Club for Bohemians, Weekly Prayer Services, and keep house for themselves. They are very busy and very happy.—Let's remember them.

### NOTES ON MT. SEQUOYAH.

Mrs. C. F. Elza.

Missionary women who have not included a trip to Mt. Sequoyah in their summer program of rest and recreation have overlooked the most delightful of the attractions of the western states. To one who comes to Mt. Sequoyah the first time, the amount of work already done, the many conveniences, the charm of the arrangement of public building and cosy cottages come almost as a shock of joyous surprise that so much could be so readily attained. This week the morning hours at Sequoyah find mature men and women with books and note books scurrying across the beautiful Sequoyah campus at the sound of the class-gong. Dozens of classrooms afford ample facilities for the really fine courses in missions and Bible. Here in this room, we find Dr. Jno. Cline, former president of Soochow University, giving to a group a very real and vital knowledge of conditions in China today. Dr. Cline speaks out of years of the fullest experience, and every moment is surcharged with interest. In the room next door Dr. Mumpower is putting on the blackboard a diagram showing the organization of the Board of Missions. As you pass another door you look in upon Mrs. J. W. Perry as she speaks with impassioned interest to a class on "The Mission Study Leader," while near by a study of racial problems is going forward under Mrs. J. W. Downs' supervision. The women of the faculty are strong and competent and these courses well given. These are only a few of the many courses being given here. When classes break at the noon hour the center of interest shifts to the cafeteria where a long, long, trail is winding past the food counter laden with truly delicious edibles. The afternoon

brings musical or Chautauqua numbers and the early evenings are resonant with games and songs on the campus. Here, under a tree Mrs. A. M. Robertson, house mother at the dormitory, is managing her ukelele, and sweet young voices are singing "Day is dying in the west." The evening is always concluded by an inspirational hour in the auditorium. Sunday evening Bishop Boaz spoke on Japan; Monday evening Mrs. Downs spoke on "The Expanding Program of the Woman's Work," while last evening the Rev. Onderdonk brought a message from the Mexican work, enlivened by a very characteristic and picturesque quartette of Mexican boys from the Wesleyan Institute at San Antonio.

Tonight Dr. Leon Picone talks on "Our work among Italians in the South." This morning the Regional Conference for District and City Mission work is in full sway. J. H. Reynolds, President of Hendrix, arrived on the early morning train to bring a message on rural work, particularly that program being projected by Hendrix College this coming season. Mrs. H. L. Rimmel, our new corresponding secretary is listening-in on the City Mission program with interest and with the thought in her heart that Little Rock needs a City Mission Board and a Wesley House. With such social workers as Mrs. Rimmel and Mrs. W. T. McDermot available, this end should be speedily accomplished.

Tomorrow morning at 10 a. m. our Board of Control for the Woman's Building will meet in the new Epworth League Building, now under construction. Already half of the sixteen members of the Board are present. Dr. Millar and Superintendent Bond will address the committee and the organization will be perfected and the necessary sub-committees appointed. Several sites are under consideration, the most popular being a site on the crest of the mountain with a very fine background of beautiful oaks.

The writer and her husband made the trip from Benton, Ark., to Mt. Sequoyah overland enjoying to the fullest the Ozark scenery and the splendid new mountain roads. It is a twelve hour run, but we made it leisurely, spending the night at Clarksville.

An engagement to talk to the Girls Reserve Conference at Petit Jean Mountain on Sunday necessitates our leaving before the school of missions closes. Plan to come to Mt. Sequoyah next summer. You will enjoy it.

### TREASURER'S REPORT FOR SECOND QUARTER, 1924.

Receipts adult .....	\$4,964.23
Receipts Young People .....	323.54
Receipts Junior Division .....	245.42
Receipts Baby Division .....	31.44

Total Receipts .....	5,564.63
Balance from 1st Qr. ....	659.71
Refund .....	40.00

Total .....	\$6,264.34
Dues sent to Council Treas. ....	2,104.21
Pledge .....	1,958.15
Scholarship .....	10.00
Bible Women .....	60.00
Retirement & Relief .....	46.49
Scarritt Loan .....	25.95

Total regular funds .....	4,204.80
B. Bennett Memorial .....	918.80

Total amount to Council .....	5,123.60
Conf. Fund expended .....	407.05
Returned to History account .....	203.00

Total disbursements .....	5,733.65
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Balance on hand .....	530.69
Supplies .....	\$6,264.34
Local reported .....	1,883.21
Grand Total .....	10,896.37

Grand Total .....\$18,344.21  
May I add just a personal word to my reports? I think the report of the second Quarter considering it as a whole is fine, but our figures show just what we are doing.

While we must remember our love gift in the Memorial Fund to our beloved leader, we must not leave our regular funds unpaid. Our Regular funds to the Council this half year, are nearly \$800 less than the first half of 1923. We have yet to raise on our Memorial Fund for this year more than \$1,200.00. And, too, we must not forget that we pledged \$1,500 the salary of our own Miss Wade. While we are resting and having our vacations this summer let us pray and plan for a great third quarter's report.—Mrs. S. W. C. Smith, Treas.

### INTERESTING MEETING AT BLYTHEVILLE.

The Missionary Society of the First Methodist church met Monday afternoon at the church for its regular monthly program.

The church was beautifully decorated in pink roses and evergreen.

An interesting program was given on "Child Welfare Work" with Mrs. Minnie Bower in charge. The devotional was led by Mrs. Bower who is chairman of the entertainment committee.

A vocal solo was given by Mrs. N. F. Moore accompanied by Mrs. Lawrence Chapman.

Miss Carolyn Hale gave a piano selection which was beautifully rendered.

"Children of Unmarried Mothers" was ably discussed by Mrs. C. W. Hogan.

Mrs. A. C. Haley gave a reading which was greatly enjoyed.

"News Items" were discussed by Mesdames W. F. Brewer, Herman Cross and M. G. Goodwin.

Mrs. W. F. Brewer, president took the chair and led a short business meeting.

A report was given by Mrs. William Hall of the Jonesboro district meeting held at Luxora during last week.

The entertainment committee for the day were Mrs. Minnie Bower, Mrs. A. C. Haley, Mrs. Brogdon, Mrs. Frank Webb, Mrs. C. W. Hogan and Mrs. V. G. Holland.—Mrs. T. I. Gray.

### REPORT FROM MARIANNA.

Mrs. J. T. Friar was hostess to the Missionary Society of the Methodist Church Tuesday afternoon. About forty were present and the afternoon was one of special interest. The society only meets once a month during the summer and the different departments are combined in the one meeting.

Mrs. W. E. Greenhaw was leader of the Bible lesson and social service program. Mrs. M. E. Newbern, superintendent of the social service work in the local church gave an interesting paper. Mrs. D. S. Clark, Mrs. C. E. Yancey and Mrs. R. E. Wild gave papers on "Child Welfare."

Mrs. W. F. Nelson, teacher of the book that the society is studying, led a discussion of it. Mrs. J. O. Ewart gave several vocal selections that greatly added to the program.

At the close of the afternoon ice cream and cake were served. Punch was served when the guests first arrived.—Mrs. O. C. Sutton.

### BOONEVILLE DISTRICT.

A group meeting of the W. M. S. of this District was held at Dardanelle June 18th. Mrs. W. A. Jackson, District Sec. presiding. "Praise God From Whom all Blessings Flow" was the opening hymn. Rev. Mr. Hackler of Belleville conducted the devotional service, taking the lesson from the 5th chapter of Matthew.

Mrs. Jackson made an interesting and helpful talk on the obligations and privilege of serving as District Secretary. This was followed by a welcome address from Mrs. Joe Gault.

Reports from the Missionary Societies of Belleville, Danville, Plainview, Paris, and Dardanelle were read, each showing a standard of efficiency in many lines with the desire to do better work. Booneville sent in such a splendid social service report the secretary had it read for the encouragement of the other societies. A motion was made and carried that it be sent to the Arkansas Methodist for publication.

Mrs. Evans of Plainview gave a very helpful talk on "How to make the Honor Roll," followed by suggestions from Mrs. Simmons, of Conway, How to place the Missionary Voice in more homes.

How to make the fifth Monday meetings a success was given by Mrs. Morehead, also an instructive talk on Social Service Work by Mrs. S. G. Smith. Song "In the Garden" by Mrs. Duff, Dardanelle. The service closed with a special prayer for members of the societies and church recently bereaved led by Mrs. Reynolds of Paris.

At noon in the hospitable home of Mrs. T. A. Johnston, lunch was served by the local auxiliary and all visitors were made to feel at home.

The afternoon Program opened with Hymn "Come Thou Almighty King" followed with prayer by Mrs. Morehead of Conway. A fitting program for the Belle Bennett Memorial was presented by Mrs. Reynolds and Miss Helen Dowell. "Financing our Enlarged Work" was discussed by Mrs. S. G. Smith, and Stewardship was presented in a very profitable way by Mrs. V. L. Keathley.

How to be a Good Samaritan in the District by Mrs. A. M. Smith, Paris was followed by song, "Oh eyes that are Weary" by Miss Vivian Holmes. Organization by Mrs. Simmons, Conway. Mrs. Crounover of Belleville gave a talk on, How to make our monthly meetings interesting.

"A successful Mission Study Class" by Mrs. Morehead.

Mrs. Owens of Conway suggested how books could be supplied for the new and small classes in Mission Study work. Mrs. Eli Meyers told of the good work being done by the ladies of N. Little Rock church. Special attention was called to the observance of the Week of Prayer and Prayer Special for the Belle Bennett Memorial.

