

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, JUNE 5, 1930

No. 23

## THE CASE OF BISHOP CANNON AT GENERAL CONFERENCE.

As we promised last week, we here give an outline of the action of the General Conference in connection with the case of Bishop Cannon. This also indicates the attitude of the Conference toward Prohibition.

It had been known through frequent announcements in the secular papers that a certain group of laymen would charge several bishops with conduct unbecoming a bishop in connection with the campaign of 1928, and that Bishop Cannon would be the object of special attack, and that in addition to the charges of political activity there would be a charge of unbecoming conduct in connection with buying stock through a disreputable broker. The papers were full of rumors and interviews, mostly with those who were bringing the charges. Reporters had been sent to Dallas by the "wet" press to get everything possible. It can be proved by a reliable newspaper man that a great "wet" daily had sent its special reporter who said that he was to "deal Bishop Cannon all the hell he could." The Associated Press was trying to be fair, but at first the reports were largely unfavorable to Bishop Cannon. As the public cannot get a correct understanding of the situation through the medium of the secular reporters who do not understand the law of the Church and its methods of handling such matters, it may be profitable to outline the situation briefly.

Under the church law if charges are made against the moral character of a bishop in the interval of General Conferences, he is to have a preliminary trial, and then the General Conference is to decide the case. As no formal investigation had been had before the General Conference met, it was necessary that charges be presented to the Committee on Episcopacy. This is a committee composed of one preacher and one layman from each Annual Conference, and they are usually the leaders in their respective Conferences. On this committee at Dallas were prominent lawyers and other laymen, as well as preachers. It considers the records of all the bishops, and its decisions are final. If it decides that a trial is necessary it formulates a bill of charges and arranges for a trial committee, and from the verdict of this committee there is an appeal to the Conference. The Committee on Episcopacy is in reality a grand jury to determine whether trials are necessary. This committee decided that the cases of political activity required no action. On the charges of stock gambling against Bishop Cannon, after many hours of deliberation, it was at first decided to put the bishop on trial; but when he came before the committee, and, without admitting an improper motive, acknowledged that he had committed an error which had embarrassed the Church, expressed regret and promised to refrain from such practices; the committee decided that it was not expedient to have a trial, and that a public statement of the attitude of the Conference on the question of buying and selling stock should be made. This was done. Then the group of men who had preferred the charges presented a protest, and after considerable debate, the Conference decided that under the law of the Church, as the action of the Committee on Episcopacy was final, the protest should not be filed. In the protest it was argued that after the Committee had decided that a trial was necessary, it was improper to dismiss the case. But the answer to that was that a grand jury has a right to reconsider its first intention and bring no indictment if it has new light on the subject, and that in this case Bishop Cannon's attitude was a sufficient reason for reconsidering their first action. This decision was reached by a very large vote, and evidently had the approval of the General Conference.

Bishop Cannon's case came before the Conference also in connection with reports from the

WATCH AND PRAY, THAT INTO TEMPTATION; THE WILLING, BUT THE FIGHTING IS WEAK.—MATT. 26:41.

Committee on Temperance and Social Service. It was the duty of this committee to consider the report of the Board of Temperance and Social Service of which Bishop Cannon was president. After considering the report of the Board and statements from Bishop Cannon and other members of the Board, there developed an acute difference of opinion. Four lay members of the Committee, all lawyers who had been in politics, refused to agree to the report of the Committee on the subject of Prohibition. After a fine introduction reviewing the history of prohibition, which had been written by one of the dissenting members, the Committee added the following:

"We hereby reaffirm the declarations of the General Conferences of 1918, 1922, and especially of 1926, on the attitude of our Church toward Prohibition, and we record our approval and endorsement of the leadership and work of our Board of Temperance and Social Service to accomplish the purpose of those declarations.

"We approve and affirm the following declaration in the Episcopal Address: 'The Methodist Episcopal Church, South, professes no political creed. It is not and cannot be affiliated with any political party. It gladly embraces within its membership men and women of all political parties and all political creeds. The Church, as such, can have no alliance with partisan politics and politicians. And it has no advice to give its membership with reference to party affiliations. All this is quite beyond the sphere of the Church. But the Church does stand as the eternal enemy of unrighteousness of every name and form. And we should let it everywhere be known that whenever any institution or organization becomes the friend and patron of the liquor traffic, or encourages the violation of the Prohibition Amendment, the Methodist Episcopal Church, South, will be found in the future, as in the past, battling against iniquity and on the side of personal and public righteousness.'

"To this declaration of our episcopal leaders we would add our clear and definite affirmation of the inalienable right of every member, whether minister or layman, of our Church to oppose and vote against any candidate who fails to stand for the principles herein advocated and approved.

"In conclusion, we urge our people to select public officials who believe in enforcement 'not only because prohibition is the law, but because it ought to be the law.'

The four who objected were unwilling to accept the approval of the leadership of the Board of Temperance and Social Service, and disliked the paragraph on the right of the member to oppose and vote for undesirable candidates, arguing that this was reviving old issues. The reply in the Conference was that to fail to say these things would be to give the "wets" cause to say that the Conference had taken a backward step and it would discredit the prohibition leadership of the Church to the delight of the enemy.

The matter came up in another way when the nominations were made for the new Board of Temperance and Social Service. The evident desire of the "wet" press to eliminate Bishop Cannon made it practically necessary to renominate him as a member of the Board. When the nominations were presented for the approval of the Conference the same group that had opposed him in the Committee attempted to have his name stricken out. They argued that it would keep up ill feeling in the Church and injure the cause of prohibition. The reply was that, as Bishop Cannon's character had been passed by the Committee on Episcopacy, he was eligible for appointment, and that as he was the outstanding prohibition

ENTER NOT INTO TEMPTATION; THE WILLING, BUT THE FIGHTING IS WEAK.—MATT. 26:41.

leader, not merely of our Church but of the world, it would be giving aid and comfort to the enemy to eliminate him from the very Board which was fighting the battles of prohibition. A "yea and nay" vote was demanded, and as a result Bishop Cannon's nomination was confirmed by a vote of something more than two to one, and many of those who voted against Bishop Cannon were actuated merely by prudential reasons. Bishop Cannon was later elected president of the Board, for the same reasons that actuated his nomination and election to membership on the Board.

It was significant that, on the very morning when this action was to be taken by the Conference, the Dallas Daily News, a political and partisan paper, had the following editorial: "Most of those who press against him charges of stock gambling in a bucketshop were probably supporters in some degree of the Democratic nominee at the last national election, and this may or may not be a mere coincidence. But the chances are that it ought to be taken into consideration in weighing the issues in this case, for by such things a man's honest views are shaped unconsciously.

The bucketshop allegations, in so far as the press has been able to carry them under our libel laws, have been unconvincing. The gravamen of the offense of dealing with a bucketshop is that of lacking the intent to buy any commodity and of dealing, not in stocks, but in chances on whether the market will go up or down, with full knowledge that no ownership of stocks is involved. That, of course, is sheer gambling. That the Bishop had any such knowledge or intent no man has thus far been able to prove. . . . The real offense of Bishop Cannon, as it seems to The News, is in undertaking political salvation (in perfect good faith, admittedly) by primaries and general elections, to the neglect, in apparent if not in a real degree, of a salvation of religious origin and sanction. On that point the bishop is apparently unrepentant."

In the final speech made before the Conference on this question, it was stated that, while there had been sharp differences of opinion, all parties were willing to smoke the pipe of peace and bury the hatchet, and both sides were warmly and heartily applauded. The outcome of the whole matter is that, while many regret that the incidents might not have been avoided, nevertheless the "wets" got no sort of comfort out of the action of the General Conference, and Bishop Cannon will continue to lead the forces that fight for Prohibition. Furthermore, while Bishop Cannon's involvement in the stock-market affair is regretted, still the deliverance of the Conference which came on account of it is timely and wholesome. Thus through one man's suffering and misfortune the whole Church gains a saner and clearer view of an evil which has affected the lives of many members of the Church as well as the public at large. In this matter it might very well be said, "Let him that is without (this kind of) sin cast the first stone." And to those who still complain about the action of the Conference in Bishop Cannon's case, the Master's words might be quoted, "Neither do I condemn thee."

The resolution on "Gambling" may be found on another page.

In order that we may see how the case looks in the eyes of another editor, the following is quoted from an editorial in the California Christian Advocate, an organ of the Methodist Episcopal Church:

"We have no sympathy with the attack on Bishop Cannon because that attack has no moral purpose or motive. Those who make it are, for the most part, utterly indifferent to the law-breaking bootleggers and the iniquitous users of liquor who patronize bootleggers. Many of those making the attack not only are indifferent to these offenses, but even defend them. So the

(Continued on Page 3, Column 2.)

METHODIST EVENTS.

N. Ark. Conf. Ep. League Assembly at Searcy, June 9-13.  
 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 Ringen, June 26-27.  
 Mission School, Mt. Sequoyah, July 1-12.  
 Young People's Miss. Conf., Mt. Sequoyah, July 12-16.  
 Leadership Training School, Mt. Sequoyah, July 17-31.  
 Bishops' Week, Mt. Sequoyah, Aug. 1-6.  
 Temperance & Social Conf., Mt. Sequoyah, Aug. 6-10.  
 Epworth League Conference, Mt. Sequoyah, Aug. 13-22.

PERSONAL AND OTHER ITEMS

Rev. A. H. DuLaney, North Arkansas Conference evangelist, began a meeting at Calico Rock last Sunday. He is now living in this city.

Dr. W. C. Martin, pastor of First Church, this city, preached the commencement sermon for Galloway College last Sunday morning.

God works by the church just as far as he can, but when she makes herself stiff and shallow, his workings overflow and run in a hundred ducts besides.—Henry Ward Beecher.

Last Sunday night in his own church, Dr. Paul W. Quillian, pastor of Winfield Church, preached the commencement sermon for the graduating class of the University of Arkansas Medical School.

While Dr. W. C. Martin was preaching the commencement sermon for Galloway College last Sunday morning, Rev. J. W. Crichlow, presiding elder of Conway District, filled the pulpit of First Church.

On the front cover of the June Sunday School Magazine is a fine picture of Boston Avenue Church, Tulsa, Oklahoma, of which Dr. C. M. Reves is now the pastor. It is one of the most wonderful church buildings in the United States.

While attending the General Conference in Dallas the editor had the pleasure of preaching to the great congregation of the First Presbyterian Church U. S. Forty-five years ago when he was teaching in the Grove Academy in Dallas the building housing this church was just across the street from the Academy and the editor often attended its services. It has changed its location, but is still within three blocks of the original site, Main and Harwood Streets. One of the editor's former students was in the congregation.

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Pastors, do not fail to circulate the petitions for the law for the reading of the Scriptures in the schools. The time is short. Send for the blank forms to this office or to the Moral Culture League, 324 West 14th Street, Little Rock.

Miss Mary Elizabeth DuLaney, daughter of Rev. A. H. DuLaney, of North Arkansas Conference, who has been head of the language department at Hinds College, Raymond, Miss., will spend the summer in the University of Wisconsin, working for her doctor's degree. In the fall she will return to Hinds College.

Rev. J. F. Taylor, who makes a specialty of ministering to the sick and unfortunate, while on his way to the Pastors' School at Conway, stopped off in this city Monday and spent the day at the General and County Hospitals. In his daily life he exemplifies the principles and practice of the Master whose gospel he preaches.

Rev. J. E. Waddell, pastor of Bryant Circuit, and family have the sympathy of their many brethren of Little Rock Conference on the death of their daughter, Miss Lillie Waddell, who died in a local hospital May 27. The body was carried to El Dorado for burial, and the funeral services were conducted May 28 by Dr. W. C. Watson and Rev. E. D. Hanna.

Rev. E. K. Sewell, our pastor at Marion, writes feelingly of the death of Mrs. Ermine T. Avery, wife of Mr. H. F. Avery of Crawfordville, who died on May 26 after an illness of two years. He had been her pastor for four years and had found her one of the truest and best friends and faithful members of the church. He assisted the pastor, Rev. R. T. Cribb, in the funeral service.

In the June Epworth Era is an announcement that California Leaguers are planning to bring 125 Leaguers to Mt. Sequoyah this summer. They expect to have a special train. This is fine. We had not expected to have such a large group from a state so far away. It indicates that the Western Assembly at Fayetteville is reaching out in its influence. Let us stand behind it and make it great.

Last Saturday Dr. C. C. Jarrell, general secretary of the General Hospital Board, Atlanta, spent a few hours in our city as the guest of the editor. He was on his way to Fort Smith to preach in First Church. He is greatly interested in our proposed sanatorium enterprise at Hot Springs and holds himself in readiness to undertake the study of the situation whenever it is deemed expedient.

In the Christian Herald of May 24 is a very interesting account of the wonderful work being done by Dr. Ben Cox in Central Baptist Church. His church, which is in the business section of the city of Memphis, formerly surrounded by a vicious element, is helping the poor and unfortunate and maintaining a noon-day prayer meeting. It is an intensely interesting article full of suggestions to the members of a down-town city church. His many friends in Arkansas are pleased to know of the increasing usefulness of Dr. Cox. May his tribe increase.

By action of the General Conference Arkansas Methodism will have the following representatives on General Boards: James Thomas, Board of Church Extension; J. D. Hammons, Board of Missions; C. E. Hayes, Sunday School Board; W. C. Martin, Hospital Board; G. W. Pardee, Lay Activities; A. C. Millar, Temperance and Social Service and Federal Council of Churches; J. C. Glenn, Board of Finance; J. M. Williams, Commission on Budget; J. H. Reynolds, Christian Education; Dana A. Dawson, Lay Activities; H. C. Johnston, Board of Missions; and Chas. Stuck, Epworth League Board.

At a banquet given him by the Knights of Columbus, the new archbishop of Dubuque, Most Rev. F. J. L. Bechman, is reported by the secular press as saying of prohibition: "It is an ill-advised attempt, by an impossible and unnatural means, to correct an evil, and thereby but opens the door to an evil worse than the first—ill-advised because it ignores history. It is born of fanaticism and would attempt the impossible and unnatural because it would legislate morals and attacks personal liberties." It is both amusing and tragic for a representative of a church that by fagot and thumb-screws has tried to suppress personal liberty. to prate of "attacks on personal liberties."

The Chatauqua Institution at Lake Chatauqua, N. Y., has just received a legacy of \$100,000 from the estate of Mrs. C. M. Wilkes of Chicago, to be used for a library building to house rare collections. Recently another gift of \$100,000 was received from Mrs. Thomas A. Edison and other members of her family, and another gift of \$180,000 from O. W. Norton of Chicago for a memorial hall. John D. Rockefeller, Jr., has completed a gift of \$100,000. Within recent years buildings valued at over a half million have been erected. Such gifts as these may be expected for our Western Methodist Assembly when it is better known. It is a wonderful place for the investment of money to reach the largest number of people. Recognized by the General Conference as worthy of an assessment, it should be largely patronized and supported by our people.

During the editor's absence at Dallas announcement was made of the retirement of Dr. B. W. Torreyson from the presidency of the Arkansas State Teachers' College. Dr. Torreyson has been one of our foremost educators for thirty years and his retirement is cause for deep regret. By his wise and careful handling of the affairs of the Teachers' College he has made it in a relatively short time one of the outstanding colleges of its kind in the United States and in preparing leaders for Arkansas public schools he has rendered a signal service to our state. As a personal friend the editor has known and appreciated him for many years. May he live long to bless the youth of our state by his counsel and example. The college is fortunate in securing to succeed Dr. Torreyson Col. H. L. McAllister, an experienced educator, widely and favorably known, whose connection with the college enables him to assume the duties of the presidency with unusual ease. May his administration be a great success.

BOOK REVIEWS.

**The Infinite Artist and Other Sermons;** by Frederick F. Shannon; published by the Macmillan Company, New York.

In this collection of sermons we find old truths of universal interest treated in a fresh and inspiring manner. The reasoning is clear, logical and forceful; the style simple, graceful and beautiful; worthy of the truths it conveys. The subjects treated are: I. The Infinite Artist; II. The Larger Freedom; III. Christ's Judgment of the Universe; IV. The Iron Gate; V. The Supreme Originality; VI. To Athens—and Beyond; VII. Housekeeping and Soulkeeping; VIII. New and Old; IX. Dreamer; X. An Abounding Personality. A broadened vision will reward a careful reading of any one of these sermons.

**Journey's End;** by G. W. Marque Maier; published by the Christopher Publishing House, Boston, Mass.; price, \$1.50.

This novel has many points to recommend it to the reader. It is brief and vivid. Through its pages runs a strong and striking contrast of opposing life philosophies—the one false and worthless, leading to an unhappy old age; the other true and worthwhile, building for contentment and peace. Many helpful suggestions are to be found in its pages. Every reader is interested in the problem of a worthy old age and will be repaid for the expense and time required for reading the book.

**Hymnal for American Youth;** edited by H. Augustine Smith, A. M.; published by The Century Company, New York.

This new hymnal for youth is a very attractive book; binding, paper and print all add to the charm. The songs are classified and arranged in topical groups which adds greatly to its usability. It is well indexed and has much interesting information about the composers and authors and complete data as to tune names and metrical forms. A section on Orders of Worship suitable for a wide range of occasions has been added and many suggestive programs found that will prove most helpful. Leaders of young people will find this hymnal invaluable.

**Human Australasia;** by Charles Franklin Thwing, LL.D., Litt. D.; published by The Macmillan Company, New York; price, \$2.50.

Dr. Thwing, in his usual interesting scholarly and thorough manner, has given us a collection of studies of society and education in Australia and New Zealand. In his introduction he gives a happy characterization of the people, states

their problems, cites his sources of information, and observes: "Out of these observations, experiences, impressions, understandings, has come this volume. It is simply an attempt to find and to tell the truth about the newest, the most interesting, the most quickening to reflection, and apparently the final, outpost of Anglo-Saxon civilization. The last man would I be to intimate that the whole truth, and nothing but the truth has been told; yet I am willing to be summoned as the first witness to affirm that an honest attempt has been made" This book is of especial interest to students of political science and to educated people who wish to keep themselves informed on human problems in international problems.

