

# Arkansas Methodist

OFFICE: 101 N. 1ST ST., LITTLE ROCK, ARK. PUBLISHED WEEKLY BY THE ARKANSAS METHODIST EPISCOPAL CHURCH, SOUTH.

*Our Slogan: The Arkansas Methodist in every Methodist Home in Arkansas*

Volume LIII

LITTLE ROCK, ARKANSAS, THURSDAY, APRIL 26, 1934

No. 17

\* And (ye) are built upon the  
\* foundation of the apostles and  
\* prophets, Jesus Christ himself  
\* being the chief corner stone;  
\* in whom all the building, fitly  
\* framed together, groweth  
\* unto an holy temple, in the  
\* Lord; in whom ye also are  
\* builded together for an habi-  
\* tation of God through the  
\* Spirit.—Eph. 2:20-22.

## THE EPISCOPAL ADDRESS

To the General Conference Of the  
Methodist Episcopal Church,  
South, Assembled in Jackson,  
Miss., April 26, 1934.

One hundred and fifty years of  
organized Methodism in America  
have gone to record and we assemble  
today in the light and power of their  
resplendent history and accumulated  
forces. For about twenty years pre-  
ceding the organization of the  
Christmas Conference of 1784 repre-  
sentatives of John Wesley and his  
marvelous evangelical movement had  
swept through the colonies with  
evangelistic zeal. In the force of the  
purpose and personality of Wesley,  
Asbury, McKendree, and Soule,  
Methodism found its standards of  
doctrine, polity, and movement, and  
by them it has achieved its victories  
and established its eminence in the  
Christian world. The leaders of  
Methodism's first half century set  
the molds for the next half, and into  
them ran the molten experience  
which an unwavering evangelism pro-  
duced. For 60 years American  
Methodism moved under the power  
of its earliest impulses and in the  
channels marked out and made ade-  
quate by its founders. Then divi-  
sion, deep and sorrowful came, and  
two bodies, antagonistic and mili-  
tant, displaced the one. But the sep-  
aration did not impair the doctrines,  
the polity, and the movement fur-  
nished by the founders. American  
Methodism moved on as before, ex-  
cept in two columns.

The third and last fifty years have  
witnessed revolutionary events and  
activities that have tried the very  
foundations of all life and thought.  
For the Church to have remained  
untouched while all else responded  
and yielded to the affecting forces  
is neither to be expected nor to be  
applauded. Science has wrought its  
marvels and miracles during the last  
fifty years and created a new men-  
tal attitude toward all facts and fore-  
es in all fields of thought and  
endeavor. Philosophy, psychology,  
and theology have not escaped, and  
all principles of social relationship  
and forms of government have been  
vitally affected. All the world and  
all in the world are face to face  
with modern life, modern thought,  
modern motives, and modern organ-

ization. Men think today, if they  
think at all and think they must, in  
the terms and the terminology of a  
new era. These may goad us, but  
we cannot avoid or evade what en-  
velops us with power and authority.  
But we are unafraid and unappalled,  
and with courage and confidence,  
with vigor and determination we  
accept the day that is here and make  
ready to advance into the unexplor-  
ed fields of tomorrow, knowing as  
we do the indestructible foundations  
of our faith, the Captain of our Sal-  
vation, and the divine leader of our  
hosts.

Methodism has always maintained  
itself at the bar of reason by clear  
and positive declarations of faith,  
but it has not sustained its doctrines  
and given form and foundation to  
its polity and action simply by the  
syllogism of logic. That has been  
done by the pragmatic test of ex-  
perience and life value. John Wes-  
ley put the emphasis where it has  
remained—on life, religious life and  
the high endeavor in social life.  
Martin Luther, instituted a reforma-  
tion in the tenets of the Church;  
John Wesley inaugurated a revival  
of religious experience in the life of  
men. The key word, the key  
thought, and the key test in Metho-  
dism has been life. This life prin-  
ciple has been dominant through-  
out its history in its thought, pur-  
pose, spirit, and action. By the  
standard of life and its purification,  
protection, and promotion, theories  
and theologies, philosophies and poli-  
tics have all been measured. This  
accounts for the fact that its fun-  
damental tenets of faith and its con-  
fident assurance of religious experi-  
ence have not been shaken by the  
profound inquiries of philosophy,  
the marvelous discoveries in science,  
the sweeping research in Biblical cri-  
ticism, and the extensive transfor-  
mations in the theological emphasis  
of the last half century. Methodism  
has not been unmindful of these  
vast expansions in human thought,  
or unappreciative of their effect  
upon civilization and their meaning  
and value to the human race; but  
because of its life test reasonable  
assimilation has taken place, intelli-  
gence has broadened, convictions  
have been clarified, and stabilization  
has ensued. Scholarship has always  
found a friendly attitude in our  
Methodism, because life is the final  
test of truth.

Many a theological controversy  
and ecclesiastical dispute have come  
to an abrupt end with the ques-  
tion "What of it?" The majority  
of the living questions which the  
fathers so ardently and vehemently  
debated were never settled. The so-  
cial and theological atmosphere  
changed and the issues died. Even  
within the last score of years issues  
—theological, ecclesiastical, and po-

litical—arose which produced much  
heat and distressing concern; but  
life moved on and they languished  
and now, like Ramesses, they repose  
in a museum. "What of it?" is a  
pragmatic test which, though not in-  
fallible, will reduce many a conten-  
tion to an absurdity and set many  
a truth in bold relief. Finding the  
fundamentals and establishing the  
essentials must be primary in the  
thoughts and activities of the Chris-  
tian Church.

In the light of these facts and  
principles, our Methodism is called  
upon to examine and evaluate its hold-  
ings, its attitudes, its objectives, and  
its procedure for the determination  
of its positions, its relations, and  
its possibilities, and to make ready  
for broader and greater activities.  
Statesmanship is the need of the  
hour in the Church, as well as in  
the nation and in the world. The  
world's best thought and power are  
engaged with the construction and  
reconstruction of all human inter-  
ests. The Church has a responsi-  
bility in world reconstruction which  
it cannot and must not vacate. Why  
should it not employ its constructive  
ability in laying out and executing  
worthy, if not noteworthy plans—  
four-year plans or ten-year plans or  
even fifty-year plans—for consum-  
mating the ends of its own exist-  
ence and for making mighty and  
glorious the Kingdom of God in the  
world? If its future is to grip the  
challenge of the world's critical and  
imperative demands for the reveal-  
ed purpose and expectation of its  
Divine founder, the Church must be  
a creative force, giving light by its  
fiat and new heavens and a new  
earth by its will. This creative pow-  
er is the distinctive and determining  
factor in the development and ex-  
pression of its own life and in the  
delivery of its own accumulated  
strength upon the problems of the  
race.

Wherein lies the creative power of  
a Christian body or denomination?  
It lies, to be sure, in its definite,  
positive, and essential doctrines of  
religious faith and life. These are  
ever primary and vital. It lies also  
in its attitudes, mental and moral,  
toward developments and move-  
ments in human thought, in the so-  
cial economic, and human relations  
between man and man, and in the  
objectives and methods of civiliza-  
tion. It lies in the reasonableness,  
practicality, capability, and effi-  
ciency of its own ecclesiastical or-  
ganization. It lies in the breadth,  
the perspective, and the intrinsic  
and ultimate worth of its own aims  
and plans. It lies in the vigor,  
the intelligence, and the warmth of  
its own spiritual life. This General  
Conference has not met in simple  
routine to spend a dozen days in fine  
but futile fellowship, or in dissipat-  
ing disputations, but rather to devote

itself seriously, as the authoritative  
representative of our Methodism, to  
such an examination of these essen-  
tial elements and factors and to  
make such clarifying declarations  
and to take such substantial actions  
upon vital matters as will give the  
Church renewed incentive, equip-  
ment, mobilization, and energy for  
its responsibility as a creative Chris-  
tian power.

## Some Objectives

This General Conference assembles  
at the end of a quadrennium of bit-  
ter experience on the part of the  
American people and the people of  
the world. Retrenchment, distress-  
ing retrenchment, has been neces-  
sary everywhere and in everything  
and many interests have suffered ex-  
tremely. Defeat has gone into the  
very spirit of the people and the  
leaders have had no heart for any  
advance. They have held on with  
high fortitude, but with waning  
strength. But another day has  
dawned and a new era is in the open-  
ing. The fog and the gloom are lift-  
ing and we look out upon a new  
period of hope, enthusiasm, and  
triumph. We come to make plans for  
a new quadrennium in the confi-  
dent expectation of a great achi-  
evement as our Methodism has ever seen.  
The advance for the coming four  
years should be the greatest in our  
history. It can be made such if in-  
spiring objectives are set up and  
adequate plans are formulated and  
adopted and the forces of the Church  
are mobilized and organized for  
carrying them out, and the people  
are aroused to consuming devotion  
and determined loyalty. These  
plans should embrace a comprehen-  
sive financial system, a worthy mis-  
sionary endeavor, an adequate  
educational program, a consistent  
and persistent evangelistic move-  
ment, and an intelligent promotion  
of the meaning, spirit, purpose, and  
value of Methodism.

1. A Financial System. — The  
Church has become a great business  
as well as a great spiritual organi-  
zation by reason of its multiplied  
interests and activities. Its methods  
of doing this business have become  
antiquated and unequal to the de-  
mands of the present-day responsi-  
bility. This is true, to a greater or  
less degree, in regard to the support  
of the ministry, the building of  
churches, the maintenance and pro-  
motion of colleges, hospitals, or-  
phanages, and homes for the aged,  
and the payment of all benevolences.  
No complete and satisfactory system  
of raising and applying money has  
been wrought out, and the Church  
suffers immeasurably from such a  
deficiency. The constructive genius  
of the Church should be employed in  
providing specific directions, matur-  
ed plans, and definite procedures

(Continued On Page 3)

# The Arkansas Methodist

PUBLISHED EVERY THURSDAY

A. C. MILLAR, D. D. LL. D. — Editor and Manager  
ANNIE WINBURNE — Treasurer

Owned, maintained, and published by the Methodist Episcopal Church, South, in Arkansas.

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Our Foreign Advertising Dept. is in charge of  
JACOB LIST, Inc.  
Address correspondence to the Home Office of Jacobs List, Inc., Clinton, S. C.  
Arkansas Advertising Manager, O. E. Williams,  
1018 Scott Street, Little Rock, Arkansas

## SUBSCRIPTION RATE

One year, in advance \$1.00  
Subscribers should watch the date on label and remit before expiration to avoid missing any issues. If date is not changed within two weeks, notify the office. Mistakes will be cheerfully corrected.  
Office of Publication, 1018 Scott Street  
Little Rock, Arkansas

Make money orders and checks payable to the  
ARKANSAS METHODIST  
Matter for publication should be addressed to the Editor, and should reach the office Monday, or earlier, to insure appearance in the next issue. Obituaries should be brief and carefully written.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized September 12, 1918.

## METHODIST CALENDAR

Conway Dist. Conf., 1st Church, N. L. Rock, April 24-5.  
Fayetteville Dist. Conf., Springdale, April 24-5.  
General Conference, Jackson, Miss., April 26.  
Booneville Dist. Conf., Dardanelle, May 3-4.  
Little Rock Dist. Conf., Mt. Tabor, May 22.  
Paragould Dist. Conf., Biggers, May 23-24.  
Monticello District Conference at Hamburg, May 24, 9 a. m. closing at 5 p. m.  
Pine Bluff Dist. Conf., Roe, May 24-5.  
Texarkana Dist. Conf., Stamps, May 30-1.  
Searcy Dist. Conf., Augusta, May 30-June 1.  
Prescott Dist. Conf., Ozan, June 27-8.  
Arkadelphia Dist. Conf., Dalark, June 29.  
Camden Dist. Conf., Vantrease Mem., July 5-6.  
Leadership School, Mt. Sequoyah, July 3-17.  
Y. People's Conf., Mt. Sequoyah, July 17-28.

## Personal and Other Items

DR. W. C. WATSON, P. E., Pine Bluff District, last week, as chairman of Little Rock Conference Board of Missions, attended the Missionary Council at Nashville, Tenn.

REV. E. K. SEWELL, writes that Marion's Kingdom Extension offering was twice as much as last year and all was sent to Nashville, as one-half of the Benevolences had already been paid.

PASTORS should induce all new members received this year to take their church paper. They will thus be informed of the activities and program of their church and become more active and useful members.

DR. JAMES THOMAS, Presiding Elder of Little Rock District, announces that Rev. S. G. Rutledge has been appointed preacher in charge of Carlisle Circuit to take the place of Rev. O. H. Daugherty who had been released.

REV. A. W. RUSSELL, on account of ill health, has had to give up his charge at Altus. Mrs. Russell in February submitted to an operation in a Ft. Smith hospital and is far from well. They are living with a son at Plummerville.

DEAN E. C. ARNOLD, of Vanderbilt University Law School, addressed Hendrix College students last week. He advised young men against entering the profession of law unless they felt a call practically as evident as a call to the ministry. He said, "America is overburdened with poorly equipped and morally unfit lawyers, and the profession needs to rid itself of the unfit surplus."

\* \* \* \* \*

Zion's Herald, one of the very best religious papers published says: "Indifference to the value and importance of the church press to the Christian movement accounts in no small measure for the present low state of organized Christianity. And yet, for the most part, both ministers and laymen of every denomination continue to neglect their weekly publications. They do so at their peril, however; for the church paper is the institution that furnishes the information and inspiration without which every activity, every undertaking, every movement, every cause tends to wither and die. The printed page is absolutely essential to the progress and prosperity of the church."

\* In view of this fact, should not every loyal pastor and layman do his part to promote the circulation of his church paper? \*

\* \* \* \* \*

HENDRIX COLLEGE will soon receive a gift from the Juilliard Foundation of New York to support a professorship in the Department of Music. Dr. John Erskine, president of the Foundation, delivered the opening address for the Woman's Dormitory last fall and was greatly pleased with the work done at Hendrix.

THE NEW ORLEANS CHRISTIAN ADVOCATE for April 12 is a special General Conference Number. It contains 52 pages of valuable information and is a remarkably fine issue. Dr. D. B. Raulins, the gifted editor, is entitled to great credit for preparing this unusual number for the benefit of members of General Conference and visitors.

DR. JAMES THOMAS, last Sunday morning, preached to a great congregation at First Church, Texarkana, at a Founder's Day service. He organized that church in 1902 and was its pastor when the house was built. At night Rev. S. T. Baugh, who was a member of that church when he began his ministry, spoke on "The Romance of Arkansas Methodism."

REV. I. A. LOVE reports fine attendance at his services at Hunter Memorial last Sunday and five conversions at night. Recently the Young People's Department gave the pastor and family a surprise "pounding" that was greatly appreciated. Rev. O. E. Hall, Tennessee Conference evangelist, will begin a meeting there June 17. Bro. Love has added 13 members this year.

REV. R. A. TEETER, pastor of our church at Ashdown, called last Friday with a goodly list of subscribers. He expects to have a 100% club soon. He reports a favorable outlook and good prospects for the year. His people are encouraged and all things look better than they have in the two previous years which he has served at Ashdown. New members have been added from week to week.

THE WESTERN METHODIST ASSEMBLY on Mt. Sequoyah, near Fayetteville, is one of our great connectional institutions, patronized by our people west of the Mississippi River. Our own people who expect to take a vacation, should consider going to the Assembly where they can live almost as cheaply as at home and enjoy splendid programs and unusual social advantages. Pastors, please mention the Assembly from your pulpits and encourage them to go to beautiful Mt. Sequoyah this summer.