At the conclusion of the afternoon program Mrs. Smith of Paris extended an invitation for our next meeting to be held at Paris. A rising vote

## SICK WOMAN MADE HAPPY

Entirely Restored to Health  
by Lydia E. Pinkham's  
Vegetable Compound

Mart, Texas.—"I have taken Lydia E. Pinkham's Vegetable Compound to



build me up as I was all run-down, nervous and sick. I ached and hurt all over so that I was often compelled to go to bed, and I had to have most of my work done. No medicine seemed to help me until one of my neighbors who was taking the Vegetable Compound insisted on me trying a bottle of it. The medicine helped me from the first, and the best of all is that I can even sew again without that awful, nervous feeling I was used to having. And I used to take crying spells, with such a blue feeling that I cannot explain. Now all that has left me. I feel so cheerful, and I have gained in weight, sleep well and eat hearty. Oh! I wish I had words to express what this medicine has done for me! I am a housekeeper and do everything from the sewing to the washing now and it doesn't hurt me. You may use my letter in any way you wish. I will be glad to help any suffering woman to the road of health and happiness."—Mrs. B. F. BRANNON, 404 Travis Ave., Fort, Texas.

of thanks was given the Dardanelle Auxiliary for the profit and pleasure of the day.

"Have Thine Own Way Lord" was the closing song. We were then adjourned with a prayer by Dr. Meyers, of North Little Rock.—Reporter.

#### BOONEVILLE DISTRICT.

In our District, some of the societies are doing fine work. Others are working up to their opportunities and are growing. There are not as many study classes as there should be, neither are there as many Young People, Juniors and Children's Societies. Several societies reported having had their Belle Bennett program and others are to observe it in the near future. Most all have responded to the hospital linen shower. While it was for the church it fell largely on the missionary society members as they usually are the ones who can be depended on.

I take this method of thanking the ladies for their hearty co-operation in this and all other calls upon us.—Mrs. W. A. Jackson, Dist. Sec.

#### LITTLE ROCK FIRST CHURCH

The W. M. S. of Little Rock First Church, under the very able leadership of its president, Mrs. Curtis Stout, closed its second quarter's work June 30, with all reports in on time and all pledges paid in full up to date.

All departments are doing splendid work.

The report, in part, for the half year's work is as follows:

Lent to Conf. Treas. ....	\$ 800.00
Cash or equivalent given	
away .....	3,034.95
Garments given away .....	1,888
Value of garments given away .....	2,281.85
Value of boxes sent through	
supply department .....	341.44
Spent on District Parsonage .....	100.00
Visits to sick and strangers .....	3,258

The Mission Study Class completed the "Creative Forces in Japan" and "The Debt Eternal," under Mrs. H. C. Rule, Supt.

The members of the Social Service Committee have been active in inter-racial work; cooperation with rural churches in the Centenary movement; the organization of a Young Ladies' Missionary Society, and the distribution of "Save America." One member organized a Bible School in a rural community and furnished it with Bibles. Service Week was observed the week before Easter, when the ladies sewed five days for the children of the Methodist Orphanage. We gave recently three dozen cots, for the sleeping porch at the Orphanage.

We support a scholarship in Sungkiang, China and our scholarship in a Business School in Little Rock has been loaned to several girls in the city, enabling them to become self-supporting.

So far, each of these beneficiaries has become able in a short time to repay the cost of the scholarship, and it has helped several worthy girls since it was established a few years ago by First Church Auxiliary.

It was our privilege to entertain the L. R. Conf. W. M. S. in Annual Session in May and possibly our fine report for this half-year is partly due to the inspiration we received from our leaders and co-laborers in those great days of sweet fellowship and spiritual uplift.—Mrs. J. H. Hollis, Pub. Supt.

#### TEXARKANA FIRST CHURCH.

In the weekly meetings our First Church auxiliary has presented many interesting programs this year, celebrating Easter and other special days in our church calendar.

Recently the program was in charge of Mrs. Clarence Turner, superintendent of social service and to acquaint the members with the fine work Mrs. D. M. Mebane is doing with the juniors, the latter was requested to provide the program given entirely by young folk. After the preliminaries conducted by the children, the following program was given: Missionary Study, "Sketches from the Honorable Japanese Fan," Beatrice Stackhouse; song, Japan for Christ, society, (Jen-

nie May Cuckler) accompanist; reading, "The Story of Samuel," Philip Alston; song by the Huckabee twins; piano solo, Rebecca Forbes; reading, Lucile Mebane; missionary benediction.

At another meeting in the church parlors with Mrs. Pat Hillburn as leader of the devotional, Mrs. Hillburn's subject was on "Christian Stewardship" and her talk was followed by a prayer by Rev. J. D. Hammons.

Mrs. J. F. Huddleston directed the business period after which the hymn "Love Lifted Me" was sung.

The program was directed by Mrs. Marvin Brown and consisted of a talk on the customs at Ellis Island, interestingly given by Mrs. Q. O. Turner, and Easter song by Mrs. Homer Woosley, a talk on the work in Hartshorn, Okla., by Mrs. E. E. Hendricks, and a piano solo by Miss Elizabeth Wrane.

The auxiliary gave the following program for Mothers' Day, the topics being taken from the Council Bulletin as follows:

"The Schools in Tokio Open to Christ," Mrs. W. Joppling.

"Mission Christian Social Service," Mrs. A. M. Robertson.

"Beautiful McTyre," Mrs. Homer Woosley.

"Meeting of Council Executive Board at Tampa Florida," Mrs. J. F. Simmons.

"Graduate of Laura Haygood School Wins Her Official Family to Christ," Mrs. James Buchanan.

The meeting was closed with the Mizpah benediction.

Mrs. M. F. Chesnutt was given a rising vote of thanks for the lovely flowers which she furnished the church for Mother's day program.

Mrs. J. F. Huddleston presided over the business session during which time a fine report of the Annual meeting of Little Rock Conf. W. M. S. in L. R. First Church during May was given by the delegate, Mrs. A. R. McKinney.

Mrs. William McKinney was leader of the program which she made extremely interesting through the use of the visual educator machine.

"Higher Education and Woman's Place in the Home" was discussed.

At one meeting the program was largely given by the beloved and honored Grandmothers of the Church as follows:

Piano solo, Mrs. S. P. Bell.

Reading, Mrs. Floyd Thompson.

Duet, Mrs. M. F. Chesnutt and Mrs. E. E. Hendricks (Mrs. Pratt Bacon, accompanist).

Reading, Mrs. Shuptrine.

Banjo and guitar duet, Mrs. A. M. Robertson and Mrs. W. S. Stackhouse.

Original poem, Mrs. Pratt Bacon.

Short talk, Mrs. H. M. Harper.

Chorus, "Darling I am Growing Old," sung by sixteen grandmothers with Mrs. Bacon accompanist.

The hostesses were Mrs. E. M. Newton and Mrs. J. C. Blair and these served a refreshment course during the social hour.

The study of the book "Leaves in Japan" was brought to a most interesting close.

Members were greeted by Mrs. W. H. McKinney and Mrs. C. W. Baughman hostesses for the afternoon, and on descending to the Sunday school rooms found themselves in a veritable bit of the Orient as under the clever direction of Mrs. W. H. McKinney the superintendent of study and publicity, the rooms and the church parlors had been gaily decorated to represent Japan.

The devotional was led by Mrs. David Venable.

Mrs. J. F. Huddleston conducted a short business session, after which the program was opened with the singing of "O, Dry Those Tears," by Mrs. C. M. Robertson and Mrs. Lloyd White at the piano and Mrs. Potter as violinist.

Among the subjects interestingly brought before the society by the superintendent, were "What Christian Women are Doing in Japan" "The Personal Life of a Giesha Girl" and "The Work of Bible Women in Japan."

An interesting and lovely feature of

## Sunday School Department

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

#### LEADERSHIP SCHOOL AT SEQUOYAH.

A visit to the Leadership Training School at Mt. Sequoyah gives some very definite impressions, and one of the strongest of these is that regarding the aim of the institution. Without talking about it they make you feel that the aim is not profit, nor solely to make a pleasure resort, but to give service to our Lord and His church. This is the way I think after attending the first session of the school under the direction of our Sunday School Board.

And if this first school is an indication of the future of that place there can be no doubts as to its influence in the life of Methodism west of the river. To be sure Mt. Sequoyah is a pleasant place to spend a vacation. It is a place good to look on. Nature has been generous and man has been wise in conserving her beauties. A beautiful mountain rising above the town of Fayetteville with good drives circling its crown, with green grass, young red oaks, white bordered walks and clean white cottages in a semi-circle around under the shade. With organization buildings built and building to add to the beauty, and with views of a thriving town, of farms and hills and woodlands stretching away at every side, there is afforded the pleasure of living in scenes good to look upon, and then when the thermometer is making frantic efforts to jump out of the top of the tube it is also a great pleasure and relief to sit under the shade of a tree and enjoy a cool mountain breeze.

But while there is all of this for a visitor this is not the true spirit of the place, a quest of comfort and pleasure. There the spirit is work

and service. Everybody was at work and happy about it. The folks there had caught the spirit of training for service and they were willing to mix work with play.

Let us see the story of figures. There was a total enrollment of 168 in the school, of these 130 were enrolled in regular leadership courses and 38 in advanced courses. With this enrollment 230 units of credits were issued, 203 of them in regular leadership courses and 27 in advanced courses. There were 49 certificates, 144 certificates of honor, 1 diploma, 4 blue seal diplomas and 8 gold seal diplomas issued. This meant hard work, but not drudgery.

