

# OUR SLOGAN: THE ARKANSAS METHODIST IN EVERY METHODIST HOME IN ARKANSAS.

# ARKANSAS METHODIST

Official Organ of the Little Rock and North Arkansas Conferences, Methodist Episcopal Church, South.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

Vol. XLIX

LITTLE ROCK, ARKANSAS, THURSDAY, MAY 22, 1930

No. 21

WATCH THEREFORE, FOR YE KNOW NEITHER THE DAY NOR THE HOUR WHEREIN THE SON OF MAN COMETH.—Matt. 25:13.

## GENERAL CONFERENCE PROCEEDINGS

Friday, May 9, 1930.

The Conference was called to order by Bishop Collins Denny promptly at nine o'clock.

Dr. George W. Jones announced Hymn No. 143, which was sung by the Conference, and he led in prayer.

Bishop Denny read the twentieth chapter of the Acts.

Bishop Denny:

For long years, from the time of my boyhood, I read this chapter and missed a very important point in it. Recently it has broken on me with unusual force. "I think myself happy, King Agrippa." That does not mean "I congratulate myself." It does not mean "I am grateful for the opportunity that comes to me." The word might be translated "blessed." And what a wonderful statement it is that a man forsaken by the world, persecuted by the powers that then were, should be able to stand alone, humanly speaking, and say to that great audience, "I am happy." Not many people have been able to make that statement. That was a marvelous gathering. Here was Festus, the governor sent out from Rome, of whom we know very little save the few statements made concerning him in the Acts of the Apostles and in the writings of Josephus. Here was Agrippa, the last of the Herods, educated at Rome, handsome, dreadfully immoral. Here was Bernice, his sister, whose beauty shines through the nearly two millenniums since her day, and on her body, finger, or forehead was the incestuous diamond which shines on the blazing pages of the sixth satire of the Roman poet Juvenal, debased beyond propriety of expression. Here were the chief captains and principal men of the city. And here was a prisoner in chains. A marvelous scene it was. Perhaps the only man in all that gathering who could make the statement the apostle made, unless there were a very few Christians hanging around the outskirts of the great basilica, in which probably the meeting was held—perhaps no one else could say, "I am happy." And we must keep in mind that happiness is a state that in all ages has been universally sought. It may not be that Aristotle's "Ethics" is the greatest book that has come down to us from the classical period. Some people claim it is, while others claim that Plato's "Republic" is. One of the two seems to be about universally accepted as the greatest production of the great minds of that day. Aristotle makes happiness the summum bonum, or chief good, for which every other good exists simply as a means. But he does not claim to have found it and does not know how to direct people to get it. But the

apostle claims he found it.

What stands in the way of genuine happiness? Sin, chiefly. And whenever there is sin there is certain to be the absence of happiness. Only the soul who knows its sins forgiven through faith in the Son of God can possibly be happy. "I am happy," says the apostle. He had been happy for about thirty years, from the day when, as he breathed out threatenings and slaughter, the Lord Jesus met him on the Damascus road. It is very easy to get lost in this world. Paul was lost, but he found himself, and what had been the invisible steps of the most high God from that hour shone with glory for him and marked the pathway he should walk. I know his chains must have rattled, for he "stretched forth the hand." I suspect the clanking of those chains jarred upon the ears of the worldly-minded people who had gathered for a gala occasion. But Oh, they rang like golden bells in the ears of the few Christians who may have been there and of the multitudes of the apostles of the living God who from that day until this have walked with steady step in the narrow pathway on which the gracious light of God has shined! And not only have they been ringing as golden bells, but the very gates of heaven have vibrated with the melodies of the music that is still being sung by the children of the living God.

Paul was happy because he had a living Christ. I know he spoke of the dead, but what was it that Festus seized on? What was it he centered his thought upon? More than once we find him speaking of "one Jesus, who was dead, but whom Paul affirms to be alive." And then again in this very chapter the apostle has this to say, "that Christ should suffer, and that he should be the first that should rise from the dead." Only in that can anybody find happiness. A closed grave containing a dead corpse, with no hope that the instrument through which the spirit expresses itself in this life will be restored, will never bring happiness. And so we find these early Christians and the later Christians crying out that they preach "Jesus and the resurrection." It was a living Christ. And it is a living Christ today, my brethren. We are following no "old wives' fable." We know there was a truth in this statement repeatedly made that while others died and saw corruption, Jesus saw no corruption, but that the whole personality, body, mind, and spirit came up a conqueror over all the havoc, over all the distress that the powers of evil had been able to work. A living Christ! It is heart-breaking to know that openly, even from pulpits, there is sounded out the statement that there never was any resurrection. But that has not been the belief of the Church of the living God from the hour that Mary Magdalene looked into the face of her risen Lord and spoke to him as one whom he had redeemed. It has not been the belief of those who, like Thomas, doubted the possibility of a

resurrection, but yet the Son of God stood before him. His raised body cried out to him, "My Lord and my God." What shall we say to these men who speak to us as if we needed not their sympathy but their scorn when we proclaim Jesus and the resurrection, and when we believe it, as we do, thank God. I do not know how better to state it than in the words of the great Augustine in a book that all of us ought to read, but which I am sorry to find is seldom opened, "The City of God," which appeared just a year or two more than fifteen hundred years ago. "If a thing believed is incredible, it is also incredible that the incredible should have received such credit. Here we have three incredible things, which nevertheless have come about. It is incredible that Christ should have risen in the flesh, and with that flesh ascended into heaven; it is incredible that the world should have believed a thing so incredible; it is incredible that men uninstructed in any branch of a liberal education, without any of the refinements of heathen learning, unskilled in grammar, not armed with dialectic, not adorned with rhetoric, but plain fishermen, and very few in number, should have been able so effectively to persuade the world, and even the learned men in it. Of these three incredibles, our opponents refuse to believe the first; the second they are forced to believe; and how the second came about they cannot say unless they believe the third. Let him answer who can."

Those Methodist fathers of ours—not so far back, for I can still hear that blessed father of mine as he walked up and down the floor of our home, before I left it quite young, and sang in his tuneful voice the words which as a boy I had heard the Methodists sing in the Valley of Virginia at the great camp meetings, where the mighty power of God was poured out under the preaching of the plain preachers of the day:

"I'm happy, I'm happy, O wondrous account,

My joys are immortal, I stand on the mount;

I gaze on my treasure and long to be there,

With angels, my kindred, and Jesus more dear."

Would that the Church of God with a clear voice would join our fathers and say, "I'm happy." My brethren, if I never have an opportunity to speak to you again, let at least my conviction be spoken out. You and I can find the same happiness in the same living Christ.

The Bishop:

It gives me great pleasure to turn the chair over to Bishop Mouzon.

Bishop Mouzon took the chair and said: The Conference will be in order, please. By your order of yesterday you now have before you the consideration of the report of your Commission on the Constitution of the Church.

T. D. Ellis:

Mr. Chairman, I rise to a question of high privilege. The town of

Frost, in the State of Texas, was practically blown away by the tornado a few days ago. The church at Frost was destroyed. The business of the people of the town has been destroyed. From Texas and from all over the country they are sending money, rightly sending it, to relieve this situation. I think this General Conference should give some expression of sympathy and make some contribution to the relief of that situation. We can do no less. I understand the preacher of that Church has a family of seven or nine. They must have food. There must be a place in that town to preach.

I wish that we might instruct the chairman of each delegation to receive an offering from those in the delegation, turn it in to the office that it may be placed in the hands of Bishop Moore, one-half to go to the support of the preacher and his family and the other half to aid in the rebuilding of this church in Frost and the other church out on that charge that was also destroyed. I am sure you are thinking "Why doesn't the Board of Church Extension do it?" Our annual meeting has just passed. We have appropriated every dollar that we can appropriate for the next four or five months. I am in Dallas and cannot get my board together.

I move, Mr. Chairman, as a question of high privilege, that we request the chairman of each delegation to receive an offering from his delegation, turn it in to the office in this church that it may be placed in the hands of Bishop Moore, within whose district this town is situated; one-half of which shall go to the support of the preacher and his family and one-half to the building of the two churches.

The motion prevailed.

The call for reports, resolutions, appeals, petitions, memorials, and substitutes, together with amendments proposing changes in the Discipline, was made.

Dr. F. N. Parker presented a resolution providing for sessions to hear the fraternal messenger from the Wesleyan Methodist Church of Great Britain—namely, Rev. J. E. Rattenbury, D. D., and Mr. J. H. Beckly—and also Rev. James E. Hughson, D. D., the fraternal messenger from the United Church of Canada and to hear the Rev. Merle N. Smith, D. D., fraternal messenger from the Methodist Episcopal Church, and the Rev. J. C. Broomfield, D. D., the fraternal messenger from the Methodist Protestant Church. Also to hear Bishop W. Sampson Brooks, the fraternal messenger from the African Methodist Episcopal Church and the Rev. W. J. J. Byers, D. D., the fraternal messenger from the African Methodist Episcopal Zion Church, and Bishop N. C. Cleaves, the fraternal messenger from the Colored Methodist Episcopal Church.

The resolution was adopted.

The Bishop:

Since the report of that committee distributing the Episcopal Address

calls for the appointing of a Special Committee on the Spiritual State of the Church, it will be necessary for you to take action thereon. If you will so order, say "Aye." Those opposed will say "No." It is so ordered.

The Secretary presented the following Committee on Report of Educational Commission: F. N. Parker, C. E. Ruyle, F. J. Prettyman, A. L. Gunter, O. T. Cooper, H. M. Ratliff, S. P. Wiggins, J. J. Stowe, R. J. Yoak, J. G. Akin, G. C. Emmons, Clare Purcell, J. N. Hillman, S. H. Short, O. V. Woosley, A. W. Fanning, T. F. Alexander, F. F. Stevens.

The Bishop presented Rev. Dr. J. E. Rattenbury, fraternal messenger from the Wesleyan Methodist Church and Dr. James E. Hughson, fraternal messenger of the United Church of Canada.

The Bishop:  
If the people in the gallery and everybody below will be quiet, there will be no difficulty in hearing. It is the noise you make more than the acoustics of this house that troubles us.

D. C. Roper:

As I look over this splendid audience from this vantage point, in the light of the wonderful explanation of that marvelous scripture that Bishop Denny expounded this morning, I say that I account myself happy to be counted one of you. The thought, however, comes to me in no uncertain terms of the responsibility that rests upon us as members of such a body. The advancement in love and mercy—I am impressed

with the fact that the only society worth having for that purpose is that wherein the acceptance of duties balances with the demand for rights. I would be willing to abide by a Constitution of the United States written by a body like this, and should have no fear of any serious error or change or amendment, not even the Eighteenth Amendment. I take it that there is no doubt about our desire to have a constitution for our Church. This is demonstrated by the fact that you have been endeavoring to get one for nearly a third of a century. I take it that few endeavors by this Church have had such consideration by as many people as the proposed constitution of the Church. Hundreds of men have served on your committees in these twenty-eight years, and six or seven General Conferences have applied themselves to this subject. Now we cannot hope to get a perfect document—that is, a document that will be accepted by every man and woman of a body of this magnitude. The framers of the Constitution of the United States did not succeed in doing that, but they started and continued to build. Is not there a suggestion for us? I had the honor to serve on this commission to construct a constitution for your consideration at this time. Remember that this constitution is not out of a clear sky. It does not come directly out of the minds of the men who signed this constitution. They have built it on what has been said and contributed toward this effort for many years. There are always

two ways of approaching any subject. One is a positive position; the other is a negative way. Now that we all agree that we need a constitution and desire a constitution, we should approach this in a positive way—that is, in a way that will submit such an amendment, if you please, but give such consideration as looks toward the construction of a constitution, rather than the submission of amendments that tend to the destruction of the effort. As a member of this commission, I request for myself, and I hope for the other members, that we approach this in a constructive fashion, determined to have at this session a constitution for our Church. We had a wonderful address delivered to us by our Bishops. It sets a high standard. And I want to see this Conference not fall below that standard in any way. Therefore let us apply ourselves to the great task with a determination to put this over and go forward in the great spiritual guidance that such a constitution will give us. It is in this spirit that I wish to bring this matter to your attention. I objected to only one portion of this constitution, with some minor amendments. I objected to Restrictive Rule 7, which got in by accident. Those who follow me will ask you to assist in eliminating that. With this, gentlemen, in the light of this fair method of approach, in the light of a great quickening step of a spiritual movement launched by the wonderful address of our Bishops, I pray you to have such deliberation as will give us, as

spiritual as we can get it with proper consideration, the constitution that we need.

The Bishop:  
The Chair must call your attention to the fact that you postponed the order of the day, and there is before you the constitution, but there is before you no motion with reference to the constitution.

Walter Anthony:  
I move that we do now consider the constitution as a whole.

F. P. Culver:  
I offer a substitute, that we consider the constitution item by item. This latter motion prevailed.

A. J. Lamar:  
I am here, brethren, representing the commission by their appointment, and we present to you this constitution, and before we take it up for consideration I think it well that I make a very few prefatory remarks. If you will turn to page 18, under the head of the "Restrictive Rules," you will find there Article 7, a new restrictive rule. I wish to say that the commission authorizes and instructs me to withdraw that as a part of the report, and you will consider it deleted.

The Bishop:  
Will the Conference permit the commission to withdraw Restrictive Rule No. 7?

No objection being offered, it was withdrawn.

A. J. Lamar:  
I want to make this further remark. We hope that this Conference will adopt this constitution. Why? We have had full opportunity

**METHODIST EVENTS.**  
Camden Dist. Conf. at Camden, May 29-30.  
Little Rock Conference Epworth League Assembly at Conway, June 16-20.  
Ft. Smith Dist. Conf. at Greenwood, June 19-20.  
Searcy Dist. Conf. at Valley Springs, June 24-26.  
Prescott District Conf., at Bingen, June 26-27.

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**PERSONAL AND OTHER ITEMS**

Rev. John C. Glenn will deliver the commencement address for the Dermott High School Friday night, May 25. He was their commencement speaker last year also.

At a special church-night and fellowship banquet at Mabelvale last Tuesday night, Rev. John C. Glenn was the inspirational speaker. It was a great occasion. The pastor, Rev. Fred R. Harrison, is in high favor with his people.

Quite a number of pastors from the Monticello District visited the General Conference at Dallas, including Rev. John C. Glenn, Rev. O. L. Walker, Rev. A. J. Christie, Rev. O. L. Cole, Rev. and Mrs. Rex B. Wilkes and Rev. and Mrs. W. W. Nelson.

Rev. J. E. Cooper of Fordyce sends in a list of subscriptions and writes as follows: "We have just closed a very successful revival meeting with the help of Rev. Fred G. Roebuck of Prescott. We have had 15 additions to the church with more to follow."

Rev. W. Roy Jordan, Hamburg's popular pastor, is now advertising manager of the Uplook, the Monticello District paper. He has improved the mechanical appearance of the paper and is using art covers. The May number is beautiful, and carries eight pages. Rev. O. L. Walker is editor-in-chief.

On January 19, Cardinal O'Connell of Boston is reported by the secular press to have denounced the Prohibition law as "frantic and futile," and on January 23, Archbishop Curley of Baltimore is reported by the secular press to have declared in Washington, "I am against shotgun rule in the enforcement of law," thus emphasizing his denunciation of Prohibition in Europe last summer, and recently in Baltimore this winter.

**BOOK REVIEWS.**

John Wesley the Methodist; by a Methodist Preacher; published by the Methodist Book Concern, New York; price \$1.25.

This is indeed an intensely human and intensely interesting account of John Wesley, the Methodist. It should be in every Methodist library and the young people should be given an opportunity to read and study it. In addition to the interesting reading matter it is copiously illustrated. It contains one-hundred portraits,

views and facsimiles. The book discusses his illustrious ancestry, his early home life and school life, all of which makes it easier for us to understand and appreciate the life and the work of the man. A careful reading will give us a keener insight into the true nature of the great foundation upon which Methodism rests. This book has been out several years, but has just recently come into our hands for review and we find it is timely at any time. If you have not had the privilege of reading it, give yourself that treat.

**The Day Before Yesterday;** by James Moffatt, D. D., D. Litt., LL. D.; published by Cokesbury Press, Nashville, Tenn.; price \$2.00.

