

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

ARKANSAS METHODIST

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

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

Vol. XLIX

LITTLE ROCK, ARKANSAS. THURSDAY, MAY 29, 1930

No. 22

A PRAYER FOR PENTECOSTAL POWER

By A. C. Millar.

(Can be sung to the tune of Coronation.)

Come, gracious spirit, heavenly Guide
Of that devoted band,
The saints and martyrs, true and tried,
In ancient holy land;
Where Christ once trod, incarnate God,
With bleeding side and hand.

There, on the day of Pentecost,
With rushing mighty wind
The house was filled, O Holy Ghost,
Where all with single mind,
That blessed hour, received thy power
To witness to mankind.

Come now, as on that distant day,
With cleansing fire descend,
And, while thy people humbly pray,
Let love and mercy blend;
To every heart thy gift impart
To help our ways to mend.

Thy mourning Church, without thy seal,
In dust and ashes lies;
Oh, may we now thy presence feel,
As sin within us dies!
Revive us now, the while we vow
With penitential cries.

O Holy Spirit, fire divine,
As in the days of yore,
Burn up our dross and make us thine,
And open wide the door
To let thee in to banish sin
And live for Christ once more.

Then shall thy Church new courage take,
And with thy sacred Word,
The ranks of evil quickly break,
And pierce them with thy sword,
Give strength to fight for God and right
And Christ, our risen Lord.

—In Daily Christian Advocate.

THE GREATEST GENERAL CONFERENCE IN OUR HISTORY.

Some might argue that the General Conference of 1846, at which our Church as a separate denomination was inaugurated, was the greatest. But that was a sad Conference on account of separation from loved brethren of like faith and polity and the consciousness of an impending national struggle over slavery.

The General Conference of 1930, with the exception of the unfortunate episode involving Bishop Cannon, which will be discussed in a later editorial, was facing the future with confidence and joy and making new plans to meet current and pressing issues.

The greatest single achievement was the legislation providing for autonomous Churches in Brazil, Korea, and Mexico. Our members in those foreign fields were asking for this, and Dr. W. G. Cram and our own Dr. O. E. Goddard had sensed the need and had co-operated in preparing adequate plans to effect the change. The spirit of the Conference and of the representatives of the foreign fields was in perfect accord. Our foreign brethren obtained what they desired and it was graciously bestowed. This means that the churches in these three countries are to be absolutely free to become national Churches, but with close relation to the Mother Church and even more financial support than formerly. These Churches will be set up by commissioners fully authorized to co-operate. The relation will be somewhat similar to that existing between Great Britain and her colonies. Each national Church may elect its own bishops, who shall not have episcopal authority in the United States, and may

WHEREFORE THE RATHER, BRETHREN, GIVE DILIGENCE TO MAKE YOUR CALLING AND ELECTION SURE; FOR IF YE DO THESE THINGS, YE SHALL NEVER FALL; FOR SO AN ENTRANCE SHALL BE MINISTERED UNTO YOU ABUNDANTLY INTO THE EVERLASTING KINGDOM OF OUR LORD AND SAVIOR JESUS CHRIST.—II Peter 1:10-11.

fix their terms and define their authority. This solves a problem as to status which is puzzling our sister Methodism. In Korea and Mexico it is expected that our members will unite with the members of the Methodist Episcopal Church and form one national Church. In Brazil ours is the only Methodism. Conditions in China are so mixed and unsettled that it was deemed best to continue our present relation and to send one of our bishops to reside in that country. Bishop Paul B. Kern, one of the most capable young bishops, was assigned to China.

During the past quadrennium a Commission had prepared a complete Constitution. It had been published six months ago, and therefore had been studied. Four full session days the Conference was virtually a great Constitutional Convention. Every item was carefully scrutinized and many were amended, so that when final consideration was reached a reactionary document had become modernized and was not acceptable to its sponsors, and as it did not quite satisfy some of the progressives, it was not adopted. However, it developed that the Conference, by an almost two-thirds majority favored term episcopacy and a judicial council to take from the bishops the power to pass upon constitutional questions.

This resulted later in adopting a rule that bishops should automatically retire at the General Conference nearest their seventy-second birthday, and, by an almost unanimous vote, in sending down to the Annual Conferences an amendment providing for a Judicial Council. These were signal and significant advances.

A large Commission had been appointed four years ago to present a plan to combine our Sunday School, Education, and Epworth League work under one board and unify our entire educational program. Its plan was carefully examined, slightly amended, and adopted by a large majority. Doctor Kern, who had led in this movement and who was explaining the plan, was elected bishop, and requested to continue to present it. Many have doubted the wisdom of this consolidation; but under the guidance of Dr. W. F. Quillian, long-time president of Wesleyan College for Women, it will begin to operate next year, and it is hoped that it will prove to be a great success.

A Commission had also worked on a plan to unify church finances and do away with assessments. It had a strong following; but was finally defeated, although some of its features were incorporated in the plan adopted, and a Commission on Benevolences was instructed to study systems and prepare a plan for consideration four years hence.

Much to the surprise of the Church the Woman's Missionary Council two months ago had memorialized the Conference to grant woman clerical rights. The subject was ably debated, and the women who led the debate far surpassed the men who opposed the measure, and it secured a handsome majority, but lacked the two-thirds vote necessary to submit it to the Annual Conferences. Under all the circumstances this was regarded by the women themselves as a real victory, and it is confidently believed that the women will secure clerical rights within eight years.

A Commission on Interdenominational Relations was appointed with power to negotiate for closer relations with other denominations and authorized and urged to secure exchanges of territory to reduce conflicts and overlapping.

Indirectly and directly, through consideration of the case of Bishop Cannon and the Board of Temperance and Social Service, the relation of the Church to politics and especially to Prohibition was almost constantly before the Conference, and by frequent applause and finally by concrete action on various reports and elections, the Conference justified the activities of bishops, ministers, and members who go into politics on great moral issues, and especially to maintain Prohibition under the 18th Amendment. Many of the episodes in connection with the preparation and presentation of reports were exciting and at times rather spectacular. The writer, who had had no thought of leading a fight, was by his brethren chosen to handle the situation, which at times was exceedingly delicate and painful. The Conference so plainly declared itself that no one can rightfully question the attitude of our Church on this subject.

Three young, evangelistic, and progressive bishops were elected and appointed to our most difficult fields. It was not found expedient to retire any of the older bishops, but some were given relatively light work because of age or impaired health.

Confidence was expressed in all of the general secretaries and editors by re-electing all who were willing to continue. On account of age Dr. Chappell, long our great Sunday School leader, refused to undertake the labors of another quadrennium.

It was decided to discontinue the Quarterly Review and perpetuate its features in connection with other periodicals. Authority was given the Book Committee, publishing agents, and editors to change the form and frequency of publication of the Christian Advocate, and it was recommended that consideration be given to magazine form and features. It was decided that emphasis be given during the quadrennium to the circulation of Christian literature, and the Conferences were urged to strengthen their organs of publicity. Plans will be submitted to the Conferences this fall.

A Committee on Evangelism was appointed and directed to lead the Church during the quadrennium toward evangelism and deeper spirituality.

The Conference proved to be a splendid working body, and, in spite of occasional parliamentary delays, kept in a fine humor, and got results. In view of some of the exciting issues, the general conduct of the members was exceedingly fine. Much time was saved by having a judicious committee to read and approve the minutes.