Besides the study courses provision was made for play supervision of the children. Hikes were organized and there were nature study trips nearly every morning under the leadership of Mr. Wheeler. The lecture program was broken into by the General Conference, but Dr. Shackelford, Dr. Smith, Dr. Cook, and Dr. Richardson gave preaching and lectures of high order. One of the most helpful features of the Assembly was the worship period where a prepared worship program was followed. These programs were genuine works of an artist skilled in plans of worship.

Stunt night was a great occasion when each State gave its representative stunt. Some of the stunts were mirth-provoking, some were of a more serious order, but everybody had a good time and every State produced a worthy "stunt"

Hooker, with his select choir, rendered great service in the Sunday services and proved himself a capable leader at all services. The musical programs under the direction of Mr.

the program was a Japanese selection played by Miss Vernon Winston on the piano.

The program was concluded by a prayer by Rev. J. D. Hammons, after which cooling refreshments were served with Miss Esther Mills and Miss Cooper Turner presiding.

Texarkana First Church auxiliary is active in all lines of our Missionary work, and her zeal must be an inspiration to us all. They use the local press regularly and present the Missionary Council Bulletin in their meetings. Mrs. Loula Beal Dibrell, Conf. Supt. Pub., enabled us to get these interesting items for our readers.

#### MISS RUMBOUGH WRITES FROM HARBIN, MANCHURIA, CHINA. JUNE 12, 1924.

Dear Miss Howell:

At the last meeting of the Missionary Society in Modigou the women decided to make a pledge for foreign missions, desiring to help send the gospel to "those who know the least about Jesus Christ." These refugee women at the present time are not only poor themselves but are trying to help other refugees that are even poorer, but I am glad that while they are helping to relieve the material needs of their own people they want to share in spreading the gospel in other places of the earth. The committee met last night and decided to report Korea as their choice and 25 yen as the amount. I wish you could be present at one of their meetings and see the pride they take in preparing and making their talks. The men had a great deal of curiosity to see how women could conduct a meeting, so last time the women said they might come if they wanted to. They came and with all we had more than a hundred present. There are twenty six members.

The women in New Town are do-

ing much to relieve the poor. They gave a concert and made more than two hundred yen. They had a very noted violinist besides other artists, and were given tea and cakes by different stores to serve and sell. In all it was a great success. Yet we have decided never to have any more concerts, for everything we have—elementary school, Institute, church, concerts and all must be in the same building, and this is beyond the comprehension of the Russian people, especially that a concert should be in the place where church services are held.

It is summer in Harbin. We have found that sometimes it is as hot here in summer as it is cold in winter. Russians love picnics even more than Americans. Last week I took my Sunday School class for an outing to the first little station outside of Harbin. There is a quiet little lake there not very deep, in which the boys swam and fished and the girls went boat riding. It did me good to see how thoroughly they enjoyed it all.

The first of June our elementary schools and Institute closed, the schools for the summer and the Institute for three weeks. We shall open the Institute again on the twenty third of June for a special six weeks summer session, of Bible, Church History and English. Mr. Erwin is to teach the History of Methodism, Miss Wahl, the Life of Christ, and I the Life of Paul. During the last two weeks of the school we are planning a revival meeting, two missionaries from Korea coming up to conduct them.

I wanted to tell you all about Easter in Harbin, for Easter is the biggest and most interesting Russian holiday, but it has been almost impossible to find time to write and now that is out of date. Lillian sends love. Sincerely, —Constance Rumbough.



Tovey were highly appreciated.

A source of much favorable comment was the spirit of the management. Efficiency and good will characterized the administration. This applies to both the Assembly and the School Movement. Everyone recognized in Mr. and Mrs. Bond and their staff of helpers a will to make the stay of the guests happy and helpful, and the property is well cared for too. Often the last man seen at night was Mr. Bond and he was the first man around in the morning. Mrs. Bond had charge of the cafeteria. The cooking and the service left nothing to be desired and prices were reasonable. In the school administration by the training officers under Sensabough and Schliser we had the best to be offered. There was interest, courtesy and understanding. I never heard a criticism in two weeks—a remarkable record.

There are great things in the future for Sequoyah. New equipment is being added, more buildings are being planned, and extension of courses offered is on the program for next year. The Sunday School Board plans to offer a four weeks school next year. There will be advanced courses running the entire term of four weeks and two two-weeks' terms of leadership courses. Then it is planned for Southern Methodist University to offer a full summer term of the School of Theology to those who are at Sequoyah.

The Assembly is just beginning. Every summer will see an enlarged program, and every summer will see more of the best of Methodism west of the river there. Sequoyah is a blessing and will grow to be a greater blessing every year, sending out her streams of service through our section of the Church.

It is a great thing to be a Southern Methodist. When I hear men who are leaders in other Churches say that our Sunday School program is the best in the country, I am proud of my Church, and then when I hear the leaders of that Church say without question that among the Conferences none excel the Arkansas Conferences, I am doubly proud of the fact that I am a Southern Methodist of Arkansas.—E. Clifton Rule.

**ATKINS TRAINING SCHOOL**

The Junior Training School which was held in Atkins last week proved to be a success in every way. In spite of the hot weather those who enrolled attended regularly, there being in one class some ten who were studying "Sunday School Organization," and in the class on "The Pupil," about eighteen. Not many ventured to take the examination, but all expressed themselves as having been greatly benefited by the work that was done. In addition to teaching a class, Mrs. Harwell led a splendid recreational program between classes every evening.

Two of the elementary departments, the Beginners and Juniors, were checked up by Mrs. Harwell and found to have attained progressive rank. The entire school was checked up on the last evening and seven seals were awarded. Since this school received only three seals in the October Round-up of last year, it is apparent that the school has been making steady progress.

Among other things of interest, the following officers and teachers were enrolled in the 1000 Study Club: L. L. Evans, Fred Kinder, Reese Alewine, Mrs. Wade Henry, Mrs. Fred Kinder, Mrs. W. J. Bowden, Mrs. Wade Oates, Mr. Luther Hammond, Mr. Owen Hays, Mr. Ellis Barnett, Mrs. Frank Griffin, and Miss Thelma Oates. This makes the largest membership in a "C" type school which has yet been received.

Congratulations are extended to

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the pastor, Rev. G. C. Johnson, and to the superintendent, Mr. L. L. Evans, for the wonderful progress which their work has made possible for this school.—H. E. Wheeler.

**S. S. DAY OFFERING IN N. ARK. CONF. FOR WEEK ENDING JULY 19.**

Booneville District.	
Previously reported	\$ 248.46
Rover—Rover Ct.	3.65
Salem—Rover Ct.	3.15
Total to date	255.26
Ft. Smith District.	
Previously reported	20.00
Dodson Ave., Ft. Smith	68.00
Ozark	45.00
Alma	5.00
Knoxville	3.54
East Van Buren	15.00
Lamar	15.00
Lavaca	15.00
Madden Chapel	10.00
New Hope	5.00
Charleston	10.00
City Heights, E. Van Buren	6.00
Midland Heights, Ft. Smith	5.43
Greenwood	42.00
Clarksville	70.00
South Ft. Smith	3.00
Spadra	5.00
Total to date	342.97
Jonesboro District.	
Previously reported	326.95
Marked Tree	40.00
Total to date	366.95
Batesville Dist., prev. reported	357.24
Helena Dist., prev. reported	567.63
Conway Dist., prev. reported	268.44
Fayetteville Dist., prev. reported	113.11
Paragould Dist., prev. reported	238.42
Searcy Dist., prev. reported	228.75
Grand Total	\$2,738.77
—C. D. Metcalf, Treas., Batesville, Ark.	

**THE PROGRAM FOR THE PARAGOULD DISTRICT, 1924.**

The Paragould District organized for work early this year with the following officers: Chairman, Dr. James A. Anderson; executive secretary, Rev. J. B. Evans; superintendent teachers' training, Rev. Allen D. Stewart; superintendent organized Bible classes, Mrs. J. A. Joseph; elementary superintendent, Miss Ruth Glover.

The following were appointed as group leaders: Mrs. C. T. Jones, Rev. G. E. Patchell, Rev. C. E. Gray, Rev. L. E. Mann, Rev. J. H. Harrison, Rev. J. L. Shelby.

The enrollment goal was made 1,226, which if realized, would make the Sunday School membership in the District equal to the membership in the church. It was agreed to organize at least 50 per cent of all eligible classes in the District, and much progress has already been made along this line. The Paragould District enjoys the distinction of having the only printed bulletin issued in the interest of its organized class work and this little sheet edited by Mrs. Joseph has been the means of untold good.

Miss Ruth Glover, newly elected, Elementary superintendent, is doing a splendid work and is trying her best to qualify the District for a "C" type standard. An elementary institute provided for early in the year was held at Mammoth Springs and at this institute fifteen schools were selected for the observance of Children's Week.

This District enjoys the distinction of having already put on schedule two standard training schools, one to be held at Paragould, September 21-26, and the other at Corning, October 19-24.

Junior Training Schools to the number of one for every pastoral charge was selected for the District and many of these have already been held. The District is undertaking to enroll at least one-half of all the pastors and superintendents in the 1000 Study Club. A District Institute was scheduled to be held in May at Mammoth Springs and this goal was realized with fine success.

The budget for the District was fixed at \$1,000 and of the one-half of this to be refunded to the District, \$40 was appropriated to the executive secretary and \$50 to the elementary superintendent and the balance was to be used in promoting the Junior Training Schools.

The October Round-up was adopted as one of the goals and already fine progress has been made in organizing the District for this important event.

Among those approved for teaching in Junior schools are the following: Rev. Allen D. Stewart, Mrs. J. A. Joseph, Miss Louise Anderson, Rev. J. H. Harrison, Rev. L. E. Mann, Rev. Roy Black, Rev. Geo. Burr, Rev. J. H. Glover, Rev. C. E. Gray, Rev. G. E. Patchell, and Rev. J. D. Evans.