This book contains the Fondren Lectures for 1929, delivered before Southern Methodist University, Dallas, Texas. By "The Day Before Yesterday," the author means the period immediately preceeding this one and by a study of that period we may the better appreciate our spiritual heritage and interpret the signs of our own times. Dr. Moffatt is a thorough and most able student and in these lectures gives us narratively and analytically the history of thought in the Nineteenth Century, in philosophy, science, religion, and church life, and calls our attention to the currents which have helped to carry us forward, and the movements that have made us what we are.

**CIRCULATION REPORT**

The lists received since last report are as follows: Gurdon, L. W. Evans, 16; Kingsland, B. F. Scott, 1; Clarksville, E. H. Hook, 47; Rowell Ct., W. F. Campbell, 1; Wilmot, D. T. Rowe by C. O. Hill, 24, 100 per cent; Magazine, J. J. Decker, 17, 100 per cent; Monticello Ct., James Simpson, 1; Fordyce, J. E. Cooper, 6; Leola, J. C. Johnson, 1. This is a good report this week with two 100 per cent lists and Brother Hook's list nearing 100 per cent. He expects to finish it at an early date.

A man's value to his organization is determined by his ability to carry a slight overload once in a while and to be able to meet the unusual situation when it arises.—Sand & Spray.

Do the duty that liest nearest thee, which thou knowest to be a duty. The second duty will already become clearer.—Carlyle.

for discussion. This has been before you, every member of the Conference, for about six months, I think. We sent a copy of it to every member of this General Conference, and to new members elected after the time when we started to do so we sent a copy. The Church has been thinking about it for more than thirty years, and it has been discussed pro and con, from top to bottom. We have no wish in the world, as will be evidenced by our motion for the method of consideration, to limit debate unduly. But I want to say this, for the benefit of prospective debaters, that you cannot say a thing on that constitution, on any line of it, unless it be the last section that has not been said in the committee, and was not said by other committees. Every argument that you will fight over we have fought over, every one. We had a large number of gentlemen who carefully considered it in our meetings. We debated and thrashed out and eliminated and said everything, I think, that can be said. You will not consider anything new if you feel that you are impelled to make a motion on any point, and it is very likely that some man has made it, and it was defeated in the committee because we considered it unwise. I therefore ask you, brethren, as a matter of high privilege to the Church of God, that you will, in discussing this, not raise captious objections, but will consider each item as it is presented to you and will vote on it, and either accept or reject the item. I think that is all it is necessary to say. We are now ready as a commission to take up the report, and the Secretary will read for us the introductory statement. It is necessary. Then the constitution itself, item by item.

The Conference did not wish the introductory statement read.



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The Bishop:  
It has been ordered that this be considered item by item. The Secretary will read the first item.

The preamble was read and adopted.

Article I was read.

N. B. Thompson:

I move to amend this article by striking out the words "and shall be," so that it shall read, "the name of our Church is The Methodist Episcopal Church, South."

A. J. Lamar:

I wish simply to say that is the usual form of expression in constitutions.

The Bishop:

There is a motion to adopt and a motion to amend by striking out. The latter is before you.

Walter Anthony:

Do I understand that in adopting these articles item by item we are committing ourselves to the whole principle of a new constitution for our Church?

The Bishop:

You are simply perfecting this document as a whole, and it will require the constitutional majority. The majority action perfects your paper, and when you come to adopt it as a whole it must take different action.

Walter Anthony:

There are many of us, probably, who are opposed to the implication which is in this adoption item by item that we do desire some form of written constitution. They have had no voice to speak against this, and must we go under the implication that this Conference wants a written constitution?

The Bishop:

The Chair can only say that this Conference has already by a large majority determined to take it up item by item. The question is on the motion that Article I be amended by striking out the words "and shall be."

J. T. Leggett:

Mr. Chairman, I move that the motion to amend by striking out "and shall be" be laid upon the table.

The motion was seconded.

A viva voce vote was taken.

The Chair was in doubt, and a rising vote was called for, which was taken.

The Bishop:

The motion is not laid on the table, the vote being 143 yeas and 238 nays.

W. P. King:

Mr. Chairman, I raise the question as to whether or not it is in order to move a reconsideration of the motion by which we decided to consider the constitution item by item. I am qualified to make the motion, since I voted on the right side of the question, or the wrong side, so I merely want to find out whether it is in order at this stage to make the motion to reconsider, and then discuss it as a whole rather than item by item.

The Bishop:

The motion to reconsider is in order and is before you.

The motion was seconded.

J. A. Anderson:

Mr. Chairman, I would like to speak to the motion to reconsider. The matter ought to be reconsidered. I wish to announce that I am in a constructive attitude in this matter. I want this constitution adopted, as it may be amended, and the shortest road to that is by this motion. This motion to reconsider contemplates bringing the instrument before you as a whole, and you can in that way

consider what you believe to be the weak points and what you believe to be the major points. If this is taken up item by item, it will mean an endless discussion, and we will get nowhere. Let us find out whether, taken as a whole, we want the instrument. I therefore favor the motion to reconsider in order that we may approach the matter from that angle.

F. J. Prettyman:

It seems to me, Mr. Chairman, that we are proceeding in a very orderly and parliamentary way by taking up the items of this report separately, reviewing them and getting all of the suggestions and changes that may be in the final deliberation of this body incorporated in the paper itself. Thus, those who are opposed to any form of written constitution will have an opportunity to discuss it and to vote against the adoption of the paper as a whole finally; but if we take it up as a whole now while we are in process of eliminating or changing or altering, it will simply be a matter of general confusion, and one item may be discussed and then some one may bring up another item entirely different and discuss that, and a third man might go back to a discussion of the first item, and so we would consume endless time before ever coming to a final conclusion. And let me remind you that the great legislative body of this Church is not this Conference, but the Annual Conferences, and the Annual Conferences have appointed us to make some rules and regulations, and this matter has come up for discussion, but it must go back for the final decision to the Annual Conferences. I hope, therefore, that we will proceed in the orderly and parliamentary way of taking this up item by item and perfecting each as best we may, and then we can vote on it as a whole.

W. G. Henry:

I move the previous question.

The motion prevailed, and the previous question was put.

The motion to reconsider was lost.

The Bishop:

The question now before you is, Shall Article I be amended by striking out the words "and shall be"?

A viva voce vote was taken.

The Chair being in doubt, a rising vote was called for.

The Bishop:

I think the Conference will agree with me that it is not necessary to put the negative side of the question, for the vote in favor of striking out is 261, and it is stricken out. Will you adopt Article I as it is now amended, "The name of our Church is The Methodist Episcopal Church, South"?

Article I as so amended was adopted.

Article II was considered.

Section 1 of Article II was adopted.

Section 2 of Article II was then read.

John S. Jenkins offered the following amendment to Section 2 of Article II:

Amend Section 2 by striking out "are correctly interpreted" and adding "have been interpreted by Methodists from the days of John Wesley until now." So that Section 2 will then read as follows: "The Doctrines of these Holy Scriptures have been interpreted by Methodists from the days of John Wesley until now by the Twenty-Five Articles of Religion, the Apostles' Creed, the first forty-four Sermons of John Wesley published prior to 1765, and his Notes on the New Testament."

John S. Jenkins:

My objection, and the objection of some other brethren, is that the statement as it now appears in Section 2 is too strong.

The Bishop:

Is there a seconder?

The amendment was seconded.

John S. Jenkins:

I can agree with the address that we had, placing John Wesley where he was placed and where he is held by all this Conference, but, brethren, I think none of us wish to claim for John Wesley infallibility. Further, it is assuming a great deal for these Annual Conferences that without reading and carefully studying this they will accept it. Half of this Conference is made up of laymen. I presume, of course, some of them have read those sermons. It would be presumptuous to assume that all have read them. I doubt if most of the preachers have read them in many years—to their hurt, of course. One of the most prodigious readers of these times that I have talked to—I will not mention his name—said he dodged John Wesley's Notes when he was standing examination on a course of study. I wonder if any man in this Conference has read John Wesley's Notes carefully and critically since this constitution was issued and sent out through the Church. Now, I think from my reading them thirty or forty years ago, it is a very excellent document, a very remarkable translation. But I wonder if Mr. Wesley had the final interpretation, for instance, of the book of Revelation. If so, I am satisfied that the Christian world would like to know it. I offer, therefore, this amendment.

A. J. Lamar:

I have no official authority from my commission to say this, but personally I am willing to accept the amendment.

J. W. Moore:

You will find this resolution in the preliminary statement that is made by this commission: Be it resolved, that it is the sense of this commission that said Articles of Religion, the Apostles' Creed, and the said General Rules, shall not be written in the body of the constitution, but made to constitute the first section of our Book of Discipline, under the heading, "Symbolic and Historic Writings." Why would it not satisfy all to add to that the first forty-four Sermons of John Wesley published prior to 1765, and his Notes on the New Testament? That would put it very strongly that these are historic documents, and would take it out of the constitution entirely, where it has no proper place, because to put forty sermons and put a commentary in the body of the constitution seems to be rather highly ludicrous. But we can do that and put it over here in this statement, and by simply adding this to it preserve all that is necessary. Dr. Lamar, would you be willing for that?

A. J. Lamar:

I cannot speak for the commission. Personally, I would not object.

The motion did not prevail.

F. J. Prettyman:

Brethren, I recognize the fact that it would be exceedingly difficult for us to get together on any statement concerning this very acute question of the constitutional statement of our doctrinal standards. There is a wide difference of opinion among us. I suppose we shall only sift it down to our individual judgments as recorded in our final vote. If we are going to have a written constitution, I do not want to dodge in the least



the facts, statements, or implications of our historic faith. I do not want to put it in a preamble or an appendix, but write it in the body of our Church life and send it forth as a challenge, a statement of great truths that we are commissioned to declare to the world. However, I suppose that all of us who are trying to follow current thought are sensitive on this point at least, that in the very delicate matter of adopting any constitution that involves a doctrinal statement, we must not put ourselves in a straitjacket and confine ourselves by any philosophical definition that might hinder us from liberty of thought and fullness of expression that we might get from our scholarship and prayer. Thinking over this constitution, I put my thought on this section upon paper, and am going to present it as a substitute for the paper of Dr. Jenkins, and it seems to me a clear and sufficient statement of this important part of our constitution. Instead of Article II, Section 2, I have written this: "For the interpretation of teachings of the Holy Scripture, the Apostles' Creed, the Twenty-Five Articles of Religion, the first forty-four Sermons of John Wesley published in 1765, and his Notes on the New Testament are the special statements in spirit and method of our gospel message and of our world business, as standards of doctrine." I think that this conforms, in spirit at least, to that great definition given by Dr. Buckley a few years ago as to just in what place in our system these various interpretations of Scripture belong. This statement is broad enough to be accepted as our statement of spirit and method. The Sermons of John Wesley, for instance, and his Notes, in spirit and method, are accepted by us. We have not departed from them. Not every single item of them is true. We do not believe that John Wesley was the final arbiter of truth.

J. A. Anderson:

Please understand that as a Methodist minister I accept every article in the Apostles' Creed, virgin birth and all. I am a good fundamentalist on that point. I believe every article in it. I have no objection to telling to the whole earth that the Southern Methodist Church believes the Apostles' Creed. What I object to is that you should bring in here as a standard of doctrine something that, as a matter of fact and history, never was a standard of doctrine. Never! Never! I took great pains some years ago to trace out that matter of the standards of doctrine. We have had protected by the first Restrictive Rule our present existing standards of doctrine. What was meant, brethren, when those words were written in the constitution? What were the "standards of doctrine?" What are, historically, the standards of doctrine now? I am not debating the question as to whether you want to make the Apostles' Creed a standard of doctrine as a new matter and a complement to what you have. But what I insist on is that you are bringing in here under the title "Standards of Doctrine"—you are bringing in something that never was a standard of doctrine. I took great pains some years ago to examine this question from the beginning of Methodism. I believe Mr. Wesley held his first Conference in Great Britain in 1741. At any rate, I ran through the minutes of all the Conferences clear on down to the time when the Methodist Episcopal Church

was organized. As a matter of fact, preceding the year 1784 the only standards of doctrine we had in England or America were the minutes of the Conferences. And that was true because in all those early Conferences they not only raised the question, what "shall we say about this or that?" but only raised the question, "What shall we teach?" and recorded their answers. Antecedent to the year 1784 in British Methodism you will find a standard formula, almost a technical formula. Whenever they wanted a thing to be standard, they said, "According to our minutes." In the American Conferences antecedent to 1784 you always find the written minutes as being the standards of doctrine. In 1784, having written the Notes on the New Testament, and having these forty-four sermons that were alluded to here, Mr. Wesley settled the matter of standards of doctrine of British Methodism by that deed of chancery which he executed, constituting the Legal Hundred a corporation; it being provided in the deeds that the chapels should be occupied only by ministers who preached according to Wesley's Sermons and Wesley's Notes on the New Testament. That forever settled the matter of standards of doctrine in British Methodism. Wesley's Notes and Wesley's Sermons are the standards there. When it came to settling the standards in America, John Wesley sent Coke over here, and he had approved the Twenty-Four Articles. The Christmas Conference you have known. He sent over those Twenty-Four Articles, an abridgment of the Thirty-Nine Articles of the English Church, and the Christmas Conference of 1784 adopted the Sermons of Wesley and the Notes of Wesley on the New Testament, never meaning to confine you to the literal form of the words there; but, as Dr. Prettyman said, the spirit and manner of the thing was indicated there. That was exactly the situation when in 1808 what we call the constitution was drafted and recited "the present existing standards of doctrine." In the whole process from 1741 in Great Britain and 1773 in America there has never been a line of intimation that the Apostles' Creed was a standard of doctrine. It was not included in the content of the words "present existing standards of doctrine" when that was written in the constitution in 1808. I object to bringing it in. I object to it not because we do not believe it. I want it left where Wesley put it. In the liturgy he sent over here by Dr. Coke in the "public service." I want it there, and do not want it brought here as a standard of doctrine. Unless you consider that the Sermons, Notes, and Articles need something added. Why should you want to duplicate? There is nothing in the Creed that is not in the Notes. Why should you bring in something else and load the constitution down? If you would bring it in because you believe it, for the same reason you should bring the Ten Commandments and the Sermon on the Mount into the constitution.

I object to it on another ground. Our doctrinal standards do not consist of a form of words. Our Articles of Religion are the form of words; but Wesley's Sermons and Notes were not intended to be accepted as a form of words. They are expositions of the way of life, of the experience; they are an interpretation of his spiritual situation. When once you tie yourselves to

forms of words you are where the Roman Catholic Church now is. You lay the hand of the dead past on yourselves. You will be just where our Presbyterian brethren are, tied to the Westminster Confession, which most of them do not believe. What we need is the spirit and life clearly indicated in our standards of doctrine; and you have a clear explanation of that in Wesley's Sermons and Notes and the Articles of Religion. Tie yourselves to a form of words, and you have crystallized and stereotyped the constitution, and the hand of the dead past is laid on you. I move that the reference to the Apostles' Creed be stricken out of this substitute.

Walter Anthony:

With all my heart I do trust that we will not write into our constitution, if we should hand one on to the Church, the matters which are contemplated in this particular article. As for my part, I believe with all my heart in every word they contain. I think I am so orthodox that I lean backward so far as that is concerned, but the question that is before us is the projecting into the Conferences and into the Churches of our great connection at this time a controversial constitutional matter, and that immediately upon the heels of our recent constitutional controversy, and at a time when, responsive to the great address of our College of Bishops, we are called upon to give our whole-hearted energy, not to projecting debatable and debated controversial constitutional questions before our people, but to the reformation of the continent, to the spreading of the Scriptural holiness throughout these lands; and I don't believe that the handing down to the various Conferences, and therefore to our people, of another constitutional questions is wise at this time, involving, as does this paragraph, our standards of doctrine, involving the rules and politics of our Church, or that it will in the remotest degree be justified or conducive to the reformation of the American Continent and the spreading of holiness throughout these lands. I am opposed to the amendment. I am opposed to the substitute. I am opposed to the whole matter that is now before us.