We confidently predict that as a result of the spiritual attitude and the movements inaugurated in this great Conference, the next four years will make substantial history for our Church.

SUNDAY, JUNE 1.

In connection with the celebration of the 75th anniversary of our Publishing House, the General Conference paid a tribute to Dr. A. J. Lamar, our great senior book agent, who has held that position for 27 years, and will be 83 years old, May 29, and suggested that on June 1, the Sunday nearest his birthday, all of our pastors speak of the remarkable achievements of the Publishing House and urge our people to support it liberally with their patronage, and undertake to make this a quadrennium for the promotion of the circulation of our church literature. Let all pastors do this in a five-minute talk on June 1.

The secularization and paganization of industry are dangerous possibilities confronting the whole world, secularization being conceived of as the adoption of standards which leave ethical judgments to one side, and paganization as the virtual deification of worldly success. A victory over secularism in America is a gain for the evangelization of China and India.—Bishop McConnell.

METHODIST EVENTS.

N. Ark. Conf. Ep. League Assembly at Searcy, June 9-13.
 Little Rock Conference Epworth League Assembly at Conway, June 16-20.
 Ft. Smith Dist. Conf. at Greenwood, June 19-20.
 Searcy Dist. Conf. at Valley Springs, June 24-26.
 Prescott District Conf., at Bingen, June 26-27.

PERSONAL AND OTHER ITEMS

Last Saturday Dr. W. P. Whaley, pastor of our church at Searcy, called and reported conditions good in his charge.

Sunday morning at First Church, Dr. W. C. Martin preached the commencement sermon for the Little Rock Junior College.

Last Sunday night in the Texarkana Municipal Auditorium Bishop Boaz preached the closing sermon for the two Texarkana high schools.

Dr. J. H. Reynolds authorizes the announcement that Bishop Dobbs will speak at the Pastors' School at Conway on June 4-5 both morning and night.

Our subscribers should take advantage of the remarkable opportunity to get a high-class accident policy at a low cost in connection with this paper.

Sunday night in the high school auditorium Dr. Paul W. Quillian, pastor of Winfield Church, preached the closing sermon for the Little Rock High School.

Before the adjournment of General Conference a complimentary banquet was given in honor of Bishop Dobbs by the Hendrix-Henderson College representatives. It was a delightful occasion.

Mrs. Dana S. Millar, who formerly taught at Hendrix College and Central College for Women, having visited the editor's family and relatives in Mississippi and Texas, Saturday morning left for Los Angeles where this week she will sail for China to take up missionary work again.

During the next two weeks statements will be sent out to all delinquent subscribers, and it is hoped that all will respond. At this time of the year money is needed and will be appreciated. Let all remember that the Arkansas Farmer will be given to all who renew as well as to new subscribers.

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Last week Rev. Neil McKinnon, grandson of the late Rev. H. D. McKinnon, on his way to visit his father and family in Northwest Arkansas, stopped for a brief call at the home of his aunt, Mrs. A. C. Millar. He is stationed at Clintwood, Va. He was accompanied by his wife and they were traveling in a car.

Rev. W. J. Whiteside, a member of Little Rock Conference, who has been in the School of Religion at Vanderbilt University for the last two years, will take his B. D. degree in June and has won a \$50 prize for the best paper in a contest in the Church History Department. He has been serving a charge near Nashville and has enjoyed his work there, but is looking forward eagerly to his return to his own Conference this fall. His brethren are proud of the record he has made.

OUR THREE NEW BISHOPS.

Our space is so limited that we cannot in this issue give the usual biographies of our three new bishops. In the election of Dr. Arthur Moore, a great evangelist pastor, Dr. Paul B. Kern, a great teacher and preacher and administrator, and Dr. Frank Smith, a successful pastor and great preacher, all under fifty years of age, the General Conference demonstrated its desire to have for leaders young men of spiritual power in thorough harmony with the best thought of the age and capable of promoting every forward movement of the Church. We now have a great episcopal leadership.

BISHOP HOYT M. DOBBS, A. M., B. D., D. D., LL. D.

Our genuine regret over the failure of the General Conference to return to us for another quadrennium our sincerely beloved Bishop Boaz, whose return was requested by our Conferences, is lessened by the appointment of Bishop Hoyt M. Dobbs to be the president of the Conferences in Arkansas and Louisiana. Bishop Dobbs, who was born in Alabama, November 16, 1878, is a great preacher and one of the sweetest Christian spirits and most courtly gentlemen in our Church. He always seeks to promote peace and harmony among those with whom he deals, and is universally beloved for his Christian graces, democratic spirit, and brotherly attitude toward all with whom he is associated. He is a son of a Methodist preacher who is still living, is a graduate of Southern University and Vanderbilt University, and has been pastor of leading churches in Alabama, Missouri, and Texas, and was dean of the School of Theology of Southern Methodist University from 1916 to 1920. He was elected bishop at Hot Springs, and has had charge of our work in Brazil and Alabama and Florida, with residence in Birmingham. In 1904 he was married to Miss Lessie R. Jackson of Arcadia, La. There are two children, Hoyt M., Jr., and Margaret. Bishop Dobbs was fraternal messenger to the recent General Conference of the Methodist Episcopal Church. Within a few weeks he will confer with our presiding elders and will attend the Pastors' Summer School at Conway. It is hoped that he will make his residence among us. We give him a hearty welcome and expect from him the most cordial co-operation in forwarding all of our enterprises and interests. We consider ourselves extremely fortunate in having him as our presiding bishop.

DR. FORNEY HUTCHINSON AND THE EPISCOPACY.

During the past two years there has been a general expectancy that our own beloved Forney Hutchinson would be elected bishop at the General Conference this year. That hope of his friends was about to be realized when he himself declined to be considered for that office. He was leading all others and a ballot had been taken but not counted when he came before the Conference with a statement that if the ballot showed that he was elected he would decline ordination and if not elected he would request that he be no longer considered. The ballot showed him lacking only eleven votes and leading all others by a large margin; hence there is practically no doubt that he would have been elected on the next ballot. He declined on the ground that he did not consider himself temperamentally suited to the duties of the episcopacy and would find himself unhappy in that office, and his unwillingness to be elected to an office for life when he might find in four years that he was unsuited to its responsibilities. He stated that

if the term were four years so that he might at the end of that period honorably retire to the pastorate, he might have been willing to undertake the duties. On making that statement he was warmly applauded. He is one of the most popular and generally beloved pastors in our Church, and his election would have given great satisfaction to his host of friends; but they respect his feelings and appreciate his unselfish attitude. His declination wonderfully helps the movement for term episcopacy. All honor to our own beloved Forney.

VERY IMPORTANT.

A few days ago letters went from the office of the Moral Culture League of Arkansas, 324 West 14th Street, Little Rock, to about all pastors of several leading denominations in the state concerning the proposed initiative bill for the daily reading of the Bible without comment in all public schools in Arkansas. Much information was enclosed, also commendation of the movement by more than a score of prominent citizens. There was also a letter to the pastors with a copy of a blank petition to be signed by voters asking that the question be put on the ballot for popular vote this fall.

It is highly important that the petitions be signed and returned to the office of the League not later than June 10, and before if possible. That will give two Sundays and the week between to secure the 70 signatures for which there is space on the petition. That will give plenty of time, but it requires immediate action. It is earnestly hoped that every pastor will see to it at once and be sure that his church sends in at least one petition signed in full. If any pastor has mislaid his petition or did not receive one or needs more, a letter to the office of the League or to the Arkansas Methodist will bring immediate response. Others than pastors can circulate the petitions and they can have petitions for the asking.