THE EPISCOPAL ADDRESS, which was delivered at the General Conference today, is published in full in this issue. The Arkansas Methodist is the only Conference organ that obtained an advance copy with privilege of release this week. Why has your paper this advantage? Simply because your editor took the matter up with Bishop John M. Moore many weeks ago and arranged for it. Our readers should appreciate the fact that they may read this important historic doc-

ument within a few hours after it was read at Jackson, Miss. The editor himself is at Jackson, attending the meeting of the Hospital Association and the Board of Temperance and Social Service, and working for the Western Methodist Assembly and the paper.

DE PAUW UNIVERSITY, a great institution of the Methodist Episcopal Church, at Greencastle, Ind., under the will of the late John H. Harrison, will get \$250,000 for a Science Hall and a half million for endowment.

THE COLLEGE OF AGRICULTURE, at Cornell University, has made tests to determine the effect of the use of alcohol upon the efficiency of motor car driving, and reports that liability to error is increased by moderate doses by from 2 to 25 errors per minute.—Ex.

MR. E. A. FILENE, a great Boston merchant and philanthropist, recently addressing a body of teachers at Cleveland, made the following rather suggestive comment: "Business men should be more humble and less assertive in their assumption of a divine prerogative to give advice to everybody else."

IN Arizona a former missionary to Japan has been translating the Gospel of St. Matthew into the language spoken by the Keres Indians. He has discovered so many similarities between the Keres dialect and the Japanese language that he believes these Indians must have their ancestral roots in a group of Japanese migrating many centuries ago to the United States.

DR. Wm. J. MAYO, of Rochester, Minn., says: "Of my classmates in college, as far as I know, none of those who drank steadily is now living, and of those who were addicts to even a very mild degree, from the time the addiction became manifest, none progressed or maintained his position. One of the greatest surgeons in the world, talking to me, said, that he had never known a surgeon of the first rank who was in the habit of using alcoholic drink."

THE NEW OUTLOOK says that in nearly every Providence in Canada, the liquor interests are pressing for wider privileges. They are discovering all sorts of ingenious schemes for the betterment of the lot of the dear people. They are anxious that hotel bar accommodations be provided for travel and shall be made comfortable for local residents, who drop in for an hour. On the other hand, they are worried over the revenue which the nation requires them to pay and which must be charged to the poor people who drink at their bars. Their interest in the poor people is pathetic. Who says that the saloon keeper has no heart?—Ex.

## BOOK REVIEW

WESLEY; by James Laver; published by D. Appleton & Co., New York City Price \$1.50.

This little book is one of the popular "Appleton Biographies," and is worthy of a place in that fine series. It is brief, almost too brief, as it may easily be read in a night. However, it seeks to be impartial, and presents John Wesley, the human founder of Methodism, in a very fair light. When we know the many interesting and complicated episodes in the life of this remarkable character, it is almost miraculous that he passed through unscathed and that his little "Societies" became the foundation of a great religious and moral movement that culminated in America in the creation of an organization that has become one of the strongest and influential of Protestant denominations. There is not much in this brief volume about Wesley as an organizer, but it is rather a character sketch. In this "sesquicentennial" year of American Methodism, this presentation of the personality of Methodism's progenitor is valuable.

## THE EPISCOPAL ADDRESS

(Continued From Page 1)

for reaching all its necessary and desired financial ends.

The Church suffers from too many collections for too many interests which interfere with the regular requirements upon the congregations. The Church has come into a veritable epidemic of specials. They become so numerous and so insistent as to be distressing to the pastors and almost irritating to the congregations. A system is needed that will correct this unhappy condition. Some Conferences have set aside the law of the Church that puts all claims upon the same level and have ordered preferred or prior claims upon the benevolences and thereby jeopardized very sacred interests. That should be stopped. Some churches have resorted to dropping members in order to lower the benevolent claims upon them. This is a discreditable, if not an unchristian, procedure which should be brought speedily to an end. The distribution of the apportionments to the local churches is too often upon a basis that arouses dissension and invites defeat. These conditions are destroying the morale of the people and reducing the income of the churches. Some adjustment, if not reconstruction, of the system is demanded.

The most pronounced dissatisfaction with our financial system has fallen upon our general and conference assessments or apportionments, and that is where it should not fall. These are not now, and have never been, too high. In fact, with any proper sense of stewardship and any ordinary intelligence as to the importance of the interests involved on the part of the churches these apportionments would be regarded as very low. But the necessary intelligence and sense of stewardship have not been developed and maintained, and as a result the assessments have fallen into the category of taxes, and taxes never make a moral or spiritual appeal. Something must be done to awaken, to arouse, and to capture the sympathetic interest, the loyal devotion, and the religious enthusiasm of the people for these great causes that represent the very life and movement and essential activities of the Church. Some degree of voluntariness in receiving the apportionments would have value; but even that without broader knowledge, keener enthusiasm, and a convinced loyalty would not achieve the desired end. The mind and heart of the people must be reached and won before the conscience of the Church will become assertive and commanding. No system will be adequate which is wanting in the essential educational features and no system will fail in which these essential features are provided and emphasized.

Pastors cannot be held responsible for the benevolences, and discredited if they fail to get them, unless they have been distributed with reason and given priority and protection until paid. If a budget system of benevolences is to be maintained, it should be inclusive of every interest with no exception. If a church budget is to cover all interests including the benevolences, it should be required by law that all receipts on that budget be prorated to the benevolences just as to the pastor's salary or any other interest.

Grief has come to these high causes in many instances because this simple law of justice has been disregarded. If in addition to the regular apportionments a budget of voluntary offerings is to be indorsed, it should not be allowed to be taken up until the required apportionments have been secured. Should it be decided that the assessment system has served its day and should be discontinued, or greatly modified, then a system of voluntary offerings with metes and bounds, amounts and periods, must be carefully wrought out by this body or its constituted agent. One thing seems clear and that is that some adjustment or reconstruction is strongly demanded. The General Commission on Benevolences authorized and constituted by the last General Conference will present its report and recommendations to this body. This report may be made the basis of discussion and action by the General Conference. With an adequate financial system constructed so as to provide for all interests, and conscientiously carried out, every present financial goal can be easily reached and maintained if not greatly increased. The Church eagerly awaits the action of this body in the production of a satisfactory and sufficient system of financial procedure and promotion.

We cannot pass from the subject of finance without some reference to the heavy debts that grievously burden many of our churches, colleges, and hospitals. The creditors for the most part have been extremely considerate of our people who carry these debts. In some cases, when it seemed evident that the people could probably never pay the debt, adjustments were made and satisfactory refinancing was agreed upon. The companies that made loans on the colleges and hospitals, and the persons who bought the bonds on them from these lending companies, have given the most trouble by the harsh criticism of the "Methodist Church"—meaning the Methodist Episcopal Church, South—because this "Methodist Church" did not come forward and pay these bonds on which the institutions had defaulted. Finally they have learned, what they should have known before, that the "Methodist Church" is not a legal entity and that each of its institutions operates under its own charter and is alone responsible for its own debts. Doubtless had this fact been thoroughly known in the beginning many of these loans would not have been made. But debts on our churches, colleges, and hospitals do exist. They do involve the good name of the "Methodist Church" and this good name can be made clean and clear only by the liquidation of every debt and the satisfaction of every claim. The coming quadrennium should be marked by a well-planned thoroughly organized efficiently directed, and forcibly executed Church-wide campaign and simultaneous movement of debt-paying by the authorization and leadership of this General Conference.

2. Missions.—No department of our entire work has suffered so much from the economic disaster as that carried on under and by the Board of Missions. The Board's income has been cut in half, the salaries of its officers and employees and that of the missionaries on the field

have been severely reduced, many missionaries have been brought home, some institutions have been closed, the sustentation funds for the national workers have been distressingly diminished, and with it all the Board's debt has been increased. The conscience of the Church will not stand for the continuation of that condition. While the economic disaster was the grievous occasion for this catastrophe, yet a faulty financial system and a lack of keen consciousness in the membership of the Church of what was taking place are largely responsible for this debacle. Our Methodism cannot sit satisfied under such a saddening shadow. Our Missionary orders are from above and they cannot be ignored or disobeyed. Missions must find its voice again. We must have a new awakening of the people, a new mobilization of the Church, and a new movement among the forces that are responsible for the ongoing of this supreme enterprise of Christendom. In any four-year plan which this Conference may make, Missions must have primary place.

3. Education.—A great program of Christian education is being maintained throughout the denomination with distinction and noteworthy value. Every feature of Sunday School and young people's work, whether in the teaching of the Bible and religion in all departments, or in the management of Sunday schools, or in the training of teachers and officers, or in extension work, has been carried forward with efficiency and success. The editorial work and output have won not only the hearty approval of the denomination but also the generous compliments of other denominations. The colleges, though reduced in number, have greatly increased in efficiency and are rendering a vital service to the Church and the intellectual life of the people. In several States, however, the Church has more colleges than it can effectively support. The standards in college requirements have been so decidedly raised and the States have extended so largely their systems of colleges that Church colleges have encountered increased competition and experienced enlarged difficulty in maintaining an existence and meeting the required standards. Debts have accumulated, and receipts from apportionments and gifts have diminished. The situation in many cases is very grave. Mergers seem inevitable. But mergers are difficult to effect because localism is always strong and will interfere and cause dissension and grief. Its educational policy through schools and colleges should be defined by the Church, and authorization provided by which action in harmony with that policy may be accomplished.

The General Conference has recognized the commercial responsibility for the proper education and training of its ministers. The need for suitably equipped men, and the inability of untrained men to meet an emergency and the demands of crucial hours and places, are being more and more clearly demonstrated. There can be no great advance in any work of the Church without an adequate ministry. The Schools of Theology are making notable and essential contributions to the success and leadership of our

Methodism, but the Church is not giving them the financial and moral support which is necessary to the maintenance of institutions that are expected to furnish in quantity and quality what is needed in its ministry. This status should not be allowed to continue. Our Schools of Theology should be put upon such substantial foundations as will insure the largest opportunity and facilities for producing ministerial leadership in scholarship, in preaching, and in church administration.

The Church needs to state anew its educational policy and responsibility and authorize the processes by which they are to be met and accomplished. Our colleges and universities require this if they are to receive the sympathy and support which they must have. The membership of the Church must be made education-minded and convinced of the high standing, the actual value, and the real importance of their own schools. During the coming quadrennium education in its every aspect—through the Sunday Schools, the training schools, the assemblies, the pastors' schools, and through our colleges and universities—should have special and continued emphasis as essential to any competent plan of church advance.

4. Evangelism.—During the closing quadrennium our growth in membership has been distressingly small, while that for a decade has averaged less than 25,000 a year. However, it may be explained, it is unworthy of our great denomination. The additions in profession of faith during the decade have averaged over 100,000. The leakage and the losses have been distressingly high. The number of adult Methodists within our territory who were once members and are now not affiliated is painfully large. By lack of proper pastoral care and attention and by the discreditable method of dropping names to decrease financial responsibility hundreds of thousands of members have been lost to the Church. Members were lost sight of because of the deficiency and inefficiency in church administration as manifested in carelessness in the reception of these members and in establishing them in the life of the Church; in the indifference and gross neglect on the part of some pastors; and in the lack of a competent system of constant, consistent, and conscientious watch-care by the membership of the Church. No business concern would long allow unchecked such leakage, or a management that would permit them. Some well-planned, well-directed effort should be made to conserve and stabilize our people and to reinstate and mobilize the Methodist forces which to-day are not affiliated with the Church. Then there has been a let-down in

**Do you lack PEP?**  
Are you all in, tired and run down?

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evangelistic zeal and a decrease of revival power throughout our churches. There should be inaugurated a many-sided system of consistent and persistent evangelism, with plans and goals for four years, and a directorate of sympathetic, enthusiastic consecrated, intelligent men and women whom the Church will follow and support. Why should not Methodism be increased by 750,000 or even one million during the coming quadrennium? It is altogether possible. To this objective let commitment now be made. That which made Methodism is the force to remake it and empower it for leadership and conquest, and that is the zeal and power of a great vital and vitalizing evangelism.

5. Methodist Exposition.—Methodism, its origin, its history, its meaning, its objective, its program, its polity, its doctrines, and its interpretations of life and thought are too little known and appreciated by Methodist people. Too many of them base their devotion to it upon tradition, the nursery influence of godly and loyal parents, and the relationship which circumstances have built up. Every Christian, in addition to knowing his or her Lord and the Holy Bible, should know the history of the Christian Church and the life and movement of his or her own Church. Persons who leave Methodism for some other Church usually have never been grounded in it and its teachings. Its broad, catholic, reasonable, and illuminating doctrines have never been emphasized. Other Christian people and irreligious persons have never had an opportunity to learn of Methodism. Beginning with this great 150th anniversary year a campaign or movement should be inaugurated, organized, and committed to a competent directing body to teach Methodists Methodism, and everywhere make intelligently known and appreciated the Wesleyan Movement through the last 200 years.

These objectives of finance, missions, education, evangelism, and Methodist exposition are earnestly presented and recommended for your serious consideration. Let goals be set, ways cleared, forces mobilized, and machinery created and set in action for a glorious quadrennium of high and holy achievement. Methodism at a task worthy of Methodism at its best is an attainment in aim and accomplishment worthy of the highest purpose and constructive ability of this great body.

#### Attitudes and Positions

Liquor Curse.—Whatever ministers to the redemption, development, and advancement of human life has significance, importance, and appeal for Methodism, and whatever degrades, vitiates, and destroys life arouses opposition, hostility, and unyielding resistance from Methodism. For this reason it has always stood in the forefront of all moral reform, and from that position there has been and can be no receding. It has fought the liquor traffic for 100 years and so long as there is a liquor traffic in any form or degree this fight will be continued unabated. Methodism looks upon the use of alcoholic beverages as a curse, public and private. They bring degeneracy to the drinker, degradation to the home and society, disaster to business, and debauchery to government. The liquor traffic

has never shown any consideration for human life and its most sacred interests, nor respect for private or public morals. It is actuated by carnal appetites and greed and makes its appeal to the satisfaction of the lowest carnal desires and alcoholic habits. The alcoholism which it develops and promotes, while more gradual in its operation, is just as deadly as cholera or yellow fever, and efforts to eradicate it should be as pronounced and determined as those to destroy these and other vicious diseases. The liquor traffic has always defied regulation and ridiculed and resisted every effort and movement for temperance. With these views, which experience and history abundantly support, is it to be wondered that Methodism stands unalterably for the utter annihilation of this curse in this country and in every country? Society in its social relationships and legal expression should drive it from the earth. In this spirit and attitude we lift our banner to the world.

War.—War is another enemy to the human race which should no longer be tolerated by an intelligent, conscientious, honorable people. It is archaic, belongs to the jungle period of human development, and should be branded as an iniquitous and inhuman procedure. Its triumph seldom establishes right and justice. It leaves in its wake destruction, sorrow, hatred and crushed humanity. Every effort to wreck the entire war system, is to be loudly applauded and vigorously supported. It is an unhallowed thing utterly contrary to the genius of Christianity. Patriotism should have a higher standard of testing than that which inhuman militarism provides. War should cease forever, because it is essentially wrong and its instruments and agencies should be destroyed. Compulsory military training in any school or college, whatever its control or support, is out of harmony with the finest principles of a peace-minded people. The very atmosphere that allows war to be possible should be radically changed. Man is too great to be bound to such a vicious and inhuman method of settling disputes, making international adjustments, and establishing justice and right relations in the world. With peace-mindedness in the place of war-mindedness a new structure of human relations embracing all peoples will be created and humanity may then employ all its capabilities and powers in movements that make for co-operation, advance, and the lifting of the entire level of human welfare. Our Methodism is committed to every endeavor that will create peace on earth and establish good will among men.