#### REPORTING THE GENERAL CONFERENCE.

We have given the Episcopal Address in full, because it is a great state paper reflecting the mind of our official leaders; and we have, with unimportant details omitted, reproduced the discussion of the proposed Constitution, because it gives an insight into the spirit of the Conference; and we have summarized the most important achievements and tried to state the facts of the Bishop Cannon case, to clarify the minds of those who have had only the imperfect, often distorted, account in the secular papers. As a full report of all proceedings would occupy most of our space for six more issues, we shall now reproduce only some of the most important actions and addresses and speeches. Thus our readers will be able to know what was done by this historic Conference. As soon as space permits "The Romance of Methodism" will be resumed.

#### IF YOU APPROVE, ACT QUICKLY.

Attention is again called to the importance of prompt action in circulating the petitions for the signatures for the proposed initiative law for the daily reading of the Bible in the public schools. As any one who has conscientious scruples may be excused from hearing the reading, the proposed measure is unobjectionable and should be approved by all who love the Bible and think it should be read in our schools.

The time is short, and co-operation is necessary to secure signatures. All our pastors and members of the Missionary Societies are urged to assist in circulating the petitions. Those who will render this service should write immediately for blanks to the Moral Culture League, 324 West Fourteenth Street, Little Rock, or to this office. Do it now. There is no time to lose. Pastors, please!

#### OUR NEW BISHOPS.

Bishop Arthur James Moore was born at Waycross, Ga., December 26, 1888, the son of John S. and Emma Moore. He received his education in the schools of Waycross and Emory College. He was admitted on trial into the South Georgia Conference in 1909 and appointed to Townsend and Jones Circuit. For nine years a conference and general evangelist, he then became pastor of Travis Park Church, San Antonio, Texas, from 1920 to 1926, and for the last four years has been pastor of First Church, Birmingham, Ala. He is a great evangelistic preacher. His episcopal district embraces our work on the Pacific Coast.

Bishop Paul Bentley Kern, son of Rev. John A. and Margaret V. Kern, was born in Alexandria, Va., June 16, 1882. He was a student at Randolph-Macon College, and received the B. A. degree at Vanderbilt University in 1902, and M. A. and B. D. in 1905. In 1907 he was admitted on trial into the Tennessee Conference, and was pastor of the Blakemore Church in Nashville and the churches at Bell Buckle and Murfreesboro, spending eight years in these pastorates. He became a professor in the School of Theology of Southern Methodist University and from 1920 to 1926 was dean of that School. For the last four years he has been pastor of Travis Park Church, San Antonio. His episcopal district is the Far East and he will reside during the quadrennium in China.

Bishop Angie Frank Smith, son of W. A. and Mary E. Smith, was born at Elgin, Texas, November 1, 1889. He was educated in Southwestern University and took his B. D. degree in Vanderbilt University. He was admitted on trial into the North Texas Conference in 1914, and was appointed to Detroit Circuit. He then became pastor of Highland Park Church, Dallas, and later

of University Church, Austin. For almost nine years he has been pastor of First Church, Houston, Texas. He is a great pastor and attractive preacher. His episcopal district embraces Missouri and Oklahoma.

#### SUNDAY AT HOT SPRINGS

Sunday morning I preached at Oaklawn and at night at First Church to fair congregations at both places, and enjoyed the fellowship of the pastors and many good people. It was cool and the sun was shining brilliantly making it an ideal Sunday.

At Oaklawn, Rev. T. D. Spruce, the untiring and enterprising pastor, has had the church yard graded and sodded and has completed the outside improvements on the parsonage. The barn-like house has become a thing of beauty and comfort and convenience. Bro. Spruce has almost worked a miracle with this suburban church. He has moved the Goodwill Industries to Malvern Avenue where they will have better opportunities to carry on the work under the management of Rev. Oscar Gold.

Dr. J. D. Hammons, the cultured and popular pastor, is in the midst of a pleasant and prosperous year. Sunday, May 25, he preached the closing sermon for the High School. His promising young son, John William, was an honor student of the senior class, and that night was recommended by the quarterly conference for license to preach. He will enter Hendrix-Henderson this fall. Dr. Hammons and his people have purchased a lot eight blocks out on Prospect Avenue and let the contract for a parsonage. The property will be worth some \$12,000, and gives First Church what has been needed for many years. There is great interest in the prospect for a Connectional Sanatorium.—A. C. M.

#### A BACKSLIDING BISHOP.

Just about the time Forney Hutchinson was declining to be a bishop because he thought he might not be adapted to episcopal requirements, Fred Fisher, who had been a bishop of the Methodist Episcopal Church for ten years, backslid out of the episcopacy. He had been a great preacher, and a successful missionary, but he found that he had a distaste for the "administrative technicalities," just as Forney had feared he himself might. So, while the bishops of the Methodist Episcopal Church were in their annual meeting in Boston, Brother Fisher unfrocked himself by writing a letter stating that he no longer cared to be a bishop, but would accept the pastorate of the Methodist Church in Ann Arbor, Mich., where he might have an opportunity to advance the Kingdom by ministering to the great body of students in the University of Michigan. Fred and Forney are kindred spirits. They do not like to order other people around. They love people and want to associate with them as brothers.

In a Church like ours bishops are necessary, and some men enjoy the administrative duties. But we suspect that, when the glamor of the position fades and the man in authority begins to realize that many who throng about him may not be friends, but are simply seeking his favors, they long for a quiet pastorate and the companionship of those whose friendship is known to be sincere. The example of Forney and Fred brings term episcopacy nearer, and the time will come when a man who tries the bishopric may without criticism retire when he tires of it.

#### THE CASE OF BISHOP CANNON AT GENERAL CONFERENCE

(Continued from Page 1.)

attack has no moral respectability because it has no moral motive behind it. Bishop Cannon has been too long in the public eye to be seriously impaired in his usefulness by this attack. At the worst he has committed no more than an error in judgment. We hope his own folks will stand by him and that his aggressive activity in the prohibition field will increase rather than diminish. The attack has had one good effect. It has raised the ethical question involved in modern business speculation as it has not been raised before; and to raise a question is always the first step toward answering it. Too often we go on doing things utterly unconscious that there is any moral issue involved. And there are multitudes of people speculating in various ways to whom the question of the ethics of speculation is being raised for the first time. To every fair-minded person it is immediately obvious that what would be wrong for Bishop Cannon would be wrong for every other person, and what is right for other

people is right for Bishop Cannon. The disturbance in people's minds from the very charge that Bishop Cannon had been engaged in stock gambling indicates that people are raising the whole question of the moral issues involved in business speculation."

While the complete report of the Committee on Temperance and Social Service will appear in another issue of this paper, we are quoting below for fuller understanding the action of the General Conference of 1926, which is emphasized and re-affirmed in that report. It is as follows:

"The pronouncement of the Bishops is that the National Prohibition Law should be read from every pulpit in the Church. It is a clarion call which should ring throughout our borders and stir all supporters of temperance and prohibition to action. The campaign for nullification must be answered by a crusade for observance and enforcement. Men of prominence and influence who strike hands with—patronize and enrich—the lowest criminals must be indicted at the bar of public opinion as their confederates and accomplices. The law must be administered by its friends. In our states—from constable to governor—and in the Nation—from revenue agent to President—officials must be selected who believe in enforcement not only because prohibition is the law, but because it ought to be the law. Full power and authority of the states must be exercised in co-operation with the Federal government. For the attainment of these ends, we call upon our teachers and preachers to give voice to the social creed of our Church and upon all our people to assert their full influence as Christian and patriotic citizens of our Republic."

#### CIRCULATION REPORT.

The following subscriptions have been received since the last report: Pleasant Plains, W. T. Griffith, 4; Fisher St., Jonesboro, J. E. Lark, 100 per cent, 31; Junction City, W. R. Burks, 4; Mt. Home, J. W. Glover, 3; Central Ave., Batesville, E. L. Boyles, 19; Prescott, F. G. Roebuck, by A. H. Smith, 1; Newark, I. L. Claud, 3; Hazen, M. O. Barnett, 10; Winfield, P. W. Quillian, 1; For-dyce, J. E. Cooper, 8. The work done by these brethren is appreciated. Rev. J. E. Lark never fails. It makes no difference what conditions may be in his charge, he always gets his 100 per cent list for the paper. Would that others might learn his way of doing it!

#### PLAN OF EPISCOPAL ASSIGNMENTS.

District No. 1—Bishop W. A. Candler. South Carolina, Mullins, S. C., November 12; Upper South Carolina, Spartanburg, S. C., November 26. Mexico.

District No. 2—Bishop Collins Denny. Mississippi, Vicksburg, Miss., November 12; North Mississippi, Starkville, Miss., November 5.

District No. 3—Bishop Edwin D. Mouzon. Western North Carolina, Greensboro, November 5; North Carolina, Henderson, N. C., November 19. Cuba, Santa Clara, Cuba, February 18; Latin work in Florida.

District No. 4—Bishop John M. Moore. Florida, West Palm Beach, Fla., June 18; North Georgia, Atlanta, Ga., November 12; South Georgia, Thomasville, Ga., November 19.

District No. 5—Bishop W. F. McMurry. Illinois, Cairo, Ill., August 28; Western Virginia, Barboursville, W. Va., September 3; Kentucky, Carlisle, Ky., September 10; Louisville, Bowling Green, Ky., September 24.

District No. 6—Bishop U. V. W. Darlington. Czechoslovakia, Prague, June 25; Polish Mission, Klarysew, July 1; Belgium Mission, Brussels, July 9.

District No. 7—Bishop H. M. DuBose. Holston, Bristol, Va., September 24; Tennessee, Gallatin, Tenn., October 15; Memphis, Memphis, Tenn., November 12.

District No. 8—Bishop W. N. Ainsworth. North Alabama, Athens, Ala., November 5; Alabama, Mobile, Ala., November 19.

District No. 9—Bishop James Cannon, Jr. Brazil, South Brazil, Central Brazil, Africa, Tunda, February 25.

District No. 10—Bishop W. B. Beauchamp. Baltimore (place to be selected), September 24; Virginia, (place to be selected), October 15.

District No. 11—Bishop S. R. Hay. New Mexico, Portales, N. M., October 8; West Texas, Harlingen, Tex., October 22; Central Texas, Eastland, Tex., November 12; Texas-Mexican.

District No. 12—Bishop Hoyt M. Dobbs. North Arkansas, Helena, Ark., November 5; Little Rock, Pine Bluff, Ark., November 12; Louisiana, Alexandria, La., November 26.

District No. 13—Bishop H. A. Boaz. North Texas, Greenville, Tex., October 22; Northwest Texas, Sweetwater, Tex., November 12; Texas, Houston, Tex., November 5.

District No. 14—Bishop Arthur J. Moore. Northwest, Corvallis, Ore., June 26; Pacific, San Diego, Calif., October 15; Arizona, Tucson, Ariz., October 23; Western Mexican, El Paso, Tex., October 30; California Oriental Mission, September 18.

District No. 15—Bishop Paul B. Kern. Korea, Seoul, Korea, September 10; Siberian Mission, Rong Jung, Manchuria, September 25; China, Nanking, China, October 15; Japan Mission, Kobe, Japan, November 26.

District No. 16—Bishop A. Frank Smith. Missouri, Columbia, Mo., September 3; Southwest Missouri, Marshall, Mo., September 17; Indian Mission, New Town Church, Okla., September 26; St. Louis, St. Louis, Mo., October 15; Oklahoma, Tulsa, Okla., October 29.

**THE BIBLE IN THE PUBLIC SCHOOLS—**

Every patriotic citizen ought to vote for this law, which is being initiated. Surely if there is anything that should command the assent of our people it is an effort to cultivate the moral life of the young. And there has never been found a basis for a sound moral system other than the Bible. No other basis commands the consciences of men.

There was never a government that did not rest upon some religion. All governments must have a care for the moral ideals of the citizen. No government can be indifferent as to whether its citizens are liars, thieves, libertines and the like, and no man can be an effectively good citizen unless he has sound moral fiber. Here, as elsewhere, governments have been compelled to rest their ethical ideals on religion. Religion may vary in its expression, but it is always concerned with our relation to divine things. It is never a pure abstraction, but must always take some definite form. The definite form of the religion of this country is Christianity—this is a Christian country. This statement ought to need no argument. The Pilgrim Fathers came here to establish a home where they would be free to worship God according to their own consciences, and they interwove Christian conceptions into the very framework of our institutions. We induct men into office under a Christian oath; we have chaplains of the Christian faith in our army and navy, and in our legislative halls and in our penal institutions. The Supreme Court of the United States regards Christianity as part of our common law.

Our wisest and best statesmen have always recognized that we could not afford to try to carry on this government without a recognition of the religion of the Bible. It was for this reason that Benjamin Franklin, who certainly was no religious crank, moved in the Constitutional Convention of 1787 that prayer be made to God for guidance there. George Washington was presiding in that convention. In his first inaugural address Washington told the world that the "smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right which heaven itself ordains." And in his farewell address he admonished us that "of all the dispositions and habits that lead to prosperity, religion and morality are indispensable supports." He went on to say that it would be vain to attempt to run this country without these. Abraham Lincoln, like Franklin, was never a member of a church, but Lincoln was at heart deeply religious, a great believer in the Bible, and always he carried into official life the principles he found there. Theodore Roosevelt is on record as having declared that when you educate the mind and neglect the morals you have educated a menace to society, and all human experience proves he was correct. William Jennings Bryan was a great politician, but he was always more of a prophet, and his official life was saturated with Christian principles. He told a great meeting in Chicago once that the "Bible has stamped its impress upon the map of the world." Woodrow Wilson often recurred to the Bible as a source of authority for us in this country. In a notable address in Denver in 1911 he set forth the Bible as the source of all our progress. In another notable address in New York in 1916, while he was

president, he declared that "the work of the Bible societies of the world is the one great non-denominational missionary enterprise." He held the Bible to be a non-denominational book, declaring that people made their own denominations by their interpretations of the Bible, and this of course is the truth about that. On the contrary, said Mr. Wilson, Bible agents "seem like shuttles in the great loom that is weaving the spirits of men together"—a unifying force in our civilization.

Former President Calvin Coolidge has said many fine things about this matter. This, for example, "It would be difficult to support the foundations of government and society if faith in Bible teaching were lost."

And we may well take note of the fact that our National Education Association is on record as holding that the "Scriptures are our final court of appeal," containing "the accepted ideals of our race."

Surely here are reasons enough why we should aid the Moral Culture League in the effort to initiate this law. The moral culture of our young people is of the very highest concern. But there is still another reason that makes this law eminently worthwhile. Morals aside, no man can claim to be an educated man who is ignorant of the Bible, any more than he can claim to be educated if he knows nothing of Greek or Roman civilization, or if he knows nothing of Shakespeare. A knowledge of the

Bible is simply elemental in our culture. There is not in all history or in all our civilization any factor to be compared with it for sheer power in making the world what it is. To be ignorant of it is simply to be ignorant. Men like James Anthony Froude know this. Froude declared as to the Book of Job, for example, that this piece of literature is found "towering up alone, far away above all the poetry of the world." And Thomas Carlyle said that the Book of Job is "the grandest thing ever written." Each was speaking the language of literature, and surely each had a literary judgment worth respecting. Every form of literature is here, and at its noblest, if we



*The Eternal City*

*"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;*

*The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysopterus; the eleventh, a jacinth; the twelfth, an amethyst."*

Revelation Ch. 21. vs. 19, 20.

John, the beloved disciple, in the above, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city,—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems, every one of which appears in the minute crystals of

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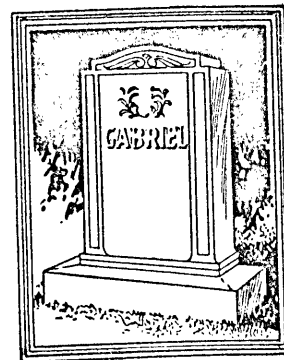
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*B. H. Heyward* Treas. & Gen. Mgr.



will but know it. Culture, no less than morals, demands acquaintance with it. Let us sign the petition to initiate, and let us vote for the law. —Jas. A. Anderson.

**GENERAL CONFERENCE PROCEEDINGS**

**Wednesday, May 14, 1930.**

At nine o'clock Bishop Darlington called the Conference to order and announced Hymn No. 1, which was sung. The Apostles' Creed was repeated, after which W. L. Clark offered prayer.

The Bishop announced, and the Conference sang, Hymn No. 332.

Bishop Darlington read the Scripture lesson from the third chapter of Paul's Epistle to the Ephesians.

The Bishop:

I will ask all to bow their heads, and as many as can to kneel, while Dr. H. C. Morrison, one of our honored ministers of long years' standing, shall lead us in prayer.

**National Churches.**

The following paragraph from the Report of the Commission on Nationalism was read: "We recommend, therefore, in conformity with the record as set forth above, that the following resolutions pertaining to the union of the Annual Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in Korea, into the Methodist Church of Korea, be adopted."

J. S. Ryang then spoke as follows, the time being extended:

Mr. Chairman and members of the General Conference, as I am facing you, I feel like a schoolboy who once wrote on his examination paper: "I don't know this question, but I love my teacher." I do not know how to make a speech, but I love you all. This is my fourth time in succession in the General Conference, including the special session, and I want to take this opportunity to express my personal appreciation for the courtesies shown me in many ways by the members of the Conference, including the ladies, laymen, preachers, and bishops. I wish I knew a good joke to tell you.

I ought not to take up any of your precious time, but it seems to be my duty to explain to you the memorial which this General Conference has been asked to consider.