When the nation is struggling with crime as never before, it is alarming that the Bible should be the one good book discriminated against—excluded from or widely neglected in the schools. The reverent daily reading of a few verses from the Bible would help to steady the children and give them a right start for the day and for life. The Bible is the best book on citizenship that the world knows. How we can hope to make good citizens at school without the Bible is not easy to comprehend. It is very important that every pastor give immediate attention to the petition.

CIRCULATION REPORT.

Since the last report the following subscriptions have been received: DeQueen, W. T. Wilkinson, 11; Mabelvale, Fred R. Harrison, 1; Capitol View, C. D. Meux, 2; Fayetteville, Wm. Sherman, 17; Dumas, M. W. Miller, 11; Lewisville, T. M. Armstrong, 2; Carr Mem. and Hawley Mem., Pine Bluff, by L. W. Evans, 2; Kingsland, B. F. Scott, 1. The work of these brethren is appreciated. Others are urged to send for their lists and press the campaign before the summer vacation interferes.

BOOK REVIEWS.

Twice-Born Ministers; by S. M. Shoemaker, Jr.; published by Fleming H. Revell Company, New York; price \$1.50.

This book is primarily intended for ministers but will prove equally helpful to laymen. It is intended to stir and deepen the spiritual life and enrich the practical service of ministers. The author says: "It seems to me clear that the best way to help people concerning religion today is not only to present convincing, objective reasons to their minds, but also to show them pictures of those who are finding rich spiritual experiences, pictures which will rather fire their imaginations than persuade their minds." In closing the author says: "I believe so profoundly that the church needs redemption and re-awakening, and that this cannot possibly come from any secondary suggestions or remedies, but must begin in the souls of the ministers and leap like fire to the people." And again: "If I have said anything in this book about the Church of my brother-ministers which has seemed harsh or critical to some, I have said it because I have invariably found that the ultimate roots of spiritual powerlessness in my ministry lay in my own life, and I may be pardoned if I think that there are many other men who are like myself. I am critical of the realized actualities, because I believe so pos-

GENERAL CONFERENCE PROCEEDINGS

Monday, May 12, 1930

Bishop Moore took the chair, called the Conference to order, and announced Hymn No. 573.

G. D. Parker led in prayer.

The Bishop:

I shall ask one of our missionaries, whom we in this Southwest portion of the country love very much, Dr. F. S. Onderdonk, who has spent much of his life with our Mexican people, to offer prayer.

The Bishop:

I take great pleasure at this time in surrendering the chair to my distinguished colleague and dear friend, Bishop W. F. McMurtry.

Bishop W. F. McMurtry assumed the chair.

Reports from standing committees.

The Bishop:

The next call is for reports from special committees.

C. C. Seelman:

I have a report from the Southern Methodist University asking the permission of this General Conference to increase the Board of Trustees from twenty-five to thirty-one. According to the charter of the University, it is necessary for us to secure the consent of the General Conference before increasing the number of our trustees. This adds six members to the Board of Trustees and provides that the additional six be elected by this General Conference.

The Bishop:

I think you have no other additional preliminary matters. That brings you back to the point of your work at the time of adjournment on Saturday. The Secretary will give us the situation as it is found in his record.

J. S. French:

I want to provide for a reconsideration of that paragraph, the second paragraph of Section 5, Article V. I would like the Secretary to read just the exact thing as he may have it.

The Secretary complied with the request.

J. S. French:

With reference to the phrase, "Subject to any regulations that the General Conference may make," I want to bring to your attention this statement: It seems to me we are in danger of opening up here the possibility of setting aside the constitution by a mere resolution in the General Conference. I am sure we are in grave danger of removing from the Annual Conferences one of the rights which the Annual Conferences retain in your original restrictive rule. Suppose the General Conference should, by a majority vote, decide that the bishop should not be allowed to make any appointments without the consent of a majority of the presiding elders of the cabinet. Just think of that for a moment. Under that restrictive rule nothing can be done that would be against the constitution as it is in the Methodist Episcopal Church, South, at present, and the bishops would send that down to the Annual Conferences, and they would have the right to have their say in regard to that matter. They have the right that was theirs in the beginning in regard to that particular. But under this proposed amendment the General Conference would pass a resolution and the Annual Conference would have no right whatsoever, no opportunity at all, to say whether or not they desired anything of that kind. It seems to me, therefore, simply to set aside, or to open the opportunity to set aside, the whole of your constitution by a mere resolution of the General Conference. The danger in that is that it makes your General Conference the last word of authority in regard to these things. It is true that the General Conference of the Methodist Episcopal Church does decide the constitutionality of its own action. But there they have a committee that calls attention to any failure in legislation according to the constitution and then sends that down. But under this rule the General Conference alone, without any committee at all to offset it, could pass any legisla-

tion it chooses in regard to these particulars, and the Annual Conferences would never have an opportunity to do anything about it at all. I therefore move to reconsider.

G. C. French:

The General Conference cannot put in force any resolution or enactment that is contrary to the constitution, and this same constitution has a provision for reviewing all the acts of the General Conference. That provision ought to be allowed to remain in the constitution.

The motion to reconsider did not prevail.

The Bishop:

What is the state of the business now?

The Secretary:

We have under consideration on page 16 of the Report of the Commission, under "The Presiding Officers," item (k), "the General Conference shall elect by ballot from among the traveling elders as many bishops as it may deem necessary." Dr. French had the floor when we adjourned, with the request that he have the floor when we should reconvene.

The Bishop:

I think the presiding officer will grant it to you. I am complying with the gracious promise of my predecessor.

G. C. French:

I ask consent of the Conference to speak a moment on a question of high privilege. In the language of my famous friend Andy, "I am requested," and I am indignantly requested. I refer to the treatment that the press is giving to charges against our chief pastors. I do not believe this Conference ought to remain silent under such treatment of a matter like that. I, therefore, move you that the Chair be instructed to appoint a committee of five to frame and file a vigorous protest with the press concerning its treatment of such matters. And that that committee shall also request the press to give this as prominent display as they have given to the charges against

our bishops.

Don't you think if such a committee should be appointed it would come with greater propriety if it should come from the Conference? I think the Conference ought to appoint it.

T. J. O'Neil:

Would it not be better to ask the Secretary to appoint the committee? It would be embarrassing to the Chair to appoint it.

G. C. French:

I accept that, that the Secretary be asked to designate a committee of five to frame and file such protest.

The motion to appoint the committee was carried.

G. C. French presented the following:

Amend Paragraph (k), Section 6 (new), Article V, by adding after "necessary," in the last line, "Provided that hereafter all bishops shall be elected for a term of eight years, and provided, further, that they shall not be eligible to re-election until four years after their terms of office shall have expired," so that the article as amended shall read as follows: (k) "The General Conference shall elect by ballot from among the traveling elders as many bishops as it may deem necessary; provided, that hereafter all bishops shall be elected for a term of eight years; and provided, further, that they shall not be eligible to re-election until four years after their terms of office shall have expired."