Economic Justice.—The Christian Church has not looked on more torn and disturbing conditions—religious, political, and social—within a century than those of this day and this quadrennium. The World War broke world structures, disrupted world foundations, and destroyed the necessary and beneficent channels of world exchange. International good will and co-operation were slow in returning and national consciousness and national enterprise were quick in becoming assertive. The world was put out joint and its going has been heavy, halting, and haphazard. Economic distress possessed the people and the necessity for economic adjustments became imperative. This

brought on political unrest and in several countries political revolutions. Representative government was set aside and dictatorships were set up. In this country the Congress gave to the President unusual dictatorial powers over all industry, agriculture, and financial interests. New forces have come into play, new principles have been adopted, and a new movement has been set in action. There has been a profound revolution in the entire basic political and economic philosophy and procedure of this country. A new era has been inaugurated with new ideas and new men in the ascendancy. Conservatism and individualism have been more or less pushed aside by a large degree of liberalism and a pronounced form of socialism. What shall be the attitude of Methodism? The Church as such has no economic or political theories, or programs, whether conservative or liberal, individualistic, or socialistic. It promotes no political policies, parties, campaigns, or candidates. It neither endorses nor condemns any economic system whether capitalistic or socialistic. In all fields of thought there is wide latitude for difference in opinion. But our Methodism does have very definite moral principles and convictions which it will unequivocally protect and promote at the polls and in the pulpit, and no raucous cry of "The Church in politics" from a non-church-going political group, large or small, will deter members or ministers in their conscientious discharge of what they believe to be their moral responsibility. We often wonder upon what meat have time-serving political opportunists eaten that they undertake to tell the religious and moral leadership of the country what they shall do. Our Methodism stands for an application of the principles of our Lord and for fair dealing and economic and social justice between employer and employee, whether that employee be man, woman, or child, and whether the issue be wages, bonuses, hours of work, or just and reasonable dividends. The basis in all proper and satisfactory relationships must be laid in honesty, justice, integrity, and an appreciation of human values.

Race Relations.—Another issue of world-wide interest and significance is that of the race relations. This is not a matter of one country or one continent. The awakening of the races during the last century has been phenomenal, and it has come about through education, travel, and Christian influence. Race consciousness has become quite acute and in many instances exceedingly sensitive. The problem of race in the world is complex and perplexing. It cannot be ignored and it must be candidly and honestly dealt with. There are two elements in this country that increase the difficulty in the relations of the white and negro races; one finds a deep gulf between the two races, fixed and impassable; the other refuses to recognize the dividing line which history and experience have established. These two irritate each other and every one else. Hope lies with a third element that institutes tasks common to the two races in common effort allows dividing lines to grow dim and mutual understanding and appreciation to grow brighter and stronger.

Paine College is one of these tasks which for fifty-two years has held our Church and the Colored Metho-

dist Episcopal Church in the bonds of the finest fellowship and service. The Bethlehem houses with their white deaconesses and nurses working for and with the colored people belong in that group. The missionary co-operation giving aid to needy preachers of the Colored Church is another. The Interracial Commission directed by one of our ministers is doing enormous service in bringing representatives of the two races together in communities all over the South for promoting the common interests, common justice, and common understanding of both races. As a result of these agencies and scores of others like them, the South is becoming more and more committed to the protection, the promotion, and the progress of all its people. The officers of justice, the courts, the pulpit, and the press are a unit in their denunciation of mob law and in their determination to make lynching impossible and unthinkable. The negro people of the nation are largely in the South and will remain here. Their progress in every respect during the last fifty years has been most enviable. They deserve and should have equality before the law, social, civil, and industrial justice, equitable educational, community, and religious advantages, and a human chance at the finer spiritual realities of American life.

Moral Status.—The Church is vitally concerned in and related to the moral status of the American life, public and private, political and economic, personal and social. The Nation said editorially recently: "We are living in a bankrupt world. The country has gone bad religiously, morally, economically, and politically. It will never be restored in economics or in politics till it gets right in religion and morals." That is exactly the opinion of a great body of thoughtful, sober-minded people. There has been a distressing slump in downright honesty and forthright truthfulness in business and politics and a corresponding let-down in domestic fidelity and social integrity. The stage and the screen, the seashore and the sports, the social abandon and the social regime have brought low the finer values of the human personality. The movie has become an exceedingly influential factor in the life of our youth, and P. S. Harrison, a journalist for movie exhibitors, writes: "Most of the pictures that are produced today are breaking down the home and destroying all the principles that fathers and mothers have been endeavoring to instill in their children. There is no vulgarity that they do not teach them; they are insidious, wrecking whatever character home and church and school have been able to build in them." With amusements soiled, poisoned, and debauched, with the broken home, discounted, and deserted, with business greedy, untrustworthy, and without moral conscience, with politics self-seeking, self-promoting, and without any moral purpose or program, with society led and controlled by persons who lead in such business and politics, what assuring outlook can there be for American life? No people can long carry on with such trends and tendencies in the basic element of character and conduct. A reformation and a reconstruction are inevitable if American civilization is worthy to stand. Politicians must be told flatly that the trouble with politics today is the low moral stan-

dards and lack of religious convictions in those who control politics. Business must hear thundering in its market places that economics, to be safe and sound, must be guided by morals and tempered with religion. Then the press must learn that morals and religion are its best guides for determining its policies and seasoning its news displays and editorial utterances and tempering its propaganda. The Church is charged with a responsibility in this reconstruction and reformation which it might wish to escape but which it cannot vacate. Moral and religious leadership is inherent in its constitution and they must be asserted with vigor and with intelligence. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

The last General Conference by more than two-thirds majority adopted an Amendment to the Constitution which had for its purpose the establishment of the Judicial Council. During the quadrennium, the bishops submitted this amendment to all the Annual Conferences and their combined vote was 6,256 of which 6,098 were in the affirmative and 1,158 were in the negative. More than three-fourths of the votes were in favor of the Amendment, and it was adopted. The vote by Annual Conferences is here recorded. The General Conference, realizing that the adoption of the Amendment would necessitate numerous alterations in the Discipline, requested the bishops "to appoint a committee of three whose duty it shall be to make careful digest of such parts of the Discipline as need thus to be altered, and to report the same to the next General Conference." The bishops appointed Bishop John M. Moore, Rev. T. D. Ellis, D. D., and Judge J. T. Ellison as the committee and their report will be presented to the General Conference.

The vote is as follows:

Conferences	Ayes	Noes	Total
Arizona	17	7	24
Alabama	125	25	150
Baltimore	205	31	236
Belgian		23	23
Central Texas	272	7	279
Czechoslovakia	33	1	34
China	91		91
Cuba	27	3	30
Florida	177	31	208
Holston	220	2	222
Illinois	37		37
Kentucky	128	4	132
Little Rock	121	3	124
Louisiana	91	78	169
Louisville	118	49	167
Memphis	165	18	183
Missouri	149		149
Mississippi	17	208	225
New Mexico	101	7	108
N. Alabama	265	42	307
N. Arkansas	138	3	141
N. Carolina	237	9	246
N. Georgia	171	131	302
N. Mississippi	5	199	204
N. Texas	148	9	157
Northwest	36		36
Northwest Texas	135	13	148
Oklahoma	170	16	186
Pacific	87	1	88
St. Louis	102	6	108
S. Carolina	73	53	126
S. Georgia	166	41	207
S. W. Missouri	71	1	72
Tennessee	155	2	157
Texas	130	7	137
Texas Mexican	28		28
Upper S. Carolina	24	92	116
Virginia	254	14	268
West Texas	158	3	161
W. N. Carolina	298	4	302
Western Mexican	21		21
Western Virginia	105	15	120
	5,098	1,158	6,256

The Commission on the Revision of the Hymnal has finished its labors and the manuscript is in the hands of the Publishing Agents. The Joint Commission was composed of

thirty-six men: fifteen from our Church, fifteen from the Methodist Episcopal Church, and sixteen from the Methodist Protestant Church. In this group were many well-trained capable, professional musicians who were as devoted to the interests of the Church as they were to the music and their profession. The Commission also compiled varied Responsive Readings to take the place of the present Psalter should the Church decide to use them. The new book will be a rare treasure of superb hymns and tunes. However, unless more attention and greater emphasis are put upon the use of this splendid Hymnal by our ministers and people than have been put upon the Methodist Hymnal during its existence, this great treasure will be a hidden treasure. Our congregations have not been taught the great hymns and tunes, and the children and the youth have not had sufficient opportunity to develop their taste for genuine hymn music. The vast majority of our churches are not beyond the third or fourth grade in their hymn singing, and many of our pastors could not pass any sort of an examination on their Hymnal. This state of things is lamentable in the extreme. Only a most heroic and determined effort will bring our ministers and people to any creditable, intelligent, and pleasureable use of the new Hymnal.

The Federal Council of the Churches of Christ in America, of which our church is a constituent body, has continued its activities with commendable zeal and intelligence. It has rendered conspicuous service in the fields of industrial justice, international peace and goodwill, social betterment, race relations, denominational co-operation, and evangelistic promotions. It has given attention to the improvement of movie pictures, to the radio broadcasting of religious addresses, and to the enrichment of church worship. These things should be done in the name of the Christian Church, and the Federal Council is a necessary agent in getting them done. Our Church should continue its co-operation with and its support of this important and serviceable body.

The World Conference on Faith and Order was held in Lausanne, Switzerland, 1927, with our Church represented by Bishop John M. Moore, Bishop James Cannon, D. J., and Rev. Charles C. Selcman, D. D., the President of the Southern Methodist University, at their own expense. That Conference considered the vital matters of the Church, the ministry, and the sacraments. The explorations revealed very deep and fixed differences in the beliefs and convictions of the various sections of Christendom. That the unity, and much less the union, of Christian bodies is near, no one who has studied these findings would even surmise. But no one can question the immense value of these discussions nor adequately estimate the worth of such a conference. The second conference has been set by our Continuation Committee for August, 1937, at Lausanne, and our Church has been invited to co-operate and appoint seven representatives. The General Conference is hereby requested to make these appointments or provide for its being done.

1. Twelve years ago our General Conference, with good purpose but with a great breach of fundamental

principles, hastily passed a law that allows an unordained man who is in charge of a circuit, station, or mission to celebrate the rite of matrimony and to administer baptism and the sacrament of the Lord's Supper. This is not only contrary to the historic position of all Methodism, but it is utterly subversive of the spirit and practice of the Christian Churches; but in them all, whether there be one, two, or three ordinations, the ordination always takes place before the rights and powers under the order are exercised. Our Methodism has become a distressing exception. Four years ago we earnestly recommended that "this unwise legislation enactment be rescinded" and we now renew that recommendation with increased desire and emphasis.

To meet the situation which the existing law was meant to remedy some change might be made in the time required for ordination. Consideration may be given to certain facts: The law of the Church now requires that only well-equipped men be admitted on trial; the original purpose of the time spent on trial was largely to secure preparation, a preparation which is now much better obtained in the colleges and theological schools; in other denominations ordination accompanies or precedes installation in the first pastorate; ordination at or near the beginning of conference service would give to the preacher the historic ecclesiastical sanction; failure to pass the course of study any year by our present law delays advancement in conference standing and subjects the candidate to a vote for discontinuation or location. The General Conference may well consider some change in our law regarding ordination.

2. The rural church has been an object of serious study by various groups for the last twenty-five years, but it is still a serious reflection upon the efficiency of the Christian denominations. The consolidated school has broadened the community reach and collective marketing has spread the community relationships, but the local church sentiment and the denominational eccentricities have given way to larger church groups and more encompassing tenets of religious faith and life. In some places community churches have been organized, but they live to and for themselves, have no vital bond with the great surging denominations, and are without inviting outlook and stimulating objectives. The denominations have yet the supreme responsibility for the religious life and development of the rural people. It must be confessed that whatever may be said in commendation of our Methodism's earlier splendid labors it has not now a creditable and adequate program and service in the rural communities. Neither in quantity nor in quality is our service worthy of us as a denomination. Because of this fact the rural people are often left to the mercy of fanaticism and of all sorts of specious and spurious teachings. One service a month and afternoon appointment may have been sufficient in pioneer days, but to-day they are processes for eventual extermination of churches and the abandonment of the rural church. To be sure the rural people, many of whom are tenants, and increasingly so, cannot support financially the ministry required for their religious needs. An unpaid ministry must come into

service, and that unpaid ministry must be supplied by the laity. With 20,000 capable, conscientious laymen conducting public worship once a month each in some rural church, a new day would be in the dawning throughout our Southern States. Other measures could be instituted by which the rural church could come into strength and effectiveness. This General Conference could not do a more fruitful thing than to provide for the organization of a great unpaid lay ministry and to inaugurate other proper means and processes for the advancement of rural life and the rural church.

3. Our cities and near cities are becoming the wilderness in which many of our Methodist people are being lost. We have no adequate transplanting system by which the transit is safely made from the old church home to a new church home. It is also true that the large city churches have a major percentage of their membership without any vital relation to the movement of the organization. They are lacking in that watch care, sufficient ministerial attention, and competent administrative service which are necessary to keep life aglow in every part of the church body. The rapid shifting of the centers of population in our cities has created very difficult conditions for many of our formerly leading churches and also for Methodism as a whole in those cities. There is very definite need of directed concerted study of our city Methodisms by the men who are laboring in them under the leadership of the bishops who superintend them. The pastors of our large churches need to be brought together for mutual counseling and extended conversations with each other to the end that a more adequate common administration of these great organizations may be agreed upon. The General Conference may well give leadership in these important matters by some pronouncement or provision.

4. Twenty-five years ago and more our Church and the Methodist Episcopal Church adopted a common order of worship which had been carefully wrought out by a competent commission. It was never extensively followed in the rural and village churches, because the pastors were unable to develop the people for its use. In recent years many of our large city churches and

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their pastors have led in discarding this order of worship for one of their own improvisation. This is to be deeply regretted. Some of the churches have inaugurated the processional and the most of them make a poor out of it. Good music is to be commended, but a choir leader, baton in hand, conducting the singing of a choir as he would a great chorus in a concert hall, is to be deplored, for it detracts from, if not destroys, the dignity and reverence of the worship. Batons should not be seen in a church and choir leaders should not appear on the pulpit platform. The altar space should be as sacred a place in Methodist Churches as it is the Anglican and Roman Catholic Churches and our people should be so taught. The authorized order of worship in Methodism should be as scrupulously and reverentially observed as that in the liturgical churches. The beauty, the sacredness, and the majesty of worship should be expressed and enhanced by every act and attitude in the house of God, and the order of worship should be formulated with that end in view. It should not be subject to change at the individual inclination of every church and pastor, but it might have such variety within limits as will secure variable richness for the services with sufficient fixedness to insure a pleasing and measurable uniformity. The General Conference by definite pronouncement and proper provision for adequate revision may restore to our order of worship that uniformity with variety which is so greatly needed and desired.

5. Ever and anon criticisms come to us of our Ritual or some part of it and especially of that used in the sacrament of baptism for infants, children, and adults. The burial service could be much improved and enriched. The service for the dedication of a church is meager and not in keeping with the dignity of the occasion, and none is provided for the dedication of other important buildings. The Ritual is regarded rightly with so much respect and concern that it should not be altered without much thought, but when expressions become obsolete and even harsh with changes in the people and their thinking some alterations should be made. We recommend that the General Conference give serious attention to alterations of the Ritual and the methods by which they may be brought about as wisdom may dictate, carefully preserving the doctrinal standards therein contained.