In the first place, you will notice that the General Conference is asked to allow the Korea Annual Conference to be united with the Korea Annual Conference of the Methodist Episcopal Church and be organized

into a Korean Methodist Church.

During the past forty years the missionary work of the Methodist Church in Korea has been very prosperous, and there are now over sixty thousand people in Korea who are called Methodists. In order to preserve and to perpetuate the gospel truth in them and in order to make them more effective and efficient in their Christian life, these Christians have been organized into Churches and into Annual Conferences, according to the Methodist fashion. As you know, there are two Methodist Churches, the Church North and the Church South, working in Korea.

Your missionaries in Korea have been very wise, and the whole country has been divided among several denominations, and there is very little overlapping of the work, for which we are very grateful. But as the condition of the country has greatly been changed, it becomes necessary for all the Christian forces to be united as soon as possible. So we are hoping for the two Methodist Churches in Korea to have a united front for the common task of combating the oncoming enemies of Christianity and for the work of upbuilding the kingdom of God in Korea. When the two Methodist Conferences in Korea are united we shall have a strong Church to cope with the present situation.

While we are asking you to allow us to form a united Church we are not expecting to create a new and independent ecclesiasticism, but we want to have a regular Methodist Church, of which it has been said it is a "missionary Church in organization and a revival Church in spirit." Korea has been known to the world largely for the success of the missionary work in that country, and the success of the missionary work in Korea was due to the Methodist revivals. I am proud that I am a Methodist, and I shall remain a Methodist as long as I live. I tell you, friends, through the Methodist revivals thousands and thousands of people in Korea have been brought to Christ and experienced the witness of the Holy Spirit in their hearts. The great revival which swept the whole country some years ago like a mighty wind was started by a Methodist missionary, a Southern Methodist missionary. This revival power is still needed very urgently, and nothing less than the Methodist revival can save the nation from sin. So while we are going to organize a united Church, we want to preserve all the generous

heritage of Methodism in organization, in doctrine, and in spirit.

Problems in the South are quite different from those in the North; problems in the East are quite different from those in the West. Therefore, the ways of solving the problems in different localities are bound to be different. We have some problems which are peculiar to Korea, and we believe that these may better be solved in a Korean way. We need some new features in the Discipline, for the obvious reason that the introduction of materialistic philosophy and the modern science into the country and the radically changing conditions in our neighboring nations put us in a peculiarly difficult position nowadays as Christians and Churches. We must provide some means to handle the local problems locally. We want to make the Church more Korean, so that it may have a local color to it. However, we do not mean to sectionalize the Church.

In the next place, the memorial asks the General Conference to appoint a commission with power to act. Church union is a difficult matter in all lands, and when we are trying to have a united Church in Korea we are attempting one of the most difficult problems. As to plans of union, we have not mentioned any in the memorial, simply because we have no plan. Organizing a united Methodist Church in Korea is not so simple, because of the fact that the fundamental policies of the two mother Churches in regard to the Churches in foreign lands are very different. But we believe that the commission, which shall be composed of members chosen from four different sources, may be able to devise a plan which may be satisfactory to all parties concerned.

In the third place, the memorial is requesting the General Conference to instruct the commission to devise a plan so as to retain the organic relationship between the United Church in Korea and the mother Churches in America.

I hope every one of you will clearly understand this point, because by understanding this point you will understand the main purpose of the memorial. Korea is a small country with a population of homogeneous people. We should have one Methodist Church in Korea as soon as possible. I remember what the late Bishop Lambuth said to Dr. Cram and myself some years ago when we were traveling over the Siberian Railway: "There should be one Methodism in Korea, and we ought to plan our work with that end in view." He was a missionary statesman, and he knew what he was talking about. Judging from the conditions of the country, we believe that the time has come for our Methodist people in Korea to be united and to become one in organization, as well as in spirit. So the purpose of memorializing this General Conference is not for separation from the mother Churches in America, but the expression of a desire to have one Methodism in Korea so as to make the Methodist Church more efficient in the task of conquering Korea for Christ. Therefore we have asked this General Conference to instruct the commission to devise a means by which the organic relationship may be retained between the mother Churches in America and the United Church in Korea. We want to have the organic relationship for various reasons.

In the first place, we need you physically. We know you will give us as much assistance as we need

and as you are able. But when I say we need your physical help, I mean more than financial support. You know very well the Koreans have no government of their own, and anything Korean cannot be said to be secure. We want to build a house on a rock, which no storm can shake. I am sure you all will understand this point.

Secondly, we need your spiritual help. We are babes in Christ. We need some of your great preachers to come to preach for us, and we need some of your bishops to come to visit us and give us spiritual guidance from time to time. We want to have all the Methodist heritage continuously.

In the third place, we need your maternal help. Your parental help alone will not be sufficient. As good children always appreciate their parents, we appreciate what you have done for us, and we shall never forget you.

Even after the two Churches are united in Korea, we shall need your physical help, spiritual help, and maternal help. Therefore we want to retain the organic relationship with the General Conference of the Methodist Episcopal Church and the General Conference of the Methodist Church, South. I hope now you have understood the memorial and will grant us our request.

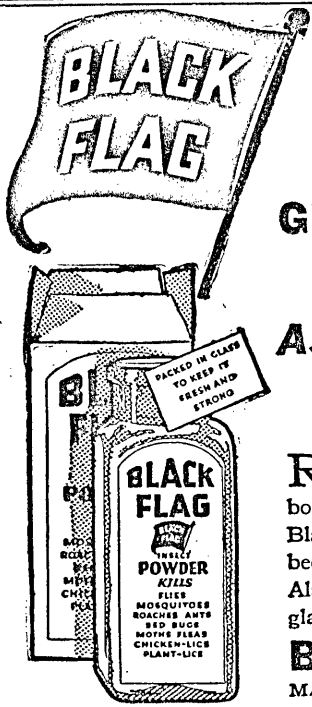
Dr. Y. S. Koo, of Korea:

Brothers of this Conference, if I were to speak to you this morning in my own language, I am sure I would convince you all; but in speaking in a foreign language it is very difficult.

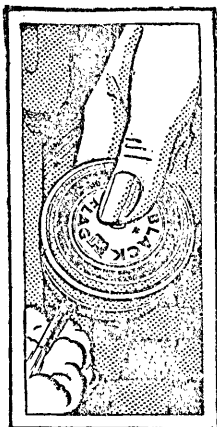
When two young people of twenty or twenty-five marry and start a new home, it does not necessarily mean the separation of the two homes. The consciousness between father and son or mother and daughter will still exist. And it is the same with our two Churches, the Church in Korea and the mother Church here. Our Churches in Korea have been under the mother Church for thirty to thirty-five years, and now it is time for those two Korean Churches to form into one solid body and go to house-keeping for themselves. It does not mean a separation between the two Churches in Korea and the Churches in the United States. We sincerely hope that you will continue the same relationship of mother and daughter with the Churches in Korea. We have passed the formative stage now and should do the practical thing. So we trust every member of this Conference will favor this memorial.

O. E. Goddard:

I am sure that if Dr. French had understood the purport of the whole report, he would have seen that that amendment is not necessary. We canvassed that situation of central conferences very thoroughly, and we have no intention of setting up any such central conference. We saw the difficulties there, and we believe we have avoided them. There are three theories about setting up these autonomous Churches. The Roman Catholic Church wants it all one. The Christian Churches, with one exception, are setting up autonomous Churches, self-governing. The brethren of the Methodist Episcopal Church, that great sister Church of ours, set up, as Dr. French has said, these central conferences. We do not believe in doing it that way. We are not for that at all. We would not support that. It is not the Southern Methodist view. We are in harmony with all the other Protestant Churches except our sister Church, the Methodist Episcopal Church, and have been right along, and they, in



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their unanimity have said that they would surrender their plan in Mexico, but we never have approved that plan.

Now, these Brazilians are here, and they all want an autonomous Church. We have gone over this matter for four years with them. The missionaries there want it, and, so far as I know, everybody is agreed that they should have an autonomous Church, just as Dr. French does, and we have provided for that here and tried to steer clear of all constitutional difficulties in order to get immediate action.

G.D. Parker:

The Brazilian Methodist Church does not want the Japan idea of the Methodist Church. The Brazil nationals have said that the missionaries ought to be organized into a separate group, and the nationals into another group. Many of the outstanding nationals will go with the missionary group. We want an autonomous Church which will be authorized to attend to its own national domestic affairs in such a manner as to forward the kingdom of Christ in that country, which is larger than the United States of America, and where we are up to this time operating in only four of the great states of Brazil. If this General Conference shall authorize us to attend to our own national affairs, we believe that in a comparatively short time the twenty-one States of Brazil will be evangelized. We believe that after fifty glorious years the largest and in many respects the greatest mission of our Church is in a position, after having organized three great Central Conferences and having contributed last year approximately \$150,000 for the support of the ministry, and after sending missionaries across the seas to Brazil's mother country, and after sending missionaries to the interior of Brazil to the unevangelized Indians, we believe that after this has been accomplished we are in a position to legislate upon our own affairs. It does not make any difference to us whether our bishop sits in the college of bishops in the United States or not. I will say frankly that the absentee episcopal supervision has hastened this request from Brazil. We feel that we deserve a closer and more intimate and continuous episcopal supervision than we have enjoyed during the last decade. It should not be considered unreasonable for a Church such as your Brazilian Church is to make this request of the General Conference, when the Wesleyan Church in the year 1784 granted full autonomy to the American Church. And see what God has wrought.

Professor Francisco Faria (speaking through an interpreter):

Dear brethren and illustrious members of this General Conference, the Brazilians are accused of being those who like to speak a great deal. But today I have two difficulties. One is the lack of time, and the other is the lack of being able to speak your language. Your missionaries have taken to Brazil the Spirit of Jesus Christ. And this evangelical Christianity has developed and increased in my country. Brazil is asking for more Christians filled with the Spirit of Christ. My country is too great for this work to be finished immediately. And my country, with 8,500,000 kilometers and 40,000,000 people, is asking for more and more of the Spirit of Christ. The Methodist Church founded and developed by the missionaries has developed and increased in Brazil.

And the Brazilians working hand in hand with the missionaries in Brazil, have worked for the development of Christianity in Brazil. Now, the moment has come when we are asking for something that will bring a larger development of our Church in Brazil, and you understand something about this movement in Brazil. We are asking for a few things with reference to the economy of our Church, and you give us the Central Conference. And the Central Conference meeting in the city of Sao Paulo worked out the memorial that has been developed here and put in your hands. And this was the form that our people in Brazil have worked out. And you will understand that Brazil wants to live, with a cordial autonomy, with the mother Church here in the States. And we have studied this report of the Committee on Nationalism, and we are in accord with the plan that has been presented by the committee. The Brazilians, therefore, through me, ask that the General Conference vote in favor of this report of the Commission on Nationalism. And they want to thank you in the name of Brazilian Methodism for the many considerations shown to Brazil and the attitude here revealed with reference to my country.

Juan Nicanor Pascoe:

Fathers and brethren, the unification of the work of the two Methodisms in Mexico at this time is the best way, is the only way to save Episcopal Methodism in Mexico. Of course, Mexico is a small country, comparatively, but the unification of the two Methodisms and the authority to elect a Mexican bishop is a step so momentous for us, as the appointment of Dr. Coke and the appointment of Asbury by Mr. Wesley in 1784 was for American Methodism. It is for us in Mexico a measure so great as the provision for the establishment of the Methodist Episcopal Church, South, by the General Conference of 1844. Just as Southern Methodism reached a point when a Southern General Conference was urgently needed, and Southern bishops were the only ones who could respond to the ideal of general superintendency, the time has come for Mexico when the only way to be Episcopal Methodists is by the approval of the report of your committee.

Mexico is at present passing through a formative period. It is beginning an era of reconstruction and of great social uplift. The Church cannot do anything better than adapt itself to the situation and respond to the urgent needs.

There are laws in Mexico, strange laws we might say, but what can we do as individuals and as a Church but to comply with those laws? These laws say that only a Mexican by birth can preach and can officiate. Shall we advocate in this country obedience to law and disregard the law in Mexico? Furthermore, our divisions in the foreign field are a cause of great weakness in the face of a strong Catholic Church which presents a united front. A united Episcopal Methodism in Mexico would not only double its efficiency, but would increase it a thousand times.

Fathers and brethren, your special committee offers a wise policy with reference to our work in Mexico; it is progressive, it is conservative, and by your approval this General Conference will demonstrate to all the world that the Methodist Episcopal Church, South, can adapt itself, and is ready to adapt itself, to the needs of the mission field.

Z. T. Kaung:

First of all, I ask you to be patient with me, because I have had no privilege to study in your country. The English I am going to speak is picked up in China, so it is Chinese English. You see from our report that we are not asking for an autonomous Church. It isn't because we don't care for it or want it, but it is because of the fact that we are too much concerned with the big-ness of the task and the great opportunities that are before us now. You know China is a great country. Of course it isn't to be compared with the greatness of your country, but I think, in my estimation, my country is one of the greatest in the world.

I do not know whether you can imagine the greatness of the population in China. If you can imagine just for a few minutes the great millions that are hungering for the truth, you will have great compassion on them. When our Lord Jesus Christ was on earth, he had great compassion on the multitude. We have in our country a population of 400,000,000. It was through the sacrifices of our missionaries that it has been made possible for us to have a Chinese Church. We love our missionaries. They came to China and worked hard and set good examples and lived a Christian life, and some of them died in China. We love them, and we want to extend an invitation to you today. We want you to come to China to preach this gospel of salvation to our people. Despite the fact that we have had over 130 missions in China, China is not evangelized; it is not Christianized. During the past seventy or eighty years you have given us not only money, but your very best; yet you have only touched the borders of two or three provinces. So we come here today to ask you to send more men to China. We are not advocating evolution or revolution or devolution, but co-operation. We want you to help us.

If you could see what I see, the great opportunity in China, the great opportunity of preaching the gospel to millions, you will be willing to give up everything and go to China. What we can supply will be very lit-

tle. You are able to supply much. The Lord has blessed your country, and you are the richest country in the world. The Lord gives you money, not for nothing, but to preach the gospel and save the world. If you lose this opportunity and let the red influence come to China, one day you will find out that China is a sleeping lion. If she ever wakes, she will injure the peace of the world.

Paul saw a vision at Troas of a man beckoning and saying, "Come over and help us." You are not seeing a vision. I am here before your eyes, and extending to you a Macedonian call to come over and help us. If you think that the missionary day is over, you are mistaken. The mission work is just begun. It took seventy or eighty years to lay the foundation. Now complete your work. Send your men to China. You will be happy some day to see the vast crowd marching under the banner of our Lord Jesus Christ, and then we all can sing hallelujah in China with a choir of 400,000,000. I know you all love us. I know you are willing to give us anything we ask. But let us at present at least feel that we are working and our missionaries are helping us.

Friends, we do want you to help us in the next four years and in the years to come. You can consider your work finished when that 400,000,000 are evangelized. As long as there is a soul to be saved your work is not finished. Even if we do have an autonomous Church we want you. So I say, come over. I extend this call. Send your very best. You have sent your very best. Now send us more. Come and help us save China, the whole nation. Sometimes it is impossible to have the whole nation saved, but save as many as possible. You have already brought Christ. Let us combine and co-operate. We shall want young men and women to give their lives to this great work. Give us a great seminary where we can train young men and women who can go out to preach the gospel of Jesus Christ.

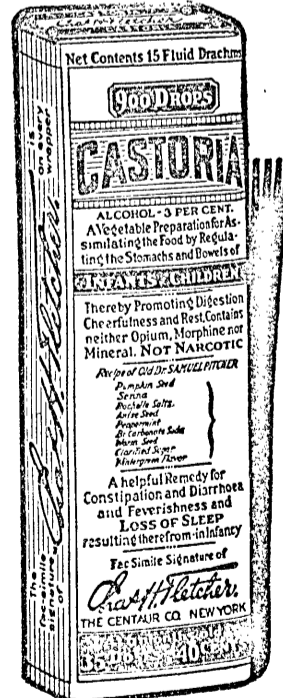
Y. C. Yang:

We are now discussing a practical

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question arising from a practical situation. The China Annual Conference is not asking for such radical readjustments in our organization and relations to you as some of the other mission fields. The one outstanding feature in the present situation in China is that she is changing, and changing rapidly; in fact, so rapidly that it is sometimes said that we are constantly hopping from the wheelbarrow to the aeroplane. In all transition it is necessary to proceed with caution. There are certain points which we should bear in mind.

In the first place, I have always considered religion as something which rises above national boundaries. It has not yet been quite apparent to me that we must, in all cases, follow the rule in the political world and organize the Church on exactly the same basis. I am at least willing to proceed rather slowly. In fact, I look to Christianity to bring about such unity of thought and spirit in the world that the fatherhood of God and the brotherhood of man may be more and more a living reality.

In the second place, as I study the report of the Commission on Nationalism, I find that while every mission field desires to have a greater degree of autonomy, every one of them desires some organic or vital relations with the mother Church, and it is not yet clear as to exactly what form that relationship should ultimately be. It appears that a delay of a few years would give us better light for our actions, and it therefore seems the part of wisdom not to be in any undue haste.

In the third place, there has perhaps been a bit of rather loose thinking on account of not having always carefully differentiated the meaning of the terms, an indigenous Church, an autonomous Church, and an independent Church. They are often used as synonymous terms, but they have their clear lines of distinction and represent logical steps in the development of a young Church. So long as we are moving forward, I am quite disposed to take these logical steps.

In the fourth place, I must say that I am not so much concerned with the words and sentiments as with practical results and efficiency. The Christian Church is going through a most critical and important period in China. The Christian and non-Christian forces are lined up for a decisive struggle for the possession of the mind and soul of China. Efficiency we have sent out a similar re-

ciency through co-operation, in the most intimate degree and closest fellowship possible, will enable us most effectively to spread Scriptural holiness over the land of China.