I believe that the hour has struck not only for a limited episcopacy, but for a reform in Methodism, if we have chief pastors like that. So when I speak I am speaking on the merits of this question. It is well understood that if you have a Literary Digest poll of the laymen and preachers on this matter, it would be far more decisive than the Literary Digest poll on the question of prohibition. There is a growing element in our Church that has a firm belief in the necessity of some form of term episcopacy. There seems a division as to just what form. I am

sionately in our unrealized possibilities. I am utterly convinced that the world wants a spiritual revival, and that the Church is not at present able to provide it, and that the Holy Spirit of God must sweep us again with His fire of light and power and joy before we can move forward from where we are."

The Sermon On the Mount; by Clovis G. Chappell, D. D.; published by the Cokesbury Press, Nashville, Tenn.; price \$1.75.

In his usual happy vein Dr. Chappell gives us another book of sermons. He takes the Sermon on the Mount as the foundation and on it builds for us seventeen sermons—soul-stirring and vital messages of Christ to our present-day world. Dr. Chappell has the happy faculty of selecting the Biblical truths our present-day problems need. This fact, added to his vigorous, sympathetic pictorial style, gives effectiveness to his messages whether written or spoken. If you haven't the privilege of hearing him deliver this series of sermons get the book and read it at your leisure. It will repay you with spiritual refreshing.

Human Needs and World Christianity; by Francis John McConnell; published by the Friendship Press, New York; price, cloth, \$1.50; paper, 75 cents.

Bishop McConnell is thoroughly qualified to give us a clear outline of human needs as they exist in the world of today and to point the way for world Christianity to meet these needs. "Better Health" is the first subject discussed. In this discussion we get a new view of Science and Service, "The Human Approach to Pain," and of "Ideals as Curative Agencies." It will be impossible to give you a very full account of the many good things you'll find in this book when

you read it. The other subjects discussed are "More Wealth," "Sounder Knowledge," "Larger Freedom," "Closer Fellowship," "The Mission of God." It is a most interesting, helpful and enlightening book, which we cannot well afford to neglect if we believe in "World Christianity" and really want a closer fellowship with all the peoples of the world.

Beacon Lights of Faith; by C. F. Wimberly, D. D.; published by Fleming H. Revell Company, New York; price \$1.50.

Too few are the books in this field. This volume should receive a hearty welcome. The subjects are well chosen, and the stories of their lives and their work are told with a strict regard for historic accuracy, yet withal in such a vivid and interesting manner that we lay aside the volume with the feeling that we have been in personal contact with the great souls whose struggles and victories have made possible our present-day Protestant Christianity. This book should be added to the library of all the young people's organizations of our Protestant churches.

Psychology for Religious and Social Workers; by Rev. P. V. West, Ph. D., and Charles E. Skinner, Ph. D.; published by the Century Co., New York; price \$3.00.

This book is an attempt to apply the truths of psychology to the study of religious work and general social service. Part I deals with general psychology. Part II treats of applied psychology, and Part III discusses the psychology of religion and social work. No attempt has been made by the authors to present the subject in popular style. The presentation is simple and direct, and all technical terms are defined, explained and illustrated. An effort has been made to introduce the best from all the different schools of thought.

All who are engaged in any form of religious or social work, should have this book and use it as a constant guide and source of helpful suggestions. It is full enough and clear enough to furnish a most useful text on psychology for schools of religious education, or theological seminaries.

The Russian Immigrant; by Jerome Davis, Ph. D.; published by the Macmillan Co., New York; price \$1.50.

The author is an authority on sociological problems and has come in close personal contact with Russians both in America and in Russia. He is able to point out cause and effect and suggest solutions worthy of our careful consideration. The book is invaluable to students of sociology. Dr. Harry F. Ward of Union Theological Seminary says: "I hope that the book will have a wide reading. Dr. Davis has been content for the most part to let the facts speak for themselves, but such judgments and suggestions as he offers are extremely valuable to those who want to promote that mutual understanding and co-operation by which alone the world can move forward."

The Heart of Words; by George Roberts; published by the Macmillan Company, New York; price \$1.00.

Dr. Roberts has given us a most suggestive and inspiring book. It is unique and very interesting. Old words take on a deeper, richer meaning and give us a foundation for a clearer, truer thought-building, for a finer, keener analysis and appreciation of truth and for a more forceful presentation of these truths to our fellow men. It is a valuable reference book. Each word discussed gives us a perfect and an inspiring bit of a sermon. Get the book and use it if you are interested in improving your vocabulary.

fearful that if the measure you have introduced goes into the constitution it may go down and we will never have a chance at it again. The question is a very pertinent one: "Shall we have term episcopacy, and if so what form and why?" I think I have had my ear to the ground, and I have been reading all that has been said in the papers, and have talked to a number of people; and the consensus of opinion seems to be this: "I would be in favor of some form of term episcopacy if it were not for the fact that it exposes us to an increase of pernicious politics in the selection of our chief pastors." I think that is the most sensible of the objections. But can we have term episcopacy without that thing? I think we can, and that this measure provides for it. And for that reason, in our motion we are providing for a term of eight years, the bishops to be elected for a term of eight years and not to be subject to re-election until four years after their term of office has expired. Why put that in? First, to make a re-election of our chief pastors possible would open the door to a certain type of men who might possibly be elected to the episcopacy, and for efforts to begin four years in advance to build a piece of machinery that might result in their election. We want to take that temptation away from any man who might come to this high office, for his friends will know, when the temptation is presented, that no piece of machinery that is built looking to that end can work until that chief pastor has been back in the ranks four years. There would be almost a surety that any effort on the part of any chief pastor or his friends to build such machinery would come to light in the course of four years and result in any man's being defeated for that office.

The other objection is this: I do not believe that when a man has been called to the high office of bishop in our Church and rendered valuable service for eight years the doors ought to be closed permanently to him for that office. There would be almost unanimous call for such man back into the high office, and the door should not be closed.

We ought to be careful at this point, and I actually believe it will result in reducing the character and volume of politics already being used in the selection of our chief pastors. I do not believe that all politics is essentially vicious. When you have a high office to be filled by intelligent men, you cannot avoid some form of political activity. We do not have a choice between politics and no politics in the selection of our officers. We do have a choice between politics and less politics, between politics and another kind of politics. I believe that the adoption of this measure will result in reducing the regrettable activity that inheres in our form of electing bishops.

There is another reason why this measure should be adopted. It will take from the office of the episcopacy the glamor that makes it appeal to some men of mediocre ability. Now let us get that point! You need not laugh at it. You know that when there is an office within the grasp of such a man that gives a position through life and puts into his hands almost autocratic and unlimited power there are in our ranks men of mediocre ability that will seek that job. I know some arguments that will be advanced against that. I heard one time that if we adopted a measure like this we would be in danger of having the woods full of

peewee bishops. I do not think so. Even if we did elect a peewee bishop the door would be open to get rid of him as soon as they had elected him.

Now, no word that I am uttering has any immediate, direct, or indirect reference to the men who fill this office. All over the Church there is complaint that the election of our chief pastors to a life-term job has produced a species of toadyism in the Church, on one point at least. When my honored brothers of this Conference come to retire, it was provided that when he retires he retires on a half salary for the rest of his life, and if perchance his wife should survive him when he passes to his eternal reward the provision is now that she shall have one-fourth of his salary. Now, that grows out of the election of a man to the episcopacy for a life-time. Brethren, I believe that the election to the office of bishop for eight years and making him ineligible until after four years from the expiration of his term of office will cure many of the complaints with which they are faced today. I thank you.