6. Our trial law came into existence piece by piece and shows evidences of much patchwork. All of it needs re-study and re-statement. Some parts of it are so manifestly unfair and incomplete that alterations are exceedingly desirable. The General Conference may or may not have time during its session to get this properly done but if it cannot get it done during the session it should commit the matter to a competent commission to report its findings, conclusions, and recommendations to the next General Conference.

7. Some Annual Conferences have incorporated themselves into legal conferences under the laws of the respective States in which they are located. A legal conference is of doubtful standing and value in our economy. A bishop holding citizenship in another State could not be

the president. The legal conference could not lay any assessment. It could not direct the expenditures of the proceeds from those laid by the ecclesiastical conference. It can hold property, sue and be sued, but it can have no voice in handling other property or institutions than those to which it holds the deed. It cannot assume any debt, or issue any bonds against any institution or property to which it does not have the title in itself. When the legal conference acts, it does so as an extraneous body independent of the regular Annual Conference. Its acts are not regarded usually as acts of the regular conference. The membership of the legal conference is usually constituted of the members of the regular Annual Conference. Since the membership of laymen expires with the sine die adjournment of the Annual Conference, doubt is cast upon the possibility of their membership in a legal conference. These conditions lead inevitably to the question of the desirability, practicability, and legality of these extraneous conferences. All that is attained by them, in our opinion, could be accomplished by a conference board of trustees, similar to that which has been established for the denomination as a whole. We recommend that the General Conference give attention to this matter and, if it think wise, make some authoritative statements regarding a legal conference and possibly make provisions for a conference board of trustees to meet the needs for which local, legal conferences have been set up.

8. The good name of the "Methodist Church," by which is meant the Methodist Episcopal Church, South, has been brought under serious criticism by some Annual Conferences who by formal resolutions assumed responsibility for the payment of bonded indebtedness on institutions within their bounds. Generally these have been bonds on hospitals or colleges. The lending companies have advertised in bold letters that the "Methodist Church is behind these bonds," and good people, ministers, unmarried women, church institutions, and even business concerns have bought the bonds with little investigation as to the actual worth of the institution or its ability to pay the bonds, simply because the "Methodist Church is behind them and the Methodist Church is good for its debts." Now it turns out that the "Methodist Church" is not behind the bonds—never was, could not be, and cannot be. An Annual Conference represents only a part of the "Methodist Church," and only in some restricted ways. Its representative capacity is limited entirely to ecclesiastical matters; in financial affairs, it is auxiliary to the General Conference. It is not a legal entity, and can have and hold no property. It has no legal power for collecting any money for anything. It cannot commit the property of any local congregation or any other institution to the payment of the debts on any specific institution. Even though it were incorporated, it could not do this except with the property to which the corporation holds title. It cannot compel any congregation or individual within its jurisdiction to assume or pay any part of a debt. So when it, by resolution, pledges itself as surety for debt, it goes beyond its capability and any authority. The bond buyers think

they have a guarantee of payment by the Annual Conference and awake to find that they only have an expression of sympathy and goodwill and a willingness to cooperate in persuading some one to pay the bonds. This is lamentable in the extreme to them, to the Annual Conference, and to the entire denomination. Such things should never happen again. To that end, the General Conference may well put into the law of the Church a provision that will protect the public, the Conference, and the good name of the "Methodist Church."

9. Our Methodist church has eight general boards: Missions, Christian Education, Church Extension, Finance, Hospitals, Temperance and Social Service, Lay Activities, and the Book Committee. We believe that these could be and should be reduced by mergers and adjustments which would allow no loss of emphasis on any interest and would result in such compactness and forcefulness of organization as to give strength and vigor and efficiency to the combined work of the Church. We make no suggestion as to details of combination and reorganization, but leave that to the wisdom and constructive ability of the General Conference.

10. The Bishop in the civic Greek communities was the presiding officer in the Council, large or small. In the early church, he was the presiding minister, the rector, of one church, then of all the churches of the city or community and then of sections or areas. The bishop has always been a presiding and supervising officer to whom oversight in administration was committed. In early American Methodism only one bishop was needed and he was made the General Superintendent of all the Church. With the growth of the Church in the expanding nation and the increasing population more bishops were elected; but the general superintendency of the episcopacy remained unchanged. But this has not been continued. In the course of time, boards were organized and established by the General Conference to which the administration and the promotion of the great departmental interests of the Church were committed. This has reduced the general superintendency of the episcopacy almost entirely to the general supervision of the ministry. To-day our Methodism has eight general administrative supervising boards, separate and apart from each other, with no legal nexus between them; and yet in this unrelated way they inaugurate, direct, and control largely the activities of the Church, amendable only to the General Conference and in no legal sense under the supervision of the episcopacy. The Church has no general supervision, administration, and leadership except that which is given by the General Conference in a short quadrennial meeting. In our opinion this is not best for the highest and most effective movement of the Church, and some action should be taken to establish some directive unity in some broad, capable, continuing body. The creation of such a federal body made up of some bishops, some ministers, and some laymen as an ad interim representative of the General Conference properly and adequately constituted and clothed with dignified, even if restricted, powers would mark the end of diverseness, if not divergence, in administration, and the inauguration of wholesome cooperation and unified

constructive progress. We strongly recommend the setting up of such a federal body or general council.

#### Our Form Of Government

Methodism began, and continued for over forty years, simply as an evangelistic movement in the Church of England, with its historic episcopacy and episcopal form of government. American Methodism was organized as an Episcopal Church in 1784 by the authority of John Wesley, Thomas Coke, Richard Whatcoat, and Francis Asbury. While some modifications have come with the years, yet of the more than 10,000,000 Methodist communicants in this country to-day less than 300,000 are in the branches having a non-episcopal form of government. To be sure, episcopal government and the episcopacy have often and in all periods been subjected to severe and searching criticism. One hundred years ago Alexander McCaine printed a terrific philippic on "The History and Mystery of Methodist Episcopacy" in which he denounced its autocracy, its despotism, its "third order" pretension, its separateness from Annual Conference relationship, and the method of its superannuate support. He proposed that "the name of bishop and the episcopal office be put away forever," that "each Annual Conference elect its own superintendent whose period for service should not continue more than four years," that "the office of presiding elder be abolished," that "each Annual Conference be clothed with legislative power," and that laymen be given membership in the Annual Conferences. Out of this agitation came the Methodist Protestant Church in 1830, which after one hundred years now has a membership of 195,000. Much that he wrote seems quite modern and of recent publication. Who has not seen or heard it suggested and advocated that the third restrictive rule be now repealed, the historic plan of episcopacy be set aside, and a limited episcopacy in tenure and power be set up; that bishops after their term of service be divested of whatever an election and ordination gave them and returned to the Annual Conferences from which they were elected, there to hold their superannuate relationship and receive their superannuate allowance; that it be declared that the episcopacy is not a third order; that each Annual Conference elect its own bishop for a term of four years; that presiding elders be elected by the respective Annual Conferences and that their number be greatly reduced? That these proposals are radically revolutionary will be freely admitted, and that the adoption of them would practically do away the episcopacy and episcopal government and make absolutely necessary an entirely new philosophy and form of church government is too evident to be argued. For one hundred years, and especially just before the convening of each General Conference, some or all these modifications have been advocated, but so far they have failed of approval. Because of the vital relation of the episcopacy to our church government and because of the extraordinary success of Methodism in America under episcopal government for 150 years, we believe it to be our duty to review before this body the facts and foundations of the episcopacy, as we see them, in all frankness, honesty, and open sincerity. The time has come when we should know what we have,



where we stand and why we stand there, and where we shall go if we leave where we are.

The episcopacy is no temporary makeshift of a few American Methodist pioneers. It is the heritage of the Christian Church coming down to us through long, momentous centuries. We do not claim for our episcopal form of government that it was established by any divine decree, or that it is the original form of church government. No church can maintain successfully for its form of government such a claim. Hatch in his *The Organization of The Early Christian Church* and Streeter in his *The Primitive Church*, both of the Church of England, declare that from the early days of Christianity three forms of church government have been in operation—the congregational, the presbyterial, and the episcopal. These came out of the life of the diverse Christian groups as expressive of the prevailing conditions, civic customs, and governmental thought of the various localities and countries in which they arose. Even to-day the form of church government that is most acceptable to persons, populations, and sections, is determined largely by their fundamental and controlling conceptions and principles of life, liberty, and government. Congregationalism, with its extreme notations of democracy, has had its support from independents of various kinds and origins; presbyterianism mostly from the Scotch Covenanters and their descendants with their aversion to divine orders in government; whereas episcopalianism has been the regular and historic form of church government for the vast proportion of Christendom. While the validity and historicity of the congregational and presbyterial systems are unquestioned, and for them we have no criticism, yet it is the episcopal system that has won and held the great indorsement of Christendom. So we do claim that our system of church government is historic, that it has been in operation for eighteen centuries even back to early Christianity, that it is in use to-day by great Christian Churches of the world, and that it has possibilities of administrative force and ecclesiastical effectiveness which no other forms exhibit.

John Wesley and his associates, with their Church of England relations and proclivities, established American Methodism with a bona fide episcopacy and episcopal government. He gave Thomas Coke a third ordination, and sent him into America to give Francis Asbury three ordinations. He defended the validity of his action and the genuineness of this third ordination with arguments from Lord King's *Primitive Church* and Bishop Stillingfleet's *Irenicum*, that bishops and elders are of the same order and consequently that he had as much power to give the third ordination as a bishop. The presbyter has always from the Apostolic era been clothed with the power of bestowing any ordination, but the character of the office bestowed in the ordination is not determined by him, or because of him, but by the Church authorizing the ordination. Mr. Wesley evidently meant to do something for Dr. Coke in the third ordination which had not been done in the second, or he would not have given it to him. If the third ordination did not make Coke and Asbury bishops, what did it do for them, and why was it done? If he did not make

them bishops, what else would he have done if he had desired to make them bishops? He knew well enough that a third ordination was never used except in inducting a man into the episcopal office, and he knew also that the Methodists in America, who were reared episcopalians, wanted a bishop of their own, and that what he did he did for them.

Charles Wesley, in writing to a Dr. Chandler, a clergyman of the Church of England, on April 28, 1785, said: "I can scarcely believe it, that in his eighty-second year, my brother, my old, intimate friend and companion, should have assumed the episcopal office, ordained elders, consecrated a Bishop, and sent him to ordain our lay preachers in America." John Pawson, one of the most influential Wesleyans, said on the subject: "Wesley foresaw that the Methodists would soon be a distinct body. He was deeply prejudiced against presbyterian and much in favor of episcopal government. In order, therefore, to preserve among the Methodists all that is valuable in the Church of England, he ordained Mr. Mather and Dr. Coke bishops." Alexander Mather was ordained deacon, elder, and superintendent in 1788 and sent to Scotland. Mr. Wesley called Dr. Coke and Mr. Mather superintendents, but he made them bishops if he did anything by the ordination. Why did he eschew the title bishop and use the title superintendent and even rebuke Coke and Asbury severely for allowing themselves to be called bishops? Simply because the title bishop connoted then to the public a distinct third divine order with a sacramentarian content. The Anglican, the Roman, and the Greek Churches to-day claim that their episcopate is of special divine order; that it has unique and exclusive power to ordain presbyters or priests that only in the administration of the sacraments by a priest or presbyter ordained within the succession, can grace validly and really be conferred; that it invests the church with a unique sacramental character. Mr. Wesley had been convinced by Lord King and Bishop Stillingfleet that the order or office of bishop contained no such power and he wanted his church to be rid of that third order conception. In the second place he was the head of the Church and for his subordinates to bear titles superior to any that was possible to him was beyond reason. In the third place his conception of the episcopacy was that of a presiding, directive, administrative superintendent with life tenure bestowed by the ceremony of ordination. But whatever he called the office, Charles Wesley and John Pawson were correct in holding that John Wesley did establish in his American Methodism by his own act a bona fide episcopacy and he did it in keeping with ecclesiastical principle and practice that reach back to the early days of the Christian Church. The Methodist Church has defended and maintained the genuineness and effectiveness of its episcopacy against the attacks of all parties for one hundred and fifty years, and it is in no state of mind to make any surrender of this position now.

#### Our Orders

Much confusion exists in many minds as to the meaning and number of orders in our Church. In the recent General Conference of the Methodist Episcopal Church it was stated

more than once, "The episcopacy is not an order but an office." Just as correctly the same thing could be said of the presbyterate or the diaconate. Are the presbyterate and the diaconate orders and the episcopate not an order? If so, in what respect? What is an order in Methodism? In the Roman, the Greek, and the Anglican Churches orders, of which they have three, are endowed with sacramentarian grace and magical power received through tactual succession from the Apostles. Not so in Methodism. To us the doctrine of apostolic or tactual succession, whether through bishops or presbyters or through baptism by which grace and magical virtue are bestowed, is unsound, untenable, and indefensible. Methodism from the beginning has never officially, nor intelligently, used the word, "ordain," when applied to the ministry, in any high church, sacramentarian, prelatical, hierarchial meaning of that word, connoting thereby a sacrament conferring grace. The Bishops in their address to the General Conference of 1844, written by Bishop Joshua Soule, maintained that position. In that sense our Church ordains no man to the "order" of deacon, elder, or bishop. For our Church to claim that we recognized such an "order," whether of deacon, elder, or bishop—one, two, or three—would be to shift from our historic foundation in church government to a prelatical foundation a foundation that we believe and have always believed utterly false. The essence of the matter is not the number of "orders" admitted, but in the existence of any "order" as a sacrament conferring special grace as well as authority. Methodism believes that "order" in that sense is factitious and fictitious.

Then what is an order? An order is a permanent ecclesiastical office into which induction is and has always been made by the religious ceremony of ordination. Ordination as understood and practiced by Methodism is not a bestowal of sacramentarian grace and authority, as sacramentarian churches believe, but it is the setting apart and investiture of the person ordained with such certain responsibilities, definite duties, and prescribed prerogatives and powers as may be determined and authorized by the Church. The purpose of ordination is to confirm the consecration and life commitment of the person ordained; it is to stamp him with the approval of the Church as its minister; it is to secure continuity in the Christian ministry; it is to insure permanence in the ministerial office and function to which the ordination is made. Ordination is possible only by the joint action of the choosing Church and the ordaining authority, and the order or office thus bestowed cannot be terminated by either of these agents, except upon conviction for unministerial or immoral conduct. Orders differ from all other offices in the Church by reason of their permanence which has been sealed by this joint action in ordination.

How many orders or offices are there in the Christian Church into which induction has always been made by ordination? There were in use in Apostolic times as the New Testament testifies—deacons, elders, and bishops—and have been ever since, in churches with the episcopal form of government. The office of bishop is

almost, if not quite, as historic as the office of deacon and the office of elder. Pro. David S. Schaff, a Presbyterian, says: "By the year 150 the office of bishop as distinct from the presbyter prevailed widely if not universally." The ordination was as much the method of induction into the office of the bishop as it was into the office of deacon and elder. The episcopacy was never entered upon without ordination, and ordination was never for a term. The episcopate is bestowed after the presbyterate, if bestowed, at all, and never before it or at the same time. Bishops and elders are the same order only in the sense of having the same power to administer the holy sacraments and to ordain the ministry under specified conditions. This is not true in sacramentarian churches. In them the episcopacy summarizes sacerdotalism, but in non-sacramentarian churches, as in the early church, it summarizes ecclesiastical administration. The episcopacy (derived from the word and thought of episcopos, meaning overseer) in all churches has always been a presidential, directive, and administrative office. Such is the basic and historic standing of the episcopacy in Christendom.