J. C. Hawk:

I am sure it would be unwise, if I had a speech, to give it now. I wish to call attention to one or two things in the report of the commission that is now before you. There was introduced a new article that is not printed in the preamble. It should have been there. It was brought to our report from China. Somehow it got into the reports sent directly to the Commission on Nationalities here in America. It has been read and accepted by Dr. Cram as part of the report. It simply keeps us where we are as an Annual Conference and a part of the Southern Methodist Church.

No. 2 is perhaps new to you. Some three years ago, on the initiative of the missionaries, there was started a movement in China in our Church to create something new that would bring together in one gathering the missionaries and the Chinese workers. We had the Annual Conference, but that only represented evangelistic work and did not have representatives of all the different sorts of work we are doing there. We have the mission, a separate and different body, as in all mission fields. We wanted something to bring missionaries and Chinese together. So through months of planning and praying and working there was worked out what we called the Central Council in China. And the secretaries are coming to us for the sanction of this Conference to have such features created in other mission fields. This body is made up of eighty-three members elected from all the groups we have working in China. You may be surprised. It was a surprise to us, when we met in Foochow, to set up this council and create our executive committee, when every group was selecting its members of the executive committee without consultation with other groups, that when we came back to report our selections we found that the executive committee of ten was made up of five missionaries and five Chinese. We believe it was the Spirit of God leading us.

Now, concerning the number which has been amended and becomes No. 3, concerning episcopal supervision. It calls on this General Conference to do just the thing we have been asking for twenty-five years. Every year we have sent out a similar re-

quest. We trust you will not treat it lightly, but through your Committee on Episcopacy will make possible our request. Our bishop who has been with us for the last four years has said that our plan of superintendency of the mission field is not what the Church ought to have. It has also been said that if this General Conference fails to give help in this respect we shall fail in one of the essential things we should perform here. All China agrees with him. I sent out a questionnaire to our Chinese pastors, and one question was, "What is your suggestion as to episcopal supervision?" without one exception every reply said, "We want a bishop to live here and make his home in China."

Now, concerning deletion of 3, the motion which I presented asking that you take out of this report No. 3. I give two reasons. We do not want any possibility of this General Conference failing to pass the paragraph immediately preceding, which provides for episcopal supervision on the field and a resident bishop there. The other reason is, the next article or section in the report provides for the setting up of whatever we may develop in the years that are to come. It makes possible the China Conference.

**REPORT OF THE COMMITTEE ON EPISCOPACY**

Your committee has reviewed the work and administration of the College of Bishops, called their names, passed their character and continued them effective as follows: Warren A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, William F. McMurry, U. V. W. Darlington, Horace M. Du Bose, W. N. Ainsworth, James Cannon, Jr., William B. Beauchamp, Sam R. Hay, Hoyt M. Dobbs, Hiram A. Boaz.

F. P. CULVER, Chairman;  
J. H. THERRELL, Sec'y.

F. P. Culver:

Mr. Chairman, another matter of privilege. The committee on episcopacy, for your information, is sending to you this morning a report of its action concerning a matter that we have had before us for the last few days. I will ask the Secretary to read it.

The Secretary read the following statement from the committee on episcopacy:

We, your committee on Episcopacy, for several days, have had under consideration specific complaints against the ministerial character of Bishop James Cannon, Jr., touching his alleged speculations in the stock market. These complaints were presented to us in thoroughness of detail and supported by accompanying exhibits. The Bishop was given all the time he desired to make a full statement to the committee with reference to the accusation against him.

After hearing the statements of the Bishop, the committee voted to cite the Bishop to the General Conference for trial, and a sub-committee was appointed to draft the charges and report its findings. When this sub-committee reported its findings a communication from Bishop Cannon was received as follows:

"I have made oral statement to the committee on episcopacy in reply to charges filed against me, and replied to questions by members of the committee. In order that my attitude may be clearly understood, I am sending this written statement to the committee.

"With reference to my transactions with Kable & Company of New

York, on which said transactions the complaint is based, permit me to say at the time same transpired I thought them to be legitimate business transactions and in no way contrary to the standards of propriety under our Church rules.

"In looking back over the situation, I now realize that in such transactions, as I now understand them, I made a mistake, which shall never occur again, and which I deeply deplore.

"While my motives are not subject to the construction placed upon them in said complaint, I now realize the impropriety of such transactions, and am sorely grieved that my actions have in any wise brought pain and embarrassment to any part of the ministry and membership of my beloved Church, to which I have given my life.

"Yours sincerely,

"JAMES CANNON, JR."

After receiving the Bishop's letter, the report of the sub-committee was held for further consideration. After a full discussion of what should be the attitude of your committee after the written communication from the Bishop, your committee decided that, if by a trial of the case the Bishop's "improper conduct" could be established, such a finding would be tempered by his avowal that his actions were committed without the consciousness that he was doing something unworthy of ministerial character and hurtful to his Church; that his expressed contrition of spirit and regret that his actions had brought pain and embarrassment upon the Church would not be ignored by Christian believers; and that his definite statement of purpose never again to engage in such practices would not be disregarded in Christian judgment. Therefore, your committee agreed that the development of this case in our hands as stated, together with the publicity here given, would accomplish, in fact, as much in defense of the Church's position in such matters as would in the premises be accomplished by a trial committee.

Therefore, your committee on episcopacy, deeply deploring the hurt which has come upon the Church by this affair, and in consideration of a deliverance from our committee to be presented later covering the whole field of speculative stock transactions, rescinded its action citing Bishop Cannon for trial, dismissed the charges, and passed the character of Bishop Cannon.

F. P. CULVER, Chairman;  
J. H. THERRELL, Sec'y.

The Bishop:

The Chair recognizes Bishop Jas. Cannon, Jr.

Bishop James Cannon, Jr.:

Mr. President and brethren, first of all I wish to state that I make this statement entirely upon my own motion. On the first day of the General Conference I sent a communication to the committee on episcopacy asking for a full investigation of all charges which might be brought against me, and I stated, "I shall be glad to meet with the committee at such time as might suit its convenience and give to it any information which I may have concerning these charges." I did meet with the committee, and later, that there might be no possible mistake as to my attitude, I wrote the committee a letter stating my position. I desire now to express my high appreciation of the action of the committee on episcopacy in passing my character and continuing me as one of the

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effective bishops of the Methodist Episcopal Church, South. I desire, furthermore, however, in the presence of the members of this body, in whose deliberations I have participated for thirty years, to reiterate face to face the statements made in my letter to the committee. I did make a mistake in the transaction in question. I sincerely regret that mistake, especially since I have learned that my actions have wounded many godly ministers and laymen of my beloved Church to which I have given my life.

**Resolution on Gambling**

Your committee on episcopacy respectfully requests the General Conference to pass the following resolution:

"Be it resolved by the General Conference of the Methodist Episcopal Church, South, in session at Dallas, Texas, that we reaffirm the action of the General Conference held at Hot Springs, Ark., in May, 1922, as follows:

"Whereas, gambling is a vice and is so recognized, not only by the laws of our Church, but by the Constitutions of many states; and whereas, race-track gambling is an especially prevalent and seductive form of this vice; therefore be it resolved, that this General Conference denounces all forms of gambling, and particularly race gambling, and attendant thereon, and urges all lawmakers and citizens to support the passage and enforcement of laws for the suppression of this great evil."

While this resolution was confined to one specific evil, it stated the opposition of our Church and of our Methodism to every form of gambling. Gambling is one of the most degrading sins of our day. From this evil no division of society is exempt. By this practice men and women are degraded and the nobler qualities of character endangered and destroyed. To continue to gamble is to weaken the best qualities of the individual, no matter what the form of the gambling may be, whether on the race track, in the popular sports of the day, at the card table, or on the stock market.

Since our entire country has in recent months been overwhelmed by widespread propaganda in the interest of transactions in stocks, this General Conference warns all Methodists, bishops, preachers, and laymen alike, against stock gambling, which has proven so destructive to the economic, social and religious life of those participating therein. We do well to remember that to remove a stock transaction from the evil known as gambling, it must be a bona fide transaction. It must be an actual purchase or sale, not a temporary hazard on the possible rise or fall in the price of a stock. The best evidence of such a bona fide transaction is that the certificate of stock is actually purchased and issued in the name of the purchaser and actually delivered to him or to his representative.

It is of the utmost importance that the moral standards of our Church be maintained, not only as high as those of the Christian state, but even higher. The courts of our country, both state and federal, have held that gambling contracts are against public policy and unenforceable at law. The Church approves of these decisions of our civil tribunals and with greater emphasis condemns speculative contracts with reference to stocks as well as other such gambling dealings.

We have a right to expect, and we do expect, that those who asso-

ciate themselves in our Church—bishops, preachers and laymen, shall keep themselves from every appearance of evil and by word and example keep themselves free from even the appearance of gambling.

The Bishop:

The chairman of the committee under your rules has the right to close the discussion.

F. P. Culver:

My brethren, this is an innocent paper presented to you, simply an attempt to declare the high standards of the Methodist Church on a matter upon which it undertakes to deliver itself. We have stood for just that kind of thing. We have stood for that kind of thing through all the years. I am sure that we all stand for that kind of thing. If there is anything in the paper that would smack of propaganda about things that have been talked all over the country, it is this, that there has been raised in the minds of some of our people the thought that some of our men are engaging in stock gambling. That is yet to be proved. So, then, that the Church may not be criticized for condoning anything of such character, this paper is presented to you. There is nothing under it, there is nothing to the side of it. It is a plain, straightforward statement of what you and I and all of us believe. We are not undertaking to rebuke anybody. For I say to you that the common charges that have been floating around over the country are yet to be proved. And here we say what the Methodist Church believes concerning this thing. The paper was adopted.

**"STOCK GAMBLING"**

The resolution of the Southern Methodist General Conference specifically including "stock market gambling" in its indictment of gambling in general as "one of the most degrading sins of the day," can hardly fail to stir controversy anew. Dr. Prettyman made the point clear in his quotation from a pamphlet which he said was issued by Bishop Cannon, and which sets forth accurately the viewpoint of a large section of the business world, that investment in the stock market is no more gambling than is investment in real estate.

Here again the difference must settle down to the technicality involved in the purchase of stocks on margin and their outright acquisition. Presumably, the General Conference will not regard the latter as market gambling. It is the margin market that draws fire, with the old query of whether the dabbler in it is buying stocks or merely betting his money on market fluctuation. In the legitimate margin market he is buying stocks as surely as if he purchased the lithographed stock for delivery, though he may never see his purchase. It is only in the illegal bucketshop that the deal is simon-pure chance-taking on the rise or fall of market values. Even then the sheer gamble involved is seldom realized by the supposed investor.

All business is a gamble. The clothing merchant wagers his knowledge of goods and markets against eventuality that may knock his season's profits out from under him. Every storekeeper is betting that he can pay for his stock and his overhead expense and make a living out of what his customers will pay him. Business pays its bad bets in bankruptcy. So, too, does the stock market investor.

Certainly there is a line that can

be clearly drawn between games of chance or wagers on the turn of the future and the world's daily battle to make a profit out of its investment. Most of the transactions of the stock exchange must fall on the latter side of the dividing line. The law finds no difficulty in establishing that. It has no penalty for stock investment. On the other hand, there are few places in the United States where the wager on chance is not at least a misdemeanor.—Dallas Morning News.

**THE VIEW OF AN OUTSIDER**

"Two separate lines of attack converged upon Bishop Cannon at the General Conference of the Methodist Episcopal Church, South. Neither was successful. The first was the charge that he and four other bishops had acted contrary to the laws of the Church by their activities in party politics—referring, of course, to the fact that they were prominent in persuading dry Southern Democrats to vote against the wet Democrat, Mr. Smith, in the last presidential election. The Southern Methodist Church is explicitly and unreservedly dry, and it took the Conference very few minutes to decide that for a bishop to take a hand in promoting the candidacy of a dry versus a wet candidate was not ipso facto equivalent to dragging the Church into partisan politics. The Church took its stand on the prohibition question and started firing a good while ago. If any party takes the opposite stand it simply steps into the line of fire. The second charge, which was directed against Bishop Cannon alone, was that his speculations in the stock market were inconsistent with the character that the Church had a right to demand in its bishops.

"Mr. Josephus Daniels is reported as saying that he was 'astounded and astonished' that the Episcopacy Committee should exonerate the bishop on this charge. He need not have been. No other verdict was possible on the evidence. It was not shown then, and has not been shown by any evidence presented either to the Episcopacy Committee in Dallas or to the Senatorial Committee in Washington, that Bishop Cannon knowingly patronized a bucket-shop, or willingly allowed himself to be used as a decoy duck to bring other patrons to Kable & Company, or did anything that can fairly be called gambling. Nevertheless, it is not entirely clear that the Church has learned all that it ought to learn from the episode. The bishop has been vindicated, but vindicated within a system which has itself not been subjected to scrutiny by minds keenly sensitive to its moral implications. The Senate Committee has not uncovered any illegality in his collection, use or report of campaign funds, but there are aspects of that matter which do not leave a good taste in the mouth and which, to say the least, have augmented neither Bishop Cannon's own dignity nor the prestige of the Church. The Conference Committee has rightly exonerated him from the charge of gambling, but it has not dealt with the larger question of the ethics of speculation and of the whole acquisitive system of which it is a part. The churches, and not only the Methodist Episcopal Church, South, need to go into solemn and thoughtful session with themselves and come to some mature convictions as to just what sort of activities in the promotion of public policies and what sort of personal financial practices are in the long run conducive

to the maintenance of the good name of the church and consistent with its claim to moral leadership."—Editorial in The Christian Century.

**THIRTEENTH EPISCOPAL DISTRICT**

(By Bishop H. A. Boaz, Bishop in Charge.)

The Thirteenth Episcopal Area is composed of the Little Rock Conference, the North Arkansas Conference, the East Oklahoma Conference, the West Oklahoma Conference, and the Indian Mission. The work of the Church in this Episcopal District has in some respects been gratifying; in others it has not been quite so good.

In the collection of the Conference benevolences there has been a steady gain. Each Annual Conference has reported each year a larger sum than was collected the preceding year. The Church as a whole has gained only seven-tenths of one per cent, while this area has gained 31.8 per cent. At the beginning of the quadrennium this area was close to the bottom of the list; it is now near the top. In 1926 this area paid 53.9 per cent, in 1927 it paid 65 per cent, in 1928, 65.5 per cent, and in 1929 85.7 per cent. Last year the West Oklahoma Conference paid 100 per cent on these claims.

The net gain in 1927 over the amount paid in 1926 was \$52,047; in 1928 the net gain over 1926 was \$58,946, and in 1929 it was \$109,710.—making a total of \$220,697 for the quadrennium. Preachers and laymen alike deserve great credit for the interest they have shown in this feature of the work.

The net gain in membership has not been so good. The Church in this area has received into membership on profession of faith during the quadrennium 45,240 communicants. In spite of this large number received, the net gain in membership is only 4,064. The North Arkansas Conference reports a net loss of 214, and the Little Rock Conference

**WEAK, NERVOUS**

**Mississippi Lady Says She Felt Stronger, Better After Taking Cardui.**

Greenwood, Miss.—Mrs. W. D. Taylor, of 1313 Carrollton Avenue, this city, has written of her use of Cardui as follows:

"About five years ago, I was in ill health. I suffered a great deal of pain in my sides and in the lower part of my body. I was weak and nervous, and at the least noise I felt like I must scream.

"At times I would have to go to bed. My head would ache. It would take me three or four days to get over these spells.

"A friend told me to take Cardui, which I did. After my first bottle, I saw some improvement. When I had taken three bottles, I felt stronger and better than I had in some time. I did not have any more of those bad spells.

"I certainly recommend Cardui." Thousands of other women recommend Cardui, after having found it of valuable assistance to them in building up their health.

Cardui is a purely vegetable medicine, and contains nothing harmful. The medicinal value of the herbs from which Cardui is extracted have been well-known in the history of medicine for more than six hundred years.

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a net loss of 106 during the quadrennium. The East Oklahoma Conference reports a gain of 147, and the West Oklahoma Conference a gain of 4,237. The disposition to prune the Church rolls in order to keep down assessments accounts in some measure for the small gain reported. Many sections of the Church in this area have been visited with gracious revivals, and the Church is in a prosperous condition.

Church membership in this area is distributed as follows: Little Rock Conference, 61,182; North Arkansas Conference, 65,769; East Oklahoma, 38,453; West Oklahoma, 38,694; Indian Mission, 2,790.

Work among our Indians is in a good condition. The net gain in Church membership among the Indians is small, but the work is going on nicely.

In the Little Rock Conference 17 new churches and two new parsonages have been built at a cost of \$568,000. Debts have been reduced amounting to \$211,000. In the North Arkansas Conference 27 new churches have been built at a cost of \$1,051,700; in the East Oklahoma Conference 14 new churches have been built and eight parsonages, costing approximately \$2,053,550; in the West Oklahoma Conference churches have been built costing approximately \$400,000.

The Sunday Schools, Epworth Leagues and Missionary Societies appear to be in a prosperous condition.

In Arkansas the Henderson-Brown and Hendrix Colleges have been consolidated at Conway, Ark. It is doing a great work. The Galloway Woman's College at Searcy is in a prosperous condition. The Church is now in a campaign to raise \$1,000,000 for endowment and additional equipment for these two schools. During the quadrennium we have en-

tered into joint ownership and control of the Oklahoma City University with the Methodist Episcopal Church. The school is growing rapidly and is soon to launch a campaign for funds to meet its growing needs.