J. W. Bergin:

I move the following substitute: Section 7 (k), Presiding Officers: Add to that paragraph this—"and for such term of service as may be fixed by the General Conference."

The Bishop:

You move it as a substitute for what?

J. W. Bergin:

For the amendment offered by Dr. French.

The motion was seconded.

J. W. Bergin:

I will be brief. I move that as a substitute for the reason that if you write eight years or four years or any other number of years into your constitution you have written that which you may want to change and you never can. Our Church is young. Our Church is growing. The glory of our Church has been that it met conditions in an oncoming way in an oncoming world, and when you write your constitution and put facts and figures and numbers into it you begin to crystallize it, and if you don't look out you begin to fossilize your Church. Let us not write in there any number of years, four or eight or sixteen or for life. Let us leave it so that the General Conference can change it from time to time, change the tenure of service for which we call our chief pastors into this high office. I hope you will adopt the amendment.

A. C. Millar:

Because I have written on this subject, I may be expected to speak. Just a word now as to my personal experience. I have the advantage of some, in some respects, I think the advantage of many, in the fact that I deliberately selected my Church. I was born, in a sense, a Presbyterian. I elected to become a member of the Methodist Episcopal Church, South, after I had reached years of discretion and after carefully considering the polity and doctrines of several of the different denominations. I was converted at a Southern Methodist college. I was sent to that college by my Presbyterian father because he preferred that I should go with a religious schoolmate, and I am very happy that I had that privilege. When I announced to my good Presbyterian mother that I felt called to preach she said: "I am very happy, because I have been praying for that ever since you were born." When I said, "But, mother, after studying about this matter, if I preach I must preach in the Methodist Church," she

said: "Well, the good old black woman who nursed you said that you were going to be a Methodist preacher. I have no objection. God bless you."

Now, I have absolutely no regret for my choice. I believe that the Church of my choice, all things considered, is the best Church which I know anything of, but I also believe that the very nature of our Church is such that it must adapt itself in matter of polity to the conditions of the age in which it lives. Our Church was organized in the pioneer days. The episcopacy, as we created it then, was exactly what we needed. But there are serious doubts now as to whether the form of episcopacy which we have now meets the conditions of the present day, and that without reflection upon any man. I believe that modified episcopacy is advisable not only for reasons which have been given, but because the Church in any particular period of its progress is entitled to a leadership which is in complete harmony with the Church at that period. I believe we are living in a day when Protestantism must combine its forces in order to resist various very dangerous movements in our country. While I would not advocate a close organic union of members of different Protestant denominations, nevertheless, I think that our Church, as well as many other Churches, should so adapt their polity to present conditions that they may be able to unite more fully with other Protestant denominations in order to maintain ourselves and make the progress we are entitled to make. And we cannot do this unless we modify our episcopacy. I have confidence in my children and in yours. I believe that in the next ten years, the next twenty-five years, my children and yours should have a right to decide what sort of a polity they desire in this matter.

Now, I am not really expecting this General Conference to give a two-thirds vote to this measure or for this constitution. I did not favor it as it was submitted, but it is being improved, and if we can continue to improve it by such amendments as this and others, I shall be happy to vote for it finally; but if it cannot be improved, then I propose to vote against it.

G. C. French:

A privileged question. In the interest of the economy of time and the unity of action I accept the substitute offered by Dr. Bergin.

T. A. Smoot:

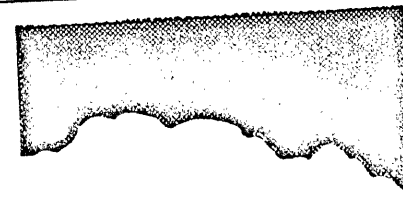
There is one word that to my mind

would represent every argument in favor of this question on the limit of episcopacy, and that one word is "efficiency." We are to decide this question on grounds of efficiency and none other. There doubtless is a vast deal of sentiment in it, but there should be no sentimentality. Now, if a man be elected to the episcopacy he is supposed to be at a time in life when he can render the very best service he is capable of and the Church expects intensive service of him; and when a man has gone in high gear for eight years he is entitled to a little let-up. Oftentimes we have felt that the men in the episcopacy were bearing a burden that was grievous to bear, and under the conditions that obtained they could not be relieved. Men in pastorates have been relieved, and men of the pastorate—and I am one—are expected to deliver the goods. Just as soon as they are unable to do so somebody else is called to take their places; and if I go home from this General Conference and have a breakdown, there is somebody there right at the church door to take my place when the assignments are made.

If I am conversant with the sentiment throughout this country—and I go around as much as the average man does—I am representing the sentiment of the people, of the pastors and preachers, as I say that this limited term for the episcopacy will do more than any other thing to put a check on the centralization of power. It is a question that is interwoven with the destinies of the Church, and its larger freedom and larger liberty and greater triumphs.

D. C. Roper:

Looking at this matter from the standpoint of a business man, I believe in keeping people in office as long as they are efficient. I do not believe in taking on the responsibility of taking care of a retired list of men who are efficient. I believe in keeping people in their positions as long as they are not inefficient, and when they are inefficient put them out. It seems to me, though, that there is a difference in this action of putting them out, because it is a very popular indoor sport, as I sense it, to criticize the bishops and bring them to the attention of this General Conference. I, for one, believe that we spend too much time in thinking about laws and regulations and too little time in thinking about the spiritual forces. I believe we suffer from too much law and too much regulations, and it is a curse



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today of the Methodist Church. I go back and sense the purpose of Wesley and his assistants who founded this Church at a time when that spirit was needed in the world. They based their action upon a great principle, which has revolutionized the world. Methodism has fitted so nicely into American life because it is a democratic form. And this being a democratic country, and whenever we undertake to shape the spiritual forces by law and regulations we cease to be a Methodist Church and have been molded into some other kind. I therefore, hope my friends, that in the interest of the spiritual forces of this country we will exercise more faith in the Church, more faith in bishops, and more spirituality in our objective.

Wallace Rogers:

As I understand the matter, what we are discussing now is an amendment to this Paragraph (k). So I offer a substitute to this amendment which merely changes the language that Dr. Bergin used and makes it more direct and simplifies it. Amend Article V, Section 6 (new), Paragraph (k) of the constitution by adding the following words, "And fix their tenure of office." So that when amended the paragraph will read as follows: "The General Conference shall elect by ballot from among the traveling elders as many bishops as they deem necessary, and fix their term of office."

J. M. Outler:

The reason for offering this substitute is the fact that there is a growing conviction that there should be some legislation in this direction. The Conference from which I come, the South Georgia Conference, passed by a large majority a memorial to this General Conference asking that the term of office be four years. I think it is true that several other Conferences have done the same. I am sure that others have also requested that it be stipulated as eight years. If this should be written into the constitution, it would be very unfortunate, in my humble judgment. It would bind future generations to a term of service of their chief pastors which might be very objectionable. A time might come when it would be desirable that there should be a longer or a shorter tenure, and this could not be very easily effected. This substitute takes care of the demand by making it possible for future General Conferences to sense the mind of their constituencies, to read carefully the signs of the time, and to meet the necessities of their day and generation. I hope, therefore that the substitute will be accepted so that the General Conference of the future will be permitted to act as they may choose. Therefore I am in favor of the substitute for the amendment.