Proposed one unit schools for Paragould District as follows:

Suggested Areas for Evangelistic Campaign in the S. S. Mammoth Springs, Black Rock, Hoxie, Corning, Rector, Piggott, Biggers, Paragould (First Church and East Side), Poca-hontas.

Selected Schools in which the Children's Week Campaign will be undertaken: Mammoth Springs, Raven-den Springs, Black Rock, Hoxie, Corning, Walnut Ridge, Paragould, Paragould East Side, Piggott, Biggers, Peach Orchard, Imboden, Poca-hontas, Marmaduke, Stanford, Salem.—H. E. Wheeler.

**GROUP NO. 1, PARAGOULD DIST., MRS. C. T. JONES, LEADER.**

Corinth, Mammoth Springs and Raven-den Sunday Schools have observed Sunday School Day, Corinth raising its quota and Mammoth Springs more than its quota of the assessment. Raven-den Springs has secured the program and will observe the day later—and raise its quota. We hope other Sunday Schools in the group will do likewise, but have no report to that effect at present.

Every pastoral charge in this group is slated for a Junior Training School, a one unit school having already been conducted by Mrs. J. A. Joseph at Mammoth Spring. Mammoth Spring has also had a training class to complete one course and take credit; and a second class is now being formed to study "The Worker and His Bible." We feel encouraged over the training work done and prospects for further work in the group.

Mammoth Spring, Salem and Raven-den Springs are working under Program of Work "C", and Mam-moth Spring has all ten seals on the charge.—H. E. Wheeler.

**DeWITT CELEBRATES OPENING NEW CHURCH.**

Last week was a happy week for the Methodist people of DeWitt. The occasion was the celebration of the opening of the new church. The building is a beauty and would do credit to almost any city. It was begun under the pastorate of Rev. A. B. Barry and completed under the

present pastorate of Rev. S. R. Twitty. Bro. Twitty had generously invited the former pastors and the "Connectional" men to have a part on the week's program. It was my privilege to speak on Wednesday night. We had a full house but my vanity shrunk considerably when I was told that Twitty always has a full house on prayer meeting night. I heard splendid reports from Pres. Williams of Galloway, Bro. J. A. Sage, Bro. Dickerson, and others who had preceded me during the week. I was told that the women of the church never quit work at DeWitt and that they are in large measure responsible for carrying the building program on to the present. No man in DeWitt is happier than "Mc" Montgomery, the Sunday School superintendent. In any one is happier it is those fine little women in charge of the Beginner, Primary, and Junior departments. When the "First Floor" of this church is completed DeWitt will have one of the best churches in the Conference and we look to see Methodism down there take on new life. I had a good time in DeWitt.—Clem Baker.

**CHILDREN'S WEEK IN THE JONESBORO DISTRICT.**

Word has just been received from our efficient elementary superintendent that the following schools in the Jonesboro District have been selected for the cultivation of the Children's Week Program this year:

1. Jonesboro, 1st Church.
2. Huntington Ave., Jonesboro.
3. Osceola.
4. Luxora
5. Leachville.
6. Lepanto.
7. Manila.
8. Marion.
9. Monette.
10. Marked Tree.
11. Wilson.
12. Nettleton.
13. Promise Land.
14. Lake St., Blytheville.
15. 1st Church, Blytheville.

Mrs. Barksdale suggests that this opportunity is also open to any other school which may desire it and she has the literature for this wonderfully attractive program already in hand and ready to mail.

Announcement will be made shortly as to the Elementary Institute for the Jonesboro District.—H. E. Wheeler.

**THE NEW CHURCH IN GURDON.**

I expected to spend last Sunday in Magnolia to help out my dear friend, Bro. Wilkinson, while he is on vacation, but word from Superintendent Williamson that the Baptists have on a big tent meeting stopped me en route, so I stopped over in Gurdon for the Sunday morning service. Brother Walker and his people were celebrating the entrance into the basement of their new church with a revival meeting led by Rev. W. T.

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# CHILDREN'S PAGE

## SHE COMES!

In trailing gown of royal sheen  
Comes Lady Summer;  
Rose-petal-pink and leafy green  
Deck Lady Summer.

Sunbeam slippers on dainty feet  
Of Lady Summer,  
Dew-jewels rare and perfumes sweet  
Wears Lady Summer.

Her maids are dressed in flower-hue  
For Lady Summer;  
Buttercup-shade, hyacinth-blue,  
Please Lady Summer.

The heav'ns are turquoise, shot with  
pearl,—  
Look, Lady Summer!

Shimm'ring pennants proud trees unfurl,—  
Bow, Lady Summer!

Singing are zephyr, rill, and bird  
To Lady Summer,  
And laughing children, too, are heard  
By Lady Summer.

With joyous hearts we welcome you,  
Fair Lady Summer;  
Reluctantly we'll part from you,  
Our Lady Summer.—Besse Stone  
Warring in Zion's Herald.

## THE SECRETS THEY TOLD HER.

Florette dropped her trowel and listened breathlessly. What had she heard? It couldn't be, of course, but a soft, musical chiming seemed to come from the wind-stirred Poets' Narcissus close beside her. Was she dreaming or—But at this point out of the music a voice shaped itself and Florette heard her name pronounced quite distinctly.

"Last year," the voice continued, "we garden folk all learned to love you, you were so good to us. You gave us just the right kind of food to make us strong and healthy, and on the hot, rainless summer days you never forget to bring us refreshing draughts of clear, cold water. In return, we grew and grew and donned our prettiest, daintiest gowns to give you pleasure. Unconsciously we taught you our language and that is why you understand now what we are saying."

A burst of joyous caroling in the branches of a near-by tree interrupted the soft intoning of the flowerbells and filled the sun-drenched air of the spring garden with melody. At its close the poets' flower resumed its story. Florette listened eagerly, very greatly pleased that she was able to understand the beautiful flower speech. And truly they were wonderful things she learned that morning about the folk who dwell in her garden.

"Away, way back," breathed the white-gowned, fragrant Narcissus, glorious in headdress of yellow with trimmings of red, "away, way back, most of our forbears lived out in the woods and fields as wild flowers. Just look up the history of the Rose and the Pansy and you will know how true this is. These ancestors of ours were not nearly so large or varied in form and color as are the flower-folk in your garden."

"Tell me, please," begged Florette, "what garden flowers are our very own."

"Not so many as you would think, because America is still young and it takes a long, long while to change a race of shy wild folk into brilliant garden blooms. But it can be done. If the boys and girls of America are always careful to protect the blossoms of field and wood, of which there are so many varieties, some day gardeners and florists will develop many beautiful plants. And always, of course, you will wish to keep with these more brilliantly attired flowers the shy wildings who live so near to Nature as to keep her freshness and charm. And of the North American flowers already in your garden you can be quite proud—the Gaillardias, fragrant Balm, Snow-on-the-Mountain, the Moss Pink, all of the Phlox family, most of the Pentstemons, Crim-son Bells, our native Bluebells or

Mertensia, the Trumpet Honeysuckle, many of the wild Asters now so much cultivated in American gardens. Most of our flower-folk, however, are descended from plant travelers who have come from distant lands and who now live happily together in your garden."

Florette pointed to a box of seedlings she had brought with her for planting out in the garden. "Will you please tell me from what country the Petunias come to us?"

"From Brazil and Argentina," answered her flower companion. "Flower growers have known Petunias only a little more than a hundred years. A white Petunia found on the banks of the great Plata River in 1823, and a deep red variety sent to Europe from Brazil eight years later, are the original ancestors of my bravely attired Petunia neighbors. Brazil has also given you your Verbenas, and Scarlet Sage, as well as the many-hued Portulacas."

"Then they are American flowers," exclaimed Florette, eagerly, "even if they do not come from North America."

The poets' flower seemed pleased at that. "Yes indeed, just as much as if they had been found growing wild in North America. They are a goodly lot, too, the Salpiglossis and the Butterfly Flower from Chile, the Heliotrope, the Nasturtium, and the Four-o'Clock from Peru, the Fuchsia from the Andes. The Morning Glory and the Moonflower are also travelers from South America. Mexico sent you the most striking of the giant Marigolds, the whole Zinnia family, the Poinsettia for your greenhouse, and the Dahlia folk."

"From the Cape region in Africa, so rich in floral treasures, you have your Geraniums—or Pelargoniums—your Gladioli, the golden and blue-eyed Daisies, your Ixias, the Freesias, and, strange to say, the Egyptian Lily, which is not a lily at all and does not come to us from Egypt."

"I love books of travel and travel-talks," exclaimed Florette, "and here, right in my very own garden, are folks from 'most every part of the world, I guess. I'll get them this summer to tell me all about the lands from which they come."

"That's a good idea," approved Narcissus Poeticus. "The Coleus will give you glimpses of far-away Java, the Swan River Daisy will talk to you of Australia. Wistaria and Honeysuckle know their Japan well, and the Asters and Pinks are versed in things Chinese. The warm breath of India will be wafted to you from your Balsams. The Hyacinths love to recall old Greece and the Balkans. Foxglove knows many a folk-tale of Europe—does she not wear the fairy (folk) glove? Daffodil and Crocus, Snapdragon and Stocks, Rosemary and Thyme bring with them the color and fragrance of Mediterranean shores. The Sweet Peas never tire of talking of their famous ancestors, the one from Sicily, the other from Ceylon. The Iris family and the Poppies give lovely travelogs on Japan and Spain and Germany, on Corsica and France, the fields of Europe, the beauties of Iceland, the wonders of Pacific shores, and the marvels of the distant Orient."