#### STATEMENT BY REV. FORNEY HUTCHINSON

I never in my life wanted to be a bishop, and the closer I get to it the less fascinating it is. Over in my native state there was a colored boy that got into trouble. He engaged a lawyer, and the lawyer said: "Tell me the trouble, Jim. I want to know the truth." The boy told him, and the lawyer said: "You have a bad case, son." "I know I have, and that is why I am getting a good lawyer." "But you face the electric chair." "Yes, boss, but facing it isn't what I'm worrying about. What I want to do is to keep from sitting down in it." It may sound presumptuous for me to appear before you at this time. I think it would also be presumptuous to wait longer before appearing before you; so I ask the privilege of this statement, because it is of vital moment, to me at least, and I wish to read it:

May 21, 1930.

Mr. Chairman and Brethren and Sisters of the General Conference:

In the interest of economy, both of time and money, I desire to make a brief statement by way of personal privilege.

I am just a little embarrassed because I do not know the result of the last ballot taken in our effort to elect a bishop. My statement must, therefore, cover either of two possibilities.

After much prayer and careful consideration I must request, in the event there is no election, that those who have been voting for me (I do not say my friends, for you all are my friends) do so no more. If, on

the other hand, I have been elected, I must respectfully decline to accept. I do this primarily for two reasons.

In the first place, I am not temperamentally fitted for the task which this office imposes. I love the pulpit and the pastorate, and the close touch with the simple-hearted, devout laity of our Methodism. Administrative work has always been burdensome to me, and the duties of a bishop are primarily administrative. I have great misgivings lest I should be very unhappy in such a task, and lest I should find myself disqualified for the highest type of usefulness in this particular field.

In the second place, I cannot bring myself to believe it is wise for me, at least, to be elected to this office and ordained for life. I have no way of knowing whether I would fit this position, or whether it would be at all congenial to me or not. If I could be elected as a general superintendent of my Church for four years, set apart to that work by a simple service of consecration, with the possibility of a quadrennial re-election, provided the Church found my services desirable and I found it possible to continue to serve the Church in that capacity, I would be very happy to undertake it, but I cannot find it in my heart to accept for life a position for which I am by no means sure I am fitted.

With these words of explanation, I wish now to assure my friends of my deep appreciation of their loyalty and to assure this General Conference of my unflinching love for my Church. I ask, therefore, that there be no further balloting on my name.

Sincerely,

Forney Hutchinson.

#### REPORT OF COMMITTEE ON PUBLISHING INTERESTS ON SEVENTY-FIFTH ANNIVERSARY OF THE PUBLISHING HOUSE.

We, your Committee on Publishing Interests, having considered the suggestion of the Book Committee that the seventy-fifth anniversary of our Publishing House be appropriately recognized, recommend the adoption of the following:

1. The report of the Publishing Agents and the brochure, "75 Years of Progress," tell a story of progress and success almost unparalleled in the history of Church institutions. Struggling for existence for many years, the Publishing House, under its several efficient Agents, has become the greatest publishing house in the South and one of the greatest publishers of religious literature in the world. It exhibits a romance filled with human interest and involving hardships and struggles, financial difficulties, a fight for existence, and final victory. From a small beginning, through desperate struggles, with almost overwhelming debt, it has emerged triumphant. It now has assets valued at approximately \$3,000,000 and an annual business of more than \$2,000,000. During the past quadrennium the increase in assets has been a quarter of a million, and the appropriations to the Conference claimants have totaled \$300,000. The total to Conference claimants since 1888 is \$863,290. The standing of the Publishing House may be observed in the fact that it borrows no money and discounts every bill for cash.

While just credit is due to all who have preceded him and his capable young colleague, Mr. B. A. Whitmore, we recognize as worthy of distinct and unusual value the services of Dr. Andrew J. Lamar, senior

Publishing Agent, who since his election in 1903 has unsparingly devoted his best efforts to the Church through the Publishing House. At the ripe age of eighty-three, he still handles the great interests committed to his care with singular faithfulness and signal ability. We honor him for his life and wonderful services, and in behalf of the whole Methodist Episcopal Church, South, express profound appreciation and hearty thanks, and suggest that on June 1, the Sunday nearest his eighty-third birthday, every preacher in our Church should from his pulpit speak of the work of our Publishing House and the services of Dr. Andrew J. Lamar.

2. While we accord praise to our Book Committee and Publishing Agents for past services, we feel that we should signalize the seventy-fifth anniversary by a special effort to promote the interests committed to their hands.

Methodism, beginning with the marvelous activities of John Wesley, who was up to his time probably the greatest distributor of literature in history, has shown the world the value of the printing press, and then has allowed publishers of secular books and periodicals to gain an advantage and furnish our people with a deluge of pernicious and misleading literature. It is time to insist that there should be a revival of interest in good literature. Our Publishing House in its Cokesbury Press is producing strong and timely books which are circulating far beyond our own membership. The sale among our own people should be greatly increased, and emphasis should be given to the fact that by proper effort on the part of our preachers the sales of the Publishing House could easily be enormously increased. Let us make this a quadrennium during which special attention shall be given to promoting the products of our Publishing House and the circulation of our Church periodicals. To this end, we urge bishops, presiding elders, and pastors to do everything in their power to promote the circulation of our literature; and early in the summer of this year we advise our Publishing Agents to call a conference of the editors of the Church and the presidents of the Conference Boards of Christian Literature from contiguous Conferences to formulate definite plans to be presented to the Annual Conferences this year, and we urge upon the Annual Conferences the adoption and execution of these plans.

#### REPORT OF COMMITTEE ON PUBLISHING INTERESTS OF GENERAL ORGANS.

We, your Committee on Publishing Interests, having had before us a report of the Commission on Connectional and Conference Periodicals and certain other memorials, find in each suggestions of value, but are unable to accept any of the propositions without some modification; hence we have woven into our proposals the workable features of each, and hereby submit the following:

1. While recognizing the painstaking labors of Rev. W. B. Taylor, we recommend nonconcurrence of the Taylor plan because it does not accommodate itself to the other features which we recommend.

2. We concur in the recommendation of the Commission on Connectional and Conference Periodicals and of the Book Committee that the Methodist Quarterly Review be discontinued with the close of the current volume. However, we recom-

## For Nervous Women



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"What a wonderful help Lydia E. Pinkham's Vegetable Compound has been to me. I was so nervous and rundown I couldn't be up half the time. When I had taken one bottle of Vegetable Compound I could tell I felt better, so I took seven bottles and I recommend it highly. It helped my nerves and keeps me strong to do my housework and wait on four little children. I hope some other suffering woman will try it."—Mrs. Porter L. Arnold.



MRS. JESSIE COOK  
R. No. 2, Box 88A, Murphy, N. C.

"I was very weak and nervous and I took fainting spells. My side gave me a lot of trouble too. Someone recommended your medicine and I got me a bottle of Lydia E. Pinkham's Vegetable Compound and took it. I feel a lot better in every way. I sleep well because my nerves are better and I have a very good appetite. I will answer letters and recommend the Vegetable Compound to other women who suffer."—Mrs. Jessie Cook.

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Vegetable Compound

Lydia E. Pinkham Medicine Co., Lowell, Mass.

mend that the Book Committee and Publishing Agents be requested to provide the Church with the essential features of this highly creditable Review by arrangement to use the Christian Advocate or a publication of one or more of our universities, or by such other methods as they may devise.

3. We recommend that the Book Committee and Publishing Agents and editor of the Christian Advocate, who shall be editor of such periodical as may take its place, shall have authority to continue to publish the Christian Advocate, or to change its form and name and determine whether it should be published weekly or less frequently, and to make all necessary adjustments in connection with these changes; and further authorize the Book Committee to confer with different boards and interests of the Church with the purpose of consolidating some of the publications.

It is our opinion that in magazine form, at a popular price, as an exponent of religious thought, a review of world-wide subjects, and as an illustrated journal of devotional and family life, it would avoid conflict with any other periodical of our Church, present our Methodism more adequately to our own people, and have a Church-wide circulation, and even reach other groups outside of our Church. Such a periodical is needed to counteract the frequent misrepresentations of secular journals. This would leave the field clear for the Conference organs. Avoid duplication of news matter, make possible attractive clubbing arrangements with other papers, and greatly increase the value of the advertising.

4. To bring the Discipline into harmony with this plan, we recommend the following changes:

(1) Change Paragraph 614 of the Discipline, which now reads, "The General Conference shall elect an editor of the Christian Advocate, a weekly journal which shall be published by the Publishing House," so that it shall read: "The General Conference shall elect an editor of the Christian Advocate, which shall be published by the Publishing Agents."

5. Change Paragraph 615, which now reads, "The General Conference shall elect a Book Editor and Editor of the Review, who shall edit the Methodist Quarterly Review and all the books of our publication, except Sunday school books," so that it shall read: "The General Conference shall elect a Book Editor, who shall edit all the books of our publication except Sunday school books, and perform such other editorial duties as may be required by the Book Committee."

## HERE'S A PRESCRIPTION

Intended Solely for  
**Bladder Weakness**

Why go on suffering with pains in your back, frequent or burning passage, non-retention, dribbling and getting up nights, when Bond's K and B Prescription will end your suffering? If you have any symptoms of Bladder weakness, don't experiment and don't wait to see if the symptom will pass away. Be fair to yourself; get Bond's K and B Prescription today. Price 60c or \$1.20, at all druggists. Sent prepaid upon receipt of price by Bond's Pharmacy Co., Little Rock, Ark.

## FOR CHILDREN

FOR NO REASON WHATSOEVER.

"You boys," said Mr. James severely, "are somewhat like lobsters." "How's that?" cried both boys in unison, their quarrel forgotten at once.

"Because, like lobsters, you quarrel for no reason whatsoever."

"I didn't know lobsters were such fighters," said Earl.

"They are the worst scrappers in the world," answered Mr. James. "They even pull one another's legs off in their anger."

"And that is the end of them," said Bert.

"You are mistaken," said Mr. James, "for lobsters have the 'funny habit' of growing new ones."

"That's the first time I ever heard that," cried Earl.

"The general shape and appearance of this unique fellow is so well known I won't need to describe him," began Mr. James, delighted to see that the boys had forgotten their little quarrel.

"Before Mr. Lobster is cooked he is bluish-black in color—not the bright red that we see him, when he is served on our tables. Mrs. Lobster carries her eggs about with her wherever she is inclined to go. She lays them in autumn and they hatch the next midsummer.

"Mr. Lobster seems to be always lying in wait for somebody to come along so that he can fight—that seems to be his chief occupation.

"Lobsters are caught in traps in which bait has been placed. They are very fond of meat, whether it be fresh or tainted. The traps are made of slats, through which the water flows freely. The entrance is through a funnel-shaped passage, with the large end facing outward, like the wire rat traps. It is easy for Mr. Lobster to get into, but not so easy to get out of.

"Lobster meat is expensive, and consequently they are much sought after. But some of the fishermen are very careless and lobsters are getting scarce. They are hardy creatures and will live a long time out of water if packed in ice. Consequently they can be shipped long distances. Perhaps, for the simple reason that a new leg or claw will sprout from the scar, where the old one comes off, is why the lobster will fight for no reason whatsoever."—June Douglas, in The Presbyterian.

### A CROOKED DAY.

"Mother, what has been the matter with the day? It has been the longest day of my life, and such a very crooked one."

"It is very easy for me to see where the fault lies. Can you not see it also?"

"I know, dear mother, that I was very naughty to read the book," Abby answered gently.

"And what did you omit to do today."

Abby said: "What do you mean, mother? I know everything has gone wrong."

"My darling, did you ask your Heavenly Father to forgive your disobedience to me? Did you ask His loving care of you today? Did you ask to be helped through the day?"

Abby hung her head, and confessed that she was in such a hurry to get to breakfast that she forgot the prayer.

"Ah, little girl, there is reason enough for a crooked day. I and all

## Woman's Missionary Department

Mrs. A. C. Millar, Editor.

Communications should be received Saturday for the following week.

### HELP WITH THE PETITIONS

Petitions are being circulated to initiate a law for the daily reading of the Scriptures in our public schools. Those who have studied the question carefully think it is a good law. There is no time to lose, as petitions must be filled four months before the election. Members of our Auxiliaries can render fine service. Those who will help should write for blank petitions at once to the Moral Culture League, 324 W. 14th St., Little Rock, or to the Arkansas Methodist office. Please help.

### YOUNG PEOPLE ORGANIZE AT McCORRY

A Young People's Auxiliary, under the direction of the pastor's wife, Mrs. W. J. Spicer, was organized May 14.

The following officers were elected: president, Mrs. F. D. Chastain; vice-president, Mrs. John Bryant; corresponding secretary, Mrs. John Burrow; recording secretary, Mrs. Roy Weld; treasurer, Mrs. John Fryer; conference treasurer, Mrs. James Taylor; superintendent of study, Mrs. Maynard Wherry; superintendent of social service, Mrs. Talmer Harris; voice agent, Mrs. John Bryant; superintendent of literature and publicity, Mrs. J. H. Crossett, Jr.

The Auxiliary held its first regular meeting May 26 at the home of Mrs. F. D. Chastain. Mrs. Roy Wild as leader, assisted by Mrs. John Fryer, and Mrs. John Burrow gave a very interesting discussion on "The Deaconess' Work in the Rural Communities."

The next regular meeting will be held June 9 at the home of Mrs. Maynard Wherry.—Reporter.

### MANILA AUXILIARY

The Woman's Missionary Society of the Manila Methodist Church met at the home of Mrs. Orin Green, Friday, May 23. This proved to be an uplifting and soul-stirring meeting. There were 29 members and four visitors present. The name of Mrs. Rube Gilbert was added to the roll.

The members of the society are keeping in mind the watchword, "Each One Win One." After a short business session, the meeting was turned over to the leader of the program, Mrs. Myrtle Pearson. After the scripture reading and prayer the topic, "Women and Children in Country Places," was very ably discussed by the leader.

Mrs. Paul Daugherty, Mrs. Luke Stuart, and Mrs. Frank McDonald also told of the many good and Christ-like things our deaconesses are doing in the rural districts. Mrs. Orin Green and Mrs. George Roth rendered a beautiful duct. Mrs.

grown-up folks who love God have to ask for help all the time, that we may be shown how to take each step, as well as how to live each moment. And I know you do not forget that the dear Saviour listens to the little children when they call upon Him."

Abby has lived a good many years since she had that talk with her mother, and she does not forget her morning prayer.—Selected.

Green in her tactful way conducted a jumble word contest which afforded the ladies much merriment. Mrs. B. W. Cowan won in this contest.

The hostess served a delicious luncheon consisting of fruit salad, cake and punch.—Mrs. R. L. Williford, president.

### HUGHES AUXILIARY

The Hughes Auxiliary held its regular social meeting at the home of Mrs. T. H. Tucker, with Mrs. J. L. Nelson and Mrs. L. Freeman as hostesses, on May 27. Bible reading was given by Mrs. G. C. Johnson, subject being "Truthfulness." Prayer by Mrs. Johnson. Comment on Bible study by Mrs. A. W. Pilkington. Mrs. J. L. Nelson brought us a message from one of our deaconesses, giving her work and its results in the rural districts.

Mrs. Guy Arnold read the work of the second deaconess. Her work was in the city. She spoke of the poorer classes of people and how badly they needed spiritual training.

We were glad to have as our guest for the afternoon, Mrs. W. F. Nelson from Marianna. Mrs. Wells being unable to come, Mrs. Nelson very graciously told us about the work of the third deaconess, her work being in the mountainous section.

The president then called for reports from the two captains. Mrs. Nickle reported \$19.85 made by her circle. Mrs. Johnson \$45.00 made by her side. This was the windup of a contest between the circles, the losers to entertain.

A quilt block was given to each member to applique, after which delicious cream and angel food cake were served.

The meeting was closed with the benediction: "The Lord watch between me and thee while we are absent one from another."—Reporter.

### ZONE MEETING AT CARLISLE

The quarterly meeting of Zone No. 1 of Little Rock District was held at Carlisle, Tuesday, May 27, with Mrs. T. G. Porter of Hazen, Zone Chairman, presiding. Each auxiliary comprising the zone had a large representation in attendance.

Greetings were happily extended by Mrs. R. L. Buffalo, president of Carlisle Auxiliary, to which Mrs. S. E. Bowman of Hazen responded.

Inspiring devotionals were given by Mrs. Neill Hart of Carlisle, who used for text Luke 14:16-24, and stressed the importance and need of "putting first things first" and giving our best to the Master, and Mrs. J. T. Rodgers of Lonoke, who used I Cor. 13, and urged that we "covet earnestly the best gifts," namely: faith, hope and charity or love.

Helpful talks were made by Mr. E. R. Robinson of Lonoke on "The Personal Side of Missionary Ser-

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vice," who used one of his beautiful poems, "The Gift Supreme," as an introduction; Rev. J. L. Tucker of Des Arc on "The World View of Our Lord," and Mrs. J. P. Streepey of Little Rock on "Our Responsibility to the Young People."

Mrs. J. F. Simmons, District Mission Study Superintendent, spoke words of praise and commendation for past achievements and told of her plans to study at Mt. Sequoyah in July preparatory for the fall program for Mission Study.

The new district secretary, Mrs. W. O. Clark of Little Rock, was introduced and warmly welcomed. We count ourselves fortunate and are happy indeed to have such a worthy successor to Mrs. James Thomas, who has endeared herself to all the missionary women and whose resignation caused so much regret. Mrs. Clark outlined plans for the zone and told of the Annual Conference to be held for young people at Malvern June 27 and 28.

Mrs. Milligan of Carlisle sang a beautiful solo, "My Recompense," with Mrs. A. H. Hunt at the piano.

Optimistic reports were given by the president of each auxiliary: England, Mrs. L. C. Casey; Carlisle, Mrs. R. L. Buffalo; DeValls Bluff, Mrs. R. L. Youngman; Des Arc, Mrs. Jeff Holmes; Haden, Mrs. S. E. Bowman; Lonoke, Mrs. R. O. Benton; Mt. Tabor, Mrs. R. L. Powell.