When the statement is made that "the episcopacy is not an order but an office," it is not meant to raise the question of orders, but rather to affirm that the episcopacy is not to be classified with the diaconate or the presbyterate, either as an order or an office, but to be classified with business managers, or agent, or secretary, or moderator in the administration of the Church; that while ordination may mean much in the case of deacons and elders it means nothing in the case of bishops except a ceremonial installation such as might be had in the case of stewards or officers of any society. It means to affirm further that since ordination means nothing in the case of bishops, they are officers of the General Conference and can be remained

(Continued on Page 10)

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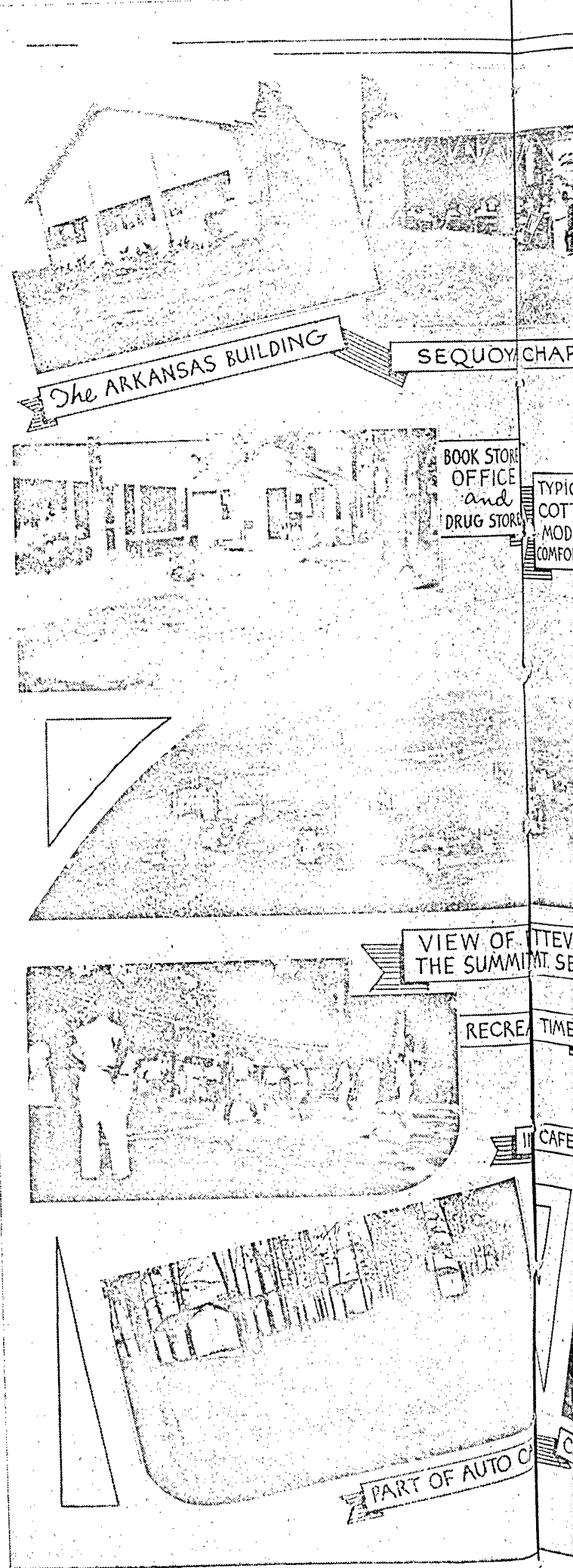
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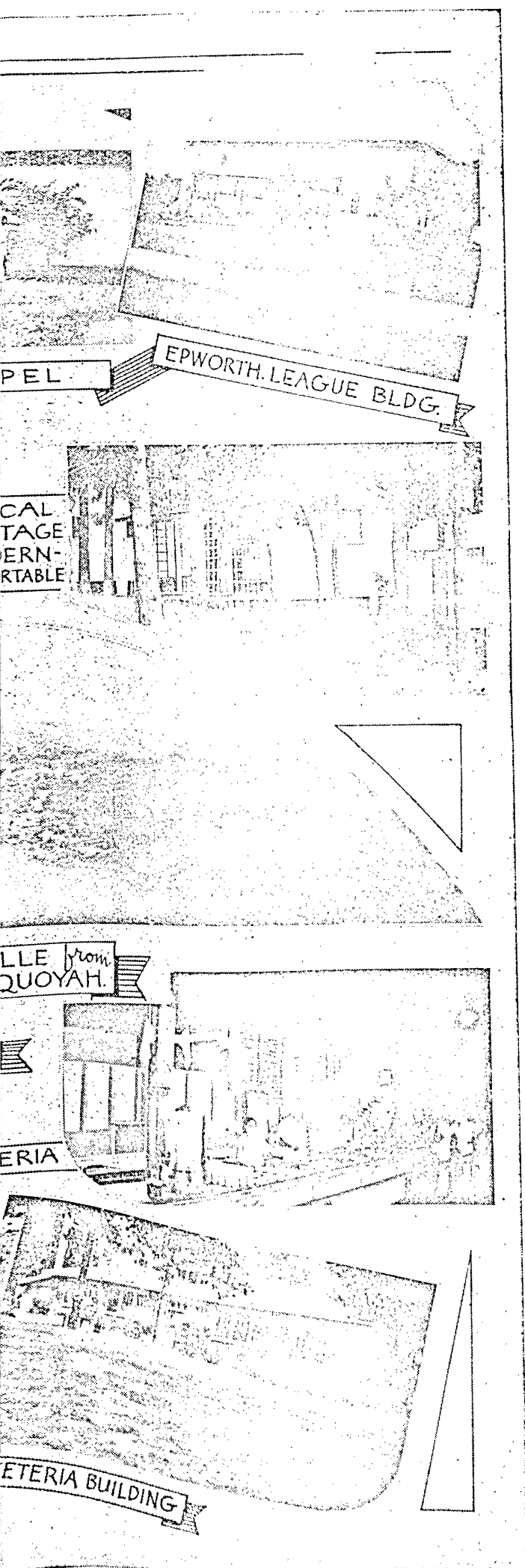
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(Continued from Page 7)  
and especially at super-annuation, to the Annual Conference from which they were elected and in which it is even factitiously held that they always retained a suspended membership. Who would claim that deacons and elders are officers of an Annual Conference simply because they had been elected to these orders by that Annual Conference? Human ingenuity is surely put to it when, in order to curtail or destroy the episcopacy, it must empty ordination of significance and sacredness, set aside all ecclesiastical history, and cast reflections on all ecclesiastical integrity. It has always taken ordination as well as election to create bishops, and ordination has never been given for a term of years. Ordination is an act to confirm permanency. That is no finding of fanciful fiction, but a bald statement of historic fact. Term tenure is no more applicable to the episcopate than to the presbyterate or the diaconate. Term episcopacy is a contradiction in words and ideals. More than that; fixed by the churches of Christendom the connotation of bishop has been through centuries of usage and it does not lie within the right or the province of a sect or section to change that in a day. We are under no compulsion to have bishops, but if we do have them we are under solemn obligation to have them fashioned in the molds of history. Without ecclesiastical consistency and governmental integrity the soul of the Church shrivels. The use of the title "bishop" without a real episcopate being conferred would be to make an ostentatious pretension which ecclesiastical honesty will not allow. So any proposal to establish a term episcopate is at its basis nothing less than a proposal to "do away episcopacy" and therefore necessarily to change the plan of our general superintendency.

#### Term Superintendency

Persons who advocate term episcopacy are in reality advocating the substitution of a superintendency of elders for a superintendency of bishops. They are dissatisfied with bishops and their administration, and want to get rid of them and elect churchwide presiding elders or conference presiding elders for a term of years. Good reasons for this can easily be assigned, and have been assigned by good men. Bishops do not do all that is expected of them, and they cannot. They are human, imperfect, and limited in their insight and wisdom, and have to deal with persons of similar limitations. But will getting rid of bishops and electing churchwide presiding elders improve the situation? A perfect system of government has not been possible so far in church or state. That would require supermen, and they do not get elected to the episcopacy. One thing can be said, without fear of contradiction, and that is, our system has been a success in providing pulpits for ministers and ministers for pulpits. No other system in that respect is in its class. None of the many vacant pulpits and the 20,000 unemployed ministers in this country, during the last few years, were in the Methodist churches. But for that reason or any other to claim that ours is a perfect system, or that it is or has been perfectly administered would be absurd. The question is not one of perfection but of the highest degree of practicability in getting things done. The episcopal system is finely fitted for getting things done. Deficiencies and inefficiencies will arise in any system and call for correction from time to time, but it may well be asked if they warrant the destruction of the essential elements of that system. Efficiency in church government and church administration is always the first consideration, and upon this criterion bishops must be measured. Efficiency should be the door into the episcopacy and essential to its continued occupancy, and when this is not so the choosing body is at fault. Bishops should be as subject to retirement from service for unacceptability and inefficiency as are ministers in any other relations in the Church. The Church that has neither the ability to create nor the courage to enforce provisions for ridding itself of an inefficient and unacceptable man in any place is itself inefficient and the victim of its own incompetency. We therefore recommend that this General Conference enact such necessary disciplinary provisions as will accomplish this end.

What is it about the bishop and the episcopacy that makes urgent the repeal of the third restrictive rule and the substitution of a provision for a term superintendency? Three specifications are made as the ground for such a radical change: the episcopal system is not democratic the episcopal office makes its occupants autocratic, the bishops have too much power. The charges lie largely, if not altogether, in the realm of conjecture and could scarcely be substantiated by any reasonable interpretation of the facts. The bishops have no distinctive power beyond that of making the appointments of the preachers. It is an admitted fact that the appointive power is autocratic, and has always been so—and has been considered best so—by the express will and requirement of the Church. Whether or not this power should be modified or restricted is a question of practical efficiency which the Church at any time may determine. When it comes to democracy, the primary and essential principle of democracy is representativeness, and this is fully observed in our entire system of government including the choosing of bishops. The fact of life tenure does not destroy the representativeness of the episcopacy any more than it does that of the Supreme Court of the United States. The Court by the life tenure is kept out of the realm of politics and assured the opportunity for development and maturing through continued service, study, and experience to the advantage of the nation and its democracy. The highest efficiency in its most important office has been the intelligent purpose of the Church in the life tenure of the episcopacy. But to cure the evils which some persons insist do exist is now proposed to end the life tenure by requiring an election or re-election every four or eight years. It could scarcely be guaranteed that the desired end would be accomplished by simply substituting term superintendency for life tenure episcopacy. To burn the barn to destroy the rats is a poor formula for ecclesiastical statesmanship.

Whenever Methodism faces a movement to change its form of government from episcopal to presbyterial, a fundamental question arises. Will such a presbyterial form of government remove our imperfections, cure our ecclesiastical ills, develop a more capable leadership, and bring Methodism a more vigorous program and

policy, greater efficiency and force, than is possible under our episcopal form of government? That is the crux of the whole matter. The thinking on church administration in recent years among various denominations has been toward the episcopacy rather than away from it. The General Assembly of the Presbyterian Church in the United States of America in 1932 declared its willingness to accept the episcopacy as a basis of union with the Methodists, provided that it is administrative and not sacerdotal. Term superintendency and the presbyterial system are not without objectionable features and deterrent possibilities. They would make necessary multiplied and disturbing elections in all the conferences with the attending probabilities of political maneuvers of ambitious and selfish men to the constant distraction of the mind and spirit of the Church. There is a strong probability that under the Church-wide presiding eldership connectionalism would be reduced to the minimum by being divested of its strongest support, that the transfer system would be rendered almost impracticable, that conference provincialism would be accentuated, that district supervision and cultivation would be greatly lessened or practically done away, and that soon the Church-wide presiding eldership would give way to the conference presiding eldership or moderators. Before such possibilities and probabilities are invited practical wisdom and sound judgement will demand wherein such a radical modification of our fundamental structure will bring new efficiency and power to our Methodism. Our episcopal polity has had no little to do with Methodism's success in this country where one third of all the Protestant communicants are within its fold. That Methodism has wrought extraordinarily well for these 150 years is widely conceded and nowhere denied. For all this time it has maintained an episcopacy sound in its historicity, genuine in its fundamental conceptions, and skillful in its leadership and administration. The wisdom and achievement of the past have been truly notable. Yet it is now proposed to set it aside for an untried system. Will not our governmental principles, forms, and forces stand the test of to-morrow as they triumphantly stood the test of yesterday? Methodism in Great Britain in its native land under a presbyterial form of government with a conference president has a combined membership after almost 200 years of only 835,266. James O'Kelly and Alexander McCaine saw their presbyterial principles wrought into Methodist bodies, but these have had very slight significance for American Christianity. The resplendent John Emory and the majestic Joshua maintained by irresistible logic and overpowering argument the integrity of episcopal government and thereby blazed the way in which American Methodism has made its triumphant march for a hundred years. What Methodism needs to-day is not a new system; it needs of virile, creative, powerful leadership of broad intelligence, deep consecration, robust activity, sound judgement, and constructive ability, in the episcopacy and out, which the Church will respect, honor, and loyally follow. To produce such is our task, and to that task we may well here and now lay our hands.

#### Additional Bishops

The last General Conference adjourned with sixteen bishops in active service. At that time and for the two years preceding Bishop William Benjamin Beauchamp was in feeble health due to persistent anemia. He held the Baltimore and Virginia Conference in the fall of 1930 and presided in May, 1931, over the annual meeting of the Board of Missions of which he was chairman. On June 28, 1931, in Richmond, Va., worn and weary, he fell on sleep by the will of God. He fought a good fight, he kept the faith, he received a crown of life.

Bishop William Fletcher McMurry came into the episcopacy at the General Conference at Atlanta, at the end of twelve years of conspicuous success as secretary of the Board of Church Extension. For sixteen years he rendered eminent service as a bishop of vigorous action, superior administrative ability, and commanding leadership. On January 17, 1934, his great body gave way under an attack of influenza. He labored to the end with effectiveness and fidelity. He left a rich record of great deeds nobly done. "Well done, good and faithful servant."

With the loss by death of Bishop Beauchamp and Bishop McMurry and the retirement of Bishop Candler, Bishop Denny, and Bishop Du Bose, the number of Bishops is reduced to eleven. No General Conference since 1906 has adjourned with less than thirteen, nor since 1918 with less than sixteen, and the demands upon the bishop were no greater, if as great, then than now. The episcopal body should not be a financial burden, and especially in times of financial stress; but it should be large enough and strong enough in competent scholarship, legal talent, energetic initiative, and constructive ability to carry weight and to furnish actual and forceful leadership in the thought and life, in the spirit and movement of the denomination, and to win and hold the confidence, the esteem, and the loyalty of the ministry and the membership of the Church, and the respect and high regard of other denominations. We are convinced that in view of all the considerations and the heavy loss which the episcopacy has sustained in the going out of these five men that the high interests of the Church require the strengthening of the episcopal body.