Mr. President, this is not Wesleyan Methodism as I understand Wesleyan Methodism. Wesleyan Methodism is spirit, Wesleyan Methodism is life, Wesleyan Methodism, like Daniel in his prayer chamber, keeps its windows open toward the New Jerusalem yet to be born, and is very much less afraid of lions than it is of foul air and murkiness. It does not propose to hand down to

generations who shall come after us barriers in the form of hands long dead and cold, and to say to our children's children—and I may say with a request for pardon that there are five generations of Methodist preachers in my immediate family preaching in old Georgia—hand down to our children's children barriers, bolts, and bars, drawing the shutters against any possible adjustment—for that is about what it means as we found out from some experiences in trying to deal with what we construed to be constitutional—hand down to our children's children, to my boy who says he is going to preach the gospel of Jesus Christ in Southern Methodism, and to generations yet unborn, our particular interpretations.

Methodism is spirit, Methodism is life. What possible good can the adoption of this constitution do?

We have gone into the uttermost parts of the earth with the Bible in our hands and the witness of the Spirit in our hearts, and we have preached the gospel of Jesus Christ to the masses there and to the masses in these United States. We have builded our hospitals and carried on our great moral reforms to the blessings of our nation and our world. Why should we now allow these things to be written into a frozen and petrified constitution? I don't believe that the petrifying and embalming—like the body of old King Tut—into the constitution of these our accepted articles of religion, every one of which we believe with all our hearts, will in any wise help us, and I greatly fear it will hinder us, in our work.

The Bishop:

The matter immediately before you is the paper that Dr. Prettyman offered as a substitute for the paper that Dr. Jenkins offered, and we will make progress if we will speak to Dr. Prettyman's paper.

N. B. Harmon:

There might be some discussion as to the propriety of adopting a constitution at all, but this Conference has ordered a commission to draw up a constitution, and that constitution is before you. We are under one special item of it. If we are to adopt a constitution at all, we must do it in an orderly way, and I submit that there is no more important section in this constitution than that of drawing up the doctrinal standards or making some statement of doctrine for our great Church. And when we find in the section of this printed book, which was not brought to your attention, that there are certain matters of doctrine which were suggested to be printed in a separate section of your Discipline, if

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we had acted upon that we might have let this go. The Apostles' Creed has been referred to as a form of words. It is a form of words, but a form of words which has been hallowed by the repetitions of Christian lips from the fourth century, and it is a part of the very history of our Christianity, and it is a strange thing that our great Church should pause or hesitate in a resolution as to whether or not to join in the universal acclaim of the Christian Churches all over the world in professing and testifying that they believe in the Apostles' Creed.

Reference has been made that Methodism has no doctrinal standards, or they were uncertain. We sometimes overlook, as our brother called attention to the fact, that Methodism grew up in England from the first, and the brothers of the early days were so steeped in the doctrines of the English Church that it never occurred to them that there might be a time when their doctrines should be forgotten, and if you study the writings of these men you will find that they agreed with the doctrines of that Church and used the Sunday service which Wesley prepared. We call it a prayer book, and it had these doctrines which had been preached by Wesley. Now, we have forgotten that old prayer book, and we are trying today to make a fresh start and adopt our own standards or doctrine. It seems to me that we can confess in one voice that we believe in God the Father Almighty, maker of Heaven and earth, and in Jesus Christ his only Son our Lord. Let us put this into the constitution. We believe it. Let us testify to it. It is not a dead form; it is a living truth.

On motion, the substitute was laid on the table.

The Bishop:

The question is now on the paper offered by Dr. Jenkins.

J. W. Bergin:

John Wesley was rather liberal in his views and ideas. You will remember he says, "There is only one condition previously required of those who desire admission into our societies." Why, then, put theology into your constitution? I would have been a member of another denomination this morning, but I could not swallow their constitutional requirements. I am a fundamentalist, but there are others in my Church who may think differently from me. Why read them out. Wesley would never have done so. Here is your doctrine expressed in the Word of God. Give God a chance, the Holy Spirit a chance, to speak yesterday, today, and forever, as God speaks and ever shall speak to an ever-oncoming world.

The section as amended by Dr. Jenkins was adopted.

A. J. Lamar:

I move that Article III be adopted.

S. H. Babcock:

Mr. President and brethren, I am heartily opposed to the adoption of this section of the constitution as a constitutional matter. It is plainly a statutory matter. We ought to have a more flexible way of changing the conditions of membership than requiring a three-fourths vote of the whole Church to make a simple change in what we want in taking people into membership. It is a statutory matter and not a constitutional matter at all. The idea that when we want to make a simple change in taking in members into the Church you must have a three-fourths and a two-thirds majority vote to put it into your constitution

is a thing that will utterly prevent us from having a simple change which might become necessary with the ongoing years. I am opposed to the adoption of that, and hope you will strike it out, every word of it.

A. C. Millar:

I am in sympathy with the last speaker, that the conditions of membership should be very simple; but they may be so simplified that they may go into the constitution. I object to the first phrase in the second item, "baptismal covenant," because that involves acceptance of the Apostles' Creed, and there are tens of thousands of people coming into the Church who know little about it, and when they say accept it are not sincere, or accept it in perfect ignorance. I do not understand that Jesus Christ made that or anything like it a condition of discipleship, and I doubt much whether we should make it a condition of joining our Church. I move to strike out "ratification of the baptismal covenant" and to leave the rest in.

S. B. Cresap:

I move to amend Dr. Millar's amendment to the effect of striking out Sections 2 and 3 of Article III, thus conserving the constitutional liberty handed down by Mr. Wesley, the one condition of membership in our Church, leaving Section 1, "a desire to flee from the wrath to come."

The Bishop:

That is not an amendment to Dr. Millar's motion, but a substitute. It can be entertained as a substitute.

The substitute did not prevail.

The Bishop:

The question now recurs on the motion made to amend by striking out the words "ratification of the baptismal covenant."

This amendment did not prevail.

The Bishop:

If you will adopt Article III on membership as read, say "Aye," on proposed, "No."

Article III was adopted.

Article IV, first section, was read and adopted.

Section 2 was read and adopted.

Section 3 was read and adopted.

Section 4 was read.

Article V, on Pastoral Charges and Conferences, was brought up.

Section 1 was read, and A. J. Lamar moved its adoption.

W. F. Bryan:

When Mr. Wesley began his work in 1739 he had no idea of establishing a Church; but we are a Church today. I think we should use the word "Church" instead of "Society." On the district which I serve there are many rural charges. A river runs through many of those charges, and there are those dwelling on the banks of this stream who tell our people that we are not a Church, but simply a society. I move that we substitute the word "Churches" for "Societies" in line three.

The amendment offered by W. F. Bryan was adopted.

Section 2 was read and adopted with the understanding that the word "Church" should be substituted for the word "Society."

W. L. Clark:

Brethren, you will notice that back in Article III concerning membership you said in Section 3, "A pledge to be subject to the Discipline of the Church, to attend upon its ordinances, and support its institutions." That is required of each one who comes into the Church as a member. Now, in this Article it is proposed in the last part of it that all those members of the Church who are under eighteen years of age shall be

deprived of voting on any questions that may come up in the Church. That is taxation without representation. I am opposed to it. I move to strike out the last part of this section.

A. J. Lamar:

Mr. President, the commission must insist upon adhering to the present language and contending for it. It would be exceedingly unwise to have any question, especially a grave constitutional question which

might possibly be involved there, decided by the votes of children of seven or eight or ten or twelve years of age. And this is a fair limit. Your civil law—and I believe we are a sort of democracy while we call ourselves a republic—requires that we shall be twenty-one years of age before we can vote, and we have done a great deal better than the State of Texas has done or the United States of America or any State in it. We have conceded three

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years in the direction of flaming youth with all its wisdom, and we think that is enough, and that is our stand as opposed to this amendment. I do not believe that all the wisdom in the world is with our grandchildren and will die with them. I think their daddies and granddaddies have some wisdom and some right to consideration in the settlement of great questions.

C. C. Jarrell:

Admitting the force of Dr. Lamar's statements, I move to strike out the word "eighteen" and insert the word "sixteen."

The motion was seconded.

The motion to strike out and insert was laid on the table.

On further motion, Section 2 of Article V was adopted.

Section 3 of Article V was then read and adopted.

Section 4 of Article V was read and adopted.

Section 5, first paragraph, was read.

Amendments to the first paragraph of Section 5 of Article V were offered verbally by George S. Jones and J. M. Outler, but were later temporarily withdrawn to be written and presented in proper form, and upon motion by A. J. Lamar further consideration of Section 5, entitled "Annual Conferences," of Article V was postponed until the amendments are so presented.

At this time, as a privileged matter from the College of Bishops, a communication was received from the Episcopal Church of California; also a communication from the Methodist Episcopal Church regarding the revision of the Hymnal. These were referred to the Committee on Church Relations.

The Bishop:

The Chair calls to your attention that you are within two minutes of adjournment.

T. D. Ellis presented the Rules of Order.

The Bishop:

You are adjourned by the expiration of time. The Chair wishes to make an announcement. By your order this morning there is to be a session of the General Conference at eight o'clock this evening. All delegates are expected to be in their place at this time.

I wish to add a few words of appreciation of the kindness of the local committee in putting in the microphone. However, I am requested by one of my colleagues to say that it is now impossible, since you have put it in, for the bishops who are sitting behind to hear anything, and it is important that the bishops should keep up with the legislation. We greatly appreciate your courtesy, and we request you to permit us to hear.

The session adjourned with the benediction.

Friday Night, May 9, 1930.

At 8 p. m. Bishop Candler took the chair and said:

The Conference will be in order.

Hymn No. 207, "The Church's one foundation," was sung.

Prayer was offered by F. N. Parker.

The Secretary read the credentials of Rev. J. E. Rattenbury, D. D., clerical delegate, and of Mr. John H. Beckly, lay delegate from the Wesleyan Church of England; also of Dr. J. E. Hughson, delegate from the United Church of Canada.

Bishop Candler:

My brethren, we have heard you with a great deal of pleasure. The very fact of your coming did us

good. These English-speaking nations, the Anglo-Saxon nations, and Methodism had their rise together. When John Wesley was born there were only six million of English-speaking people on the earth, and when he died there were no more than twenty million, but now there are about two hundred million. What is more, they control over one-third of the population of the earth, occupying its strategic points. They dominate the multitudes of mankind; but most of all, they have leadership in that great missionary movement that encompasses all mankind and seeks to fulfill the Great Commission. It is vastly important that they should be united, and nothing unites more than the religious bond, the ligaments of life. A good many things might unite us—this English language,—but they had a common language in Greece with a variety of dialects, and that didn't unite them. And we have dialects in this country. It has been said that when the Pilgrims landed they fell first on their knees and then on the aborigines. But they were a powerful people. A great people they were. They came from a great country. It is vastly important that these nations stand together, and no language or even common ancestry will accomplish that. The bond of blood is not sufficient, but I remember that an American admiral, born in my State and John Wesley's State—the State of Georgia—said, when he moved his vessel close to an English ship in unfriendly waters, "Blood is thicker than water; but the spirit that comes from the blood of Jesus Christ is thicker and stronger than all. We want to be united, and we are united. Just think of it! We have not had any quarrel with Great Britain since 1812; and then there was no war on when the battle of New Orleans was fought, and when the treaty of peace was signed it didn't settle any of the issues for which they went to war. There was no mention made of them—not a word said about the issues that brought on the war.

As for the matter of Canada, we have not one armed fort on the border from one side of the continent to the other. Indeed, the Canadians seem sometimes to be a little afraid that, being without fortresses, we may annex them. These merger movements, you know, may lead to divers and sundry results. And if they do, and we go over to annex them, we will go in the spirit of that tradition in the story that is told of the Frenchman who said, when welcomed with great acclaim in England—and not knowing the difference between "good" in the singular and "goods" in the plural—"My friends, I have come over for your goods, for all your goods." And if we come, we will come for your goods and for all your goods.

I have read somewhere that at the top of the Andes, on the boundary line between the Argentine Republic and Chile, there is a colossal statue of Christ, and on the granite pedestal are inscribed the words, "This mountain shall crumble into dust before the Argentine and Chile shall break the peace they have pledged to maintain at the feet of the Redeemer. At the feet of our Christ we pledge this unity and national love that shall not be broken—stronger than treaties or leagues. Strong in life and strong in love, these great nations of great resources and vast opportunity can speak peace to the world and bring to pass that far-off divine event to

which Tennyson looked—"The federation of the world."

We are most glad we have had you with us. Come again, and come often. Let us have this sweet communion together and illustrate the blessing of brethren who dwell together in such harmony of love. I think we have had such a good evening that we had better sing the Doxology.

The session closed with the singing of the Doxology and the benediction pronounced by Dr. Hughson.

Saturday, May 10, 1930.

At nine o'clock Bishop Mouzon took the chair and called the Conference to order.

Hymn 547 was sung.

B. R. Turnipseed offered prayer.

Bishop Mouzon:

Let us think together for a short while this morning about one of the most beautiful and suggestive passages in the New Testament. From the first epistle of John and the third chapter I read the first three verses: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. Behold, now are we the sons of God, and it doeth not yet appear what we shall be, but we know that when we shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

This passage begins with an expression of surprise, "Behold"—look, see, "what manner of love the Father hath bestowed upon us." The manifestation of God's love in Christ is the most surprising thing in human history. I will make bold to say that it is the most amazing thing in the universe. "What manner of love." If one might be permitted to trace that word back to its original history and draw out the significance of its etymology, "what strange love, what love from a far country" the Father hath bestowed upon us. "That we should become the sons of God." Not merely named the sons of God, but called and constituted the sons of God. The word is used just as Paul used it when he said, "Paul, called to be an apostle"—called and constituted the sons of God. What manner of love is this?

It is the love that came all the way to the manger, to the life of humiliation and self-sacrifice, to the agony of the cross, to the desolation of that lonely hour in which Jesus cried, "My God, my God, why?" It is the love that went all the way to the grave and to Easter mornings and to Mount Olivet and into the opened heavens. What amazing love!

That is the love St. John is talking about. That is amazing love. Look, see, behold, the most marvelous thing in the history of the universe, God's love as seen in the work of redemption wrought out by Jesus Christ. It is through this and because of this that we are called and constituted the sons of God. In these recent years you have heard much talk about God being the Father of all, and all men the children of God, which is not only unscriptural, but contrary to fact. All men are potentially the sons of God, but not all men are the sons of God. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again." "Ye are of your father the devil," said Jesus to certain men. There was a doctrine current during the French Revolution that human nature is all right, that it is the environment that is wrong, that if you only had right and proper educational influences human nature is all right and will take care of itself. Some one has called that a "pathetic fallacy," and such it is. But although it is a pathetic fallacy tracing back to the French Revolution, we hear much of that same sort of thing today, and it has had something to do with the absence of the definite evangelical note in our Methodist preaching. Behold what manner of love the Father hath bestowed upon us, that we should be called and constituted the sons of God by the grace of our Lord Jesus Christ. "That we should be called the sons of God"—if you turn to the Revised Version you will find this addition, "And such we are." We have been called and constituted the sons of God, and such we are.

And it is just this that we should remind ourselves of today. I desire to remind myself of it every day and to remind you of it today, that we may keep it in mind all the while. We are called and constituted the

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The next time you or the children need a laxative, try this famous doctor's prescription which will aid the bowels without doing any harm. Dr. Caldwell's Syrup Pepsin, with purest senna and laxative herbs, is effective in a gentle and helpful way. Its action is thorough; it never weakens the bowels. It stimulates their muscular action and is thus actually good for the system. Remember Dr. Caldwell's Syrup Pepsin whenever coated tongue, fetid breath, headaches, nausea, jaded appetite or biliousness tells the need of a thorough cleansing. Druggists keep it in big bottles, or write Dr. Caldwell's Syrup Pepsin, Monticello, Ill., for a free trial bottle.





children of God, and such we are. "Therefore the world knoweth us not, because it knew him not." Be not surprised at the criticisms heaped upon the Church. Be not surprised at the denunciations that Christian leaders are often subjected to. They denounced Jesus Christ and nailed him to the cross. "Therefore the world knoweth us not, because it knew him not." "It is the way the Master went. Should not the servant tread it still?"