"What a magical place a garden is, and what a big wonderful world it is we live in!" And Florette gave a happy little sigh in anticipation of her summer.—M. Wilma Stubbs in Zion's Herald.

## THE ESKIMO DOG IS A STRANGE BEASTIE.

The Eskimo dog is a strange and a singularly fascinating beastie, writes Fullerton L. Waldo in an article, "Dogs of the North," which appears in the December St. Nicholas. He makes you think of Stevenson's famous story of "Dr. Jekyll and Mr. Hyde," for he is partly dog and partly wolf, the two natures in him are always fighting, and he is forever changing from one to the other. In winter the wolves come from the inland wilderness and mingle familiarly with the dog-teams, and the task of the master is to sift out the wolves

## NEWS OF THE CHURCHES.

### MONTICELLO DISTRICT.

To the preachers and Sunday School Superintendents: Please let us give prompt attention to the Children's Day Collections. This money is needed to stop interest on borrowed money. We also need to get this collection out of the way before fall, so we can have a clear swing on our Conference claims.

Please take the collection as soon as possible in every school both in town and country and send it in.—G. A. Parker, P. E.

### EUREKA SPRINGS.

For the fourth time in the history of the First Methodist Church in Eureka Springs, the church plant is being rebuilt. Twenty-three years ago while the Rev. P. C. Fletcher was pastor, the church was moved to the present location and rebuilt. For four years the former pastor, Rev. B. L. Harris and the membership tried to start work to rebuild the church plant, and at last work has begun. The plans have been approved by the Architectural Department of our Church, and the building will be an excellent work shop. It is planned to care for the social life and the Sunday School. It will be by far the most complete work shop for church work in Eureka Springs.

This is an excellent charge to serve. The congregation is constantly

from his dogs—a task more precarious than that of dividing goats from sheep.

The wolf is bigger than the dog. The wolf may be about eight feet long from the tip of his nose to the end of his tail, and a "husky" measures about six and a half feet. Except for size, there are few perceptible differences between the wolves and the dogs. Every true husky has pointed ears and slanting eyes, with a tail curved plumewise over his back, and the color may be tawny or it may be white-and-black.

The Eskimo dog is a stranger to most kinds of fear, but he has a vast respect for a resolute man with a stick or a stone in his hand.

The dogs stand up to the polar bear, which, when cornered, is one of the fiercest creatures alive. They go in to the water after the young codfish, and they stay there till they get it. Sometimes they raid the trout nets. They are wonderful swimmers, and no dogs are more enthusiastic for the chase of a stick or even a stone thrown into the water. There is so much drudgery in their lives that it is a distinct novelty to them to have something to swim after just for the fun of it.

The dogs are always ready for a meal, or for a fight. It is useless to try to keep any sort of domestic animal where these dogs are unless it, too, has learned to fight.

The dogs often eat the sealskin traces by which they are attached to the sledges. No reins are used—they are guided by shouts of the driver. "Ouk, ouk!" sends them sharply to the right, and "Urrah, urrah!" to the left.

The Eskimo dogs don't bark; they have no noise between a moan or growl and a howl. That howl is a fearsome sound, and when one dog starts it, all the others lift their voices in chorus.

Next to eating, the joy of life for the dogs is to start for somewhere with a heavy load in their wake. Their very eyes are dancing with delight. They are like those delightful dogs in Masfield's "Reynard the Fox":

So, though their noses roved, their feet larked and trit-trotted to the meet.

"There can be no question that the dogs love to be driven," says Dr. Grenfell. "They go perfectly wild with excitement when they are in harness. The komatik (sledge) must be lashed to a stump or stone, and the line cut only when the driver is ready to go. The team then shoots off like an arrow from the bow."—Ex.

changing, but they are very responsive to preaching and we have excellent music, and a loyal membership. Unification will help this church.

This is my first year as a station preacher, and so far it has been very pleasant. We have Methodist members coming here all the time from the country and the large cities, but we do enjoy preaching to them. We are trying to break the bread of life unto those who come this way for health and rest.—Henry A. Stroup, P. C.

### MT. MORIAH.

Meeting at Mt. Moriah on the Oak Hill and Maumelle Circuit. The meeting lasted from July 5 until July 16. Bro. W. M. Mears from Hickory Plains did the preaching. He preaches the Gospel in such a way that people cannot resist it. The spirit of God was with us in mighty convicting and saving power.

There were between fifty and sixty conversions, several were reclaimed and thirty-seven additions to the church, most of whom were heads of families, from sixty years old down to twenty, and a few boys and girls. It is said to be the best revival in this section of the country for 20 years.

Bro. Mears is loved by everyone that meets him, and we are hoping to have him with us again at another place on our work this year.—J. B. Hoover, Pastor.

### MEETING AT WILLIAMSON'S SCHOOL HOUSE.

I just closed my first meeting last Tuesday night at Williamson's school-house. It was a fine meeting. Notwithstanding we had many hindrances, we came out all right in the end. I had a spell of cholera morbus which knocked me out for seven days. Brother Hilliard from Horatio came out and preached for me one night and Brother Jack Taylor from Winthrop preached for us one of his great sermons on the "Great Physician." Rev. Mahlon Williamson also preached once. The folks decided to postpone the meeting until I was able to continue it. So we postponed it from Thursday night until Saturday night, after which I was able to renew the fight on the enemy. We moved out under the large oaks and spread sawdust all over the ground and made temporary seats and went to work right. Our choir did some good singing and we lost no time. Our congregations were not very large during the day, but they turned out in full force at night. The folks were busy soon after we began the meeting. Tired as they were after their day's work they came to each service. Some walked two and three miles. Rev. Mahlon Williamson's son Golden made as bright a confession as I ever witnessed. I preached on the Church and the vineyard and Brother Golden and his good wife came into the church. She came to us from the Baptist Church, and Brother Ray Williamson's good wife joined also. If we had scanned the whole country over we could not have found three more noble servants of the Lord. The good women at the last service had me to announce a prayer meeting to meet each Sunday night. My people at Williamson's schoolhouse are not very many in number, but they do things for the Lord.

One of the things we appreciated very much was to see the sacrifice that the folks made to attend the meeting, for they were looking after their cantaloupe crop. They had to get ready to begin harvesting it. They have in something like 2,000 acres. God was with us from the very beginning to the end of the meeting. While receiving the members into the Church I read the General Rules of our Church to all present, as some had never read them. The good people saved the best till the last. They loaded their servant with all he could take home on the train. Among the

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

good things that we received was a bucket of fine honey given by Rev. Mahlon Williamson's son, Golden and his good wife. There were ten pounds. It was filled to the brim with nice silver-colored comb, and then the strained honey was poured over it. I felt that we would never have the privilege again of meeting with all of that large congregation this side of the heavenly home. We closed with an old-time hymn and prayed God's blessings upon all who had attended the services, hoping that all of us might meet beyond the skies where we may be able to join in that chorus, "My Father is rich in houses and lands."—J. A. Hall, P. C.

#### SOUTH FORT SMITH.

On Wednesday night, June 18, we began our series of meetings under a tent and it proved to be a great revival. There were 34 professions besides several reclamations, and 24 accessions to the church. The meeting was to be held by Evangelist Gerald Sheehan from Childress, Texas, and was held under his tent, but sickness in his family prevented his coming. The first ten days the preaching was done by myself with two sermons thrown in by the P. E., Rev. F. M. Tolleson, and one by Rev. J. G. Parker of Branch, Ark., with Rev. C. F. Hively of Midland Heights Methodist Church, Ft. Smith, doing all the night preaching the last week. All these brethren rendered valuable help and their preaching was of high grade. There was not a dull service in the whole 18 days' meeting. I don't think in all my ministry I have ever seen better work done by the church members, and they began with the first service and continued till the last. The choir, led by Rev. J. G. Parker, was up to the standard. Great crowds came from Ft. Smith and other places to hear the singing. Our church house was blown off its foundation in the spring, but we have it on a better foundation now than ever and are getting ready to paint it. So we are moving on right well on the charge. Began a meeting at Barling, Ark., Sunday, July 13, assisted by Rev. J. E. Lark from Greenwood.—D. N. Weaver.

#### SOUTHERN METHODIST UNIVERSITY.

Representing Arkansas in Southern Methodist University this last year there were twenty-nine students. Three of these received B. A. degrees, two took B. D. degrees and one received a master's degree. The B. A. graduates were Roy Gullledge and Joseph McCain of Pine Bluff and Winston Montgomery of Texarkana. Paul W. Quillian of Pine Bluff and O. S. Gates of Hatfield received B. D. degrees and the latter also took his master's degree.

The six young men from Pine Bluff were Paul Quillian, Joe Turner, Joseph McCain, James McGehee, Van Wesley Harrell, and Roy Gullledge. From Little Rock there were two students, Lee Roy Morrison and Carl Patton. Mary V. Hildebrand and I. C. Ferrigno came from Prairie Grove. Johanna Linke and Pat Hayes were from Paragould and Texarkana had two representatives, also, Elizabeth Owen and Winston Montgomery.

Those others attending S. M. U. from Arkansas were Shirley Cowen of Helena, Frances Denton of Fort Smith, Vera Jane Jacobs of Paris, Alice Lide of Camden, Martha Morris of El Dorado, Elizabeth Richmond of Tillar, Eugene Bearden of Blytheville, Earl Berry of Gurdon, Garland Graham of Springdale, William Keller of Conway, Hector Lane of Wynne, Albert Martin of Pea Ridge, C. R. Martin of Horatio and Joe Moody of Magnolia.—Bulletin.

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#### SECTION V, PAR. 171, DISCIPLINE OF 1922.