J. L. Decell:

I think that if we will allow the proponents of this limited term long enough to propose amendments, they will do away with all the limited term idea they have in their minds; because each time we come nearer to the proposal of the paragraph as it is written. There was something said about the provision of salary. I submit, ladies and gentlemen of this Conference, that this is no time for a great Methodist Church such as ours to go to quibbling about the provision for the salaries and the retiring funds of our bishops, when there are twenty-two presiding elders in the Church and a number of worthy and great pastors who receive more than a bishop receives. There is one bishop who appoints eleven men who receive more than he does.

And it is not a matter of being satisfied with a provision for the episcopacy. It is a matter of efficiency. To limit a bishop to four or eight years would seriously interfere with the larger efficiency of administration in the affairs of the Church. We have limitations upon the bishops now. The college of bishops who sit upon this platform have served, on the average, less than twelve years as a whole. They may not make appointments without consulting with their cabinet, or reading them to the cabinet. They may not ordain any man without that man's being presented to them by the action of the Annual Conference. And there are other limitations. Why all this, when we have the historic fact that Episcopal Methodism has its millions of members while other Methodisms have their thousands and hundreds of thousands? Bishop Asbury and Bishop Coke said (and their voice, we trust, was but a prophetic voice of American Methodism)—they said that if in the future any bishop of our Church should be censured by the General Conference for tyrannical or immoral conduct, they believed that the General Conference would deal with the man and not change the form. If bishops have done those things that they ought to be censured for, or should in the future do such, this General Conference and future General Conferences will have courage enough to deal with the occasion without interfering with the larger efficiency of the office. This is no time to create division and strife among ourselves. To limit the episcopacy could not develop the contact that life tenure has developed. The great episcopal address that has elicited such favorable comments from all the Churches of America could not have been born out of the hearts of men who were mere quadrennial or eight-year presidents over Annual Conferences. Such vision and such spiritual burden as evidenced in that memorable address has come through years of bearing the burden, not of a few Annual Conferences, but of all the Church. Charles Betts Galloway could not have been built into that towering, effective personality and leader that he was in any quadrennial or eight-year presidency of a few Annual Conferences. We are here in this General Conference to look to the future; and we look with a prayer that God will bless us and continue to lead us under the leadership of devoted and capable and consecrated bishops as he has done in the past. I hope we will leave the paragraph as it is and settle once and for all in this General Conference the question of a limited term for the episcopacy.

J. W. Mills moved the previous question.

The Bishop:

Dr. Lamar is appointed to represent the commission, and he has a right to the last word after you have ordered the previous question. It is your pleasure that the question be put?

The previous question was ordered.

The secretary will read the question as it comes before us.

The secretary read (k), which as amended would read as follows: "The General Conference shall elect by ballot from among the traveling elders as many bishops as it may deem necessary, and fix their tenure of office."

Also this: "The General Conference shall elect by ballot from among the traveling elders as many bishops as it may deem necessary, and for

such term of service as may be fixed by the General Conference."

The Bishop:

The question is on the amendment submitted by Dr. Rogers. F. J. Pretymann moved that the vote be taken by orders, but the motion did not prevail.

The Bishop:

The question is on the substitute. Two hundred and seventeen having voted in the affirmative and one hundred and seventy in the negative, the substitute was adopted.

The Bishop:

The question is now on Paragraph (k) as amended. Is the Conference ready?

Two hundred and fifty-nine voted in the affirmative and one hundred and thirty-one in the negative. Paragraph (k) as amended was adopted.

J. W. Perry:

I move that the Conference indefinitely postpone action on the constitution.

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had on this and on other matters, it is very evident that we will never be able to submit this constitution to the Annual Conferences, so why waste more time on it now?

The Bishop:

The motion to postpone is in order and may be debated.

W. P. King:

I just want to ask a question for information. If there is anybody in this assembly that needs it, I am that person. I want to know if it is not possible to separate consideration of the Judicial Council and the rest of the proposed constitution. I am in favor of postponing every part of the proposed constitution except the Judicial Council, and if it is in order I move to substitute for Dr. Perry's motion to postpone indefinitely, "to postpone indefinitely the proposed constitution with the exception of the Judicial Council"—

The Bishop:

That motion is not in order.

G. C. French:

Brethren, I for one am not ready to admit that the General Conference of the Methodist Episcopal Church, South, has labored on the question of adopting a constitution as long a time as we have and then has to surrender by saying that we cannot adopt it. I am opposed to Dr. Perry's motion, because I believe when we have finished the amendment to this document it might be referred to a committee of, say, twelve or fifteen to restudy it and bring back suggestions of minor changes that might be adopted. That procedure is in order in legislative bodies. Whenever there is a serious difference about some points in a document it is frequently referred to a committee on conference. I hope this Conference will vote down the motion to postpone, and let us work out this serious matter until we come out at the end.

The previous question was ordered.

A. J. Lamar, representing the Commission:

I just wanted to say, brethren, your Commission worked faithfully and honestly to prepare you a constitution, the best that we thought could be prepared and based upon the labors of other commissions running through a period of twenty-eight years.

When we started the debate I asked you not to defeat the Commission's work by unnecessary debates. You have seen fit to disregard that request. You have divided the constitution and left it, by striking out, etc., in such shape that the Commission which prepared it cannot now indorse it. We cannot support the constitution any longer, as you have amended it.

It was moved to postpone indefinitely consideration of this whole matter, and the motion was lost by a count of 180 to 212.

A. J. Lamar:

I find that I can no longer conscientiously represent the Commission on that report as amended. I want to call a meeting of the Commission that they may select some man who will.

Secretary Estes announced the committee which had been ordered with reference to the press, as follows: W. R. Odell, F. N. Parker, J. L. Decell, J. D. Randolph, James Thomas.

The Bishop:

Paragraph (k) on page 16 will now be considered.

On motion this was adopted.

Paragraph (m) was taken up: "The clerical and lay delegates shall de-

liberate in one body; but upon a call of a one-fifth of the delegates of the Conference, the clerical and lay delegates shall vote separately, and in case it shall be necessary that the proposed action of the Conference receive the approval of a majority of each class of delegates to be effective. But a vote by classes shall not be in order on questions involving the qualifications of its members, nor in the organization of the Conference by the election of officers nor in any election.

H. C. Pfeiffer:

I call attention to what seems to me to be a possible danger in this paragraph. I think that you are facing it in a very concrete way, the rule of the minority rather than the rule of the majority. I do not know the magic of figures so much, but we have had the provision that if a matter is submitted to the Annual Conferences, a matter of amendment involving a constitutional question, you have to have a three-fourths vote, and when you come to your General Conference (I am saying what you well know) you have to have a two-thirds vote there to ratify the action of the Annual Conferences, or to send something down to the Annual Conferences. Now in this resolution what have you? You have a most decided turn toward minority rule. If you have a General Conference with perhaps four hundred members, by this very resolution, eighty votes, if the whole body be in attendance, can call for a separate vote, a vote on the part of the laymen and a vote on the part of the clergymen. What might happen? You are really beginning to put into the hands of twenty-five per cent of your General Conference the power to prevent any legislation at all. If you had a body of four hundred, I repeat, and there were eighty that called for a vote by classes, according to this resolution you would have to have a majority vote of both classes before that can pass. But suppose you find in the class of clergymen, or in the class of laymen, a unanimous wish that that pending question be adopted, and suppose in the other class you have a fifty per cent number who desire the adoption of the pending question, you cannot do a thing with it. You are stalled in the very beginning. I think if you will take a pencil and paper you can figure this out. It looks to me in this so-called progressive time in which I am living (and if this is progressive tomorrow will be more so) you are limiting the action of this General Conference; and not only so, but since it involves the Annual Conferences you are limiting the action of these bodies to a scant twenty-five per cent. Twenty-five per cent of your members can prevent any action at any time in the General Conference when the matter is proceeded on in this way. Therefore I favor this amendment: Amend Section 6 (new), Item (m), page 16 of the report, as follows: "The clerical and lay delegates shall deliberate in one body; but upon a call of a majority of the delegates of the Conference present and voting," etc.