A pot-luck luncheon was served at noon by the hostess auxiliary in the basement and a social hour was enjoyed.

Mrs. W. C. Ellis of Lonoke was elected chairman, Mrs. Emma Standley re-elected secretary.

In behalf of the visiting delegation, Mrs. O. D. Ward of England very graciously thanked the hostess auxiliary for their hospitality.

Hazen was chosen as next place of meeting which is to be held in September.—Mrs. Emma Standley, secretary.

**RECEPTION FOR MRS. O. R. KEITH**

Beautiful in every detail was the reception tendered Friday afternoon by the ladies of the Dermott Methodist Church as a compliment to Mrs. O. R. Keith, who is going to Little Rock to reside.

Mesdames Ward and Bulloch presented the following entertaining program:

Piano solo—Miss Helen McNeely.  
Vocal duet—Mrs. Wroten and Miss Marlan.  
Solo—Miss Dorothy Franklin.

Reading—Miss Louise Searcy.  
Saxophone number—Duane Franklin.

The dining room of the church was effectively done in green and white, interspersed with pink roses.

Mrs. Elvin Lephew and Miss Helen McNeely served from a table beautifully decorated in green and white with an overhead arch of pink roses.

Mrs. J. L. McKinzie, with an appropriate speech presented to Mrs. Keith, a handsome clock as a gift from the church.

Mrs. Keith has served this church as organist for twenty years. The members of the choir with the honoree formed the receiving line. Little Misses Helen Herring and Betty Wayne Keith received the cards at the door.—Mrs. Layton.

**MEETING AT FORREST CITY**

The annual meeting of the Woman's Missionary Society, Helena District, was held May 15, at Forrest City.

There were 125 members present, also the following ministers were in attendance: Rev. J. M. Hugney, Marianna; Rev. W. T. Jones, Colt; Rev. J. W. Harger, Aubrey; Rev. J. J. Galloway, Brinkley; Rev. W. L. Oliver, Wynne; Rev. E. G. Downs, Earle, and Rev. Eli Meyers, Forrest City.

The meeting was called to order by the District Secretary, Miss Marie Holmstedt, and the program for the day was as follows:

Song—"Spirit Divine."  
Devotional—Bro. Meyers, Forrest City.

Report of the District Secretary—Miss Holmstedt.

Report of Rural Worker—Miss Byers.

Echoes from Annual Meeting—Mrs. Morris.

Roll call and reports of auxiliaries. Message from the Council—Mrs. Suetser.

Solo—Mrs. Gatling, Forrest City.  
Benediction—Bro. Harger.

Luncheon hour.  
1:30—Song—"Lead on, O King Eternal."

Devotional—Lillian Green Auxiliary, Forrest City.

Report and discussion of Rural Work.

Offering.  
Mission and Bible Study—Mrs. J. J. Galloway.

Young People's Work—Mrs. F. A. Lark.

Children's Work.  
Missionary Voice.

Maintenance.  
Benediction.

—Mrs. F. B. Porter sec.

**LITTLE ROCK DISTRICT, ZONE NO. 2, MEETS AT FOREST PARK CHURCH**

Zone No. 2 met at Forest Park Church Thursday, May 22, at 10:30. Mrs. Fred R. Harrison of Mablevale and Primrose, who is president of the Zone, presided.

The morning devotional was led by Mrs. V. Vanderwood of Henderson Church. Acts 8:25-40 and several verses from Mark's gospel were read as Scripture lesson. "Sharing Christ With Others" was the theme of Mrs. Vanderwood's devotional. This talk inspired each of us to share our Christ life with those about us.

Mrs. C. H. Murphy, president of Forest Park Society, welcomed us in a most cordial greeting.

Mrs. Hattie Rice of Capitol View responded in behalf of the visiting Societies.

"Why Should We Train Our Young People in Church Membership?" was forcibly given to us by Rev. Fred R. Harrison of Mablevale and Primrose.

"World View of Our Lord," by Rev. E. T. Miller of Twenty-eighth Street Church was very interesting. Rev. Mr. Miller stated that he was given this subject and asked to start at either end of line he thought best. Those present agreed that he chose the right place to begin.

Mrs. S. J. Steed of Highland Church gave a few remarks concerning our General Conference.

Mrs. W. P. McDermott, our newly-elected Conference President, spoke to us about increasing our membership. She asked that we put the spiritual side first. We always enjoy having Mrs. McDermott with us.

The visiting pastors were introduced.

Rev. W. R. Harrison, superannuate preacher. We extend to Rev. and Mrs. Harrison an invitation to visit us more often.

Rev. E. T. Miller, Twenty-eighth Street Church; Rev. R. L. Long of Bauxite, and Rev. Fred R. Harrison of Mablevale and Primrose.

The count of each Society was taken. Seventy-five present and five visitors. We are glad to have visitors at our Zone meetings. We were sorry that Mrs. Thomas was unable to be present. Mrs. Frank Simmons, Conference Mission Study Superintendent, told us about Mt. Sequoyah and urged us to take work there this summer.

Dismissal by Rev. W. R. Harrison. After a bountiful dinner served in a very hospitable manner by the ladies of Forest Park Church, the program continued.

Afternoon devotional was conducted by Mrs. Harold D. Sadler of Highland Church. She used Luke 17:10 as her subject. Songs, "He's a Wonderful Savior to Me," and "O Jesus, I Have Promised," assisted her in bringing the message.

Mrs. W. O. Clark, our new District Secretary, told us what she expected of us this Conference year. We are going to co-operate with Mrs. Clark, and make this year a great year spiritually.

Mrs. S. J. Steed led in prayer for our missionaries, Misses Hortense Murray and Lucy Wade, who are in Africa and Brazil.

Good reports from the presidents of each Society were given.

Mrs. Clem Baker, superintendent of Social Service at Winfield Church, talked to us about "My Personal Experiences as Social Service Leader."

Mrs. Baker expressed to us in a marvelous way what she had done as Social Service Worker. She said each organization of the Church,

from the smallest to the largest, falls under head of Social Service Work.

Mrs. B. J. Reaves, our Conference Superintendent of Social Service, spoke concerning our annual meeting at El Dorado.

Hymn, "We've a Story to Tell to the Nations."

Mrs. W. O. Clark distributed minutes of Annual Conference.

Zone No. 2 will have its birthday meeting at Highland Church in September.

Mrs. J. F. Gibbons of Bauxite gave a word of thanks to our hostesses from us all.

Rev. Harold D. Sadler of Highland Church gave the closing prayer.—Reporter.

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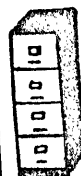
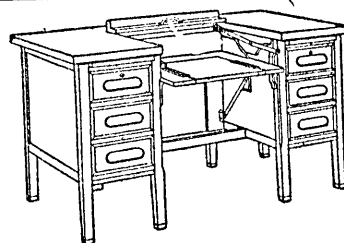
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## Sunday School Department

SUNDAY SCHOOL DAY OFFERINGS FOR NORTH ARKANSAS CONFERENCE FOR WEEK ENDING MAY 31.

<b>Batesville District</b>	
Wiseman	\$ 7.00
Forrest Chapel	3.00
<b>\$10.00</b>	
<b>Conway District</b>	
Conway	\$140.00
<b>Fayetteville District</b>	
Fayetteville	\$55.00
Eureka Springs	15.00
Morrow	3.51
<b>\$73.51</b>	
<b>Fort Smith District</b>	
Dodson Avenue	\$100.00
Mount Zion	2.11
<b>\$102.11</b>	
<b>Jonesboro District</b>	
Lepanto	\$12.35
Trumann	5.00
<b>\$17.35</b>	
<b>Paragould District</b>	
Ash Flat	\$2.36
<b>\$2.36</b>	
<b>Total</b>	
<b>\$345.33</b>	
<b>Standing by Districts</b>	
Conway	\$246.06
Fort Smith	216.61
Jonesboro	209.85
Fayetteville	203.82
Batesville	132.35
Helena	108.00
Searcy	103.17
Paragould	45.17
Booneville	16.22
<b>Total</b>	
<b>\$1,281.25</b>	
—G. G. Davidson, Supt.	

SUNDAY SCHOOL DAY OFFERINGS FOR LITTLE ROCK CONFERENCE Complete Through May 31.

<b>Arkadelphia District.</b>	
Rockport	\$ 7.86
Previously reported	230.45
<b>Total</b>	
<b>\$238.31</b>	
<b>Camden District.</b>	
Emerson Circuit	17.00
Previously reported	259.20
<b>Total</b>	
<b>\$276.20</b>	
<b>Little Rock District.</b>	
First Church, Little Rock	200.00
Previously reported	413.11
<b>Total</b>	
<b>\$613.11</b>	
<b>Monticello District.</b>	
Tillar	17.79
Previously reported	450.66
<b>Total</b>	
<b>\$468.45</b>	
<b>Pine Bluff District.</b>	
Carr Memorial	35.00
Good Faith	1.00
Faith	5.00

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Previously reported	243.68
<b>Total</b>	
<b>284.68</b>	
<b>Prescott District.</b>	
Holly Grove	8.80
Previously reported	268.78
<b>Total</b>	
<b>\$277.58</b>	
<b>Texarkana District.</b>	
Bradley	12.00
Stamps	40.00
Previously reported	135.00
<b>Total</b>	
<b>\$187.56</b>	
<b>Standing by Districts.</b>	
Texarkana	\$ 187.50
Arkadelphia	238.31
Camden	276.20
Prescott	277.58
Pine Bluff	284.68
Monticello	468.45
Little Rock	613.11

Total for Conference \$2,345.83  
C. E. Hayes, Chairman.  
**41 PASTORS NOW ON HONOR ROLL.**

To date 41 Little Rock Conference pastors have sent in Sunday School Day apportionment in full and placed their names on our Honor Roll. They are: R. E. L. Bearden, Leland Clegg, J. C. Johnson, W. C. Watson, O. C. Robison, J. D. Rogers, Otto Teague, F. P. Doak, R. L. Long, B. F. Roebuck, J. L. Dedman, W. C. Martin, O. C. Birdwell, H. D. Sadler, R. S. Beasley, J. M. Hamilton, E. T. Miller, J. T. Rogers, W. C. Lewis, O. L. Walker, W. W. Nelson, M. W. Miller, J. M. Cannon, W. R. Jordan, O. L. Cole, Rex B. Wilkes, J. C. Williams, J. M. Matthews, J. L. Leonard, D. T. Rowe, Ted McNeil, A. W. Hamilton, R. E. Simpson, W. R. Boyd, J. A. Sage, J. H. Cummins, G. W. Warren, A. J. Bearden, W. T. Wilkinson, C. N. Smith, and Neill Hart.—Clem Baker.

**A PERSONAL WORD OF THANKS**  
I take this opportunity to thank all the presiding elders, pastors and superintendents for the wonderful way you have pushed Sunday School Day during my absence at General Conference. The offerings were never better up to this time of the year. Little Rock Conference still leads the world. Let's keep it up. All schools that have not yet sent in the offering should do so during the month of June. Let's get this job over and get to a bigger one.—Clem Baker.

**THE NEW PLAN FOR SUNDAY SCHOOLS AS ADOPTED BY GENERAL CONFERENCE.**

As is known to all by now, the General Conference adopted the plan which our Conference and our Arkansas Sunday School Council both recommended, whereby the General Sunday School Board, the Epworth League Board and the Board of Education become one Board, to be known as "The Board of Christian Education." Under this plan our "E" and "D" type schools will hardly be affected in any way, save that more emphasis will be given to helping them in their work. The "B" and "C" type schools will have their work enlarged, but no change will take place until the meeting of our Annual Conference. The new Board of Christian Education will meet early in July to work out definite suggestions for Annual Conferences and local churches. It is our expectation that we will visit all such schools early in the fall and explain this new plan in detail. In the meantime let it be understood that we are to go on as usual until further notice. Needless to say, that as your field worker I am happy over the decision of the General Conference.—Clem Baker.

## Epworth League Department

TENTH ANNUAL LEAGUE ASSEMBLY, JUNE 9-13.

Leaguers from the nine districts of the North Arkansas Conference of Epworth Leagues will hold their Tenth Annual Assembly at Galloway College in Searcy, June 9-13.

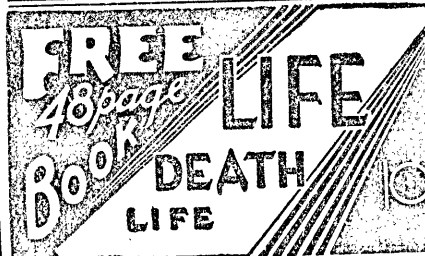
Preparations have been made for a large attendance. The adoption of the Conference slogan, "A Carload From Every Chapter," is bound to result in an increased attendance. League unions over the Conference have caught the spirit of the slogan and many have adopted it as a union slogan, and resolved to carry it out. We anticipate the largest attendance in the history of the North Arkansas Leagues.

Don't be misled by the slogan and think you are limited to a carload. Many chapters are sending more, but we expect at least "a carload from every chapter." That one carload should contain as many of the new League officials as possible. It is an attempt to make better and more efficient Leagues throughout the Conference.

The expense is small and anyone with a desire to learn more about

League work can spend a very profitable week's vacation. Registration, board and room is \$7.00. The rest is your transportation and books. Neither should be large. One book is all you'll have to get and if you come in a car the expense split five ways would be small. Make your plans now, therefore, to attend the Assembly. You should be there Monday afternoon to register and be prepared for the first service that evening.

An added feature this year will be the presentation of a number of "Christian Culture Diplomas." If you have or will have, counting the two units you will get by attending the Assembly this year, six units of credit you will be given one of these diplomas. It is a beautiful thing and we are anxious to have as large a class as possible. You may be eligible, for many of us have these six units. They are on record at Central Office in Nashville. Send at once a statement of your credits to the Conference secretary, Miss Mary Burton, Fayetteville, Ark., so that she may send to Nashville for your diploma. She wants the name of the courses taken and the time and place. If you want to receive one of these diplomas at graduation, June 13, do this today.—Thad Rowden, Conference Editor.



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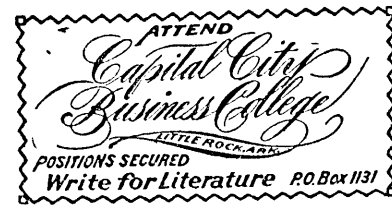
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## News of the Churches

### MT. SEQUOYAH PROGRAM.

July 1-12, Mission School with Sunday School Board and Young People's Conference co-operating.

July 13-16, Young People's Missionary Conference with Dr. Marion N. Waldrip of Columbia, Missouri, preaching each day, both morning and evening.

July 17-31, Leadership Training School and Seminary.

Aug. 1-6, Bishops' Week. We hope to have all the Bishops west of the Mississippi with us at this time to take part in the program. We confidently expect many of the presiding elders and pastors to be present during the Bishops' Week, Aug. 1-6.

Aug. 6-10, Temperance and Social Service Conference. During this conference we have some of our ablest speakers.

Aug. 13-22, will be our great Epworth League Conference, the mountain will be covered with our splendid young people.

The Assembly grounds will be open through September for those wishing to remain during the hot weather.

Those making reservation for the long conferences will send check to cover first week's room rent.

For further information, write S. M. Yancey, Supt., Fayetteville, Arkansas.

Please make your plans to spend your vacation in the heart of the Ozarks, on Mt. Sequoyah.—S. M. Yancey, Supt.

### NORTH ARKANSAS CONFERENCE COLLECTIONS

Central Church, Fayetteville. William Sherman, pastor; E. P. Pyeatt, treasurer, increases its lead of the Fayetteville District in amount paid, and is much further along in its total remittances than in any previous first half of the year.

Mountain Home, John W. Glover, pastor; Mrs. N. C. Eatman, secretary-treasurer; Miss Mayne Green, Golden Cross director, has at least two honors to its credit: its Golden Cross offering is the largest that has been received so far from the Batesville District; and it is in advance of any former June 1. I might as well reserve an "In full" receipt for Mountain Home, for Bro. Glover's great record in his former pastorate, Hartford, and the splendid co-operation that his church is giving him, guarantee 100 per cent.

In looking over the list of churches that have paid more on their quotas during the first half of the Conference year than ever before, I note that Morrilton, Conway District, is 71 per cent plus, ahead of its best previous half-year. Pastor C. W. Lester is in his third year at this fine church, and, as always, is taking care of the financial interests of the kingdom without neglecting the distinctively spiritual part of the church life and work.

Haynes-Lexa, Helena District, C. H. Harvison, pastor, has already remitted more than the pre-Conference total of any former year. This is Brother Harvison's second year at Haynes-Lexa charge, and he is "headed" for a 100 per cent report.

Central Avenue, Batesville, E. L. Boyles, pastor; C. T. Jones, treasurer, has remitted its fifth monthly installment and holds first place in per cent among the "stations" of the Batesville District. It is 25 per cent in advance of its best previous half-year record.

Rev. L. A. Alkire sends in a post-office money order (the safest of all

ways for remitting) to the credit of Gar Creek Church of his charge, Cecil Circuit, Fort Smith District. Brother Alkire is one of the "steady" workers, beginning early and staying on the job all the time.

Waldron Circuit, Booneville District, V. F. Harris, pastor, begins its payments much earlier than last year. This is Brother Harris's fourth year there and I am confident it will be his best in every way.

Rev. W. T. Griffith, Pleasant Plains, Batesville District, sends in a Golden Cross offering, and writes these cheering words: "Will continue until (I get tired and quit, NO) we collect our Conference Claims in full." That is the victorious spirit.—George McGlumphy, treasurer.

### STATEMENT CONCERNING NEW BOARD OF CHRISTIAN EDUCATION

The General Board of Christian Education has been organized by the election of Bishop E. D. Mouzon as chairman and Bishop Paul B. Kern as vice chairman. Dr. L. H. Estes of Memphis was elected temporary secretary. The Board is being called to meet on Tuesday afternoon, July 8, at Junaluska, N. C. At this time a permanent organization will be effected.