During the recent District Conference at Mammoth Spring discussion arose over a young man applying for license to preach. He was called back and it was announced that he had agreed to discontinue the use of tobacco.

When this was done I noticed a fine young local preacher, who is serving a charge, pull back his coat, and with a smile, show the lady with him a cigar sticking in his vest.

I saw one of our most successful ministers, a good man, unthoughtfully give a cigarette to a young preacher on trial. He will, I think, do so no more, as some one afterward called his attention to it.

I suppose there were other similar instances.

The law is not retroactive so I have no stones to throw at these older men who "worship at the shrine of Lady Nicotine;" but any one now admitted on trial knows abstinence from use of tobacco is required and has no excuse for its continued use, which if indulged in, will undoubtedly detract from his usefulness in our Master's work. He should be willing for Christ's sake to forego the pleasure of such indulgence.

In 1886 I was spending more money on my cigars and tobacco than some of my customers had for their entire family expenses, and was such a slave I could not quit. It finally reached my conscience and I went to the Lord telling him of my inability to break the shackles of my habit and asking his aid. Although for years I dreamed of its use and for a long time the desire was great, yet God stiffened my determination until I was again a free man, but even now after so many years of freedom I would not risk smoking a good cigar for fear of the old taste and habit coming back. I am not a crank on tobacco—many better men than I use it—I am jealous for our Master's cause and feel that we should "lay aside every weight.....and run."—F. M. Daniel.

#### BRO. JERNIGAN ON UNIFICATION.

In the Commercial Appeal of July 7 Bishop Mouzon appeals to the Church. Amen!

We are fighting Unification now, but when we have done our best we will fall into line and go the way the Church goes.

Let Unification—for and against—be carried to every congregation by Bishops, Presiding Elders, and Pastors, and take stock by vote, and if the members of the Methodist Episcopal Church, South, give a majority for Unification, I am for it—then and not till then.

There is but one conference that is the M. E. Church, South, at work, and that is the Church Conference. Here in session is the church at work, and it should be allowed to work at and work out this job of Unification. When it does it will be satisfactory and no other method will bring satisfaction.

The General Conference is not the Church; the Annual Conferences are not the Church; the District Conferences are not the Church; the Quarterly Conferences are not the Church; nor all of these combined, the Church. But the Church Conference is the Church—the congregation of members in session and at work.

The good Bishop has appealed to Caesar; to Caesar will we go. I have already put the question to my congregation at Bono. Did it on the fourth Sunday in June at night. I preached on Unification and said everything in its favor that I knew to say, and said everything against it I knew to say; and there were 41 Methodists present and 40 out of the 41 voted against Unification and one did not vote at all.

Modestly I say, Doctor, if you and Dr. J. A. Anderson had been in possession of this information at the General Conference you would not have guessed so wide of the mark. And for fear that some people in Arkansas did not see the Commercial Appeal carrying your statement and Dr. Anderson's, I quote you here.

You said: "There are only about three persons in Arkansas against Unification." (The newspaper report, as is often the case, was incorrect, but we do not try to correct such reports.—Editor.) Dr. Anderson said: "There is no opposition to Unification in Arkansas." Now seriously, you and Doctor Anderson will have to sit up and take notice. There are 41—forty at Bono and I make the 41. I think that I can shake the bushes and find lots of birds to fly out.

I am opposed to Unification on any plan that does not give the whole Church a chance to say by vote whether it will unify or not. This is democratic, religiously democratic. By this gun I stand till we win or die in the ditch.

Laymen, arise and claim your rights as a congregation on this far-reaching matter. We are your servants, not "over-lords." The Church has not spoken; give it a chance. There is time enough to bring it before every church in the whole Connection. Let a correct vote be kept, and trickery nor stuffing ballot boxes—Huh! you intimate somebody is not correct. Well, David said in his haste something about "all men are liars." Men are just men—and some of them not much men. Speak up and out, folks. Yours for Unification when the Church says so. Till then, nix.—Jas. F. Jernigan.

#### WINSLOW ROAD IS BOON TO TOURISTS.

It is the opinion of Arkansas newspaper men who attended the annual convention of the Arkansas Press Association in Fayetteville, June 18-21, that greater publicity should be given the highway recently completed over Winslow mountain between Fort Smith and Fayetteville—not as a boost for northwest Arkansas particularly, but as a boon for automobilists, who should know the possibilities this new highway offers tourists for a delightful tour. People who crossed Winslow mountain in seasons past regarded it as a night-mare; but now it is a dream—and a pleasant one, indeed, according to the declarations of motorists who have made the trip since the road was opened to traffic the middle of June.

Not only does this highway bring Fayetteville, Rogers, Benton, Springdale and all of northwest Arkansas in closer touch with Fort Smith and the Arkansas river valley, from which it formerly was isolated by the almost impregnable Winslow mountain, but it enables automobile travelers from Little Rock and south and east Arkansas to make the "loop" via Fayetteville, Eureka Springs, Harrison, Jasper and the Diamond Cave and back to Russellville, through the very heart of the picturesque Ozarks, with no more serious obstacle on the entire route than an occasional detour, where construction work is under way. The round trip from Little Rock can be made easily in two days, but who would want to establish a speed record on a pleasure trip? The trip can be made leisurely in three days, but one should plan on spending a week, in order to stop a few hours in this section and enjoy the scenic beauties that tempt one to stay at every turn or with the ascent of every mountain top.

People of northwest Arkansas, before the completion of the Winslow highway, seldom came to central Arkansas in their cars, because of the Winslow "nightmare," but now there is a constant stream of cars from Ft. Smith, Little Rock, south Arkansas and intermediate points, making the mountain in high; and as many cars headed south, either on the return trip or loaded with northwest Arkansas people on the outward trip.

Headed for the Press Association meeting, the writer was picked up in Russellville by a Little Rock car at 11 a. m. We reached Fayetteville at 7 p. m., drove to our headquarters on Mt. Sequoyah, unloaded baggage, had dinner in the cafeteria, and drove to the station to meet the train, which brought other members of our party, who had left Russellville at 12 noon or Little Rock at 9 a. m. Our car

left Little Rock at 7 a. m., train time. And in order that Mrs. Clio Harper, in whose car we were riding, may not be accused of being a "speed fiend," we will state that we drove leisurely and were never in fear of being hailed by a speed cop.

The new Winslow road leaves the Missouri Pacific railway at Alma, 15 miles east of Fort Smith, and heads directly north across the mountain. Fort Smith people making the trip go via Alma.

Once again the mountain; the tourist will find good roads throughout northwest Arkansas—either native soil or gravel roads, most of which already have been taken over by the state Highway Department, and are kept in first-class condition. From Fayetteville, the trip to Eureka Springs, one of the most picturesque little cities in the entire country, is made over the northern route via Springdale and Rogers, or the southern route via Huntsville, Bentonville, Bella Vista, Monte Ne, Pea Ridge and other points also are reached by good highways.

The return trip via Harrison and Jasper to Russellville, brings the tourist down off the mountain near another route, the distance from Harrison to Russellville being 96 miles. Either from Fayetteville or Harrison to Little Rock may be made easily in one day.

From Harrison to Jasper, where all tourists should spend a few hours enjoying the wonders of Diamond Cave, and thence south through the Ozark forest reserve in Newton and Pope counties, the highway is all good. From the forest reserve to Russellville, 27 miles, the highway is under construction, and some rather mean detours will be encountered, but through the remainder of the dry summer season these need not be dreaded. With the opening of the Little Rock-Palmer highway north from Little Rock, the Little Rock end of the trip will be shortened one to two hours, and the only really bad road on the entire trip eliminated. During the summer and coming winter, the road north from Russellville will be completed, the asphalt surfacing on the east and west road through Conway and Pope counties will be finished, a bridge will replace the ferry over Piney creek in Johnson county, and by the summer of 1925 Arkansas can advertise to the world a scenic drive through the picturesque Ozarks that is equaled nowhere in the Southwest, and over roads that will be a delight to motorists.

For the benefit of motorists in the capital city and of south and east Arkansas, who should know about the pleasant jaunt that has been made possible by the Winslow highway, as well as recognition for the progressive business men and others of Fort Smith and northwest Arkansas who, in co-operation with the state Highway Department, constructed the road, this new highway should be given greater publicity.—J. A. Livingston in Arkansas Gazette.

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



## THE ARKANSAS DIAMOND FIELD.

George C. Branner  
State Geologist of Arkansas

The only locality in which diamonds have been found in place in North America is in Pike county, Arkansas. The impression seems to prevail among those who do not live in Arkansas that the Arkansas diamond is but a semi-precious stone at best, such as is the "Hot Springs diamond," or that it is perhaps some other mineral which has been locally exploited.

The fact remains that the Pike county diamond field has been a source of genuine diamonds since 1906. Incomplete records indicate that to 1922 at least 5,300 stones have been found. For the six months, April to September, 1923, the tax records of Arkansas show that 1095.11 carats valued at \$5,175.55 were extracted by the single firm now operating in the territory. The stones have varied in weight from a fraction of a carat to slightly in excess of 20 carats. Most of the stones are white, brown or yellow in color. Mr. George F. Kunz, the well-known gem expert, stated that certain Arkansas diamonds "are absolutely perfect and are equal to the finest stones found at the Zangerfontein Mine, or that were ever found in India."

It is interesting to note that the rocks in which the Arkansas diamonds occur bear a striking resemblance both in geological structure and in chemical make-up to those in which diamonds are found in the Kimberly mines of South Africa. As is well known, the Kimberly diamonds bearing rocks are found in funnel-shaped volcanic necks or pipes which are filled with a mass of volcanic magma, known, in general, as intrusive periodite, or more familiarly as kimberlite, or kimberlite tuff. It is probable that the ingenious fluid forced its way up through the overlying sedimentary rocks from time to time following violent explosions of vapors and gasses, and hardened in place. The diamonds are recovered from the decomposed periodite.