Consider very briefly the implications of divine sonship. First, the spontaneous love of the father for his child. "It is spontaneous," I say—the love of the father for his child. I don't wonder that the Apostle said, "Look! see what marvelous love." A long time ago the Psalmist said: "When I consider thy heavens, the moon and stars which thou hast ordained, what is man that thou art mindful of him, the son of man that thou visitest him?" Our universe is much bigger now than his was. And, unfortunately, there have been numbers of people who, instead of getting continually a bigger and a greater God as the universe seemed to expand, have lost the Creator in the magnitude of his universe. He has numbered the very hairs of our head. Not a sparrow falls to the ground without his knowledge. He knows us by name. The Father loves all of his children. And he does not love me because I am good; he loves me because he is good. He does not love me because I am a worthy child; he loves me because I am his child and he is my father. Love always individualizes. There is no such thing as loving humanity in the mass. We love individual men and individual women. God loves you individually and loves me individually. There is the spontaneous love of the father for his child.

And then there is this other implication of sonship—the possibility of the son's unlimited development in the likeness of the father. "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." Men are not going to make any progress in the likeness of Jesus by mere external imitation. They may put on a sort of veneer of appearance by imitation, but they will never put on likeness to the divine character by imitation.

Pardon this illustration. When I was a little boy in the good town of Spartanburg, S. C., one day as I was walking across the public square a

gentleman looked me in the face and said: "Son, isn't your name Mouzon?" And I said: "Yes, sir, but why did you ask me?" And he replied: "Because I know your father, and you look so much like your father." Dear brethren, my highest ambition is that some time when I am away from home, among strangers who never heard my name, some one may say to me: "Sir, are you not a Christian?" And I shall be able to answer: "Yes, I am, but how did you find it out?" And he shall say: "Because I know your Father, and you look like your Father." The story is told of St. Francis of Assisi that one day a humble man, a peasant, met him and said: "Art thou Brother Francis of Assisi?" And he said: "Yes, I am." Then said this humble man: "Then I exhort thee to be as good as people believe thee to be, for many people have faith in thee." Let us take that exhortation to our hearts this morning. Are you a professing child of God? Then I beseech you to be as good as people believe you to be, for many people have faith in you. We are the children of God. Let us live as the children of God should live.

We will have the report of your Committee on the Minutes.

At this point Bishop Mouzon surrendered the chair to Bishop John M. Moore.

O. E. Goddard:

Mr. Chairman, I have a resolution signed by twenty-five members, for which I would like to ask consideration.

The Bishop:

It is not in order at this time, except by the General Conference granting you the privilege.

R. G. Mood:

Mr. Chairman, I move that the privilege be granted.

The motion prevailed.

O. E. Goddard then presented the following "memorial on assemblies," which was read by the Secretary and adopted without debate:

Whereas certain Annual Conferences that are west of the Mississippi River have established at Fayetteville, Ark., the Western Methodist Assembly; and whereas the stockholders of the Southern Assembly have deeded their property to a Board of Trustees of certain Annual Conferences that are east of the Mississippi River, to hold and use for the Church; and whereas these two institutions have become great factors in the spiritual and cultural development of our people; and whereas the time has now come in the de-

velopment of these two institutions for the General Conference to consider their interests and make proper provision for the carrying forward of their work: therefore be it resolved, (1) that a committee composed of one representative from each Annual Conference, to be selected by each Conference delegation in the United States, be authorized to consider the interests of the Western and Lake Junaluska Methodist Assemblies and report back to this Conference as early as possible; (2) that the committee be instructed to invite the presidents and managers of these two institutions to sit with the committee and furnish all information that is needed.

(Signed: A. C. Millar, E. A. Cole, J. P. Pepper, James T. Cannon, O. E. Goddard, T. L. James, Paul B. Kern, W. M. Satterfield, A. Frank Smith, R. L. Connor, H. C. Smith, Warren T. Whiteside, H. M. Ratliff, A. W. Plyer, W. P. Few, J. A. Baylor, Gilbert T. Rowe, Clem Baker, W. E. Brown, Arthur W. Brooke, John W. Shackford, W. H. Coleman, E. P. Anderson, J. Q. Schisler, W. M. Alexander, Clare Purcell, Forney Hutchinson, W. A. Shelton, Glenn Flinn, Robert J. Yoak, W. Erskine Williams, W. L. Butler, Arthur J. Moore.)

A. D. Porter requested the privilege of speaking.

The Bishop:

It is a question of privilege with the house. He says that it regards the happenings at Sherman yesterday and asks that the resolution be read. The resolution was read as follows: Be it resolved by the General Conference of the Methodist Episcopal Church, South, now in session, that we do hereby express our sense of horror and deep regret because of the shocking affair that took place in the city of Sherman, Tex., on yesterday, May 9, 1930, and that we reaffirm our lasting opposition to all mob violence.

The resolution was adopted unanimously.

W. F. Bryan:

Mr. Chairman, I move that we reconsider the action of yesterday in the passage of Section 2 under Article II. I believe we can find a way out of our difficulty by reconsidering this matter. Now, it shall be my purpose, if we reconsider this matter, to move to strike out Section 2 in its entirety, and I shall give you the reasons why I believe this will be a means by which we can find our way out of this difficulty. I am sure that we all recognize the fact that we want a constitution. For thirty years we have been trying to get this. We have had commissions appointed, but difficulties have arisen from time to time. We will adopt the constitution at this Conference, though it may not be perfect in its entirety; yet we know that it will be a step in the right direction and can be amended from time to time. The carrying over or the defeating of this constitution is going to hinge largely upon this particular section, as the crux of the whole matter is right here; and while we take this matter up item by item, yet when it is finally acted upon and sent to the Annual Conferences it must be passed by a two-thirds vote of this body, and you know and I know this morning that we cannot get a two-thirds vote of this body as it stands at present. I believe that if we will strike out in its entirety this section we shall be able to get the two-thirds vote. I will say that, as far as I am personally concerned, I have no objection to anything that is in Sec-

tion 2. I believe the Twenty-Five Articles of Religion, I believe in the Apostles' Creed and Wesley's Sermons and Notes, and I have read them and passed an examination on them. But these things may not necessarily be placed in the constitution, for, as by our action of yesterday adopting Section 1 we already have all of these things in that section, therefore we will not surrender any of our belief in these things by striking out this section from the constitution entirely. The Twenty-Five Articles of Religion were, of course, taken from the Holy Scriptures or founded on them. We have them in Section 1. It is in our Discipline and will remain there. The Apostles' Creed is merely an interpretation of a Church council. Still, we will have it in the history of our Church. It is contained in the Bible—that is, the doctrines that are set forth in the Apostles' Creed are contained in the Bible, and therefore we can still believe in the Apostles' Creed. We will have it in the confession of faith, and when an individual comes to the altar of our Church and is taken into the Church he must acknowledge his belief in the Apostles' Creed. By our action of yesterday this cannot be changed except by a two-thirds vote of this Conference in future years and a three-fourths vote of the Annual Conferences, and therefore it is secure.

My brethren, we recognize the fact that the great climactic year of our Methodism was in 1784, the great Christmas Conference, out of which was born our American Methodism, and from that General Conference of 1784 came our first Discipline, and there wasn't one word in this Discipline with reference to Wesley's Sermons and Notes. Therefore we will not be reflecting in any way upon Mr. Wesley if we should leave out of our constitution his sermons and the notes upon the New Testament. I believe this morning that if the Methodist Episcopal Church, South, will go out to a listening world standing by the Holy Bible as the inspired word of God and the foundation of our constitution a new day may come to our Methodism.

The Bishop:

The motion is to reconsider the action of yesterday whereby you accepted Section 2 of Article II.

F. J. Prettyman:

Mr. Chairman, I will state very definitely that, so far as I am concerned, I should be absolutely opposed to the amendment which is going to be proposed if you reconsider your action of yesterday. Reconsideration will bring the matter before us in its entirety, as I understand it, and we will have another opportunity after thinking it over for the night and looking into this great constitutional question once more with the wisdom of more mature thought.

I will say for myself that I am a Methodist. I am a Methodist from tradition and from conviction and from experience. The great boast of Methodism is that it has never been afraid of its doctrines. It has declared them. It has modified the doctrines of the world in its declaration. It started one hundred and fifty years ago with a kind of interpretation of the Scriptures, and the resultant expression along definite doctrines opposed to the whole theological system of the world. It has maintained itself. It has grown gloriously. It has gone to this great

(Continued on page 10)

**Ouch!**

Here's the sure, quick, easy way to kill all mosquitoes indoors and keep 'em away outdoors!

**Spray clean smelling**

**FLIT**

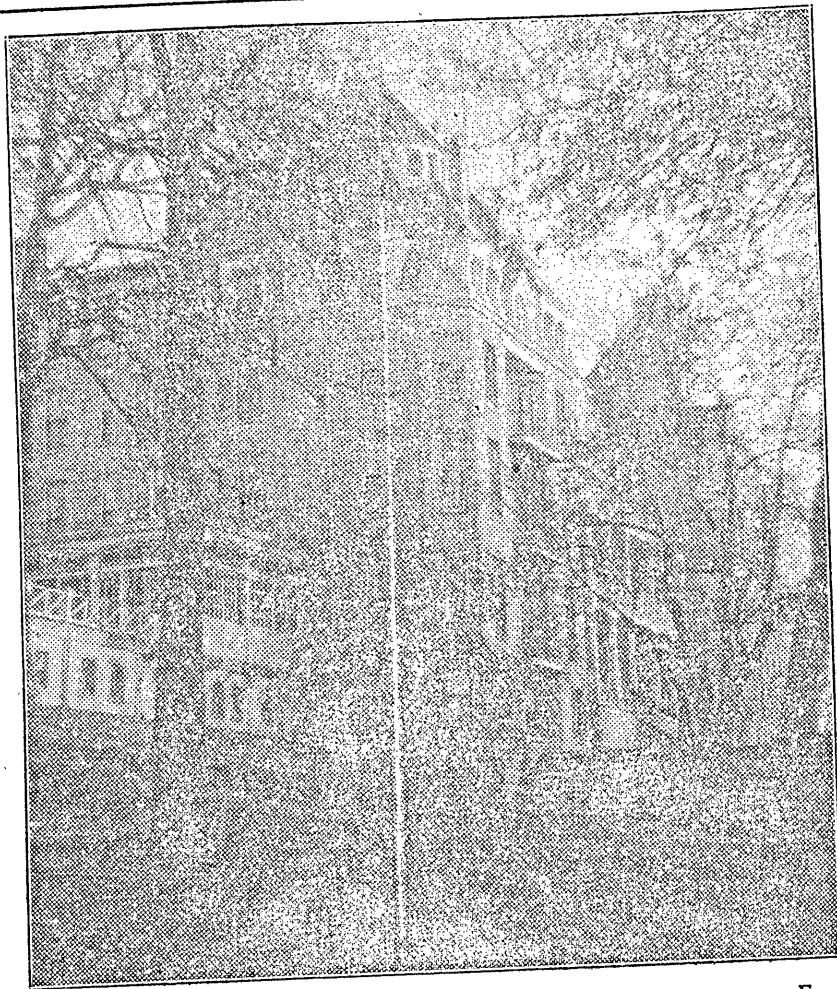
Kills Flies Mosquitoes Moths Bed Bugs Roaches Ants

Flit is sold only in this yellow can with the black band.

because its stainless vapor KILLS QUICKER

The World's Largest Selling Insect Killer

© 1930 Stancor Inc.



Crescent College, a Junior College for young women at Eureka Springs, is one of the most modern and picturesque institutions in the mid-South.

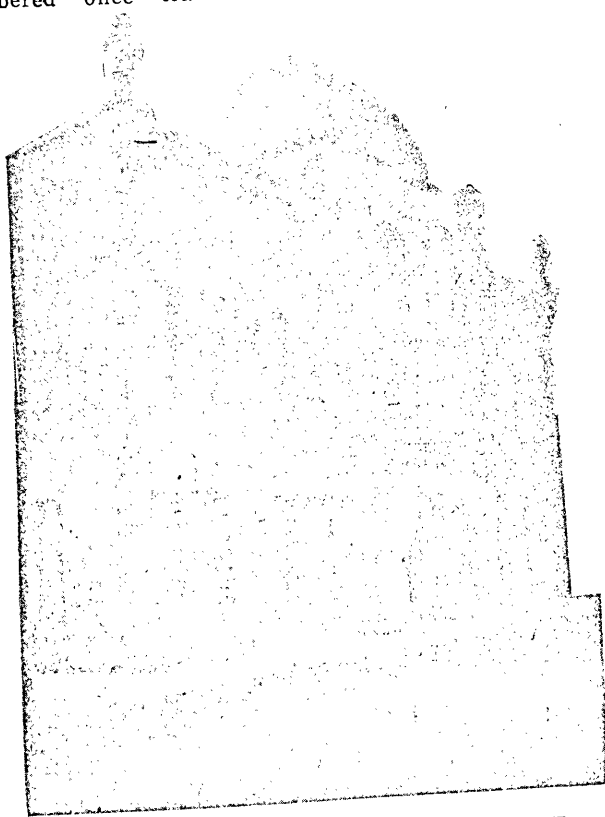
Located in Northwest Arkansas, on the summit of the Ozark Mountains, 1,800 feet above sea level, where the air is always pure and refreshing and the climate genial summer and winter. Where nature has provided restful scenery in every direction the eye is turned and the sweet refrain of birds is heard early and late.

The principal highways from the west and northwest extend through Eureka Springs into Arkansas, Tennessee, Mississippi, Louisiana and Southwest Missouri. From all over the country Eureka Springs may be reached by direct highways. Scenic highway No. 72—Eureka Springs to the Missouri line is wonderful and always remembered once traveled

over.

Eureka Springs is one of the most noted resorts in the United States. Famous for its many springs of healing waters, which have attracted thousands of health and pleasure seekers from all parts of the country. The United States Government has placed the springs in trust with the city for the benefit of all people.

The waters of Eureka Springs are recommended as being curative or helpful for Kidney troubles, Bladder troubles, Liver complaints, Stomach ailments, diseases of Intestinal tract, Skin disease, Rheumatism, Rheumatic Gout, Paralysis, Diabetes, General Debility, Diseases of Women, Scrofula, Granulated Eyelids,



The Palace Bath House, the haven of health, Eureka Springs, Arkansas.

The Land  
Of a  
Million Smiles

**EUREKA SPRINGS, ARK.**  
EDUCATIONAL, RECREATION, AND



Albert G. Ingalls, Mayor, City of Eureka Springs.

Eczema, Hay Fever, Asthma, Catarrhal troubles, Insomnia, Dropsy, Nervous Prostration, Epilepsy, etc.

A splendid hotel and bath house has been provided for the convenience of those wishing to come to Eureka Springs for the benefit derived from bathing in these curative waters as well as drinking it.

#### Eureka Springs Public Schools.

While promoting Eureka Springs as a health and pleasure resort, its citizens have not overlooked the fact that education is essential to every person, and that every child should be afforded the opportunity of an education. Therefore, a splendid school system has been inaugurated, with three well equipped buildings. One of these buildings houses the Commercial and Home Economics Departments and the Administration office, while a second one houses the primary grades and the third one the High school and some of the primary grades.

There were 550 enrolled in the public schools of Eureka Springs last term and perhaps more than that number this year. There were 145 in the high school, 405 in the grade school. 22 graduated from High School with the close of last term.

The Parent Teacher Association of Eureka Springs, headed by Mrs. Henry Pace, is doing a splendid work. Under the leadership of Mrs. Pace it was possible to bring about many improvements and greatly strengthen the efficiency of the school last year.

The school library was re-organized this year and catalogued. Many old books were discarded and over \$600.00 worth of new books added to make it a standard library. The inspector of High schools of the State Board of Education commented on this as being one of the best arranged libraries in the state.

For recreation the school uses the municipal gymnasium which was recently completed at a cost of approximately \$75,000.00. It is modernly equipped and elaborately furnished.