Until such time as the merger plan can be put into effect, it is understood that the Board of Education, the Sunday School Board and the Epworth League Board will continue their work as in the years past. Thus the work of these great Boards will not be interrupted.

It is expected that the order of the General Conference will be carried out as directed in the following paragraph taken from the suggested procedure as set forth in the report of the Educational Commission. It is understood "that the transition from the existing boards and secretaries to the new Board of Christian Education will take place during the fall when the Annual Conferences are in session, and at such a date as the Board of Christian Education shall deem wise; that the General Conference shall authorize, empower and direct all of the assets of the General Sunday School Board, the General Epworth League Board and the General Board of Education to the new General Board of Christian Education in such manner as the best legal advice may determine."

As early as possible, a full statement setting forth the disciplinary changes and the proposed program in connection with the organization of the new Board of Christian Education will be ready for distribution. I covet the prayers and the sympathetic co-operation of the entire Church in the working out of this important program.—Wm. F. Quillian, General Secretary.

### THE E. M. PIPKIN ESSAY PRIZE IN CITIZENSHIP

An annual prize of \$15.00 in gold to be known as the E. M. Pipkin Essay Prize in Citizenship, will be given to the student of Henderson State Teachers' College who is selected as the winner of the annual award. The essay is to be on the practical duties of American citizenship, with special reference to the teacher, and may concern local, state, national and international citizenship. The conditions of the award are to be determined by the president of the college and the head of the department of social science. The award is given annually by Prof. Charles W. Pipkin, professor of comparative government, Louisiana State University.

### SOUTHERN METHODIST UNIVERSITY

The seventh anniversary of Dr. Charles Selecman as president of Southern Methodist University was celebrated May 28 with a banquet given in Virginia Hall on the campus by members of the faculty and patrons, and by the dedication recently of the grove of 156 sycamore trees north of Dallas Hall—the largest grove on the campus—as SELEC-MAN GROVE by the board of trustees, faculty and students of the university.

Bishop John M. Moore in his address at the banquet spoke in part as follows: "The greatest possible compliment I can pay Dr. Selecman is a tribute of affection and friendship. I have known him for a third of a century and have never ceased to cherish his companionship and friendship."

Dr. Selecman in his address referred to the banquet as marking the formal opening of his program of internal development for the University. "I propose to make the institution a non-sectarian, but distinctly Christian, school to train young men and women along the lines of Christian ideals," said Dr. Selecman. "The world is waiting for men and women who have that outlook."

R. H. Shuttles, speaking as chairman for the board of trustees, expressed the hope that Dr. Selecman would make the leadership of S. M. U. his life work.

Various members of the faculty paid tribute to Dr. Selecman, revealing the fact that during his administration four schools and major divisions have been added to the University; that the value of the plant has increased from \$622,000 to \$3,257,600; that endowment has been raised to approximately \$2,500,000, and assets to \$6,465,250.

The resolutions drawn up on the occasion of the recent dedication of Selecman Grove reads as follows:

"During the seven years in which Dr. Charles C. Selecman has been president of Southern Methodist University there has been notable progress in many directions. The enrollment has increased by more than 900; four schools and major divisions have been added to the University; the scholastic standards have been raised so that the University has been recognized by the foremost accrediting agencies of the educational field in the United States. Endowment funds have multiplied three-fold; major buildings have increased in number from five to eleven, and the planting of trees and shrubs and the paving of streets and walks have added greatly to the

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beautification of the campus.

"Therefore, as a token of our appreciation of the constructive genius and brilliant leadership of President Selecman, we, the Board of Trustees, the faculty and students, order that the group of trees north of Dallas Hall shall henceforth be known as Selecman Grove, and that at the proper time a bronze tablet be put in a suitable place to mark this event."

Houston, Wasson, sophomore student in the College of Arts and Sciences, was the winner of the gold watch offered as first prize in the fifteenth annual R. E. L. Saner Oratorical Contest held Friday evening, May 30, in Dallas Hall. His subject was, "Can Democracy Survive?" Wasson is the son of Dr. A. W. Wasson, for twenty years a missionary of the M. E. Church, South, in Korea, now head of the department of missions in S. M. U.'s School of Theology.

Other speakers taking part in the contest, with subjects of their orations, are: James Carlin, "America Tries an Experiment;" Glen McDaniel, "Toward a Warless World," and Lloyd Saunders, "World Peace."

The contest was held under the auspices of the Department of Public Speaking, of which Miss Mary McCord is head.

**CAMDEN DISTRICT CONFERENCE**

The Camden District Conference met at First Church in Camden May 29-30. Dr. J. J. Stowe presided in his usual able and brotherly manner. Rev. J. D. Rogers was elected secretary and Rev. Otto Teague was named as assistant. It was a good Conference, with everyone enjoying the fellowship with the preachers and with the consecrated laymen who were there and brought some fine messages. Rev. Clem Baker gave a report of some of the doings of the General Conference and a brief interpretation of the consolidation of our Boards. Rev. S. T. Baugh spoke enthusiastically of the Epworth League Work, with particular reference to the Summer Assembly. Bro. Glass spoke in the interest of the superannuates; Mr. G. W. Pardee stirred us up about the Conference Collections; Rev. D. H. Colquette made an inspiring report about his work in the prisons and reform

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schools. The real treat of the Conference was an address by D. Byron Y. Koo of Korea. He gave us an inside view of the work of a missionary doctor. Dr. Koo is a product of the missionary zeal of El Dorado First Church. Also the Conference enjoyed some splendid preaching by Rev. O. E. Holmes, Dr. W. C. Watson and Rev. J. E. Cooper. On the first day we had the good fortune of hearing Mr. A. M. Hutton in a wonderful solo, "God Give Us Homes."

The Conference licensed one young preacher, Bro. Charles B. Harriess, and recommended one for readmission to Annual Conference, Rev. J. J. Mellard.

Our pastor-host, Rev. H. H. Griffin, and his great church, made us welcome and comfortable at all times. The Conference voted to go to Stephens next year.—R. A. Teeter, Reporter.

**MAY REPORT OF PRISON MISSIONARY.**

Worked in 60 towns, in 41 counties. Made 50 visits to poor-houses, jails and the penitentiary. Held 43 services in these institutions and elsewhere. Distributed thousands of Gospels and religious tracts as I have gone about. Traveled 2,800 miles.

This work was done largely in the mountain counties of our state.—D. H. Colquette.

**WITHDRAWS FROM METHODIST CHURCH.**

After long hesitation I have finally decided to unite with a church which stands definitely for the "Pentecostal Baptism," not only theoretically and doctrinally, but also experimentally. I love the brethren of the Little Rock Conference and deeply appreciate the kindness shown me at its last session.

May our Heavenly Father's richest blessings be their heritage.

Finally, Brethren, farewell and be perfect.—C. L. Williams.

**BIRMINGHAM'S BISHOPS**

Changes wrought by the recent General Conference of the Southern Methodist Church will have considerable repercussions in Birmingham. Naturally the public is aware that his election to the episcopacy will remove Dr. Arthur J. Moore from Birmingham and that this city will thus lose a citizen who has quickly won a lasting place in its heart. In the excited interest due to the elevation of this strong young citizen of Birmingham to the highest office in the gift of his Church, many have lost sight of the fact that the city will be deprived of another fine spirit in the going of Bishop Dobbs. This forceful, scholarly, eloquent gentleman must depart to another field through assignment by the College of Bishops.

Bishop Dobbs, of course, was not new to Birmingham, or to Alabama. when he was sent to preside over the Alabama Conferences and to make his home here. An Alabamian. known well and favorably throughout the bounds of his church and beyond. he was elevated eight years ago to the bishopric at an exceedingly youthful age by what was said to have been the largest vote ever accorded any candidate.

During his recent residence here he has renewed old friendships and made many new ones. Birmingham regrets that duty calls him elsewhere. Clergymen of the type of Bishop Dobbs can ill be spared. Being a bishop never prevented him from being both a man and a gentleman in

the truest sense of both words. He will adorn any field to which he is called by the College of Bishops.

In welcoming with a right good will Bishop Ainsworth as the presiding officer of the Alabama Conferences, and in greeting the as yet unknown who will be the new pastor of the First Methodist Church, regarded by many as the premier appointment in Southern Methodism, Birmingham cannot refrain from expressing its profound regret and sense of loss in the departure of Bishops Dobbs and Moore.—Age-Herald.

**CHURCH AND PARSONAGE INSURANCE.**

In spite of all the effort made by the Inspection Department of the National Mutual Church Insurance Company to put our people on guard as to losses that occur unnecessarily in church and parsonage properties, for lack of attention to conditions and practices that ultimately mean a fire, there continue to be destroyed each year unnecessarily Methodist properties that would otherwise continue to bless mankind for an indefinite period. We wish to emphasize the fact that nearly all such destruction is unnecessary, resulting either from carelessness or ignorance as to what constitutes a dangerous condition. We recommend that in all doubtful cases the company be appealed to for information and suggestions.

The total losses for the 31 years of the Company's history has gone well above three million dollars. Again we call attention to the fact that losses up to about seventy-five per cent of replacement value should be covered by insurance, either in our own or some other company.

For further information, write Henry P. Magill, Secretary and Manager, 175 W. Jackson Blvd., Chicago, Illinois.

**GALLOWAY COMMENCEMENT SERMON**

The Commencement Sermon to the 1930 Class of Galloway Woman's College was delivered by Dr. W. C. Martin, pastor of the First Methodist Church of Little Rock. The following is the substance of the sermon: Dr. Martin took as the background of his sermon the first fourteen verses of the Gospel according to St. John. His whole discourse revolved around the general theme of a full and true interpretation of life. It was a clear and orderly and masterly discussion.

"I shall make no pretense," said Dr. Martin, "to bring you anything new; but rather try to re-emphasize truths already known. I know Galloway graduates well enough to know the type of teaching and training they have in matters of religion. In this last formal religious service of your college career I want to try to gather together into one the fundamentals of a full interpretation of life."

"The interpretation of the materialist is not a complete and final interpretation of life. The scientist has said the final word on many things, but science is confined to the materialistic phase of existence. The true scientist recognizes that so far can he go, and no farther. Great scientists recognize a realm which science cannot penetrate. The scientist who refuses to recognize, or ignores, the spiritual phase of life is seldom if ever among the great in his group. Life in its final analysis is 'more than a fortuitous arrangement of molecules, or a certain in-

ter-reaction of electrons.'" "The agnostic fails also in the final interpretation of life. As the scientist who says the laboratory holds the final secrets of personality fails, so the one who says nothing can be known of the secrets of personality also fails. Much we cannot know; but much we can know."

"One of the things we can know, and do know, and know with certitude, is that there is a great Personal Force at work in the world. The world as it is, with all its great personalities, could not be without such

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By inheritance I have come into possession of some very fertile land near Bunkie, La. I wish to sell because I am a member of the Louisiana Annual Conference and not a farmer. Would sell in twenty-acre lots. On the gravel. Does not overflow. Good schools and churches.—Rev. C. C. Wier, Winnfield, La.

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a Force. It could not continue to be without the continued being of that same Force. That Force is knowable; it is expressed in atom and electron and physical action. This same Personal Force expresses itself most fully in personality, and finds its fullest and most perfect expression in Jesus Christ."

"This Christ, who was and is 'the Word of God,' who 'was and is with God' and who 'was and is God' by 'whom all things were made, and without whom was nothing made that was made' is the Light and Power of the world, and God, the Great Personal Force, appears fully in Christ. As our knowledge of the physical world widens, doubts often creep into our religious thinking. This is due to the fact that our religious experiences have not kept pace with our other experiences of life. The Christ of childhood must be greatened into the Christ that fills adolescent life; and the Christ of adolescent life must increase into the Christ that fills adult life. Lack of growth in religious experience is the source of most of our doubts."

"The Christian College, such as Galloway, which stresses spiritual development equally or with greater stress than is put on strictly scholastic attainment, is the strongest bulwark of religion and of the Church. If the Church ever goes out of the business of higher education she will suffer an irreparable loss. It is my wish that your religious experiences, which you have gained, and your religious development which has been so well begun, may more and more fill your lives and direct your living and that Christ, the fullness of the interpretation of life, may be and remain your constant guide."—Reporter.

**SECURE SERMONS.**

The New York Times has decided to make its Monday edition available to ministers. For months one could only read this issue by subscribing for the daily copies, but now it is made possible for us to read briefs from sermons preached in New York city by some of the world's leading ministers by merely paying \$1.70 a year. Each Monday issue gives a page to the previous day's sermons in New York city. One can have the latest thought and may get suggestions from Dr. Harry Emerson Fosdick, Henry Sloan Coffin, George A. Buttrick, Halford E. Luccock, Hugh Black, James Moffatt, Charles R. Brown, William P. Merrill, Ralph W. Sockman, S. Parkes Cadman, Henry Howard, John Haynes Holmes, Rabbi Stephen Wise, Cardinal Hayes and

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**TRIBUTE TO REV. J. M. CANTRELL.**

Rev. J. M. Cantrell passed away Feb. 18, 1930. He was hit by a fast car while on his way to a mission-study class in the First Methodist Church at Vinita, Oklahoma. The funeral was held in this church, February 20, in the presence of a large number of friends and relatives. Rev. M. L. Sims, pastor, was in charge, assisted by Rev. L. S. Barton, Rev. W. Lyles Blackburn, who made addresses, and other preachers assisting in the service.

J. M. Cantrell was born January 19, 1861, son of Wm. P. and Elizabeth Cantrell, one of 14 children, 11 of whom lived to maturity in Marion county, near Yellville, Ark. His mother, besides being a mother, was a great motivating influence in the community and in the Methodist Church. His early life and boyhood were spent in helping to maintain the home and farm, and going to school the few months to be had at the country school house. Very early he had a keen desire for an education, shown by his reading and studying books by a pine torch around the fireside at night. It is also said that he always took his books when he had to keep watch at the charcoal pits, as his family burned this commodity out of the native pine for market. At an early age he taught school and attended Quitman College. To the day of his death he was still hungry for more knowledge and read some every day.

He joined the church when 10 years of age, having been converted when only 8 years old. He joined at Liberty M. E. Church, South, and was a steward at the age of 12. September 27, 1879, he was licensed to preach, ordained deacon in 1884 and elder in 1887, admitted on trial in the Arkansas Conference in 1882, where he served until 1907, when he was transferred to the Oklahoma Conference, remaining here till the last. He superannuated at the last session of the East Oklahoma Conference, 1929.

He was married to Martha Jane Bearden, October 19, 1879, with whom he lived over 50 years, having celebrated the Golden Wedding anniversary October 19, 1929. To this union were born nine children, three dying in infancy, and the other six surviving him. All are married and members of the M. E. Church, South. His children he inspired and helped to get a good education, one of whom follows him in the gospel ministry.

The chief interest of Brother Cantrell was unquestionably "to preach the Word," not only filling his regular appointments, but also continually looking out for places where the people had not the Gospel, so that his extra sermons probably equaled his regular ones. He did a great deal of evangelistic work, too. Next to his interest in preaching came his pastoral work, making it his business to know his members, calling upon them often, and seeking to establish the relationship which would enable him to help them most, being a comforter and helper to all. His record shows him to be an organizer and

(Continued on Page 16.)

**SUNDAY SCHOOL**

**Lesson for June 8**

**JESUS IN THE SHADOW OF THE CROSS**

LESSON TEXT—Matthew 26:1-46.  
GOLDEN TEXT—He went a little farther, and fell on his face, and prayed, saying, O, my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.  
PRIMARY TOPIC—Jesus Proves His Love for Us.  
JUNIOR TOPIC—Jesus Suffering for Us.  
INTERMEDIATE AND SENIOR TOPIC—The Agony in the Garden.  
YOUNG PEOPLE AND ADULT TOPIC—Gethsemane.

**I. Plotting the Death of Jesus (vv. 1-5).**

Christ with divine insight predicted not only the fact of His death, but its time and manner. The Jewish authorities in secret conclave were plotting to silence His voice by putting him to death. In spite of themselves they were moving in the line of God's decree.

**II. Mary of Bethany Anoints Jesus (vv. 6-13).**

1. The meaning of the act (vv. 6, 7). This anointing occurred when Jesus was at meat in Simon's house. Mary had the keenest apprehension of all the disciples. By sitting at His feet in loving fellowship, she obtained a grasp of truth which none of the other disciples had. She saw that His body was to be broken and that His precious life was to go out. She entered into fellowship with His sufferings and the joy of His resurrection.

**2. The indignation of the disciples (vv. 8, 9).**

The action of the disciples is in strange contrast with Mary's love. 3. Mary defended by Christ (vv. 10-13).

Jesus could not allow His most appreciative disciple to lie under this censure, so He came to her rescue. As a result of Christ's defense, Judas is so stingingly rebuked that he hastens away to betray his Lord.

**III. Jesus Betrayed (vv. 14-30).**

**1. The bargain of betrayal (vv. 14-16).**

Satan so completely had the mastery over Judas that he sold his Lord for the price of a slave (Ex. 21:32).

**2. The betrayal announced (vv. 20-25).**

While they were eating the Passover Jesus made this announcement. Who knows but that the reason for the announcement at this time was to give Judas an opportunity to repent? The sorrowful question in verse 22 indicates that the disciples did not seem to suspect one another, but directed personal attention to themselves.

**IV. The Disciples Warned (vv. 31-35).**

This took place as they walked from the upper room to the garden of Gethsemane. Jesus plainly told them, "All ye shall be offended because of me this night," quoting Zechariah 13:7 as proof. Though He told them of the darkness which was gathering, yet He gave them a glimpse of the coming light. He said, "After I am risen again I will go before you into Galilee."