The Arkansas diamond bearing rocks have been found to be of a material closely resembling that in South Africa and are, for the most part, similarly classified as intrusive periodites or kimberlites. The Arkansas periodite, in all probability, forced its way up through the overflowing Paleozoic and Lower Cretaceous rocks following what must have been violent explosions which shattered the surrounding rocks and brought deep seated sedimentary rocks to the surface. The area in which the Arkansas periodite is found does not exceed a total of one square mile and, at the present writing, this is the only point in the State at which the diamonds have been discovered, although scattered intrusions of volcanic material are distributed through several counties of the State.

It is interesting to consider that at the Kimberly mine excavation has taken place to a depth of 3,600 feet into the volcanic material, whereas the Arkansas field has only been

mined to a depth of a few feet. Future development will be interesting to follow.—Reprint from the Arkansas Number, Chemical Bulletin, American Chemical Society, February, 1924.

## AND MARTHA SAYS.

It was the head saleswoman in a big department store who told me the following incident.

A fashionable little woman had ordered a new gown from the establishment. An exacting occasion arose and she wanted the frock at once, so she went in to ask that the alterations be hurried.

"We were terribly busy," said the head saleswoman, "but we wanted to please a good customer so I used some pressure in the fitting room to have the work rushed. Finally I was able to tell her that a girl would work on the dress in the evening and have it finished in the required time."

"We see so much selfish vanity, I thought that the customer would be delighted at getting her own way and that she would probably forget to even express her thanks. But, after a moment's hesitation she said, 'Oh, I want the dress dreadfully,—but not that much! Working girls have long enough hours. I don't want one of them to work over time for me, and lose her recreation or her rest. Never mind, I'll manage with something I have.'"

And the head saleswoman ended with this comment, "I call her a real lady."—Christian Statesman.

## RAGING AGAINST THE VOLSTEAD LAW.

Congressman Britton, Republican of Illinois, made a bitter attack on the prohibition act before the House Judiciary Committee, which is holding hearings on the proposed modification of the Volstead act to permit the sale of 2.75 per cent beer.

This Illinois representative said Congress wrote a lie into the Volstead act and that because the act is based on falsehood it has proved a monumental failure and has made America the laughing stock of the world. He said further that "probably never in the history of any world government has there been so much corruption, fraud and bribery in the administration of any law and instead of getting better the situation daily is becoming worse and officers of the Anti-Saloon League, as well as of the prohibition forces of the national government, constantly are heading toward the jails."

Part of Mr. Britton's statement is in conflict with the facts and part probably would not have been made if he had been a closer student of history. It is not true that the situation in this country is growing worse, nor is it true that the Volstead act has been a monumental failure. Mr. Britton makes his statement in the face of statistics frequently published, showing a large falling off in the amount of liquor consumed in this country, in arrests for drunkenness, in the cases of insanity from alcoholism, in crimes due to drunkenness and in

## OBITUARIES

**JAMES.**—Sister Medici James was taken very ill Saturday night, June 21, 1924, and died in a few minutes. She was born in Merriweather County, Georgia, Dec. 16, 1842. Lived to ripe old age. She was first married to J. L. Matthews, in 1867, in Ga. There were born to this union five boys and two girls, of whom only five are living. Sister James raised as fine boys and girls as were ever reared in the State. One of them lives in Pine Bluff, and one at Roseboro, Ark., and the other lives in Tulsa, Okla. The only girl, Mrs. Martin, lives in Horatio, Ark. All of these were present at the burial, June 23, 1924. Sister James lived a widow 20 years after her first husband died. Then she was married to S. B. James who has been a steward and a member of the Methodist Church for something like 50 years. She professed faith in Christ very young, only about 17 years of age, and joined the Missionary Baptist Church, and has been a faithful member ever since. She was one of the best and most consecrated women that ever lived in this country. She and Brother James lived happily together for fourteen years. She had 20 grand children, 6 great-grand children. Six of the grand children are dead, 14 living, and 4 great-grand children, and one of them are dead. Her first husband only lived 19 years. Died leaving her with seven children, but she brought them all up in the nurture and admonition of the Lord. All of them are Christians. We laid her remains to rest in the lonely city of the dead, beneath a beautiful variety of flowers. I have no words to measure the profound sorrow I feel for the death of such a grand saint; to say that her loss to the community cannot be estimated, and that there is no one to take her place is but to express a thought common to all. Let her neighbors answer. Today her community is shrouded in almost as deep a pall as that which wrapped Egypt in gloom when the angel of the Lord smote the first born in every house. Her sudden death caused many to stop and think and drop a tear upon the grave of her they loved so well. No book has she given to the literature of the nation; no wealth has she amassed with which to crystalize her generosity into fame; and yet today a host of friends stands weeping by a new made grave. She filled the place of a Methodist steward's wife as none other could excell. Bro. W. C. Hilliard assisted in the funeral service.—J. A. Hall, Pastor.

the number of patients brought to the hospitals as a result of drinking intoxicating liquor.

It is not true that the corruption in the administration of the prohibition law is the greatest "in the history of any world government." It is not so great as the corruption that has followed other convulsions in this country and in other countries. History will prove to Mr. Britton that every great reform involves some corruption and develops men, such as Mr. Britton, who refuse to see the good the reform has brought, but persist in seeing only the bad. Impartial investigation will show that the good prohibition has brought completely outweighs the bad and that each month prohibition becomes more effective. Each month more people realize the danger of drinking the deadly stuff offered for sale by bootleggers.

And, speaking of lies in laws, what about the 2.75 per cent beer proposal? Beer with 2.75 per cent alcohol would simply be the forerunner of still stronger beer and of general liquor selling.—Arkansas Gazette.

Kindness is the money of the spiritual realm and should be kept circulating. When you receive one of the precious coins pass it on.—The Youth's Companion.

**McCLANNAHAN.**—Miss Martha Pierce McClannahan was born April 4, 1852, in Tennessee, and grew to young womanhood there, and at the age of 24 years she was happily converted and joined the M. E. Church, South, and later in life was sanctified and lived a consistent Christian until her death, which occurred on July 15, 1924, at her home in Green Forest, Ark. She was a great reader and took much delight in reading the Arkansas Methodist and the Christian Advocate. While she was still young, her sister, when she was dying, requested her to take her baby and raise him to manhood and train him for the ministry, and she gladly accepted the child and he now is one of our Conference Evangelists, Bro. W. Hardy Neal. She staid behind Hardy in all of his young growing boyhood and young manhood and kept him in school, and then she helped Bro. Neal in raising his family of children, three boys—James R. Neal, Harry T. Neal and Warren Wade Neal, and two girls

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—Miss Francis Neal and Miss Mary H. Neal. Miss McClannahan lived in the home with Bro. W. H. and Mrs. Mary E. Neal until the day she died. She was greatly loved by all of her neighbors and members of the Ladies Aid, and the S. School and her class of which Bro. Butler was teacher and Bro. I. N. Girlie was superintendent. She took great interest in the prayer-meeting and was present most of the time. Sister McClannahan's life has not been lived in vain. She will live on and on. She was always a true friend to her pastor and to be in her home was to be the better prepared to meet the duties of a Christian life. She would always leave a bright ray of sunshine of God's love in your soul that would linger and guide you onward in the Christian life. She will be greatly missed in her home and church and community, but our loss is Heaven's gain.—A. McKelvey, Her Pastor.

MORGAN.—Mrs. Ella Cleveland Morgan was born in Fayetteville, Ga., March 7, 1876. She moved with her parents to Arkansas when a child. She was converted at the age of thirteen and united with the Methodist Episcopal Church, South. She was united in marriage to W. T. Morgan, Dec. 15, 1909. Hers was an active Christian life. She was ever alert to every interest of the kingdom of God, and ready always to do her part in every activity of the Church. She was alive to the best interests of the community in which she lived, giving her support and help to such enterprises as looked to the betterment of the community. She was a faithful wife and a loving mother. She was faithful to God, true to her family, loyal to her Church and the pastors who were sent to the charge from time to time, kind and considerate of her friends and neighbors. Just at the dawn of day June 17, 1924 she passed to her eternal home, leaving

her husband, four children, two by a former marriage, four brothers, two sisters and a host of friends to sorrow at her going.—C. J. Wade, Pastor.

CUTHBERTSON—Duncan Alexander Cuthbertson was born February 3, 1879, and died April 1, 1924. He spent all his life in Cleveland County, Ark., near the church and cemetery where he held his church membership and where he was buried. Brother Cuthbertson professed faith in Jesus in early manhood and united with Mt. Carmel Methodist Church. To his church he gave loyal and devoted service to the end, having served continuously as steward for a great number of years. He was the preacher's friend and supporter. His life measured up to his profession, and truly a good man has gone to his reward. Brother Cuthbertson leaves behind to mourn their loss, a mother, Mrs. Lucrena Cuthbertson; a wife, Mrs. D. A. Cuthbertson; three sisters, Mrs. J. A. Kelley of Bearden, Ark., Mrs. C. C. Greene of Fordyce, Ark., and Mrs. A. M. Stewart of Albuquerque, New Mexico; four brothers, S. Cuthbertson of Mena, Ark., C. C. Cuthbertson of Reader, Ark., R. F. Cuthbertson of Pine Bluff and W. O. Cuthbertson of Pine Bluff; and a whole Church and community also who feel a deep loss in his going.—A. E. Jacobs, Pastor.