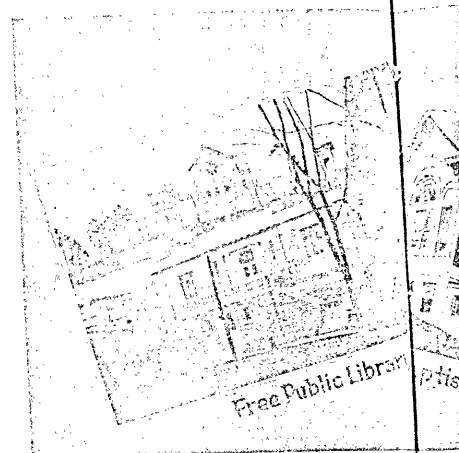
The school faculty this year is composed of Professor R. L. Smith, superintendent; M. L. McCall, principal of High school. Mr. McCall also teaches science and mathematics.

Wylie Key, head of the grade school, also serves as director of boys' work in the city during the summer months. In this work he promotes and directs the Boy Scouts and other boys' organizations in the community. He has endeavored this summer to reach all boys in surrounding communities, which movement is sponsored by the Eureka Springs Rotary Club.

A complete record system was installed last year and over \$3,000 was spent in repairs. \$2,500 was spent this summer on improvement.

#### The Site of Crescent College.

Eureka Springs is not only equipped to care for its youth of primary and high school age, but some of its enterprising citizens have gone



#### The Penn Memorial Baptist Church.

further and organized the Crescent College, a standard junior college for young women.

It offers a regular High School course and the first two years of a standard college course. Its courses are especially designed to meet the needs of the modern American girl. They include literary studies, health, physical education, music, art, expression, child welfare, household arts and business.

These courses are offered both for students who are planning to continue their work in a university, and also for those who expect to complete their educational training in the Junior College. Courses are planned according to the particular needs of girls of junior college age and are administered in accordance with the aptitudes of the individual student. Personal care and direction are provided for the problem of each girl enrolled. In contrast with "mass education" which tends to standardize the pupil, Crescent takes full account of the individual. The enrollment is carefully limited both as to the number and the character of students admitted.

#### History of Methodist Church.

A city of 4,000 population with

This advertisement on Eureka Springs individuals and business firms.

Albert G. Ingalls  
C. A. Fuller  
Doctor J. R. Parker  
S. A. Diehl Book Store  
Eureka Springs Bottling Works  
Green Parrot Tea Room  
Hardy's Good Eats  
Camp Leath  
Crow Baking Company  
C. D. Bradley Lumber Co.



# ARKANSAS AND HEALTH CENTER

## In the Beautiful Ozarks

Churches speaks well for that unity. Eureka Springs has that. These churches are nestled in a city famed for its magnetic, picturesque scenery and climate. And while her fame as a pleasure and health resort she is likewise entitled to the given her by visitors, "The Land of Churches." While seeking to give the infirmed to physical health she also looks after the residence of man's nature.

The first church to be established in Eureka Springs was the First Methodist Episcopal Church, South, of which Rev. Norris Greer is now pastor. The church was founded in 1859 before the city was incorporated, which was July 4, 1880. The building was



**Rev. Norris Greer, Pastor First Methodist Episcopal Church, South, Eureka Springs.**



**Eureka Springs' Free Public Library.**

located on Eureka Street, and made of high pine lumber and hurriedly put together, as all buildings were in those days. The seats were made of logs for foundations and of pine planks laid across them. One of the charter members, Mr. Levi, long since gone to his rest, staked off the ground and assisted otherwise in the erecting of the church. Later this property was sold to Dr. J. B. Jordan, who tore the building down and erected a neat residence which is now owned by Dr. Charles.

The founding of this church by W. H. Brooks, Eureka Springs, is something more than a "village of churches." Rev. Mr. Brooks was a young man of marked ability and consequence, and later in life rose to the esteem of his church.

After the church was sold services were held in the old Downey Hall, on Short Street, and Rev. W. T. was pastor. In one of the great fires the Downey Hall and all the buildings on that street were burned. The Cochran building, which houses the creamery and Hall's shop, have taken their place on Short Street.

There is not a charter member or member who belonged to this

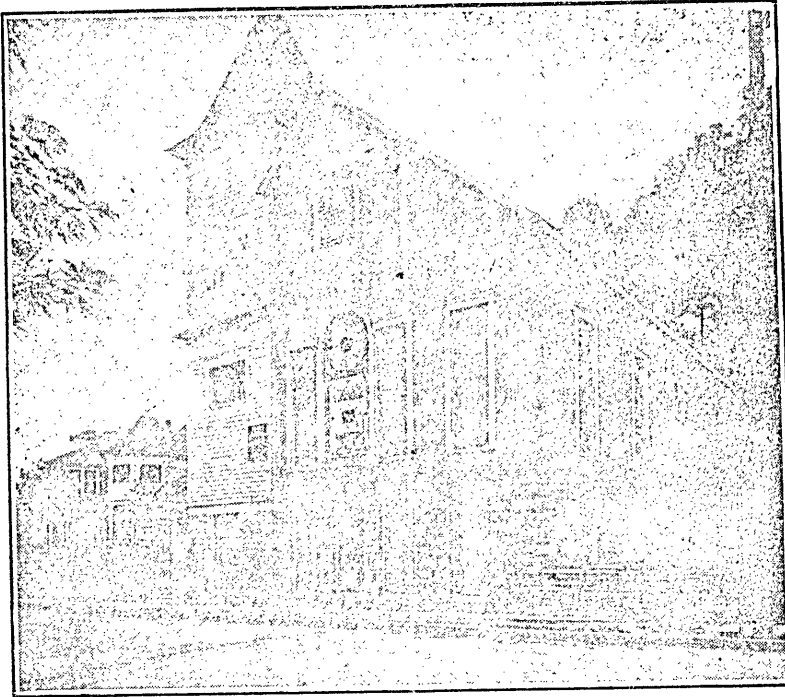
made possible by the follow-

Harrison's Dairy  
Perkins & Sons Lbr. Co.  
Davis Stores  
Sanitary Market  
Phillips Lumber Co.  
Cottage Camp  
Spring Hotel  
Schnitzer, Blacksmith  
Craig Service Station  
Johns, M. D.

church as late as 1885 now residing in Eureka Springs, known to the writer. During these fifty years of the church's history the following ministers have filled the pulpit in the capacity of pastor: H. W. Brooks, S. M. Burns, P. H. Trone, H. C. Jolly, B. K. Thrower, J. J. Tarlton, J. E. Caldwell, J. A. Walden, F. A. White, E. L. Massey, T. J. Reynolds, Arthur Marston, F. A. Taft Jr., George McGlumphy, P. C. Fletcher, F. A. Lark, Jeff Sherman, H. A. Stroup.

Rev. P. C. Fletcher, pastor of the Laurel Heights Methodist Church, San Antonio, Texas, succeeded Rev. George McGlumphy, as pastor of the Eureka Springs church in 1889. The church was at that time located on Pine Street; likewise the parsonage. It was through the efforts of Dr. Fletcher that the church building was moved from that location and placed on Spring Street, and from a barn-like appearance became a new house of worship. The old building was very unfortunately located, being removed from the car line in those days, and involving a steep climb in order to reach it.

During the pastorate of Rev. Mr. Stroup, the Methodist Church was again remodeled. The latest edifice is modern and graceful, simple and unpretentious in its proportions. It is a monument to Eureka Springs and a monument to the untiring zeal and efforts of the pastor and membership. One of its attractive features is a large memorial window. It commemorates the noble Christian life and labors of the late E. R. Brown, who was one of the leaders in the church for years. It was put in by friends as a token of their regard for his spotless life. The leading spirit in the enterprise was a former Eureka Springs woman, Girtie Durey, now the wife of Judge Stockard, of Mountainburg, and the mother of Gertrude Stockard, winner of a national prize essay. Interior arrangements and furnishings are especially pretty. A very handsome suit of hand-carved furniture adorns the platform and chancel. New up-to-date easy chairs were installed early in the spring. All told, it is a very beautiful house of worship, and one which the membership has every right to feel proud of because it



**First Methodist Episcopal Church, South, Eureka Springs, Arkansas.**

represents their loyalty, liberality and devotion.

There is one part of history in the making of the Methodist Church in Eureka Springs that all members are proud of. That is the membership has never been split by dissensions. It is true differences have risen and all could not agree, but it never went so far as to injure the church. This record is worthy of pride. Tragedy of two ministers and a secretary-treasurer of the church is past history, and caused much grief among the members at the time.

The very oldest members, remaining in membership, residing in Eureka Springs are Mr. and Mrs. J. W. Owens. It was while Rev. J. J. Tarlton was pastor of the church, when on Pine Street in 1889, that Miss Lizzie Wisdom and Mr. J. W. Owens were converted and joined the church, and later were married by this same pastor.

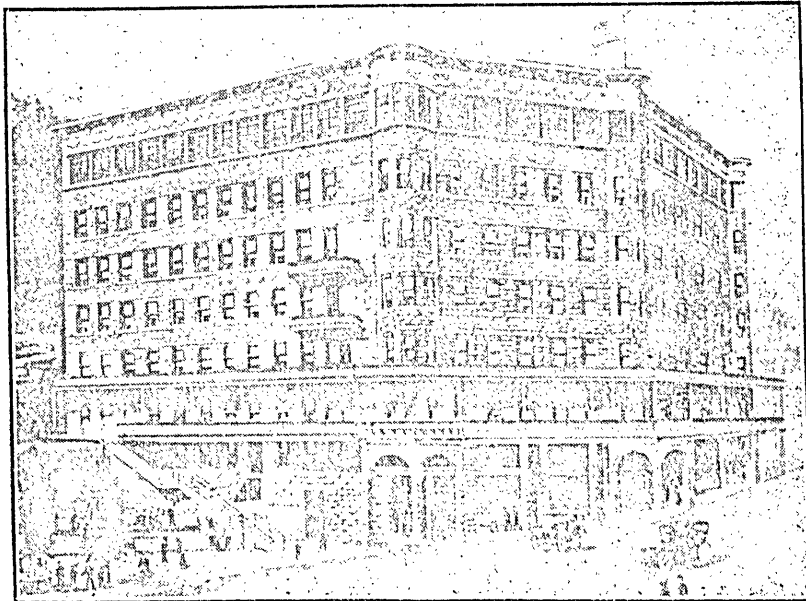
First Christian Church, R. E. McCorkle, pastor. This is one of the progressive churches of Eureka Springs with a membership of 126. The Sunday School has 75 members and other auxiliary organizations doing fine work. The Christian Endeavor, headed by Miss Juanita Caudle, has 40 members, including both seniors and juniors. The Ladies' Aid Society has 30 members.

The First Baptist Penn Memorial Church is another outstanding church and stands as a memorial to the late

Major W. E. Penn, an independent evangelist. During the winter months of 1888-89, Rev. Mr. Penn conducted a four weeks' revival with over 400 baptisms and additions to the church. The magnificent building in which the members of this church now worship was erected in the year 1912 at a cost of \$35,000, and was dedicated as a memorial to Major Penn, due to his splendid work. The membership now, however, consists of only 135 to 138 members and the Sunday School has over 100 members. The population of Eureka Springs has decreased, which must be taken into consideration in the decreased membership of the church. The old church building in which Major Penn conducted his historic revival now stands on the hill near where the new structure was erected and is occupied by the Pentecostal church people. Major Penn was a native of Texas and lived at Eureka Springs until his death.

The B. Y. P. U. of this church is doing a splendid work under the able direction of Miss Mella Burkhart, president. E. T. Smith heads the splendid Sunday School.

The Don Sawyer Memorial Hospital was recently completed at a cost of approximately \$30,000.00. A 30 bed hospital modernly equipped. It is inter-denominational in character, well deserving and needed in a community or township with a population the size of Eureka Springs. It is in charge of Dr. J. R. Parker, chief surgeon.



**The Basin Park Hotel, "In the Land of a Million Smiles," Eureka Springs, Arkansas.**

(Continued from page 7)  
doctrinal statement as the experience of its intellectual and spiritual power. And I make no apology for it today. Nor do I care for the Church to tear down by implication or otherwise the sound statement of our faith, the faith of our fathers and the faith that I believe to be the conquering faith of the present day.

My brethren, we are building a constitution. The question as to whether you desire a constitution or not is another matter altogether, and you will be called upon to decide that matter after a bit. But in the building of a constitution are we going before our people again and say that the doctrines that have been the very heart of the expression of our activity and our faith and our conquests, that these must be dealt with in such a way as to shove them off into some minor place? Are we to confess that we have not the confidence in them today to write them out clearly and explicitly in the constitutional statement of our Church?

It has been said that we have them still. We stand before our congregations every Sunday morning and declare our faith in that great statement which we know as the Apostles' Creed. Shall we say by implication, at least, every Sunday morning that while we call upon our congregations to make this statement in public before Almighty God, challenging the world with our faith, yet when we go to write a constitution and write our convictions into it we are afraid of it because there is such a variety of divergence that has come about among Methodists, and that we dare not write it explicitly and clearly into the terms of our constitution that is to live and be the embodiment of our life and faith as we go out from this General Conference?

A. J. Lamar:

I will speak as briefly as I can on the motion to reconsider. I shall not go outside of that and argue the doctrinal question. I am very well satisfied with that as it is. If I were to state my position on that, somebody in this General Conference would object to my theology and want another statement. Now as to reconsideration. If you want any constitution at all, you will have to vote down every motion to reconsider a thing which you have already decided. I am opposed to all reconsiderations. We debated this point, this question yesterday somewhat fully. Amendments were offered. One amendment was offered and voted down. An amendment offered by Dr. Jenkins, of South Georgia, was offered, and after discussion was adopted by this body. That is the situation. Now you propose, if you reconsider and go again into this question, not only to reconsider it, but before you get through with it to solve all the theological positions from modernism to standpatism. You will have it all to debate over again, and you will never get to a conclusion, never! This is no place, in my humble judgment, for a theological debate. And a reconsideration of this question will invite that.

W. V. Jarratt:

I move the pending question  
This motion prevailed

The Bishop:

The question is now upon the motion to reconsider.

The motion to reconsider was lost.

C. A. Spragins:

I move to reconsider, under Article V and Section 4, which you adopted yesterday. This should provoke no discussion. You are seeking to provide in your constitution for a

called session of your Annual Conference and for a called session of your General Conference. It is entirely possible that a situation might arise when it would be imperative to have a called session of your District Conference. I will explain why this is true. Suppose that your district parsonage burns, or that there is a reason for some property transaction. You cannot build or transfer until after the next session of the District Conference. I am merely trying to provide for an emergency of that kind.

A. J. Lamar:

For the commission I would say that before voting on that I would like to hear what that amendment is.

The Bishop:

Dr. Spragins will read the amendment which he will offer if you vote to reconsider.

C. A. Spragins:

In Section 4 it reads: "There shall be a District Conference held annually in each of the districts hereinafter provided for, composed of such persons and invested with such powers as the General Conference may provide, which provision shall be uniform throughout the Church." This amendment is an amendment to Article V, Section 4, to amend by adding the following words: "A special session of the District Conference shall be called by the presiding elder of the district upon the written request of the District Board of Trustees. The business of the called session shall be confined to the subject or subjects stated in the call."

The motion to reconsider was carried.

A. J. Lamar:

On behalf of the commission I will say that we have no objection at all to that change, if you brethren will put yourselves under bond not to talk an hour over it.

The amendment was put to vote and carried, and then the section as amended was adopted.

T. L. Bailey:

In order to save time in the future, I want to offer the following motion, that no speaker shall take over five minutes in speaking on the constitution.

This motion was seconded.

J. J. Stowe:

I think, brethren, that a little later in the session we will likely be willing to cut the debate and save time and money. I think perhaps some of us are not ready for that now. This is a profoundly important matter with which we are dealing, a matter that reaches into the years to come. Simply saving a few minutes or a few dollars at terrific cost to the Church of God which we represent would be a poor policy.

T. L. Bailey's motion was laid on the table.

The Secretary:

Conference adjourned with a motion that we postpone consideration of Article V, Section 5, until today.

The Bishop:

Section 5 was before us, and a motion had been made to adopt. I take it that there was a motion to adopt Article V, Section 5, and then there was a motion made to postpone action.