G. C. French:

I move to strike out (m), under the head "Voting," for this reason. We are amply protected in critical legislation by the majority necessary to pass it, as further on in the constitution. I do not believe in a deliberative body of brethren, laymen, and preachers, a vote by orders ought to be called for, since the minority is protected by the necessity of a

two-thirds vote. I therefore move that we strike out (m) entirely.

The Bishop:

The Article is before you, and the amendment is before you.

The vote was taken, and the Chair announced that the motion prevailed.

Doubt being expressed, a count vote was taken, and the motion was carried by 233 to 108.

The Bishop:

The question is on the adoption of Paragraph (n) in the pamphlet which becomes Paragraph (m) under your action of this morning.

The new Paragraph (n) was adopted.

The Bishop:

The question is now on Section 5 as amended.

Section 5 as amended was adopted.

Article VI, "Restrictive Rules," was read by the secretary.

George W. Barcus:

Brethren, these restrictive rules that we are now seeking to adopt we have been following these eighty years or more in our Church and have been getting along very well with them. This that we are now discussing provides that the General Conference shall have full power to make rules and regulations for our Church, subject, first, to the constitution; second, to the restrictive rules. Now, suppose the constitution and the restrictive rules conflict. Have we a constitution? In other words, by adopting these restrictive rules would you not have two constitutions? Just a few moments ago we adopted an amendment to the proposed constitution limiting or rather giving the General Conference the right in the future to limit the terms of the episcopacy. Under these restrictive rules as interpreted by our bishops, could we do it? In other words, would you not have in direct conflict two matters? Personally, I think if we are going to have a constitution, then we ought to have a constitution and not have something based on a constitution and then base it on restrictive rules, when the two directly conflict. For that reason I think all of this entire paragraph under the restrictive rules ought to be stricken out, and I move to strike out all of Article VI after the word "Constitution" at the end of line three.

The Bishop:

The motion is to strike out.

H. M. Andrews:

I wish to call attention to the wording in the article now under con-

sideration and the wording in the Discipline. In Section 1 here in Article VI, Paragraph 1 reads, "or to establish any new standards or rules contrary to our present existing and established standards of doctrine." Now, in the Discipline where we have that same statement it reads, "any new standards or rules of doctrine." It seems to me that the Committee on Revision possibly should accept the wording in the Discipline and not this wording here, because it doesn't mean what the original article means. And I move that the wording be as in the Discipline at present instead of as printed in this little pamphlet.

A. J. Lamar:

That change is accepted by the Commission.

W. L. Dean:

Members of the General Conference, I believe that my good friend Judge Barcus is in error in the construction he places and the possible effect of Article VI of the proposed constitution. It seems right clear to me that if we should adopt this as it is written and then adopt other portions of the constitution as we may write it, and if it should then be adopted by the Annual Conferences that the usual rule of construction would be applied, which is that we should take the instrument as a whole. The effect of this article as proposed is to take Article VI with the six restrictive rules, the seventh restrictive rule as proposed being stricken out. Now, the restrictive rules have been a part of our constitution from before the time when we had a written constitution, if we have one now, and I believe our Methodism wants these restrictive rules to be a part of our constitution, and I therefore oppose Judge Barcus's motion to strike them out.

W. A. Myers:

I want to move as a substitute that we strike out all of this constitution which goes before the matter of the Judicial Council.

There is no more chance of getting this constitution handed down as it now is than George Stuart's wax dog had of catching the proverbial asbestos jackrabbit in the Sahara Desert.

I am opposed to striking out the rules. I would like to strike out everything else and base the constitution on the restrictive rules.

The Bishop:

The situation is this. Article VI, Section 1 is before you, and a motion to adopt has been seconded. Judge Lawson has an amendment be-

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fore you to strike out the words "subject to this constitution and also." That is the amendment.

The amendment was adopted.

J. A. Anderson:

I move the adoption of the restrictive rules as enumerated here.

The Bishop:

If you will adopt Article VI as amended by the withdrawal of Paragraph 7 and by the short amendment offered by Judge Lawson, striking out the words "subject to this constitution and also," say "Aye;" opposed, "No." It is so adopted.

Article VII. "Judicial Council," was taken up.

J. W. Moore:

I wish to offer a substitute.

You will notice the difference between this and the report of the committee lies in this fact that this provides for no bishops being appointed upon the Judicial Council. I think the reason for that will become apparent from the discussion we have had here this morning. During the next twenty-five years the episcopacy will perhaps be the subject of discussion and also of legislation. It will, therefore, it seems to me, be rather embarrassing for a bishop to sit in a Judicial Council to pass upon his own case and exert such an influence as the Judicial Council will exert in the future. In fact, we have had a rather anomalous condition for years, one that the Church has been anxious to be rid of, and yet has not seen its way clearly because of the great difficulties. This anomalous condition is this, that the bishops have this judicial power, the power of the judiciary in our Church. It is not in harmony with our American methods. As has been told you here this morning, we make a division of power into the executive, judicial, and legislative functions. As it is now, we have our College of Bishops, who through their judicial decisions are almost able to determine what shall pass and what shall not pass; because, as we well know, they have extended this constitution by judicial decisions from time to time until now we do not know whether in reality we have any constitution or not, or just what that constitution is. Therefore, to save from the embarrassment of passing on legislation which directly affects them and their office, it seems to me they should have no part and no function in a declaration with respect to ordinances of the General Conferences as being unconstitutional.

M. E. Lawson:

Our thought was to have one bishop, three laymen, and three elders. If you eliminate the bishop, you ought to put in another elder, so as to have an odd number.

J. W. Moore:

Let us this morning make a Judicial Council. And if we fail to adopt this constitution by the necessary two-thirds vote, let us introduce this or some similar paper and send it down to the Conferences and place our Church in line with the thought of our age. I accept Mr. Lawson's suggestion, though I think the other is the fairer. If the laymen wish it, I shall be glad to accede to it.

J. W. Moore's paper was read again, as follows:

"All appellate power shall be vested in a Judicial Council to be composed of six members, three of them being traveling elders and three lay members of the Methodist Episcopal Church, South, to be nominated and elected in the following manner: The Committee on Itinerancy shall nominate fourteen traveling elders and fourteen lay members of the Church, and from such nominees or from such nominees as may be named from the floor, without discussion the General Conference shall elect by ballot, and without discussion three traveling elders and three lay members."

A Delegate:

I suggest that we increase to four lay and five clerical members.

J. W. Moore:

I think it had better stay where it is.

The Bishop:

The substitute is before you.

A. J. Lamar:

I do not see any reason why the numbers indicated by the commission should not stand—viz., 'seven. And if you want to knock the bishop out, which seems very necessary because the bishop is not supposed to know anything about the law or have any interest in it, just put three laymen and four elders or four laymen and three elders.