#### IN REVIVAL AT GEYER SPRINGS.

I very readily accepted Bro. W. R. Jordan's invitation to be with him in a 10-day revival at Geyer Springs, beginning on the night of the 9th, inst. It was one of the bright experiences and happy privileges of the year so far. I verily enjoyed my labor with this energetic, universally loved pastor, the Rev. W. R. Jordan. He is one of the most genial and brotherly pastors I ever knew. In no less degree did I enjoy the fellowship of the splendid people of Geyer Springs com-

munity. During the revival practically all of the denominations co-operated with us in a beautiful way. I have never seen a finer spirit among denominations than that which exists in this growing community. Baptists, Presbyterians, and Christians united with us in prayer and in song. Brothers Poe and Jones I remember with very great pleasure. Their beautiful services helped greatly to create a splendid atmosphere of denominational harmony.

#### The Song Services.

The choir was under the efficient direction of Mr. W. P. Forbess, a great layman, who is not only versed in the art of music, but in the religion of music as well. Brother Forbess is superintendent of our fine Sunday School at Highland, Little Rock. He is also director of the large orchestra. His services were greatly appreciated. It was a real benediction to have him with us during the meeting. Mrs. Sam Jones, a most capable musician and a cultured woman, was the excellent pianist. She also sang several heart-stirring solos. The choir was one of the best I ever heard, considering the limited number of young people in the community.

#### Geyer Springs' Hospitality.

I would do violence to my own feelings if I failed to make mention of Geyer Springs' cordial hospitality. Space would fail me to record all the names of those splendid people. But I must give the names of Mr. and Mrs. B. I. Johnson, two choice spirits; Mr. and Mrs. Sam Jones, and their parents, Mr. and Mrs. I. C. Myers, who are very loyal Methodists. Just to be real honest, and very plain, those Geyer Springs' folk are just like Roy Jordan as regards their hospitality and friendliness: "Their hearts are as big as slop buckets, and as tender as porter-house steaks." Other faithful families include the Walkers (C. J.), Joneses,

Reeds, Taylors and Poes.

#### The Preaching.

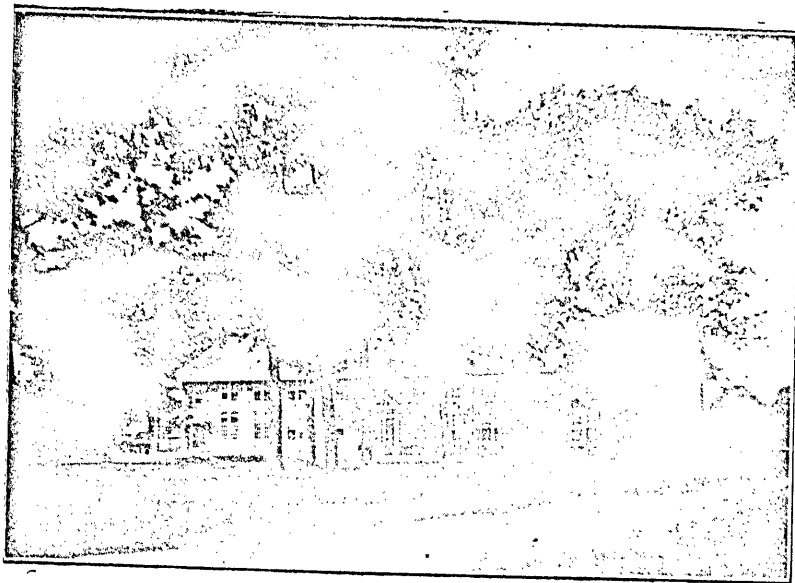
Well, I involuntarily put in this sub-head, "The Preaching." Being accustomed to report on "all phases of the work," I naturally included this too. But I will have nothing to say at this point. I have stretched my conscience with reference to Roy Jordan, so I think that he should reciprocate. "Nuf sed."

#### Geyer Springs Methodism.

A more loyal, devoted Methodist community cannot be found than Geyer Springs. Under the wise, consecrated leadership of Rev. W. R. Jordan, these generous people have built a beautiful church edifice. With just a little more money they can complete the interior—the outside having been completed some time ago. This large building reflects credit upon the community. I understand that members of other denominations aided in the building program materially. May God richly bless these people, giving them faith and ability to carry to a successful conclusion this noble enterprise.

#### Outside Talent.

Among those from Little Rock who came out during the revival, making splendid contributions to the services, were Mrs. L. A. Allen, a noted dramatic artist, Mr. A. L. Woolfolk, a wonderful soloist, of the 1st Christian Church; Mr. Cummins, formerly of Prescott, a graduate of Henderson-Brown College, the son of Presiding Elder Cummins of the Prescott District, rendered very beautiful service. His solos were rich and deeply spiritual. Dr. E. R. Steel, presiding elder of the Little Rock District, and Rev. D. H. Colquette, "The Man With The Bible," were with us for one service also. These consecrated brethren added richly to the services. Jerre H. Glenn the writer's brother, bookkeeper at the Thibault Milling Co., sang in the choir during the meeting also.—J. C. G.



## Hendrix Academy

Hendrix maintains a high grade Academy on a separate campus.

The teachers are all highly successful in working with high school boys and girls; are all College trained and are the finest type of Christian character.

The work is thorough and prepares for full admission to College. Being limited in numbers, the personal attention and supervision is very close and helpful. There are rooms for only 44 boys. One of the professors and his wife have apartments in the building with the boys.

The student who has to go away from home to finish high school work or to prepare for college cannot hope to find more thorough work nor a more wholesome environment.

For Further Information Address  
HEAD MASTER, Hendrix College, Conway, Ark.

## QUARTERLY CONFERENCES

## ARKADELPHIA DISTRICT

(Third Round.)

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. 3 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.)

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.

-W. A. Lindsey, P. E.

## BOONEVILLE DISTRICT.

(Third Round.)

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.)

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.  
 Morganton Ct., at Morganton, by F. 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.)

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.)

Holly Grove-Marvell, at Holly Grove, 8 P. M., July 27.  
 Earle, August 3.  
 Crawfordville, 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.)

Marion, 11:00 a. m., July 27.  
 Tyrone, 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.)

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.)

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 Hebron, Aug. 23-24.  
 Mt. Pleasant, at Camp Ground, Aug. 31, 11 a. m.

Wilmar, Aug. 31, 8 p. m.

-J. A. Parker, P. E.

## PARAGOULD DISTRICT.

(Third Round.)

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 Spg., 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.  
 Sedgwick, 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, Ravensden 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; Ravensden Springs Ct., July 28; Pocahontas Ct., Aug. 4; St. Francis Ct., Aug. 15; and Rector Ct., Aug. 16.—J. A. Anderson, P. E.

## PRESCOTT DISTRICT.

(Third Round.)

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. 3, 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.)

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.)

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.)

Ashdown, July 27, 11 a. m.  
 Fairview, July 27, at night.  
 Umpire Ct., at Smyrna during revival.  
 Note that Ques. II calls for a new committee in our Church. I wish to call special attention to the second and sixth divisions of Ques. 12.—J. P. Simmons, P. E.

## A PLATFORM FOR FARMERS.

I. The farmer is entitled to just as good wages for labor as others get.

II. He is entitled to just as good returns on his capital as others receive.

III. He is entitled to just as good living conditions for himself and his family as others enjoy.

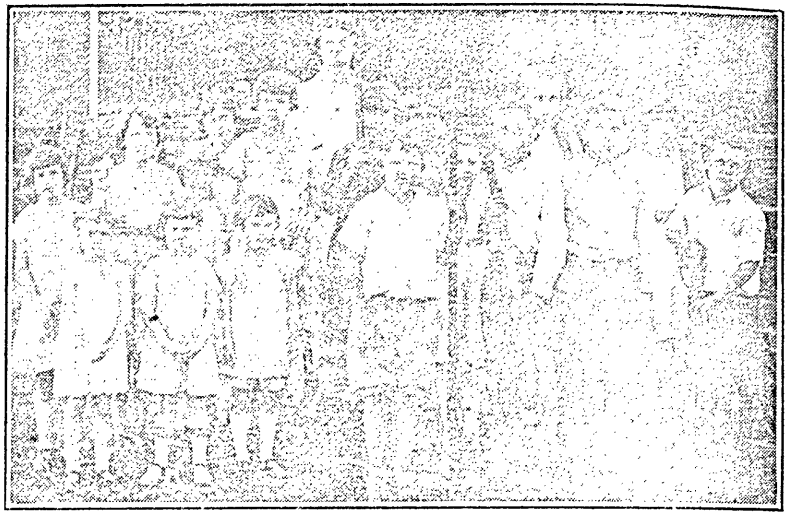
IV. His children are entitled to just as good educational advantages as other children enjoy.

V. He is entitled to just as much liberty of action in organizing for selling his products and for regulating production to meet market demands as other classes exercise.

VI. He is entitled to just as efficient and adaptable service from the country's banking and financial institutions as other classes get.

VII. He is entitled to taxation, tariff, and transportation policies which will deal just as fairly with agriculture as with any other business or occupation.

VIII. He is entitled to equal recognition with other classes in all governmental bodies, boards, commissions, legislatures, etc.—The Progressive Farmer.



Above is a group of the Junior League of Washington Avenue Church, North Little Rock, breaking dirt for the new church building which was begun June 20. In the rear is seen Mrs. P. R. Eaglebarger, the pastor's wife who is superintendent of the League. The church will be of concrete and brick-veneer construction and will cost, when completed, about \$8,000.

## Our Graduates!

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2. Eleven of these towns have Sloan-Hendrix graduates on their faculty.
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