#### The Presiding Eldership

The Annual Conference in our Methodism is the unit in administration; the district is the unit in promotion. The chief and distinctive responsibility of a presiding elder is not administration but promotion. In the early days of the Church the administrative features of a presiding elder's work were predominant, but to-day the promotional features are predominant. Even in his presidency of quarterly and district conferences his work is vastly more promotional than administrative, and for that reason his failure from any cause to preside over any one of them is a forfeiture of high opportunities for service. There are no unimportant quarterly conferences to a presiding elder who has a program. There is probably as much, if not more, administrative work now as in the early days, but modern travel and communication provide ready settlement of administrative questions and thus prevent accumulation

at will, and complication. But the great interests—educational, missionary, social, financial, and spiritual—have been vastly multiplied, the program of the modern church has been greatly extended and complicated and those who are charged with their presentation and promotion need constantly, publicly and privately, the encouragement, the substantial stimulation, the intelligent counsel and direction, and the courageous and capable leadership of the presiding elder. Too many persons think of the presiding elder and his duties in terms of a bygone era. A better and more significant and more accurate designation of the office in this day would be the promoting elder, and a more important office, and one more fraught with productive possibilities, does not exist in the Church. As a leader in all plans for church advance as an administrative counselor in the financial and business activities of the churches, as an adviser to the pastor in his labors, studies, and projects, and as a man in the cabinet with intimate knowledge of the needs and wishes of his pastors and churches, and with clear views and sound judgment as to what would be wise for the entire conference, the presiding elder is an indispensable factor in the movement of the Church.

How many pastoral charges should a district embrace? Were the administrative work all, the district in this day of rapid transit and communication could be very large, and some quarterly conferences could be missed without severe injury. But that is not all, nor one-half, nor one-fourth. Persons who think of presiding elders simply as administrators speak of the mass overhead and see in their support only a waste of money, money which should be given to the poor or for missions. Experience has shown that reduction in the number of presiding elders has made no appreciable increase in benevolences. It cannot be too often nor too strongly emphasized that the district is the unit in promotion. The Annual Conference is incapacitated for that service because of its size. Districts should be planned with such limits as will give them the largest and most effective promotional power and value. For that reason the size of the district must be considered more from the standpoint of the district as a working body than from that of the presiding elder. If the district is to have force, it must have individuality and solidarity in purpose and sentiment; if it is to have strength for worthy accomplishment, it must have district consciousness and conscience; if it is to have spirit, it must not be cramped in territory and dwarfed in numbers; and if it is to have morale, it must not be dissipated by lack of community interests or by burdensome distances, or by frequent changes in boundaries and constituency. Building a district is not an act; it is a process. Building a district is building a vigorous triumphant unit for Methodism and the Kingdom of God. On the other hand, if the presiding elder is to be a real factor in mobilizing and organizing his forces, clerical and lay, into an undaunted winning unit, if he is to promote intelligently, forcefully, and adequately the comprehensive objectives of the Church's program for city, town, and country, in missions, education, and evangelism in philanthropy, finances, and church building, if he is to cultivate and develop his

field and lead and guide his forces, his district must be laid out with intelligence, constituted with conscience, and bounded by reason.

#### Methodist Union

We said in our address to the General Conference in 1930; "The General Conference of our Church meeting in Oklahoma City in 1914, adopted by a rising and unanimous vote a declaration in favor of unification by reorganization of the Methodist bodies in America. From that time till the final plan was submitted to the churches able and conscientious men representing the two episcopal Methodisms labored prayerfully to accomplish the ends sought. As is well known, the plan of unification presented was not acceptable to a sufficiently large majority of our people. We believe, however, that this failure was only temporary, and we cherish the hope that at some time we shall be wise enough to find a way whereby a united Methodism may with undivided energies and unwasted resources deliver her full strength upon the common task of 'reforming the continent and spreading scriptural holiness over these lands.'" We reiterate this statement. That General Conference appointed a Commission on Interdenominational Relations of fifteen persons and "authorized, empowered, and directed" said commission "to cultivate the spirit of fraternity with the Methodist Episcopal Church looking toward the ultimate union of these two great branches of Episcopal Methodism, and the answer of Christ's prayer that all of his disciples may be one." This Commission is recommending to this General Conference "the creation or continuation of Commissions authorized to begin at once after May, 1934, definite efforts on the part of the three Commissions to make and agree upon plans for the union of the three Churches here represented (Methodist Episcopal Church, South, Methodist Episcopal Church, and Methodist Protestant Church) and others that may enter the negotiations upon invitation or with our approval." The General Conference of the Methodist Episcopal Church in 1932 appointed a "Commission on Interdenominational Relations and Church Union" composed of five bishops, ten other ministers, and ten laymen "to which all matters relating to union, unification, or federation shall be referred."

We have been looking toward ultimate union for a long time. We need to move toward it, and in a way that will effectively promote the interests of all American Methodism. National life and creative church life call for unity and solidarity. Protestantism in this country greatly needs in this day the momentum of a great untiring movement in the mobilization of the ecclesiastical forces of the same origin, same policy, same belief, same spirit, and same purpose. The hope of the unity and the union of all American Methodism should never be allowed to grow dim. It should flame forth until oneness is made complete. Union will not come in a day, but it can be promoted by the right attitude every day; and determined purpose, Christian patience, and loyal persuasive persistence will bring a happy, joy-giving consummation of union in these United States.

#### Conclusion

Ours is a great Church, possessed

of a great soul, moved by a great spirit, dedicated to a great life, and committed to the supreme interests of the conquering kingdom of God. But we have come into an exacting if not a testing day, a day of spiritual hesitation, if not spiritual decadence, a day of moral subsidence of society's very foundations, and we are forced to pause, think soberly, and ask ourselves some very searching questions. Is our Methodism equal to the demands of this extraordinary period in human life? Has it kept abreast of its day in its religious powers, in its developed thought and in its aggressive constructive action? Has it maintained the zeal and enthusiasm of its youth, the vigor and hardihood of its frontier conquests and advance, and the devotion and loyalty of its distinguished religious experience? Has it to-day the mental energy, the sweep of horizon, and the spiritual apprehension to make it a creative force in the life of the new era? These questions touch the very quick of our intellectual and spiritual life and cannot be put aside. They must be faced squarely, met honestly, and answered affirmatively before the next advance can be entered upon. The Church was destined to be first among the builders of the race, but the destiny cannot be attained by denominational narrowness, geographical exclusiveness, and parochial selfishness. There must be noble dimensions in its life, thought, and objectives. The Church that lives only in and on its past, however glorious, is an ecclesiastical carry-over, with a museum interest, but with a very small part in such a world as has arrived. The continuing Church must link itself to the generation that is to be, and ever set in bold relief those fundamentals in faith, policy, and action which are essential and vital to the Church and its leaders of to-morrow. This living, growing, expanding world is our parish, and it is on the move, and the Church must keep pace or lose step and fall to the rear.

We have a great Church in our keeping. Its banner waves from the commanding heights of our country's life, planted there by heroic and sacrificial men, and it is our duty and honor to see that it is never brought down. The chance of a century to sound a charge and lead an advance lies with this General Conference of 1934. This is no time to be listening to any defeatist lamentations, nor entering upon any defeatist program. Defeatism should be driven from our thinking and retreat from our planning. Economy without retrenchment and heightened efficiency for a new advance is our blazing motto. We do not now need new laws so much as new life, new vision, and a new adventure. Our Methodism needs a new Wesleyan awakening, and a clarion call from this great body for the mobilization of our forces for a vigorous and triumphant return to power—mental power, moral power—and especially to spiritual power in Christ Jesus our Lord. The God of our fathers commands us to speak unto the children of Methodism that they go forward. "Arise, be glad, your light is dawning; the splendor of the Lord rises upon you." "The nations shall walk by your light and kings by the brightness of your rising."—Warren A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, Urban V. W. Darlington, Horace M. Du Boso,

## Christian Education

### SUNDAY SCHOOL DAY OFFERING NORTH ARK. CONFERENCE

A number of churches have already sent in their Young Peoples' Sunday School Day offering in advance of the day set for Young Peoples' Sunday School Day. Indications are that 1934 is to show an increase in number of churches observing Church School Day and Young People's Day and in the amount of offering received.

The following churches have paid their quotas in full:

Batesville, \$100; Oak Grove, \$2; Springdale, \$40; Russellville, \$40; Aubrey, \$5.

The following churches have paid 50%:

Fayetteville, \$50; Gardner - Memorial, \$18. Other churches reporting; Wynne, \$4.25; Augusta, \$3.40.

These last two churches have observed Young People's Day and sent in offerings which is applied on total quota.

Other reports will be given. — Ira A. Brumley, Exec. Sec.

### WORKERS WITH YOUNG PEOPLE AT MOUNT SEQUOYAH

July 3 - 17

"Where can I get help that will make me more effective with my young people?" This is a question that many workers in the Young People's Division in local churches are asking.

The General Board of Christian Education is attempting to give an answer to that question in the Leadership School at Mount Sequoyah, Fayetteville, Arkansas, this summer in the course "Enrichment Materials for the Young People's Division." This will be an effort to discover the available resources from which leaders may gather materials to strengthen the program for young people. The whole study, under the leadership of Miss Ina C. Brown, of the General Board Staff in the Young People's Division, will stay close to the practical problems being faced.

Miss Brown is nationally recognized as an authority on questions related to young people's problems.

William N. Ainsworth, James Cannon, Jr., Sam R. Hay, Hoyt M. Dobbs, Hiram A. Boaz, Arthur J. Moore, Paul B. Kern, A. Frank Smith.

I sign this Address with the understanding that I cannot approve the paragraph on "Methodist Union," because, though not intended to recommend the appointment of a commission on unification, that paragraph may be interpreted as implying such a recommendation. Such interpretation is likely to damage the Church.—Collins Denny.

## Ask Mother—She Knows

Mother took this medicine before and after the babies came. It gave her more strength and energy when she was nervous and over-tired. . . kept her on the job all through the change. No wonder she recommends it.

LYDIA E. PINKHAM'S  
VEGETABLE COMPOUND



Her visits to our African and Oriental mission fields have given her experiences that make her especially effective in groups that are concerned with world problems.

Another outstanding course is the "Seminar on Intermediate Program and Organization" to be led by Rev. Walter Towner, Director of the Young People's Division.

Plans are under way to make some marked developments in the near future for a better program of Christian education for Intermediates. It is expected that this study will make notable contribution in this direction. Leaders of Intermediate departments and classes should take advantage of this offer.

Courses are being offered in Bible, Missions, and other subjects which are of interest to workers in the Young People's Division.

Write the Division of Leadership Training, 810 Broadway, Nashville, Tenn., for a catalog giving full details of the program.—J. Fisher Simpson, 810 Broadway, Nashville, Tenn.

#### LITTLE ROCK CONFERENCE MISSIONARY OFFERINGS

By  
Young People's Organization  
March 23 to April 20

The following Missionary offerings came from the Young People after fourth Sunday in March. This is the tenth report since assembly.

Arkadelphia District	
Arkadelphia, S. S.	\$ 2.50
First Ch., Hot Springs, S. S.	5.00
Total	\$ 7.50
Camden District	
Fairview, E. L.	\$ 3.00
Buena Vista, E. L.	3.75
Fredonia, E. L.	3.00
First Ch., El Dorado, E. L.	4.20
First Ch., El Dorado, S. S.	3.30
Christie's Chpl E. L.	1.50
Harrell, E. L.	2.50
Fordyce, E. L.	3.50
Total	\$ 24.75
Little Rock District	
Highland, S. S.	\$ 14.16
Bauxite, S. S.	6.91
Asbury, S. S.	7.76
Mabelvale, E. L.	10.00
Total	\$ 38.83
Monticello District	
Tillar, E. L.	\$ 1.50
McGehee, E. L.	4.00
Total	\$ 5.50
Pine Bluff District	
Sheridan, E. L.	\$ 2.00
Grady, E. L.	1.55
Gillett, E. L.	3.00
Good Faith, S. S.	.49
Lakeside, S. S.	1.42
First Ch., P. B., E. L.	2.15
First Ch P. B., S S	2.85
Stuttgart, E. L.	5.00
Total	\$ 18.46
Prescott District	
Gurdon, E. L.	4.15
Delight, E. L.	1.10
Total	\$ 5.15
Texarkana District	
Lewisville, E. L.	\$ 1.85
Stamps, S. S.	6.30
Foreman, E. L.	1.00
Stamps, S. S.	1.50
Fairview, S. S	1.00
Total	\$ 11.65
STANDING BY DISTRICTS	
Arkadelphia, 2 Churches	\$ 7.50
Camden, 7 Churches	24.75
Little Rock, 4 Churches	38.83
Monticello, 2 Churches	5.50
Pine Bluff, 7 Churches	18.46
Prescott, 3 Churches	5.15

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CAPUDINE is liquid—already dissolves. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

Texarkana, 4 Churches ..... 11.65  
Totals, 29 Churches ..... \$111.84  
—Jas. H. Johnson, Treas.

#### DUAL MISSIONARY OFFERINGS Little Rock Conference For March

The following Sunday Schools in Little Rock Conference report offerings for Home and Foreign Missionary Enterprise for March. This is the sixth report since Conference.

Arkadelphia District	
Arkadelphia	\$ 10.00
Carthage	1.50
Dalark	.90
Rockport	.45
Magnet Cove	.51
Butterfield	.25
Mt. Carmel	.64
First Ch. Hot Spgs.	5.00
Grand Ave. (3 mo.)	6.00
New Salem, (4 mo.)	2.00
Leola	1.20
Princeton (2 mo.)	1.03
Macedonia	1.50
Total	\$ 31.04
Camden District	
Bearden	\$ 1.50
Fairview	.80
Camden, (3 mo.)	45.00
First Ch. El Dorado	28.24
Fordyce	3.49
Harrell	.66
Junction City, (2 mo.)	1.00
Norphlet	1.90
Magnolia	6.00
Smackover (2 mo.)	10.00
Rhodes' Chpl. (3 mo.)	3.00
Total	\$101.59
Little Rock District	
Sardis	\$ 1.00
Bryant	.54
New Hope (3 Mo.)	1.22
Hazen	1.00
Pepper's Lake	1.00
Hebron	.40
Tomberlin	.31
Asbury	7.24
Forest Park (3 mo.)	3.00
Henderson	4.25
Highland	3.00
Hunter Memorial	2.50
Pulaski Heights	10.00
Lonoke	2.00
Roland, (2 mo.)	1.20
Harris Chapel	.25
Total	\$ 38.94
Monticello District	
Dumas, (2 mo.)	\$ 3.60
Hamburg	1.42
Hermitage	1.25
Lake Village	2.50
McGehee	5.00
Monticello	5.33
Montrouze	1.20
New Edinburg, (3 mo.)	1.00
Total	\$ 21.35
Pine Bluff District	
Altheimer	\$ .70
Wabbaseka	1.31
Malcomb	1.00
De Witt	4.26
Gillett (3 Mo.)	6.00
Gould	.94
Humphrey	1.00
Sunshine	.40
First Church, P. B.	4.87
Good Faith	.98
Lakeside	7.46
Sulphur Springs	.39
Rison	1.80
Roe, (3 mo.)	3.00
Ulm	1.10
Sheridan	2.00
Sherrill	3.00
Tucker, (6 mo.)	7.52
Swan Lake	.55
Bayou Meto	1.25
Prairie Union, (3 mo.)	3.22
Total	\$ 52.66
Prescott District	
Doyle	\$ .40
Pump Spgs. (6 mo.)	1.50
Blevins	4.22
Gurdon	4.33
Okolona	1.32
Washington	1.00
Total	\$ 12.77
Texarkana District	
Silverina	\$ .61
Hatfield	1.05
Vandervoort	.79
Horatio	2.00
Lockesburg	1.00
Rock Hill	.75
Mena	3.00
Fairview	1.22
First Church	14.84
Total	\$ 25.26
STANDING BY DISTRICTS	
Arkadelphia, 13 Schools	\$ 31.04
Camden, 11 Schools	101.59
Little Rock, 16 Schools	38.94
Monticello, 8 Schools	21.35
Pine Bluff, 21 Schools	52.66
Prescott, 6 Schools	12.77
Texarkana, 9 Schools	25.26
Totals, 84 Schools	\$283.61
—C. E. Hayes, Chairman.	