The secretary read:

Amend Article V, Section 5 by adding at the end of the first paragraph, "But upon a call of one-fifth of the members of a Conference the clerical and lay delegates shall vote separately, and in that case it shall be necessary that the proposed action of the Conference receive the approval of a majority of each class of delegates, to be effective; but a

vote by classes shall not be in order on questions involving the qualifications of its members or in the organization of the Conference by the election of officers.

G. S. Jones:

This merely extends to the Annual Conference the same privilege which is extended by the proposed constitution to the General Conference. Notwithstanding the effort to enlarge the lay membership of the Annual Conference, we have not accomplished the purpose. In very few Annual Conferences are the laymen adequately represented. It is almost impossible to keep at the Annual Conferences during all the sessions a real representation of the laymen. The matters which are chiefly considered are matters concerning the preachers, their right, ministerial character, etc. And if the laymen are to have a voice in matters coming before the Annual Conference to be acted on, it is necessary that we give them the right to vote by orders, as is done in the General Conference. This language follows exactly the language of the proposed constitution with reference to the General Conference, with only slight exception. It is proposed in the constitution that in the General Conference where the lay members and clerical delegates are in equal numbers, upon the call of one-fifth of the delegates the two classes shall vote separately. It is provided here in the latter portion of this section, "But a vote by classes shall not be in order on questions involving the qualification of its members, or in the organization of the Conference by the election of officers." In the Annual Conference we are required to vote separately on elections. If you want this constitution adopted, you will find it necessary to give the laymen that amount of representation.

J. T. Ellison:

I think, as the motion was made by a layman of a Conference from the far South, the reply should be made by a layman from a Conference in the far South who in the late unpleasantness was on the same side as the distinguished gentleman from Georgia. There is no reason on earth for a vote in the Annual Conference by orders. There is a strong reason for a vote by orders in the General Conference. Why? There is a reason for the rule our fathers put there. The General Conference is a legislative body, and being composed of two orders together, no legislation should be passed unless each order approved it. As Mr. Jones said, an Annual Conference is a preacher's body. It is an administrative body. What are you going to have if you adopt this? You will have, for instance, a report of the Board of Missions sent down to the Annual Conference, and in the last days the laymen leave because they have other business to attend to; and then, even if every preacher in an Annual Conference wants a certain measure passed, and if a few cranky laymen are opposed to it, that measure cannot be passed.

I want a constitution, and I want it adopted. I am willing to make it democratic, and I am willing to make any reasonable concessions, but if you pass this motion you will defeat the constitution in this body and in the Annual Conferences. It is wrong. It ought not to pass. And with this motion passed I will vote against it.

W. P. King:

I move that we lay the amendment of Judge Jones on the table.

The motion prevailed.

J. M. Outler:

Bishop, on page 13, Section 5, line 12, I move, sir, that we strike out the word "also" and insert after "who" in line 11 "with the majority of his cabinet concurring." So that when amended it will read: "Each district shall be presided over by a traveling elder, to be appointed by the Bishop in charge, who, with the majority of his cabinet concurring, shall determine the number and boundaries of the district."

This amendment was adopted.

Nathan B. Thompson:

Mr. Chairman, amend Article V, Section 5, on page 11, so that the part now reading, "Provided that the lay members must be at least twenty-five years of age, and must have been six years next preceding their election members of the Methodist Episcopal Church, South," will read when amended, "Provided that the lay members must be at least twenty-one years of age and must have been for four years next preceding their election members of the Methodist Episcopal Church, South."

The amendment was seconded.

Nathan B. Thompson:

Now, I have no disposition whatever to take up the precious time of this great Conference, but I have had quite an extended experience working among our young people. I don't know just what part they are taking in the great work of the Church in other section of our Methodism, but I do know that just now in the North Georgia Conference they are taking tremendous interest and a large part in the great work of our Church; and since your Annual Conference is not a legislative body and meets to consider certain interests and your Epworth League and many other things in which the young people are interested are taken up, and since our country sees fit to require only twenty-one years before it allows them to participate in its elections, and since we reduced the age to eighteen in order to get them into

## PAINS QUIT COMING

**Kentucky Lady Took Cardui and Tells How She Was Greatly Benefited.**

Hopkinsville, Ky.—"I used to have headache and dizziness, and at times would have severe cramping spells," says Mrs. Mackey Scott, of 102 South Kentucky Ave., this city.

"This unfitted me for my work or any pleasures that I wanted to enter into. I am naturally a very active woman and I did not feel like I wanted to give two or three days at a time to aches and pains. So I looked around for a remedy.

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Cardui is extracted from herbs having high medicinal value, and contains nothing harmful or injurious. Get a bottle of Cardui from your druggist, today, and try it in your case.

NC-230



the war, it seems to me we ought to grant them the privilege of our District Conferences, if they see fit, to send selected young men and women who have reached the age of twenty-one and have been in our Conference at least as long as the college requires them to get the A. B. degree. So with these words I shall leave to your judgment the passing of this amendment.

A. J. Lamar:

Brethren, I don't want to interfere with Brother Thompson, who is my beloved brother, but I wish to announce for the commission that we are opposed to any change in this particular, and we hope that his amendment will be voted down.

J. M. Outler:

I want to call attention to the fact that when you have adopted this constitution, just such objections as this that our good friend Dr. Lamar is raising will be forever shut off. There will be no change. If Dr. Lamar wants to prevent the election of a man twenty-one years of age to the General Conference, then let him insert the position of the General Conference into the section here that has to do with the composition of the General Conference. I am in favor of Brother Thompson's motion. A man who is twenty-one years of age you admit into the courts, you admit him into other relations of life, he is recognized as a man, he is even eligible for marriage, he is in a position to transact any business and all business in the United States, but he is not allowed to be a member of an Annual Conference.

The Bishop:

The question before the house is the adoption of Article V, Section 5, the first paragraph, as amended. Are you ready?

This paragraph was adopted.

The Secretary read the second paragraph of Section 5, Article V.

A. M. Pierce:

I move the following amendment: After "fix the appointment of the preachers" add this provision: "Provided that he shall make no appointment without the concurrence of at least one-third of the presiding elders, and that he must make an ap-

pointment at the request of two-thirds of the presiding elders, this provision not to apply to any Conference with fewer than three districts," so that the paragraph as amended shall read: "The Bishop shall preside in the Annual Conference, ordain deacons and elders-elect, and fix the appointments of the preachers, provided that he shall make no appointment without the concurrence of at least one-third of the presiding elders, and that he must make an appointment at the request of two-thirds of the presiding elders, this provision not to apply to any Conference with fewer than three districts. He shall decide all questions of law properly submitted to him, subject to an appeal by the Conference. In the absence of the Bishop, the Annual Conference shall elect by ballot, and without nomination, a president from among the traveling elders, and he shall discharge all the duties of a Bishop except that of ordination."

A. M. Pierce:

I move the adoption of this amendment. Mr. President, I have no attack to make on the Bishops. My attack is on the law of the Church. So far as I recall, I have never known any Bishop, neither have I ever heard or read of any Bishop, who usurped any prerogative in the making of appointments. The Bishop is not properly liable to any charge of autocracy who functions in accordance with the law that distinctly prescribes his prerogatives. Now, when it comes to this law I have examined the Discipline, and I am very slow to make any definite and absolute statement as to what is in the Discipline; for after a man makes such a statement he may discover something, but after a right careful examination, so far as I am aware, there is no slightest limitation of any kind upon the prerogatives of the Bishops with reference to making the appointments. I have heard Bishops at the Annual Conferences say: "These are my appointments." I don't say that with any criticism. I say it, rather, in praise. They were saying this: "The Discipline charges me with the responsibility of making the appointments. I here and now accept that responsibility. These are my appointments." Now, it is that law that I am seeking to affect here so that the Bishop must share that responsibility with the presiding elders. It is not any indictment of the wisdom of the Bishop. It is an assertion of the wisdom of the presiding elders. I cannot bring myself to believe that a Bishop, notwithstanding the high quality that we ascribe to them, that a Bishop understands better than the presiding elders what ought to be done in the making of the appointments. In the nature of the case he cannot be as well acquainted with the conditions that obtain as the presiding elders are. They are right there in touch with the situation, and have had contact with it throughout the whole year. No Bishop, with the four Conferences that we now have with the eight districts, making thirty-two districts, for one Bishop, can be as well informed with the requirements of those districts as a presiding elder can be with only one district. I don't believe that any Bishop ought to be permitted to make any appointment with which he cannot get four out of twelve presiding elders, for instance, to agree, and if there are eight of those elders that request him to make any appointment I believe he ought to be under law to make it.

J. L. Decell:

Bishop and brethren, I hope this amendment will not be adopted. It is class legislation. You give a Bishop the right if he has only three districts to do that which you prevent a Bishop doing if he has more than three districts. There is some opinion that the presiding elders' districts ought to be enlarged. If you do that, then you will have many Conferences where this law will not operate. It is significant that the mover of this amendment is an editor. Many of us who have been presiding elders know that ninety-five to ninety-nine per cent of the appointments are made with the approval of the presiding elders. Gentlemen and ladies of the General Conference, it seems to me that if we are to preserve the itinerant principle, if we are to hold these Bishops responsible for making appointments, we ought to leave the law as it is and hold them responsible for it.

C. R. Jenkins:

Brethren, in my state we have become so democratic that we have no authority placed anywhere except in the courts. We have a governor—I don't remember to have ever seen him, but I suppose he is handsome and looks good, and absolutely fearless, but he has little or no authority. I think we would be infinitely better off if we had some authority placed somewhere. Else we may, in a progressive spirit, rob ourselves of the ability to do things. It seems to me that we are going in that direction. I don't know whether I am a conservative or a progressive, whether I am a modernist or fundamentalist or what I am, but I know that with authority placed somewhere in somebody's hands we will be much better off, and the Bishop, according to the confession of the brother who has just spoken, is a magnificent man in whose hands to leave authority. He takes the advice of the elders. I wish the Bishops were more responsible in many ways to the sentiment of the Church, though I have no complaint to make against them. I wish they were elected for a term of years, but I want them to have power and a lot of it to do things and to lead and to govern, so far as executives can govern.

A. C. Millar:

While it is true that I am an editor, I have been a presiding elder six times, but it is a long time ago. I am not in sympathy with that resolution because of its complicated character, but I simply want to call attention to this, in case you vote that down. I am not offering anything, but just calling attention. In our present Discipline, paragraph 118, where the powers of a Bishop are given, it says "to fix the appointments of the preachers in the Annual Conferences," and then there is a proviso. It says, "Provided that before the official declaration of the assignments of the preachers to their charges he shall announce orally to the cabinet his appointments." Now, that was put in about thirty-two years ago. I think we need that.

W. G. Henry:

I move to table the amendment. The motion to table prevailed.

The Bishop:

The paragraph is before you.

Nathan Newby:

Mr. Chairman and ladies and gentlemen of the Conference, I move that the proposed constitution be amended as follows: "In Paragraph 2, Section 5, Article V of the printed report, on page 13, strike out the words "and without nomination." In Paragraph "d," Section 7, Article V,

page 15 of the printed report, strike out the words "without nomination."

Nathan Newby:

Now, in the past we have acted under the tradition that by not making nominations we were eliminating political strife in our Church Conferences to be informed about proposed nominations. I think that it has been observed that instead of eliminating strife it has had the opposite effect, for the reason that instead of having this information openly in the presence of the entire Conference, the delegates who are to act upon the matter, it has been done secretly and very often to the detriment of the work of the Conference.

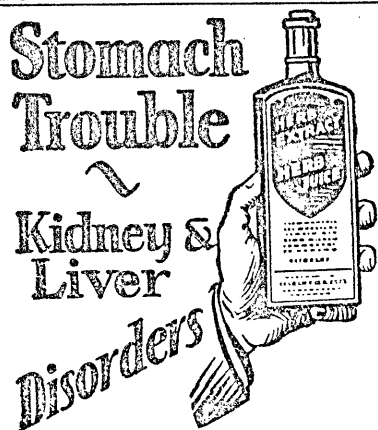
I was very much surprised to find that there is nothing in the Discipline requiring them to vote "without nomination." I have so long acted on the theory that it was embodied in some Church law that I assumed it was one of the requirements. I have looked in vain for such a requirement. This is not theoretical; I have seen it. The other objection I have is to embodying a principle of procedure in a constitution. Evidently that is unsound. It ought to be left at least to each Conference to determine its own procedure in the election of its officials. If we embody this principle in the constitution we make it almost impossible, for all time to come, to make a change, because unless there are some changes in the proposed amendment it will be a very difficult problem to amend the constitution.

The vote was taken on the amendment, and it was lost.

W. P. King moved to amend Paragraph 2 so as to read: "A Bishop shall preside in the Annual Conferences, ordain deacons and elders-elect, and fix the appointments of the preachers. These appointments shall not be finally announced until all preachers have been given ample notice, so that any necessary readjustments may be made." This is familiar to you under the terminology "the open cabinet," a term sometimes misunderstood, but which simply means that all preachers shall be treated fairly and equally when it comes to making the appointment, so far as due consideration is concerned.

T. D. Ellis:

In the writing of a constitution we do not wish to put into it such details as this. It is not necessary for me to discuss that with you. The next thing I want to say is that this whole matter is in an experimental stage. Some of our Bishops are using the open cabinet and finding it a good way to do. I know some other Bishops who used it for a few years in Conferences of a certain size, and say it is not a good thing for Conferences in other places and of a different size. The Bishops themselves who were advocates of it a few years ago are not its advocates today. A matter that is in the experimental stage certainly should not be written into your constitution, so that you will have great difficulty in changing it. Another thing I call attention to, and hope you will give it serious consideration. The preacher is not the only man concerned in an appointment. I am a Methodist preacher and have been a pastor the most of my life. I was concerned about my appointment; but the churches are concerned about who should come to them and how the appointments should be made. Not only my wife and children but others are concerned, and we ought to determine these matters; in other words, defeat this amendment until our thinking becomes more mature



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USE THIS MEDICINE and know what it means to enjoy good health—NO PILLS NECESSARY WITH IT.

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and solidified, and then if necessary bring it in.

C. W. Webdell:

I move that the amendment offered by Brother King be laid on the table.

This motion to lay on the table prevailed.

G. C. French:

I want a word of personal explanation. I was out of the house when that amendment was adopted a little while ago. I still believe the language I suggested would have been better. I suggest with reference to this paragraph, after the word "preachers" in line four, insert "subject to any regulation which the General Conference may make." That leaves it open for modification in the future without any amendment to the constitution. I move the adoption of that language.

I will read it as it will appeal thus amended: Second section, second paragraph, on page 13 of the Report of the Constitution: "A Bishop shall preside in the Annual Conference, ordain deacons and elders-elect, and fix the appointment of the preachers, subject to any regulations which the General Conference may make." That leaves it open for modification without a constitutional amendment. That was identically the language I expected to offer in reference to the first paragraph. My reason for making this motion is this, that in the adoption of a constitution I do not believe we ought to go into details which will tie the hands of the General Conference in future days. You take this question that you have been discussing about the appointments and the open cabinet. I think the point has been well made that you may want to direct that these appointments be made in open cabinet in the future. You are not quite sure about that now. But if you adopt this amendment to this section you will have the way opened for the General Conference to enact legislation regarding that. That is the only motive I had.

A. J. Lamar:

As a member of the commission, I cannot see anything in that amendment that changes anything. Why should we clutter up this by any amendment that does not mean anything? Look at it and you will see that this is so. Therefore, as a representative of the commission, I hope that the amendment will not be adopted.

J. M. Outler:

The difference between the positions of Dr. French and of Dr. Lamar is this, that by adopting the amendment of Dr. French at this time, these minor questions could be taken up by the General Conference and not handed down to the Annual Conferences as a constitutional question. Any Conference voting against it could defeat a minor amendment. Therefore, I favor the amendment of Dr. French. It would prevent the necessity of continually handing down minor matters to the Annual Conferences. Mr. French's amendment was adopted, and then Paragraph 2, as amended, was adopted.

A. J. Lamar moved to adopt the section.

W. G. Cram:

Mr. Chairman, I desire to offer an amendment to this section.

The amendment was read.