**V. Jesus Praying (vv. 36-46).**

**1. The place—the Garden of Gethsemane (v. 36).**

Gethsemane means oil press. It was a place some three-fourths of a mile east of Jerusalem, where oil was crushed out of the olives.

**2. His companions (v. 37):**

Peter, James and John. The same disciples who had been with Him on the Mount of Transfiguration are per-

mitted to go with Him into the deep shadow of the Garden. They slept, while He prayed.

**3. Jesus sorrowing even unto death (vv. 37, 38).**

The cause of His suffering was not primarily physical, but spiritual. The physical is not to be minimized, but the burden of sin—the world's sin—was pressing heavily upon Him. He was being made sin for us (II Cor. 5:21).

**4. The prayer itself (v. 39).**

"O my Father, if it be possible, let this cup pass from me." What was this cup? It was not prayer to be delivered from the cross. The idea that He desired to escape from the cross and thus stop short of His redemptive work is not to be entertained. Redemption through the sacrifice of Himself was the supreme purpose of His coming into the world. The holiness and perfection of His nature moved Him to shrink from the mountain of sin which was resting upon Him. Though the cup was bitter, He bowed in submission to the Father's will.

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NASHVILLE TENNESSEE

**PROTECTION Against Old Age**

(Continued from Page 15.)  
 builder also, looking after all the demands upon him.

No husband and father could have been more devoted to his family. Next to his God, J. M. Cantrell loved his wife and children, with the aid of his wife, providing for them well and seeing that they got an education. When the last child was through college, he began to save for old age. He left a thousand dollars insurance and real property and securities enough that, together with the aid the Church will give her, will keep his wife from want the rest of her days.

He was a loyal citizen, proud of his citizenship and exercised all of its privileges. His state and his home community he counted as parts of his country and always took a hand in all things for their maintenance and betterment. As a prohibition worker he was very active, engaging in many campaigns in the county and with state legislature in Arkansas during the days of local option to put out saloons. Much of his energy was spent working and preaching to abolish the liquor traffic.

Last fall Brother Cantrell retired from the active service voluntarily. He always said when preachers were ineffective from old age or infirmity, they ought to retire. He took his own prescription cheerfully.

The life of J. M. Cantrell was an inspiration to all younger preachers. He was no place-seeker, always going where he was appointed. He followed only the Spirit's leading, never the leadership of man selfishly. He entered no cliques. A loyal, true Methodist preacher has gone to his reward, his work well done and an example worthy for all to follow.—D. Lyles Blackburn.

**OBITUARIES**

**Nabors.**—James Douglas Nabors was born September 1, 1892, at Wilmington, Union county, Arkansas. He was the son of Elijah Nabors and wife. He was happily converted and joined the Methodist Church at Rhodes Chapel in August, 1906, at the age of 14 years. In June, 1917, he volunteered for service in the army of his country and remained in the service until the close of the war. Eleven months of this time was spent overseas. He was a captain of the fire department in the city of El Dorado. He was never married, but devoted his time to the sacred care of his widowed mother. The fire chief for whom he worked told the writer that he was one of the bravest and truest men he had ever known. As a token of their appreciation, the mayor and a delegation of the fire boys went into the country to the family burial ground to attend the funeral, which service was held in Rhodes Chapel, in which he was converted, by Revs. A. E. Jacobs, E. D. Galloway, E. D. Hanna and the writer, before a large multitude of friends and loved ones.

He leaves a devoted mother, a sis-

ter and two brothers, Henry of Warren and Rev. Ross Nabors, our pastor at Chidester, to mourn his loss. But they have the happy consciousness of knowing all was done for him that love and science could do. He awaits them in peace on the other side and will greet with joy their coming when mortal life is over.—W. C. Watson.

**Gibbs.**—Mrs. Fannie Gibbs, nee Downey, was born in the Ebenezer Church community, near Malvern, Ark., October 11, 1873, and died at Malvern January 3, 1930. She joined the Methodist Church in girlhood, at Ebenezer. For two years the writer was her pastor and testifies to the Christian life of Sister Gibbs. The attendance and interest by a large gathering of people at the funeral testify to the love and respect with which she was held. Her children have a rich legacy in spiritual things from their mother's teachings and example. She married Edward Gibbs October 1, 1893, who with their six children survive her. Other relatives and many friends and neighbors share the grief of the family. A vacancy in the heart and home are had that nothing but our Savior can fill. Her young children needed mother's care and direction, but God had higher service and called His afflicted servant home. Sister Gibbs had suffered for many months and life at times was a burden, but she was patient and trustful and God's gracious comforts were with her. Her going away was a release into the health and happiness of heaven. We know where to find her sainted spirit.—John F. Taylor.

**Greene and Dodson.**—Seldom does a church sustain such a loss as our own First Church of Hot Springs National Park, when in a single day two of her honored men and faithful stewards were stricken by death and taken from our ranks where for a number of years we were associated in Christian fellowship.

Dr. J. L. Greene and Charles W. Dodson, our fellow-stewards, have been called hence, and in honor of their devoted service to the church and her needs, we, the stewards of First Methodist Church, express our sorrow and regret for the untimely passing from our midst of these our brethren. We are shocked and bereaved. We believe that the kind and good Father cares for His own and knows our loss, and that the Church Triumphant now claims these faithful stewards. The Board of Stewards of First Methodist Church acknowledge the worth of these men and their value to the Church. They deplore their loss and will miss their fellowship and their influence. They point the grief-stricken families to the One who knows all sorrows and can comfort all hearts. The names of these two men should be kept before us in some form of a memorial that we may honor their work among us and inspire others to greater service.—Mrs. F. M. Williams. Allen Hotchkiss, Harry Fuzzell.

**QUARTERLY CONFERENCES**

**ARKADELPHIA DISTRICT, THIRD ROUND**  
 Holly Springs Ct., at Mt. Olivet, June 7-8  
 Sparkman-Sardis, at Sardis, 2:30, June 8.  
 Leola Ct., at Moore's Chapel, June 15.  
 Grand Ave., 7:30 p. m., June 15.  
 Carthage, at Willow, June 22.  
 Friendship Ct., at Social Hill, June 28-29.  
 Hot Springs Ct., at New Salem, July 6.  
 Pullman Heights, 7:30 p. m., July 6.  
 Dalark Ct., at Manchester, July 13.  
 Arkadelphia Station, 7:30 p. m., July 13.  
 Traskwood Ct., at Rhodes Chapel, July 20.  
 Benton, 7:30 p. m., July 20.  
 Arkadelphia Ct., July 27.  
 Oaklawn, 7:30 p. m., July 27.  
 Princeton Ct., Aug. 3.  
 Malvern Station, 7:30 p. m., Aug. 3.  
 First Church, Hot Springs, Aug. 10.  
 —J. W. Mann, P. E.

**BATESVILLE DISTRICT, THIRD ROUND**

May 25, Desha Ct., at McHue, 11 a. m., p. m.  
 May 25, Batesville, Central Ave., 8 p. m.  
 May 31-June 1, Sulphur Rock-Moorefield at S. R., Conf. 8 p. m., May 31.  
 June 1, Pleasant Plains Ct., at Salado, 2:30 p. m., 8 p. m.  
 June 8, Elmo-Oil Trough at Elmo, 11 a. m., 2:30 p. m.  
 June 8, Newport, First Church, 8 p. m.  
 June 14, Strangers' Home Ct., at Arbo Grove, 11 a. m., 2 p. m.  
 June 15, Swifton-Alicia, at Alicia, 11 a. m., 2:30 p. m.  
 June 15, Tuckerman, First Church, 8 p. m.  
 June 18, Newark, 8 p. m.  
 June 21-22, Evening Shade Ct., at Bear Creek, Conf. at 2 p. m., 21st.  
 June 22, Cave City Ct., at Powell's Chapel, 2:30 p. m., 8 p. m.  
 June 28, Wiseman Ct., at Moore's Chapel 11 a. m., 2 p. m.  
 June 29, Salem, 11 a. m., 2:30 p. m.  
 June 29, Viola, 8 p. m.  
 June 30, Bexar Ct., at Bexar, 11 a. m., 2 p. m.  
 July 6, Tuckerman Ct., at Hope, 11 a. m., 2:30 p. m.  
 July 6, Newport, Umsted Memorial, 8 p. m.  
 July 12, Mountain Mission, at Optimus 8 p. m.  
 July 13, Calico Rock Ct., at Galacia, 11 a. m., 2 p. m.  
 July 13, Calico Rock Station, 8 p. m.  
 July 20, Batesville, First Church, 11 a. m.  
 July 20, Melbourne Ct., at Cushman, 2:30 p. m., 8 p. m.  
 Aug. 3, Charlotte Ct., at Cord, 11 a. m., 2 p. m.  
 Aug. 3, Bethesda, 8 p. m.  
 Aug. 10, Cotter, at North Fork, 11 a. m., 2:30 p. m.  
 Aug. 10, Mountain View, 8 p. m.  
 Aug. 17, Mountain Home, at Gasville, 1 a. m., 2 p. m.  
 Aug. 17, Yellville, 8 p. m.  
 —Jefferson Sherman, P. E.

**BOONEVILLE DISTRICT, THIRD ROUND**

Magazine, May 25, a. m.  
 Belleville-Ola, May 25, p. m.  
 Adona, June 1, a. m.  
 Perry-Houston, June 1, p. m.  
 Dardanelle Ct., June 8, a. m.  
 Dardanelle, June 8, p. m.  
 Huntington, June 15, a. m.  
 Booneville Ct., June 15, p. m.  
 Gravelly, June 22, a. m.  
 Rover, June 22, 3 p. m.  
 Plainview, June 22, p. m.  
 Appelo, June 29, a. m.  
 Booneville, June 29, p. m.  
 Hartford, July 6, a. m.  
 Mansfield, July 6, p. m.  
 Prairie View, July 13, a. m.  
 Scranton, July 13, p. m.  
 Branch, July 20, a. m.  
 Paris, July 20, p. m.  
 Waldron Ct., July 27, a. m.  
 Waldron, July 27, p. m.  
 Waltreak, Aug. 3, a. m.  
 Danville, Aug. 3, p. m.  
 —F. E. Dodson, P. E.

**CONWAY DISTRICT, THIRD ROUND.**

June 1, Washington Ave., 11 a. m.  
 June 1, Gardner Memorial, p. m.  
 June 8, Salem, at Macedonia, 2:30 p. m.  
 June 14-15, Pottsville at Bell's Chapel and Pleasant Grove.  
 June 15, Atkins, p. m.  
 June 22, Conway, a. m. and p. m.  
 June 22, Rosebud, 2:30 p. m.  
 June 29, Morrilton, a. m.  
 June 29, Russellville, p. m.  
 July 6, Vilonia, a. m. and 1:30 p. m.  
 July 6, Holland and Naylor, at Holland p. m.  
 July 12, Quitman, at Central.  
 July 13, Morganton, at Morganton, a. m.  
 July 13, Greenbrier, at Centerville, p. m.  
 Aug. 3, 1st Church, N. L. R., a. m.  
 Aug. 3, Austin, p. m.  
 Aug. 3, Cato, 1:30 p. m.  
 Aug. 10, Knoxville, a. m.  
 Aug. 10, Lamar, p. m.  
 Aug. 17, Springfield, at Solgahachie, a. m.  
 Aug. 17, Plumerville, p. m.  
 —J. Wilson Crichlow, P. E.

**ONESBORO DISTRICT, THIRD ROUND.**

Brookland, June 1, a. m.  
 Jonesboro, 1st Church, June 1, p. m.  
 Riverton Ct., June 8, a. m.

Lake St., June 8, p. m.  
 Bono Ct., June 15, a. m.  
 Fisher St., June 15, p. m.  
 Manila-Dell, June 22, a. m.  
 Blytheville, 1st Church, June 22, p. m.  
 Nettleton-Bay, June 29, a. m.  
 Trumann, June 29, p. m.  
 Lepanto, July 6, a. m.  
 Marked Tree, July 6, p. m.  
 Joiner-Keiser, July 13, a. m.  
 Luxora, July 13, p. m.  
 Leachville-Monette, July 20, a. m.  
 Huntington Ave., July 20, p. m.  
 Osceola, July 27, a. m.  
 Wilson, July 27, p. m.  
 Tyrone, Aug. 3, a. m.  
 Marion, Aug. 3, p. m.  
 Macey-Lake View, Aug. 10, a. m.  
 Lake City-Black Oak, Aug. 10, p. m.  
 Luxora Ct., Aug. 17.  
 —Jas. A. Anderson, P. E.

**MONTECELLO DISTRICT, THIRD ROUND.**

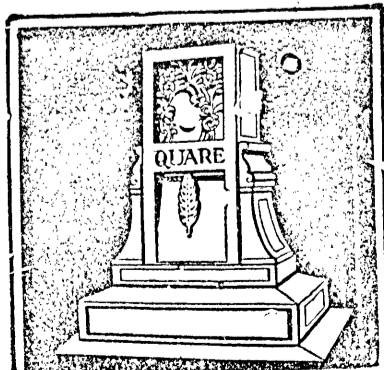
Dermott, 11 a. m., June 8.  
 Wilmar Ct., at Mt. Tabor, 11 a. m., June 15.  
 Tillar Ct., at Selma, 3 p. m., June 15.  
 Tillar, 8 p. m., June 15.  
 Monticello, 8 p. m., June 18.  
 Wilmar, 8 p. m., June 20.  
 Wilmot, 11 a. m., June 22.  
 Miller's Chapel, 2:30 p. m., June 22.  
 Parkdale, 8 p. m., June 22.  
 Dumas, 8 p. m., June 25.  
 Fountain Hill, 10 a. m., June 28; final summer meeting of the District Brotherhood.  
 Hermitage, 11 a. m., June 29.  
 Jersey, 3 p. m., June 29.  
 Palestine, 8 p. m., June 29.  
 Warren, 8 p. m., July 2.  
 Extra, 11 a. m., July 4.  
 Lake Village, 11 a. m., July 6.  
 Eudora, 8 p. m., July 6.  
 Arkansas City, 8 p. m., July 9.  
 Wagon, 11 a. m., July 12.  
 Crossett, 11 a. m., July 13.  
 Montrose, 8 p. m., July 13.  
 Watson, 8 p. m., July 16.  
 Rock Springs, 8 p. m., July 18.  
 Monticello Ct., at Bethel, 11 a. m., July 19.  
 New Edinburg Ct., at New Edinburg, 11 a. m., July 20.  
 Monticello, 8 p. m., July 20.  
 —J. C. Glenn, P. E.

**PARAGOULD DISTRICT, THIRD ROUND.**

Rector, May 25, a. m.  
 Paragould, East Side, May 25, p. m.  
 Lorado-Stanford, at Warren's Chapel, June 1, preaching 11 a. m., Q. C., 2:30 p. m.  
 Paragould, 1st Church, June 1, p. m.  
 Maynard Ct., at Oak Grove, June 8, preaching 11 a. m., Q. C. 2:30 p. m.  
 Pochontas, June 8, p. m.  
 Smithville Ct., at Friendship, June 15, preaching 11 a. m., Q. C. 2:30 p. m.  
 Imboden, June 15, p. m.  
 Paragould Ct., at Shiloh, June 21-22, Q. C. 2:30 p. m., June 21.  
 Portia Ct., at Portia, June 22, Q. C. 2:30 p. m., preaching p. m.  
 Gainsville Ct., at Camp Ground, June 28-29, Q. C. June 28, 2:30 p. m.  
 Peach Orchard-Knobel, at P. O., June 29.  
 Black Rock Ct., at Powhatan, July 6, preaching 11 a. m., Q. C. 2:30 p. m.  
 Walnut Ridge, July 6, p. m.  
 Paragould, East Side Ct., at New Liberty, July 13, preaching 11 a. m., Q. C. 2:30 p. m.  
 Hoxie, July 13, p. m.  
 St. Francis Ct., at Mt. Zion, July 26-27, Q. C. July 26, 2:30 p. m.  
 Biggers-Success, at Success, July 27, Q. C. 2:30 p. m., preaching p. m.  
 Marmaduke, at Harvey's Chapel, Aug. 3, preaching 11 a. m., Q. C. 2:30 p. m.  
 Corning, Aug. 3, p. m.  
 Ash Flat Ct., at Corinth, Aug. 9, preaching 11 a. m., Q. C. 2:30 p. m.  
 Hardy-Williford, at Williford, Aug. 10, preaching 11 a. m., Q. C. 2:30 p. m.  
 Mammoth Spring, Aug. 10, p. m.  
 Piggott, Aug. 17.  
 —E. T. Wayland, P. E.

**PINE BLUFF DISTRICT, THIRD ROUND.**

First Church, June 1, 8 p. m.  
 Carr Memorial, June 8, 11 a. m.  
 Hawley Memorial, June 8, 8 p. m.  
 Tucker, June 22, 11 a. m.  
 Lakeside, June 22, 8 p. m.  
 Swan Lake, June 29, 11 a. m.  
 Brewer, June 29, 3 p. m.  
 Gillett, July 6, 11 a. m.  
 DeWitt, July 6, 8 p. m.  
 Hunter's Chapel, July 13, 11 a. m.  
 Stuttgart, July 13, 8 p. m.  
 Douglass, July 20, 11 a. m.  
 Mountain Home, July 20, 4 p. m.  
 New Hope, July 27, 11 a. m.  
 Rison, July 27, 8 p. m.  
 Sunshine, Aug. 3, 11 a. m.  
 St. Charles, Aug. 10, 11 a. m.  
 Altheimer, Aug. 10, 3 p. m.  
 Wofford, Aug. 17, 11 a. m.  
 Rowell, Aug. 24, 11 a. m.  
 Church conference secretaries will be expected to have their registers ready and examined by those appointed at the second quarterly conference. Pastors are expected to have their conference claims pledged and largely paid by the date of their quarterly conference.—J. M. Workman.



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