## Church News

### STAR CITY CHARGE

Star City Charge is moving along in a fine way. All departments of the church are in a healthy and growing state. There are three churches on the charge. One Sunday each month is given to the two country churches. However, the time is so divided as to make two visits to each church every month by giving some afternoon services. The Sunday Schools are going and growing. Measles and other sickness interfered during the winter, but such hindrances to a large extent have ceased. Our people are religious. They love their church, their pastor and his wife. We have a very fine body of men who are willing to act in any capacity the pastor may direct. The Star City bunch will sing, pray and preach. Not one has said: "Don't ask me to do," but they have said, "show us what to do." The women, well, they are doing things! The outlook is for one of the best years in the history of the charge. Thanks to Brother Ted McNeal who labored so well as former pastor, and left matters so his successor could hook up, and move right off without a hitch. We are planning a union program for Sunday School Day. The program will be rendered at Cornerville church April 29. Not everything is being accomplished which we wish, but contributions are being made which will count for the future. — J. L. Leonard, P. C.

### HUGHES

Our people here received us back kindly after Conference. They not only gave us a splendid pounding at Christmas time, but have continued to remember the parsonage family with good things to eat all along during the year.

We were glad to be able to send in our 100% subscription list to the

Methodist early in the year. Our Conference Claims are nearly all covered by pledges and cash payments. We have already sent in a good cash payment.

Our people were given a great treat on March 25 to 28, when Dr. J. M. Williams of Hendrix College came and gave his lectures on "Home Relations." We had heavy rains, but splendid audiences heard him appreciatively.

We began our revival meeting April 1. The pastor preached Sunday morning. Brother G. G. Davidson came for the Sunday night service. Brother J. L. Rowland reached us Monday morning and remained with us for two weeks. He did some wonderful preaching, and much good was done. We received five on profession of faith.

Many of our people have been sick during the year. Two little children are in the hospitals in Memphis now from two of our best Methodist homes. They are critically ill, but hope is held for their recovery. Mrs. Harrison is recovering nicely from her operation. — J. M. Harrison, P. C.

### HAYNES-LEXA

Our churches at Haynes and La Grange have subscribed 100% to the Arkansas Methodist, while Lexa lacks only three of their number. Haynes and Lexa have paid 50% of their Conference Claims, while LaGrange has 30%. The District assessment has been paid in full.

These three churches rendered a splendid Easter program and made their offering to Kingdom Extension.

Twenty training credits have been earned on the charge. Palestine has added a \$35 building to the parsonage property, while Haynes paid off a small indebtedness on the parsonage.

We feel that the entire work is better organized than it has been for some time. We have a circuit board organized which meets at least once

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each quarter. All laymen are invited to these meetings. We hear report from each church, exchange ideas and discuss the problems that are common. The fellowship is fine. These have been the most helpful meetings I have ever experienced in my ministry. Our Discipline provides for such an organization, but this is the first time I have ever tried it. Dr. Morelock inspired my people to undertake it.

We are enjoying this another year with these fine people. Nothing spectacular is being done, but we feel that God is blessing us in our efforts as we move steadily along.—C. H. Harvison, P. C.

#### CAMDEN DISTRICT MEETING

The preachers and the preachers' wives met at First Church, El Dorado April 2, 10 a. m. with Presiding Elder J. L. Dedman in the chair.

Rev. W. C. House led in prayer. A special petition was offered for Bro. J. L. Hoover, the pastor host, who was unable to attend on account of illness.

Brother Dedman read the 25th Psalm and commented on the surety of our faith.

Nineteen pastors were present and three superannuates. There were also seventeen wives of preachers and a few laymen.

Several hundred dollars were reported raised on Benevolences and Kingdom Extension during the Easter season. There were 296 additions to the church since Conference. Encouraging reports were made by pastors.

Many charges reported 50% of the Conference and District Benevolences raised.

Dr. J. M. Workman gave a devotional on "Sacrifice." This was a very inspiring address.

Luncheon was served by the Ladies Sunday School class, and they were presented during the meal.

A vote of thanks was given those responsible for our splendid entertainment.

Everyone seemed to enjoy the splendid fellowship of the day and to be inspired to press on in His course.—A. E. Jacobs, Secretary.

#### GILLETT - CAMP SHED

The work throughout the charge is developing in a splendid way, as we near the end of the first half of the Conference year. We held our second Quarterly Conference a few weeks ago meeting at the Malcomb church, and every church in the charge was well represented in spite of the rains. The coming of our Presiding Elder, Dr. W. C. Watson, is looked forward to with much pleasure and large congregations gather to hear his helpful messages.

Our Kingdom Extension offering has been taken and shows a nice increase over last year. The general finances are in good shape.

Easter night the church at Gillett would not contain the congregation that gathered to see the beautiful Pageant which was given by a fine group of our young people and children.

As I write the continuous sound of the hammers is heard as carpenters cover the parsonage with the best grade of cedar shingles.

Every Department of the church is functioning well, and there is a spirit of harmony throughout. On the first Wednesday in May there will

be a joint meeting of the Woman's Missionary Societies of the circuit. It will be held in Gillett. Luncheon will be served at noon and the business session will be in the afternoon.

This is a great pastorate and a great people. I am looking forward to a blessed spiritual harvest as we go through the months which lie ahead.—E. T. Miller, P. C.

#### RICHMOND CHARGE

An unusually impressive Easter service was held in the Methodist church in Richmond 9:30 a. m., conducted by the pastor, Rev. W. C. Lewis. The church was beautiful with a white and green motif carried out in its lovely floral decorations. Special music and a fine devotional program were prepared for this occasion. After the devotional, one member was received by certificate, and two by vows. This was followed by a much enjoyed message given by Bro. Lewis. Then seven small children were dedicated in baptism by the pastor.

The offering was \$9. The Sunday School went into session following this most impressive Easter service. The auditorium was crowded to capacity, and the Sunday School rooms were thrown open to seat the people. Bro. Lewis is greeted at every service by a full house. Easter was a full day for him. He was at Ogden in a vesper service at 6 a. m., the Easter service in Richmond at 9:30 A. M., the eleven o'clock service he spent with his Wilton congregation. Quarterly Conference at Wilton at 2:30 p. m., and rounded out the day by preaching at Ogden at 7:30 p. m.

Our Sunday Schools are growing, and now have more members than in the church. The Epworth Leagues have taken on new life and are accomplishing much really constructive work.

We have had six Layman's meetings, one at each church on the charge. Finances are in good shape.

The people over the entire circuit feel that this will be a banner year for this charge.

Brother Lewis is a hard worker and knows how to make the other fellow accomplish much. He is much loved and we feel sure under the leadership of this "prince of pastors" and his devout, consecrated wife, we will accomplish much for the Lord.—W. W. Gardner, Charge Lay Leader.

#### THREE PROMISES MADE TO WIN WET VOTES TURN TO ASHES

The foes of prohibition made three major pleas for repeal: the first, to promote temperance; the second, to save youth; and, the third, to reduce taxes.

But new high records of arrests for drunkenness have been set up in nearly every city, village and hamlet in the nation. This golden promise has turned to dross.

The courageous press is horrified at the sickening debauchery of youth, and even childhood, since repeal. "Young Girls and Boys in Liquor Joints" heads an editorial in the St. Paul Daily News which tells of young bar maids freely selling liquor to boys and girls some of whom appear not more than 14 years of age. The editorial details the sodden drunkenness of these children and youths, and tells of the vile stories told aloud to young ears, and of disgusting obscenity. News stories

in the Chicago papers tell of liquor-saturated children "necking" in public, of shocking obscenity and delirious debauchery, and of the tragic consequences, beyond belief, as school girls, their inhibitions shattered and their emotions aroused by drink, reel on to ruin. So this second sweet promise, made in the name of tender childhood and radiant youth, has turned to bitterness and gall.

As a bribe to American voters to vote for repeal, Congress actually wrote into law a provision that certain surtaxes should be inoperative if prohibition were repealed—the most shameless and villainous bribe offered to the entire electorate in all history. This surtax was a 2% addition to taxable incomes in the lower, and 4% in the higher brackets. But liquor taxes have fallen far below the pre-election "guesstimates" of the brewers, greedy of grain and the wily politicians, hungry for graft. So the government, having achieved its end by bribing the electorate, welsches out of its promise, and passes a new surtax of 10% on all tax-

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School Taxes paid last year by Arkansas Power and Light Company in the various school districts in the state totaled more than a quarter of a million dollars.

Based on the average current expenditure of \$25.05 for white pupils, the school taxes paid in 1933 by Arkansas Power and Light Company provided educational facilities for approximately 10,000 Arkansas boys and girls.

In the study of government, it might be well for people to give thought to the question:

**WHO WILL PAY THE TAXES FOR SUPPORT  
OF SCHOOLS AND OTHER GOVERNMENT FUNCTIONS  
IF TAX-PAYING PROPERTIES BE DESTROYED?**

**Arkansas Power & Light Co.**

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**HELPING BUILD ARKANSAS**

able incomes, large and small! Thus the third promise of a 2% to 4% tax credit flops to a 10% debit.

Evanston, Oak Park, Northfield, Winnetka, and a score of other towns and cities which voted heavily for repeal in 1933 voted from 2 to 1 up to 10 to 1 dry in 1934.

There are reasons!—W. G. Calderwood.

#### THE SPIRITUAL AWAKENING

May I be permitted to assume the role of a prognosticator and predict some of the characteristics of the needed spiritual awakening? In doing this I do not claim any special insight or wisdom. But if these great revivals of the past have their form largely determined by the existing needs and conditions then we may assume the same to be true in the future, admitting, of course, that our predictions may be wrong. Thinking of this theme in relation to contemporary life several thoughts impressed upon us.

First, this awakening, if it comes, will be intellectually respectable. America is coming of age intellectually. Consequently the crudities of religious method and belief which in a former day met with astounding success will no longer produce results except among a very limited group. A practical and scientific generation cannot be won by a religious movement characterized by an untenable theology or an antiquated method of meeting the needs of individuals and society. It is difficult to imagine how a movement that asks men to leave their heads outside could become popular in this day.

Then, of equal or greater importance, any coming revival of great proportions must apply itself largely to social situations. Our great awakenings of the past have been concerned almost entirely with the salvation of individuals. That type of religious movement was natural and adequate in a former day. Life was very simple, the complex social relationships which we know today did not exist and if a man got right with God and a few neighbors his problems were solved and salvation was his. But can we say that religion is such a simple matter today? Getting right with God is not so simple a process as it once was. Jesus inferred that we approach God through man, saying in effect, "If your brother has anything against you, leave your offering at the altar and go and be reconciled with your brother and then return and render your offering to God." In these days of intricate social relationships it is

not so easy to say that our brother has nothing against us.

Finally, this spiritual awakening will come, if it comes, as the result of sacrifice. No Christian advance, from the time of Jesus till the present day, has come without great sacrifice on the part of some. Being a Christian is so easy today? But being a Christian is not so easy. And until we really try to be Christian we need expect no great endowment of power. There are and will be plenty of opportunities for heroism and sacrifice for those who will oppose un-Christian institutions. Think not that organized greed, corrupt politics, selfish nationalism, heartless militarism and their like will be overcome without wreaking their vengeance upon their opponents. The days for Christian heroism need not be past. We can rightfully expect the power of God to sweep over us in a mighty awakening only as we live our prayer, "Thy kingdom come, thy will be done, on earth as in heaven."—Clyde William Black in Church Management.

#### "MOVIES BLAST PROTESTANTS"

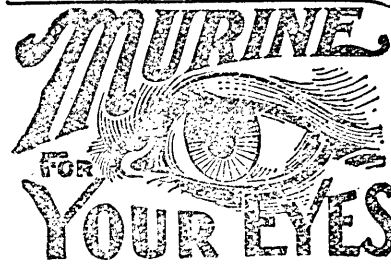
What are the movies trying to do to the Protestant ministry and Church? In one of his articles Robert Quillen writes under the caption "Movies Blast Protestants." He says it isn't often that a movie scenario requires the presence of a rabbi. But when the presence of one is required he is not pictured with reproach or ridicule but he is "an old man with white beard and a wise, gentle face," a man "of dignity and of honor and wholly above reproach." Frequently the story requires the appearance of a Catholic priest or nuns or the Sisters of a Catholic hospital. Are they presented with ridicule or mockery? Never! "In every instance the characters portrayed are dignified and worthy of respect. They are never belittled or ridiculed." Vigorous and organized protest would be forthcoming if the priest and rabbi were not presented with such respect. Continued offense would result in an effective boycott. But suppose the scene requires a minor character who is a preacher, as in the case in many movies. His denomination is not revealed. He is merely a minister. How is he portrayed? With dignity and respect like the rabbi and the priest? Robert Quillen says that "in almost every instance he is portrayed as an ass or a hypocrite or a silly sissy" and that such portrayal is not unintentional. There is a deliberate purpose when the same act is repeated many times. There are practically 40,000,000 Protestants in America and millions of them attend the movies. Little protest or complaint in any organized way is made against such ridicule of their ministry and Church although many of them resent such mockery and disrespect. Every Protestant minister and layman ought to speak out in no uncertain terms.—A. E. Middlebrooks in Alabama Christian Advocate.

#### OBITUARY

Mitchell — Mrs. M. F. Mitchell was born in Troy, Ala., but spent most of her life in south Arkansas at Waldo, Stamps, and Lewisville. She died in Edgefield, S. C., Feb. 11, at the age of 74, having gone there last August, to visit a daughter, Mrs. A. L. Slade, from Forrest, Miss., where she had been with another

daughter, Mrs. W. C. Anderson. Prior to this, while living in Stamps, she had made her home with her oldest daughter, Mrs. T. D. Anderson. Aunt Fannie was the last member of the family of our father, the late J. J. McLure. Being so much like our father endeared her to us. She is survived by the three daughters mentioned, two sons, W. I. Mitchell of Shreveport, La., and C. A. Mitchell of Missouri, and eleven grandchildren. Mrs. Mitchell was a wonderful example of Christian fortitude. Her children and all the family have a great heritage in her life. She was one whose example could be followed—unselfish, sympathetic, kind, calm under stress and strain, and Christlike in her life. She loved the church, had been a member of the M. E. Church, South, since thirteen years of age and was always ready and willing to do her part in its work. She worked in the Missionary Society and taught Sunday School classes. One friend said: "In the sunny days of her life, she was strong for the right, and in the days that brought shadows to her, she stood as the rocks and hills." It was her nature to make the best of any trouble and move bravely on. She was true to the highest principles and her influence was for truth and righteousness. — Mrs. F. S. Brummett.

Nation.—Isaac Thomas Nation was born in Ringold Co., Ala., and died at Lamar, Ark., March 22, leaving his widow and six children. Omer of Horatio, Elbert, Elmer, Mrs. Lou Pullen, Mrs. Lera Morgan and Norman of Lamar, and 18 grandchildren. Brother and Sister Nation became affiliated with the M. E.



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#### Do You Cough?

Mrs. F. H. McGaha of 201 Parker St., North Little Rock, Ark., said: "When I needed a tonic to build me up after a bad cold my father gave me Dr. Pierce's Golden Medical Discovery. The cold weakened my bronchials and I coughed quite a bit. I lost weight, coughing tired me out and I felt so weak. After taking the 'Discovery' a short time I grew stronger and it was not long until I was back to normal health." All druggists.