W. G. Cram:

During the last quadrennium we have developed a new order of field council which we call the Central Council, which is a coalition of the missionary forces meeting in conference to present to the Board of Mis-

sions and the Church at home the general facts concerning the mission and make recommendations concerning matters that must be attended to on the mission field. This simply says that these councils may organize in the mission field, or shall be organized, and there are also central conferences in various sections, and these central conferences should be organized. We think this will start no discussion, and we trust it may be adopted.

J. S. French:

Personally, I have a very serious objection to the establishment of such a central conference as has been established by our brethren of the Methodist Episcopal Church. I think already we have seen the dangers of that. Now, may I ask whether it is contemplated in this amendment that there shall be such central conferences as those which have been adopted by the Methodist Episcopal Church?

W. G. Cram:

Not at all. Simply the central conference as adopted by us now is contemplated, and it will go no further than that; such central conferences as we already have, and nothing more. And, furthermore, their regulations shall be fixed by the General Conference.

Alfred F. Smith:

Mr. Chairman and brethren, I move as a substitute for the whole matter now before us that we strike out Section 6 for the reason that these matters are legislative and we should leave the matter in such shape that we can readjust ourselves to the conditions as the years go by without having to carry the whole matter down to the Annual Conferences to change the very things that are now under discussion.

The motion was seconded.

T. D. Ellis:

I hope, brethren, that we shall strike out this entire section. I am a member of the commission and registered my objection against it when it was up. We are organizing missions over the Church and have been for years without constitutional authority. They are baby Conferences. The facts and features of them change, and we ought to put it into the Constitution. It ought to be left to statutory enactments. I hope you will adopt Dr. Smith's amendment.

The Bishop:

The motion before the house is the substitute to the motion to adopt, to strike out the entire section.

Section 6 of Article V was stricken out.

Paragraphs (a), (b), (c), (d), of Section 7, Article V, were read and adopted without debate.

Paragraph (e) was read and adopted.

Paragraph (f) was read and adopted without debate.

Thereupon the section entitled "How Composed" of Section 7, Article V, was adopted.

Paragraph (g) and paragraph (h) under the section entitled "Sessions" were read and adopted without debate.

Paragraph (i) was read.

H. C. Pfeiffer:

I wish to offer the following amendment to this paragraph. It is simply to put in "special session of the General Conference" so that that paragraph shall read, "When a special session of the General Conference is called," etc. It seems to me that would be in keeping with the terminology of your preceding paragraph and make it tend to clarity and definiteness.

The amendment was adopted.

Thereupon the entire paragraph entitled "Sessions" as amended was adopted as amended.

Paragraph (j) was read and adopted.

Paragraph (k) was read.

G. C. French:

I desire to offer the following amendment: Amend Article (k) by adding after "necessary" in the last line, "provided that hereafter all Bishops shall be elected for a term of eight years, and provided, further, that they shall not be eligible to re-election until four years after their term of office shall have expired."

The amendment was seconded.

A Delegate:

I move that we do now adjourn.

G. C. French:

I will yield the floor with the understanding that I may have it when we again convene.

The Bishop:

I think the presiding officer will give you that privilege.

The College of Bishops announced the following Committee on the Spiritual State of the Church: George E. Booker, Arthur J. Moore, J. T. Leggett, J. W. Mills, Paul Kern, W. A. Stanbury, S. P. Cresap, J. T. Cannon, T. W. Cox.

On motion by the Secretary, 500 copies of the Rules of Order were ordered printed.

Dr. Carl C. Gregory announced the preaching appointments for tomorrow.

The Doxology was sung, the benediction was pronounced by Rev. T. H. Haden of Japan, and the Conference stood adjourned.

#### ADDRESS OF JOHN H. BECKLEY Fraternal Delegate From the British Wesleyan Church.

Mr. President and Fellow Methodists:

I esteem it a very great honor as a layman to have been chosen with Dr. Rattenbury to bring you greetings from the Conference of the Wesleyan Methodists of Great Britain, assembled in the historic town of Plymouth, in which I reside.

In coming to you I am conscious of my indebtedness to the spiritual influences of the Methodist Church, which makes it possible for me to be privileged to address you today, and if I may be excused a personal reference in bringing you these good wishes of the Methodist people, I may say that I was vividly reminded as I left Plymouth that it was exactly fifty years before, almost at the same hour, that I left my old home in the country in North Devon, for a distant town to learn my business.

The night before I left in those distant days the leader at the little Methodist chapel by the wayside which I used to attend came to my home and asked if he might call the work people and all of us together to read a chapter from the Bible and lead us in prayer for God's guiding hand upon my life.

The next morning I left with their good wishes, and as I entered the main road leading on to the railway station, some miles away, I met an elderly lady, a member of the little Methodist chapel, who had come some distance that early morning to bid me farewell.

Looking up through her milking bonnet, she said, "I have come to wish you well," and with tears in her eyes she said, "So-and-So left here for London some years ago and missed his way; I thought I should like to give you this—it will tell you

which way to go," and she handed me a Bible. It has been my daily companion ever since.

Now, did the fervent desire of those good people assembled in the center of my world make any difference? I believe it did, and for many years I have valued those good wishes more than I should value the largest estate in the country from which I come.

Today we are assembled in one of the great centers of the world's influence to plan for passing on the Gospel to some who have missed their way and to others who have never known the Way of Life. I bring you the good will of the Wesleyan Methodists from all parts of the British Empire assembled in Plymouth, the town which gave hospitality and a final blessing of good will and farewell to the noble band of Pilgrims who sailed in the Mayflower and who were the rich possessors of that good will in founding New England.

Did it make any difference? Will the good will I bring mingled with yours make any difference today? Deeply spiritual ministers on the mission field tell us they know when we are praying for them, and I believe if the sincere desire of the soul of this gathering goes out for the welfare of humanity setting out upon the unseen path of life, progress toward a more heavenly world will in some mysterious way be helped and hastened. I pray that it may be so.

I have heard from afar of your virility and advance and the important position in the religious life of this country which is held by the Methodist Episcopal Church, South, and when at any time we feel discouraged at the slow rate of progress in our own country we repair our drooping spirits by claiming to be one with you; and thus by making your triumphs ours also we find an unfailing source of joy and thankfulness. For the reasons I have hinted at and others, I think we are not without justification in this wide embrace and generous identity, for the Pilgrim Fathers were of us, and many of you, I understand, are proud to be called their descendants.

It is not for me to attempt to assess your traditions or pass judgment on your manifold activities. We know you have contributed a shining chapter to the volume of Methodist history, and it is a satisfaction to us to know that you do not contemplate retirement from the field of service.

**WEAK EYES** strengthened, soothed, relieved by Dickey's old Reliable Eye Water. Two drops each eye for cold infection. Used 60 years. Drug stores or by mail 25c.

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## HEADACHES

Needless pains like headaches are immediately relieved by a tablet of Bayer Aspirin as millions know. And no matter how suddenly a headache may come, one can at all times be prepared. Carry the pocket tin of Bayer Aspirin with you. Keep the larger size at home. Read the proven directions for headaches, neuralgia, lumbago, rheumatism, pain, etc.



## Woman's Missionary Department

Mrs. A. C. Millar, Editor.

Communications should be received Saturday for the following week.

### FORT SMITH DISTRICT MEETING

Fort Smith District held the annual meeting in First Church, May 8. Mrs. J. E. Snell, District secretary, presided. Miss Nellie P. Denton, of Fort Smith, and Mrs. C. C. Burton, of Ozark, were appointed secretaries for the day.

The devotional was led by Mrs. W. E. Smith of Fort Smith, who took for her subject, "Confirming Our Faith." She said "We must not think of missions as a failure because of Him who leads." Events and organizations taking place in India were cited as showing that Christ's spirit is still conquering. She closed with a beautiful prayer that put us in touch with spiritual things that are happening.

Mrs. Snell gave us the motto for the year, "Onward With Christ," and raise your standards of giving to your standards of living.

Mrs. Maurice Taylor of Fort Smith talked on Children's Work. She said, "We want our children to get the habit of mission study and work. We are trying to give them the background for missionary work."

Mrs. Earl Bond of Charleston, in talking about Stewardship said, "If we deepen our spiritual life the giving will follow."

Our Conference president, Mrs. E. F. Ellis of Fayetteville, was present and gave much information and inspiration. In her discussion on District Standards the following will be of interest to Fort Smith District Auxiliaries: There are 444 adult members in this District; 25 charges and 14 missionary societies. In order to meet the pledge, the average per capital would be \$5.60. Individuals or societies gaining credits in Bible and Mission Study count. Call attention of your auxiliaries to the four points mentioned in the So-

# Mother!

Clean Child's Bowels with  
"California Fig Syrup"



Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

## Sunday School Department

### MISSIONARY OFFERING FROM THE NORTH ARKANSAS CONFERENCE FOR MONTH OF APRIL.

#### Batesville District.

Batesville, First Church	\$ 16.66
Tuckerman	5.80
Newport	7.67
Cornerstone	1.40
Mt. Home	10.93
Gassville	1.38
Cotter	7.46
Oak Grove	1.74
	\$ 53.04

#### Booneville District.

Centerville	\$ .44
Branch	2.00
Pleasant Plains	.72
Houston	1.00
Paris	7.87
Plainview	3.66
Magazine	1.57
Mansfield	4.84
Huntington	2.82
Danville	5.10
Bigelow	1.00
Adona	1.44
	\$ 32.46

#### Conway District.

Lanty	\$ .33
Vilonia	2.50
London	2.28
Bell's Chapel	1.24
Pottsville	3.29
N. Little Rock	35.28
Lamar	2.12
Knoxville	2.00
Centerville	1.83
Greenbrier	1.45

cial Service committee's report in the Annual Report. These are necessary to observe in order to get council recognition in Social Service. No society in the Conference met these requirements last year.

Fort Smith District tied with Booneville District for second place in standard recognition last year.

Mrs. George L. Amos of Clarksville was appointed Y. P. representative for the District. She spoke on the work her young people were doing.

A part of the afternoon was given to conferences for officers.

The Juniors were represented by Emma Fern Smith in a very enjoyable reading.

Mrs. W. A. Steele, Conf. Treas., read a paper on "Raising Standards of Giving to Standards of Living." Conference voted to have this paper sent to the *Arkansas Methodist*.

Needs of Home Mission Fields by Miss Annette Denton was given in the form of an airplane trip with Mrs. J. W. Downs to various mission fields.

Mrs. Elmer Taylor of Clarksville, and Mrs. Dana Dawson of Fort Smith, sang a group of songs which were much appreciated.

We were glad to have the following pastors present and to have their helpful messages: Rev. E. Dyer, Rev. H. H. Blevins, Rev. J. E. Snell and Rev. J. W. Moore.

The District secretary, Mrs. C. E. Snell, suggested making a Life Membership from offerings taken a District and Zone meetings.

There were ten auxiliaries present and 81 members, two visitors, a total of 83 members present. A delightful lunch was served by the First Church Auxiliary—Nellie P. Denton, Mrs. C. C. Burton, Secretaries Pro Tem.

Conway	19.01
Cabot	8.28
	\$ 79.61

#### Fayetteville District.

Springdale	\$ 12.73
Lincoln	3.46
Morrow	1.27
Best Water	3.05
Centerton	1.31
Green Forest	1.80
Elm Springs	4.30
Eureka Springs	3.50
Council Grove	.60
Bentonville	5.45
Springtown	2.49
Berryville	2.12
	\$ 42.08

#### Fort Smith District.

East Van Buren	\$ 1.74
Van Buren	4.10
Lavaca	2.65
Kibler	.89
Midland Heights	2.00
Dodson Ave.	5.83
Ft. Smith First Ch.	27.14
Alma	1.55
	\$ 45.90

#### Helena District.

Madison	\$ 1.26
Widener	2.90
Wheatley	3.83
West Helena	20.00
Cherry Valley	3.42
Birdeye	1.00
Vannale	1.92
Hickory Ridge	3.73
Marianna	8.56
Hulbert-West Memphis	4.88
Hughes	6.00
Helena	34.06
Haynes	3.68
Lexa	1.79
Elaine	5.00
Earle	8.33
Crawfordsville	2.96
Clarendon	8.00
Moro	11.00
Aubrey	2.23
Wynne	37.88
Holly Grove	6.42
	\$ 182.35

#### Jonesboro District.

Gilmore	\$ 3.27
Tyronza	5.22
Monette	6.95
Marion	9.08
Rosa	.50
Leachville	5.24
Luxora	3.73
Lepanto	3.35
Lake City	3.00
Fisher Street	8.26
Jonesboro, First Church	17.67
Blytheville	22.18
	\$ 88.45

#### Paragould District.

Peach Orchard	\$ 1.22
Mt. Zion	3.00
Portia	1.59
Pocahontas	1.00
Shiloh	2.25
East Side, Paragould	15.91
Marmaduke	10.90
Mammoth Spring	2.62
Imboden	2.50
Hoxie	4.62
Corning	22.22
Liberty Hill	.22
	\$ 68.03

#### Searcy District.

Valley Springs	\$ 3.22
Searcy	41.74
Garner	1.00
Fakes Chapel	1.36
McRae	2.08
Alpena Pass	1.16
McCrary	5.00
Kensett	1.75
Jelks	.10
Heber Springs	3.17
Harrison	9.00

Cotton Plant	4.22
Bradford	1.50
Augusta	5.36
	\$ 80.66

—G. G. Davidson, Supt.

### SUNDAY SCHOOL DAY OFFERING FOR NORTH ARKANSAS CONFERENCE FOR WEEK ENDING MAY 17.

#### Batesville District.

Pleasant Plains	\$ 3.50
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#### Conway District.

Mt. Pleasant	\$ 2.50
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#### Fayetteville District.

Pea Ridge	\$ 2.50
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Rogers	60.00
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	\$ 62.50
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#### Jonesboro District.

Marion	\$ 40.00
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#### Searcy District

West Searcy	3.50
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McCrary	30.00
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Searcy	41.42
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	\$ 83.17
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Total	\$ 151.17
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#### Standing By Districts.

Batesville	\$ 118.50
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Helena	108.00
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Conway	106.06
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Searcy	103.17
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Fort Smith	89.50
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Fayetteville	78.61
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Paragould	45.00
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Jonesboro	22.50
-----------	-------

Booneville	12.72
------------	-------

	\$ 678.05
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In the last report made to the Methodist, Hulbert-West Memphis was given credit for \$40.00 which should have been given to Marion.—G. G. Davidson, Supt.

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fore, hereby notified to present the notes and

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Dated February 21, 1930.

Rev. L. W. Evans has a remedy for coughs caused by T. B., colds, pneumonia or influenza, also malaria chronic or otherwise, that is worth investigating. Address him at 1517 Barber Avenue, Little Rock Arkansas.

# SUNDAY SCHOOL DAY OFFERINGS FOR THE LITTLE ROCK CONFERENCE, COMPLETE TO MAY 17.

Arkadelphia District.	
Arkadelphia	\$ 70.00
Holly Springs	10.00
Ebenezer	5.50
Previously reported	138.25

Total \$223.75

Camden District.	
Harrell	\$ 10.00
Louann	10.00
Norphlet	10.00
Huttig	27.20
Previously reported	202.00

Total \$259.20

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## News of the Churches

### SONG BOOKS WANTED

I have a call for 50 used song books for each of the following churches on the Monticello Ct.: Prairie Hall and Bethel. Please send direct to Rev. J. C. Glenn, Monticello, Ark.—D. H. Colquette.

### NORTH ARKANSAS CONFERENCE COLLECTIONS.

The second largest check that I have received this year came from First Church, Helena, H. K. Morehead, pastor, Miss Eva Harris, treasurer. This is the result of a great Easter Offering for the World Program of the Methodist Church, including the Missionary Special. Helena has a long unbroken 100 per cent record, but never before has such a victory been chronicled. In the first place a 25 per cent increase in the quota was accepted; it was all pledged and over, with a \$1,900 payment on the Benevolences and a \$500.00 remittance on the Special; the unpaid balance on the "Collections" is to be paid in the near future; and the pastor, Bro. Morehead, the official board, and the congregation are happy over it all.

Not counting the fifteen pastoral charges that have already completed their year's quotas, what charge is now in the lead of the Conference in per cent paid on the "Claims"? Of course, the reader can not answer this question. It is in the Batesville District and has Rev. Marvin Reeves for its pastor, and its name is Bethesda. It is a candidate for the first "In Full" receipt to be issued for its District.

Hoxie, E. B. Williams, pastor, Mrs. C. A. Bassett, treasurer, holds second place in per cent in the Paragould District and has paid five monthly installments. Never before has it done as well in taking care of its "Claims" by regular remittances.

Little Rock District.	
Carlisle	\$ 40.00
Hazen	15.00
Tomberlin	5.21
Previously reported	281.90

Total \$342.11

Monticello District.	
Eudora	\$ 25.00
Monticello	55.00
Previously reported	347.95

Total \$427.95

Pine Bluff District.	
Good Faith	\$ 8.00
Previously reported	235.68

Total \$243.68

Prescott District.	
Murfreesboro	\$ 30.00
Center Point	2.73
Wakefield	5.00
Mineral Springs	11.50
Previously reported	219.55

Total \$268.78

Texarkana District.	
Winthrop	\$ .50
DeQueen	60.00
Previously reported	45.00

Total \$105.50

Standing by Districts.	
Texarkana District	\$105.50
Arkadelphia District	223.75
Pine Bluff District	243.68
Camden District	259.20
Prescott District	268.78
Little Rock District	342.11
Monticello District	427.95

Total for Conference \$1,870.97  
—C. E. Hayes, Chairman.

Eureka Springs, Norris Greer, pastor, Miss Mary Lena Barnes, treasurer, makes the first Golden Cross Offering from the Fayetteville District, and is in advance of this time 1929.

Yellville, Batesville District, J. M. Fryar, pastor, has made its earliest- ever remittance, and promises another check soon. Brother Fryar has his heart set on having his church make the best report of its history on the "Collections." It will do it, too. It made a very large gain last year, paying three times what it did in 1928. Watch for 100 per cent.

Gravelly-Bluffton, Booneville District, Bates Sturdy, pastor, has sent in its third remittance of the year and is far beyond any previous May record. Brother Sturdy writes: "We have in mind a hundred per cent report. It will be only by the Lord's strong arm of help and strength this can be accomplished, but Paul's statement, 'I can do all things through Christ which strengtheneth me,' is true of course today."

Mammoth Spring, Paragould District, F. M. Glover, pastor, Clay Cultrick, treasurer, is making the best showing of its history for this time in the Conference year. Last year under Brother Glover's leadership Mammoth Spring made by far its best record and nearly doubled its 1928 payment. Put them down for 100 per cent.

Conway Methodism is deserving of a very high place on the Honor Roll of Great Achievements. It accepted an increase of \$1,000.00 in its assessment, and has already paid one-half of its entire quota plus. We all know Rev. J. W. Workman is the pastor. Prof. G. A. Simmons is the treasurer.

Russellville, Conway District, R. C. Morehead, pastor, J. G. Williams, treasurer, has paid fifty per cent of its "Conference Claims," and is well in advance in amount of any previous May record. Extra fine!

Springfield, Conway District, George McGhehey, pastor, has remitted 53 per cent, plus, of its assessment and in good old-fashioned Methodist way is "Going on to a perfect record."

A Golden Cross Offering from Oakley's Chapel, Bentonville Circuit, Fayetteville District, brings to mind many happy memories of long ago, when the Conference Treasurer had the pleasure of being its pastor in connection with Rogers station. J. W. Howard is pastor.—George McGlumphy, Treasurer.

## HENDRIX-HENDERSON NEWS.

For a few weeks, oral examinations will occupy members of the senior class at Hendrix-Henderson College to the exclusion of everything else and at the conclusion of the period, the successful ones will set sail for graduation day. The system of oral examinations has been in operation at Hendrix-Henderson for a number of years and the results have been highly satisfactory.

With its issue of May 16, the College Profile, student newspaper, closed out for the session and when the new semester is opened in September, the staff in charge will be headed by Jim Montgomery of Hope as editor-in-chief, succeeding Edwin Bird of Crossett. The Profile has admirably served as the spokesman for the student body during the year and its tone, both in the editorial and news columns, has been worthy of the highest class professional journalists.

One of the many things for which Hendrix-Henderson can well be thankful is that its college newspa-

per has been traditionally governed by the highest standards, making it an effective and persistent exponent of the ideals for which the institution stands.

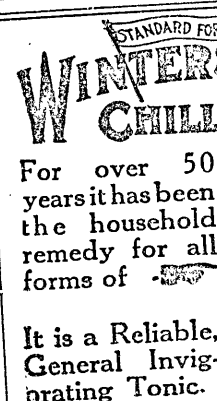
The Troubadours, organization of musicians, closed their season with an appearance Monday night in the




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Grand Theater in Conway, the event having been postponed from April 24 because of a conflict. The club rendered an excellent program. The evening of May 9, the Troubadours assembled at a downtown cafe for their annual dinner and a novelty

program was offered. With Don Martin, student director, as master of ceremonies, the club retraced the route followed on the annual tour last February, and a speaker representing each city visited commented (Continued on Page 16)

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## SUNDAY SCHOOL

### Lesson for May 25

#### JESUS DESCRIBES THE FUTURE OF THE KINGDOM

LESSON TEXT—Matthew 24:1-25:13 (Print 25:1-13).

GOLDEN TEXT—Take ye heed, watch and pray; for ye know not when the time is.

PRIMARY TOPIC—Being Ready to Help.

JUNIOR TOPIC—Being Ready.

INTERMEDIATE AND SENIOR TOPIC—Being Ready.

YOUNG PEOPLE AND ADULT TOPIC—Christian Preparedness.

1. The Prophetic View of the Course of Time from Christ's Crucifixion to His Second Coming. (24:1-51).

The order of events in this time are in general as follows:

1. The moral condition of the world during Christ's absence. (vv. 1-14).

This is the period covered by the parables of chapter 13.

2. The appearance of the Antichrist (vv. 15-26).

3. The great advent (vv. 27-31).

In connection with this advent there will be mighty convulsions of nature, the mourning of the tribes of the earth, and the gathering of the elect.

4. Warnings to God's people in view of the great advent (vv. 32-51).

The time of this advent is unknown and on the part of many unexpected.

5. Instruction to believers in view of the unexpectedness of Christ's coming (25:1-30).

11. Behavior of Believers in View of the Coming of the Lord (25:1-13).

The teaching in the parable of the ten virgins has continuous application in the present time (1 Thess. 16:18; Titus 2:11-13).

1. The equipment of the virgins (vv. 1-5).

(1) The foolish virgins took lamps, but no oil with them (v. 3). Lamps signify Christian profession (Matt. 5:16) and oil the Holy Spirit (Zech. 14). Having lamps but no oil shows that they were professors of religion, without possessing its reality.

The Christian life is sustained by the Holy Spirit. As soon as a man is regenerated, the Holy Spirit takes up His abode with him. The Spirit's indwelling therefore, is an advance work upon regeneration. The proof that one is a child of God is that he has the Holy Spirit dwelling within him. (Rom. 8:9). The foolish virgins were professors, but not possessors.

(2) The wise virgins possessed both lamps and oil (v. 4). They backed their profession with a real life of righteousness. Both the wise and the foolish virgins slumbered and slept.

This shows that as the present age lengthens, the real and the professing church will cease looking for the coming of the Lord. It is unspeakably sad that so many, even of God's chosen—the wise virgins—should give up the expectancy of the return of the Lord.

2. The coming of the bridegroom (vv. 6-12).

(1) The midnight cry (v. 6). In the midst of the night when all the virgins were asleep the cry was heard. "Behold the bridegroom cometh." Who knows but that the time of this cry is now close upon us? (2) Activity of the virgins (v. 7). They all arose and trimmed their lamps. There will be great activity when the Lord comes on the part of both believers and those who only make a profession. It will be a day when the reality of one's faith will be tested. (3) The foolish virgins' request of the wise to share their oil (vv. 8, 9). The revelation of Christ will make manifest the genuineness of our faith and expose the folly of mere profession. When the

Lord comes, it will be too late to mend one's ways. (4) The wise enter to the marriage (v. 10). While the foolish were seeking to amend their ways—trying to buy oil—the bridegroom came, and those who were ready were admitted to the marriage. (5) The pitiful petition of the foolish virgins (v. 11). They begged the Lord to open the door. (6). The awful judgment (v. 12). The Lord declared, "I know you not."

3. The solemn obligation (v. 13).

"Watch, for ye know not the day nor the hour wherein the Son of man cometh." Two solemn facts should engage the attention of every one.

(1) Entering with Christ to the marriage depends upon faithfulness to the end. If oil and light be wanting when Christ comes, no admittance will be granted to the heavenly banquet. (2) Borrowed religion will not avail at that day. Despite the value of godly companions and associates, they can render no service in the day of Jesus Christ. Personal contact with the Lord Jesus through faith in His blood is the absolute essential.

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NASHVILLE

TENNESSEE

## PROTECTION Against Old Age

(Continued from page 15)  
on the Troubadours as a group and as individuals. Many entertaining "wise cracks" were developed. Flavel Chastain and J. L. McKenzie served with Director Martin in arranging the dinner.

The present season will witness the

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departure of five members who are seniors: J. H. Pence, Bruce Crow, Hubert Pearce, Edwin Bird and Lawrence Cannon.

Boyd Johnson, Warrior athlete who is now the state champion in the mile run, and Sam Sullivan, former Warrior, who is the record holder in Arkansas, will enter the annual marathon run May 17 under the auspices of the Young Men's Christian Association at Little Rock. Johnson has won the mile event in every dual meet entered by the Warriors this season. He finished fifth in the "Y" event at Little Rock in 1929, when Sullivan set the pace for a big field of runners.—Reporter.

### MISSIONARY ITEMS.

Missionary Offerings Received From May 3 to May 10.

#### Little Rock Conference.

Lewisville-Bradley, T. M. Armstrong \$ 65.00  
Doddridge, J. W. Tomlin 20.00  
College Hill, F. N. Brewer 1.50  
Hatfield, F. C. Cannon 18.00  
Austin Ct., John G. Gieck 20.00  
Humphrey, G. W. Robertson 25.00

#### North Arkansas Conference.

Mountain View, A. T. Mays \$ 33.00  
Van Buren, 1st Ch., A. L. Cline 57.90  
Greenwood, H. H. Blevins 15.00  
Paragould, 1st Ch., by Louis Linke 180.50  
Quitman, H. H. Hunt 25.00

#### Mt. Sequoyah School of Missions.

The date of the School of Missions at Mt. Sequoyah is July 1-12. This school will be in conjunction with the Sunday School Leadership School. The following mission courses will be given:

"The Interpretation of the Missionary Task," Dr. G. B. Winton, Instructor.

"Principles, Methods and Materials of Missionary Education," Miss Mary DeBardeleben, Instructor.

"The Trail of the Conquistadores," Miss Estelle Haskin, Instructor.

The last course is the current mission study book for the Woman's Missionary Society. The first two courses are joint courses of the Board of Missions and the Sunday School Board. Make your plans to spend the first two weeks of July at Mt. Sequoyah. You will be greatly pleased and permanently benefited if you will go. I speak out of experience.

In a few weeks I will publish another list of Progressive Charges. A number of charges lack only a few dollars of being in this list. I am anxious to publish the first progressive District. The Texarkana District under Brother Hoover is not far from this coveted goal—J. F. Simmons, Treas.

### THE VALLEY SPRINGS TRAINING SCHOOL.

The Valley Springs Training School has just closed a very successful year's work with an enrollment of 98 students and an excellent attendance. Rev. G. G. Davidson, of Conway, preached the commencement sermon, Sunday, April 27. Rev. William Sherman delivered the class address Friday morning, May 2. A large and appreciative audience heard both speakers. At the Friday morning exercises a short program was given by the graduating class consisting of twelve members, four girls and eight boys, and diplomas were presented to the class by the superintendent, M. J. Russell.

An operetta, "Love Pirates of Hawaii," directed by Mrs. M. J. Russell, who has the department of music, was given Thursday evening.

May 1. This program was well attended by home people, and many visitors from different parts of the state.

The board held its regular meeting in the afternoon of May 2 at which time the teachers for another year were elected. M. J. Russell was elected superintendent, J. Neff Hammons, principal; Miss Helen Jefferson, teacher of English and domestic science; Xzin McNeil, science and Smith-Hughes work, and Mrs. M. J. Russell, music.

The school has had many friends and has received some very timely help this year. The largest gift of \$676.00 was the collection taken for the school at the meeting of the Annual Conference at Russellville. A. B. Scott, of Chicago, a personal friend of the superintendent, visited the school and contributed \$500 for its support. The Batesville Sunday School is the largest regular contributor to the school, giving regularly \$50.00 a month. Three classes from the Sunday School of the First Church of Fort Smith, make regular monthly contributions to the school. Other Sunday Schools and missionary societies have helped with small contributions. Three presents that have been given to the school. The Baraca Class of the First Church of Batesville gave a complete outfit of tools, costing more than \$80. to the manual training department. The Mary-Martha Class of First Church, Fort Smith and the Missionary Society of Helena each gave to the domestic science department, a new sewing machine.—Reporter.

### WHEATLEY METHODIST CHURCH DEDICATION.

On Sunday morning at 11 a. m., June 1, Bishop H. A. Boaz will dedicate the church building at Wheatley. The church was built in 1925 under the leadership of J. G. Ditterline, who was pastor of the church for the years 1924 and 1925. He was returned here at the last session of Conference for the second pastorate.

The first sermon was preached in the new church on October 4, 1925, by Dr. Stonewall Anderson now deceased. This is the old home of Dr. Anderson, and he was chosen to preach the opening sermon.

All former pastors, presiding elders, and members and friends of the church are invited to be present.—J. G. Ditterline, P. C.

### CALICO ROCK CIRCUIT.

This is our second year on the Calico Rock Circuit. We are serving the churches in our own country and among our own kin. Some of the places the writer used to roam when a barefoot boy. One church is where he gave his heart to the Lord at eight years of age. A large number of the people are kin folks.

We had a Cokesbury Training School at Iuka beginning February 18, ten making credits. Rev. F. E. Hall, one of our local preachers, who is 79 years of age April 5, made his credit. This is our second Cokesbury School at Iuka.

We moved to Iuka March 4, and the people gave us a nice pounding. The people of the circuit are letting us have milk and butter, which helps us out. We live close to Brother and Sister Hall, who are very good to us, and help us much.

We are hoping and praying for a great year.—L. L. Langston, P. C.

### QUARTERLY CONFERENCES

**LITTLE ROCK DISTRICT, THIRD ROUND.**  
Hazen & DeVall's Bluff at Hazen, Sunday, 11 a. m., May 25.  
28th Street, Sunday, 7:30 p. m., May 25.  
Carlisle Ct., at Zion, 11 a. m., Sunday June 1.  
Henderson, 7:30 p. m., Sunday, June 1.  
Austin Ct., at South Bend, 11 a. m., Saturday June 7.  
Des Arc, 11 a. m., Sunday, June 8.  
Forest Park, 7:30 p. m., Sunday, June 8.  
Bryant Ct., at Oak Hill, 11 a. m., Saturday, June 14.  
Keo-Tomberlin at Tomberlin, 11 a. m., Sunday, June 15.  
Asbury, 7:30 p. m., Sunday, June 15.  
Carlisle Station, 11 a. m., Sunday, June 22.  
First Church, 11 a. m., Sunday, June 23.  
Douglassville-Geyer Springs, at Geyer Spgs., Sunday, June 29.  
Hunter Memorial, 7:30 p. m., Sunday, June 29.  
England, 11 a. m., Sunday, July 6.  
Highland, 7:30 p. m., Sunday, July 6.  
Pulaski Heights, 11 a. m., Sunday, July 13.  
Capitol View, 7:30 p. m., Sunday, July 13.  
Hickory Plains Ct., at Hebron, 11 a. m., Saturday, July 19.  
Bauxite, at Sardis, 11 a. m., Sunday, July 20.  
Winfield, 7:30 p. m., Sunday, July 20.  
Mabelvale-Primrose, at Primrose, 11 a. m., Sunday, July 27.  
Lonoke, 11 a. m., Sunday, August 3.  
—James Thomas, P. E.

### Methodist Benevolent Association

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