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Church, South, 45 years ago and had been an active, "Shouting Methodist" until Brother Nation's health gave down. Services were held in the home by his pastor. Interment was in the Lamar cemetery. Our losses, both for family, church and community are heavy and grievous, but heaven's gain is great in proportion.—Ray L. McLester, Pastor.

Swift — Mrs. Amanda McClure Swift, aged 93, passed away at her home near Hawes, Ark. She was born in Portage County, Ohio, August 27, 1840. She came to Garland Co., in 1893 where she made her home until her death. At the age of

FROST-PROOF CABBAGE, EACH BUNCH FIFTY, MOSSED, LABELED VARIETY NAME, JERSEY WAKEFIELD, CHARLES TON WAKEFIELD, SUCCESSION, COPEHAGEN, EARLY AND LATE DUTCH, POSTPAID: 200, 75c; 300, \$1.00; 500, \$1.25; 1,000, \$2.00. ONIONS CRYSTAL WAX YELLOW BERMUDA, PRIZETAKER, POSTPAID: 500, 75c; 1,000, \$1.25; 6,000, \$5.00. TOMATO LARGE, WELL ROOTED, OPEN FIELD GROWN, MOSSED, LABELED WITH VARIETY NAME. LIVINGSTON GLOBE, MARGLOBE, STONE, BALTIMORE, JUNE PINK, McGEE, EARLIANA, GULF STATE MARKET, EARLY DETROIT, POSTPAID: 100, 50c; 200, 75c; 300, \$1.00; 500, \$1.50; 1,000, \$2.50; PEPPER MOSSED AND LABELED, CHINESE GIANT, BULL NOSE, RUBY KING, RED CAYENNE, POSTPAID: 100, 75c; 200, \$1.00; 500, \$2.00; 1,000, \$3.50. FULL COUNT, PROMPT SHIPMENT, SAFE ARRIVAL, SATISFACTION GUARANTEED.

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### Lady Says She Took

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Women who suffer as she did will be interested in the experience of Mrs. Maude Crafton, of Belleville, Ill., who writes. "For several years, I suffered from irregular trouble and cramping. There would be days when I would have to stay in bed. I would get so nervous, I was miserable. My aunt told me to try Cardui. She believed it would build me up, regulate me and help the nervous trouble. I knew after taking a half bottle of Cardui that I was better. I kept on taking Cardui and found it was doing me a world of good. I am in good health, which means a lot to me."

... Try this same medicine. Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

16 she taught her first school, and continued to teach until she was past 60.

At an early age she gave her heart to Christ and joined the Methodist Church. For the last 20 years she was a member of the New Salem Church on the Hot Springs Circuit.

She was a teacher in Sunday School for more than 50 years.

She is survived by her daughter, Mrs. F. F. Huddleston of Hawes, with whom she made her home: three grand-children, Walter and Ralph Huddleston of Hot Springs, and Vera Huddleston of Arkadelphia; and four great-grandchildren, Byron, Jimmie, Billie and Bettie Lou.

I have known Sister Huddleston for about 18 years. She was one of the greatest women I have known. She stood every test, and met every requirement of the Christian life. She was a positive Christian.

She was loved by everyone who knew her. She was a devoted mother, and grandmother. She was a friend of all humanity.

The day she was 93 years old, she went to Sunday School, made a beautiful talk to the school, and put her pennies in the birthday bank and was so happy that she could be there.

Sister Swift will be greatly missed in the church and the community, as well as in her home. She is resting in her home above, and will be at the beautiful gate to welcome her loved ones home.

She was buried in the Godwin cemetery, March 20. Rev. J. R. Dickerson and Rev. A. J. Bearden officiating.—J. R. Dickerson.

Graves. — Mrs. Rebecca Susan Graves, (nee John) was born February 20, 1841, and died in Green Chapel community January 18, 1934. Her native state was Georgia, whence she came with her parents, when a young girl, to Arkansas, settling in Sevier County where she remained until she died. She married William Graves, November 7, 1866, and was the mother of eight children, six of whom are living. She accepted Christ at twelve and joined the Methodist Church. She grew into one of the greatest Christian characters this writer ever knew. I was her pastor two years, and the great Christian life of Sister Graves has impressed me across the intervening years. Had the mothers of our country for the past ninety years been of the spiritual and moral quality of this saintly woman, what high ideals would our nation have! Repeal of the 18th Amendment and enactment of the 90-day divorce law would have been impossible. Her children, all fine citizens, call her blessed. They have in their sainted mother their richest heritage. Her life, rich in faith is to them a loved gospel. After a happy married life of 64 years her husband passed away, and three years later at nearly 93, she slipped away to heaven.

A vast crowd attended her funeral. Sabbath School pupils she had taught, neighbors and friends from afar, as well as children and children's children, all can testify that in this matriarch of our Israel God has enriched our Church and country.—John F. Taylor.

Kirkbride.—Mrs. Georgia Anna Gatlin Kirkbride was born, Feb. 12, 1874, near Stephens, Ark., and died April 2, 1934, at her home in Caney, Kansas. She was converted

and joined the Missionary Baptist Church near Prescott, Ark., at the age of 16.

She was married to D. W. Edwards in 1894. To this union two daughters were born who survive her: Mrs. Georgia Hazel Prewitt, of Chicago, Ill., and Mrs. Jessie Norvelle Hudson of Caney, Kansas.

Jan. 18, 1904, she was married to Z. M. Kirkbride. To this union three children were born: Rhea and Opal who are at home with the father, and Chalmers of Galveston, Texas. She also leaves three sisters and three brothers: One brother is Rev. L. C. Gatlin of Leola, Ark. She also leaves three step-sons and three grandchildren.

Mrs. Kirkbride was a faithful member of the First Baptist Church of Caney, Kansas, at which place funeral services were held, conducted by the pastor, Rev. H. Ellis Ogden, assisted by Rev. Mr. Eslick, pastor of the First Christian Church, Rev. Mr. Drussair, pastor of the Methodist Church, and Rev. Will Copson, pastor of the Nazarene Church.

The home was packed to capacity and the floral offerings were wonderful in beauty and profusion, a testimony of the love and esteem which neighbors, friends and fellow church members held for Mrs. Kirkbride.

Her Christlikeness was manifest by a daily devotion and constant loyalty to her Christian ideals. She was a cheerful helpmate and as a mother her sacrificial service knew no limits. She was keenly interested in the welfare of many, but especially in the ministry of her brother, Rev. L. C. Gatlin. Just a few weeks before she died, she had a long talk with him at which time

she told him how their departed mother had appeared so near to her and she knew that she was going soon and requested Bro. Gatlin to have a part in her funeral service. While it was a heart-rendering ordeal, he arose at the close of the service, plucked a lily and a carnation from among the many beautiful flowers, stood near the casket, and told how Mrs. Kirkbride had asked him to say a few words. Everyone in the vast audience was moved to tears and an impression was made upon many people such as no other service could ever have made.—Myrtle Jones, Church Reporter.

### QUARTERLY CONFERENCES PINE BLUFF DISTRICT; 3rd ROUND

Rison, May 6, A. M.  
Hawley Memorial, May 6, P. M.  
Roe Ct., at Bethel, May 13, A. M.  
Stuttgart, May 13, P. M.  
Alzheimer - Wabbaseka, at A. May 20 A. M.  
Sherrill - Tucker, at S., May 20 P. M.  
Humphrey - Sunshine, at S., May 27 A. M.  
Lake Side, May 27 P. M.  
Gillette - Camp Shed, at C. June 3, A. M.  
St. Charles Ct., at Pleasant Grove, June 3 P. M.  
Carr Memorial - White Hall, at W. H. June 17, A. M.  
Grady - Gould, at G., June 17, P. M.  
Swan Lake, at Brewer's, June 24, A. M.  
De Witt, June 24th, P. M.  
Star City Ct., at Cornersville, July 1, A. M.  
Sheridan Ct., at New Hope, July 8, A. M.  
Sheridan Sta., July 8, P. M.  
Pine Bluff Ct., at Wofford's Chapel, July 15, A. M.  
First Church, Pine Bluff, July 15 P. M.  
Rowell Ct., at Prosperity, July 22, A. M.  
—W. C. Watson, P. E.

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## WEEKLY ANNOUNCEMENTS

SUNDAY evening, Young People and Senior Department meetings at the regular hour.

WEDNESDAY evening, Fellowship Supper at 6:30. Devotional service at 7:15.

THURSDAY, May 3rd, the Mother's Bible Class will hold their regular business and social meeting at the home of Mrs. Lee Cazort, 1616 W. 24th. Assistant hostesses will be: Mrs. R. C. O'Bryan, Mrs. Vinson, Mrs. M. L. Hayes, Mrs. H. A. Born and Mrs. W. A. Weidemeyer. A covered dish luncheon will be served at noon.

## ITEMS OF INTEREST

Mr. J. S. M. Cannon is leaving this week for Jackson, Miss., where he will attend the General Conference.

Mrs. R. E. Overman was quite ill all last week, at her home, 1923 Summit, but is now much improved.

Mrs. Emile Trebing and Mrs. W. E. Snodgrass were on the program of the State Music Teachers' Association which met in Fort Smith on April 11 and 12.

Mrs. C. C. Cope's father, Mr. Frank Veatch, of Alfalfa County, Oklahoma, spent last week in Little Rock with his daughter.

Mr. Rowland Irvine of New York City spent last week end with his mother, Mrs. E. D. Irvine. Mr. Irvine attended the Bankers' meeting in Hot Springs.

Mrs. Clara Stewart, of Watertown, N. Y., is visiting her sister, Mrs. E. D. Irvine, who has been ill for some time. We are glad to report that Mrs. Irvine is improving.

Miss Mary Frances Clifford attended the State Music Teachers' Association in Fort Smith.

Dr. and Mrs. James Thomas left this week for Jackson, Miss., to attend the General Conference.

### Information Wanted

We are very anxious to correct our list of Winfield boys and girls who are attending college. If you can furnish any information, call the Church Office.

### Our Sympathy

The sympathy of the congregation is extended to those of our membership who are in sorrow because of the death of loved ones:

To Miss Zora Cross, 224 N. Pine, in the loss of her mother, Mrs. Fannie Cross, who passed away on Wednesday, April 18.

To Mr. S. M. Alley and other members of the family of Mr. J. P. Alley, who passed away at his home in Memphis, Tenn., on April 16.

To Mr. H. G. Woodsmall, and family, in the loss of his mother, Mrs. W. H. Woodsmall, who passed away Sunday, April 22.

To Dr. E. O. Heath in the death of his mother, who passed away on April 21 at her home in Cincinnati, Ohio.

# Pulpit and Pen Winfield Methodist Church

Sixteenth and Louisiana

Little Rock, Ark.

MARSHALL T. STEEL, Pastor

Office Phone 4-1994

Residence 4-1080

W. G. Borchers, Missionary Pastor

Campinas, Brazil

Vol. VI

APRIL 26, 1934

No. 17

## SUNDAY SERVICES

11:00 A. M. "Challenges from the Past"

7:30 P. M. "The Present Economic Situation"

## DID YOU EVER GO TO SUNDAY SCHOOL?

It seemed like a simple service, didn't it? Sang a song, somebody prayed, read the Bible, and the teacher talked.

Can you imagine that one day that was thought of as evil? The saints described some wicked women in terms like these: "She even sends her children to Sunday School." and when they said: "She teaches in the Sunday School," that meant that she was very wicked. A little over 100 years ago the stewards in what is now one of Southern Methodism's outstanding churches placed this sign on the front of their church as a warning to a new preacher: "No desecration of the holy Sabbath by teaching on the holy Sabbath day in this church."

The path that the church school has traveled from that day to this has been cluttered with rocks which were hurled at the pioneers who were trying to minister to actual needs. Many churches refused to let the schools be held in their buildings, but some courageous men and women who were led by a great ideal would not give in; and today we pay our highest praise to them.

Of course, the finest work of the Church School cannot be measured by mathematics, for it is to be seen in men and women with character strengthened, ideals enlarged, and life quickened. But a side line, a by-product of the Church School proves its worth. Last year in the Little Rock Conference alone 2250 of the 5100 new members received into the church came in through our Sunday Schools. Our educational center is our finest recruiting station. With some 60,000 Methodists in the churches of the Little Rock Conference, we have over 40,000 enrolled in our Church Schools. Remember that it was with great price that we obtained this freedom.

Next Sunday we observe Church School Day in Winfield. Special services are being planned for the entire day. In the Church School at 10:00 o'clock and in the worship service at 11:00 o'clock our thought will be centered in our 150 years of Methodist history which reveals the fine spirit of pioneers in religious education.

In the evening service at 7:30 the Young People's Division of the Church School will celebrate its Anniversary. Some of our young people will have special parts in the service, including full charge of the music, and the pastor will bring a message of special interest to young people.

MARSHALL T. STEEL

## READ GENERAL CONFERENCE NEWS

As we go to press this week the leaders of Southern Methodism are assembling in Jackson, Mississippi, for the 22nd General Conference of our church. The Conference convenes only once every four years. It is our highest law-making body. The Conference will deal with the most important issues before our people today; and all good Methodists will be anxious to keep informed about its proceedings. Read the articles in the daily papers, the Christian Advocate and the Arkansas Methodist. Winfield is proud to have three of her former pastors as delegates—Dr. James Thomas, Dr. C. M. Reves and Dr. Paul W. Quillian; and to have Mr. J. S. M. Cannon, one of our Stewards, as a delegate.

## CHRISTIAN EDUCATION

### Founders' Day

The Marguerite Clifford Class will have a Founders' Day program April 29, at ten o'clock, to celebrate the twelfth anniversary of this class. All members and former members are cordially invited to be present.

### Children's Workers

The workers of the Beginner, Primary, and Junior Departments meet Tuesday, May 1. Vacation School workers who are not regular teachers are asked to attend the meeting of their respective group.

### Advisory Council

The Advisory Council of the Young People's Division will meet Sunday, May 29, at five o'clock. Student representatives to this committee are: Marvin Wesson, Young People's Department; Florence Morris, Senior High; and Betty Hogan, Junior High.

### Junior High

A fellowship supper followed by games will be enjoyed by members of the Junior High Department, Friday, May 4, at 6:00 P. M., in the Recreation Room.

Newly elected officers of the Junior High Department are: George Watson, president; Josephine Jones, vice-president; Susie Hogan, secretary; Jett Ricks, program chairman.

### Mother and Daughter Banquet

All mothers and daughters are invited to attend the banquet in their honor, Wednesday, May 9, 6:30 P. M. The Women of Winfield are providing the banquet under the direction of their local chairman, Mrs. H. M. Gaylor. Tickets may be purchased from your Circle Chairman or from the office at twenty-five cents.

### I Believe in Loving Goodwill

I cannot escape it.  
Sometimes I try to evade it.  
I choose it at a distance, and for other people, and for tomorrow.  
I like to think I have chosen it, when I have not.

I sometimes rail against the war makers and imagine that by hating them I have created peace.

I flare out against people who do not treat other races justly and forget that I feel toward them the same superiority and contempt that they have toward others.

I find it hard always to tell just where my love for little children is mingled with my disdain for those who do not serve them by the same method as my own.

But I cannot escape the imperial demands of loving goodwill.

It marches straight upon me from the heart of Him whose sublime prayer has challenged the centuries—"Father, forgive them for they know not what they do."

So I believe that loving goodwill is the one disruptive, terrible, and redemptive power in the world.

It slays, and it heals.  
It stands quietly, waiting for its chance, and then it goes far and deep.

It is the continuous and last bar of judgment to which the thoughts and purposes and acts of men must come.

### I believe in Loving Goodwill

—International Journal of Religious Education, May, 1934, p. 4.