The Secretary:

It reads that the Judicial Council shall be composed of six members.

M. E. Lawson:

I move to make it four traveling elders and three lay members.

The motion prevailed.

The Bishop:

The question is on the substitute as amended.

The substitute as amended was adopted.

R. G. Mood:

I move to suspend our rules and put on immediate passage the following: "Resolved that the College of Bishops appoint a committee of three, whose duty it shall be to nominate a committee of five on the entertainment of the next General Conference. The rules were suspended and the paper was adopted.

Bishop Moore introduced Rev. Dr. Eric M. North, Secretary of the American Bible Society. Adjourned.

Tuesday, May 13.

Bishop W. F. McMurry called the Conference to order.

The Bishop:

Rev. W. M. Alexander, of the Missouri Conference, will lead our prayer.

Bishop McMurry announced the twenty-seventh Psalm.

Prayer was offered by Rev. A. F. Smith, of the St. Louis Conference.

The Bishop:

Now I have very great pleasure in turning over the gavel to my colleague, Bishop Darlington.

Bishop Darlington took the chair and said:

The Conference will be in order. I recognize Bishop Moore.

Bishop Moore:

I have great pleasure in presenting to you Bishop Harry T. Moore, Bishop of the Diocese of Dallas, my friend.

The call for memorials was made.

The call was made for reports from commissions, boards, and connectional offices.

Bishop John M. Moore:

Bishop, I ask the privilege of this house. We have with us this morning Rev. Dr. James I. Vance, pastor of the First Presbyterian Church in Nashville, Tenn., a distinguished leader in our great sister Church of the South.

W. R. Odell:

Brethren, your committee dealing with the daily press is ready to report this morning. I hope the report will be put on a speedy passage. It is a matter of special privilege.

The Bishop:

This is a matter of special privilege, brethren, a report from the special committee which you appointed yesterday on the public press.

The following report was read and adopted without debate:

"We, your special committee appointed to prepare a statement to the daily press concerning the work of the General Conference, beg leave to submit the following: It is the sense of this General Conference that we fully appreciate the service the press renders to the Church, and we are anxious to co-operate with the newspapers in every way possible. But we do regret that some newspapers have so reported routine matters touching the work of the Conference and some members of the episcopacy as to make the wrong impression on the public mind regarding the Conference's attitude toward the episcopacy and other issues."

Mrs. Rosa A. N. de Soto, of Cuba:

Bishop, I have a matter of privilege. I do not speak English fluently, but I know you will understand me. In the name of the Church of Cuba, I protest against a leaflet which was distributed here and which has reference to our bishops. The Church in Cuba does not back that paper. What was written there is the personal opinion of some one of our preachers. We Cubans do not approve of this method of doing things. Our Church has the highest respect for our bishops, and we trust and have confidence in them. If the system is wrong, change the system, but do not blame our beloved and honored bishops of the Church of Cuba. If the Church in Cuba needs some changes, I can come to my bishop and tell him so, and I am sure he will hear me. Bishops, the Church of Cuba trusts you.

A. D. Betts:

I have a privileged matter, brethren. The General Conference of the Colored Methodist Church is now in session in the city of Louisville, Ky. I therefore move that a telegram of

greetings be sent to these our brethren.

The Bishop:

Before that is put upon its passage, the Chair will state that the College of Bishops has already selected a fraternal delegate to that body, and at the proper time he will appear there. If you will so order according to this motion made by Brother Betts, say "Aye."

The motion prevailed.

W. A. Myers:

The Committee on Temperance and Social Service asks that this be put on immediate passage as a matter of privilege:

Your committee presents the following resolution to the General Conference for action:

"Resolved, that the General Conference of the Methodist Episcopal Church, South, assembled in Dallas, Texas, respectfully and earnestly petitions the Congress of the United States to comply with the request of the President of the United States made on April 28th; that Congress take speedy action upon the proposed Law Enforcement measures, which reforms are declared by the President to be necessary if he is "to perform the high duty which falls upon the Executive of enforcement of the federal laws."

Respectfully submitted.

Josephus Daniels, Chairman;
Albert D. Betts, Secretary.

The Bishop:

Now we come to the matter that was pending yesterday morning.

The Secretary read Article VII, Section 2, "Term of Office"; "The term of office shall be for twelve years, and until their successors are elected and qualified, for the traveling elders and lay members; and for the bishop the term of office shall be for four years. At the first election the traveling elder and the lay member receiving the highest vote shall be elected for twelve years; those receiving the next highest vote shall be elected for eight years, and those receiving the lowest vote shall be elected for four years. Thereafter all elections of traveling elders and lay members shall be for twelve years, and all elections shall be by majority vote. In the event of vacancies occurring after the exhaustion of the list of alternate members, the Council shall be authorized to fill such vacancies for the remainder of the quadrennium."

The Secretary:

I call attention to the amendment of the constitution. In the article above, the amendment as offered yesterday takes out the bishop and makes it four elders and three laymen.

A. J. Lamar:

In order to conserve the time of the Conference and save wasting it, we have been proceeding, you know, with myself representing the commission. I still represent that commission; but I am not going to make any motion to adopt. I have been moving to adopt sections. I shall make no more such motions, because it is a matter of supreme indifference to me and, I think, to the commission, what you do with it after the amendments which have made it, in my judgment, a crazy quilt.

J. W. Moore:

I move to strike out these words: "And for the bishops the term of office shall be for four years."

This motion prevailed.

The Bishop:

What will you do with this section?

H. H. Sherman:

The difficulty in which we find ourselves by reason of the changes

Family doctor's laxative instead of harsh purges; trial bottle Free

Dr. Caldwell's prescription cannot form the cathartic habit. It can be given to the child whose tongue is coated, or whose breath is fetid, or has a little fever. Or to the older people whose bowels are clogged. Its ingredients stimulate muscular action and thus aid the bowels to more normal functioning. The pure senna and laxative herbs in Dr. Caldwell's Syrup Pepsin are good for the system. Don't hesitate to use when there's biliousness, headaches, or any sign of constipation. Your druggist has this world-famous prescription ready in big bottles. Or, write Dr. Caldwell's Syrup Pepsin, Monticello, Ill., and a free trial bottle will be sent to you, postpaid.



made yesterday can be cared for if we will insert "the first two traveling elders and the first two laymen." I so move.

This motion prevailed.

The Bishop:

What will we do with the section as amended:

The section as amended was adopted.

On motion, Section 4 of Article VII was adopted.

Section 5 of the same article was read and adopted.

Section 8 as amended was adopted.

Sections 9 and 10 were then read and adopted.

Article VII as a whole as amended was then adopted without further debate.

The Secretary read Article VIII, "Amendments."

J. A. Anderson:

Mr. Chairman, I desire to move the following amendment to the section just read: "Amend Article VIII by striking out after the words 'shall have taken place before the meeting of the next ensuing General Conference' the words 'provided, further, that the first restrictive rule may be altered only upon the joint recommendation of all the Annual Conferences by a majority of two-thirds of the members, present and voting, of the succeeding General Conference.'"

The effect of the provision that you have in this proposed constitution as it is now is this: you cannot amend your first restrictive rule except upon the concurrent recommendation, the joint recommendation, of all the Annual Conferences.

If you adopt this constitution as it is now proposed, any ten or twelve men in a small Conference can hold up the action of the whole Church, no matter if every one of you want it. For you must get the concurrence of all Annual Conferences before you can carry a measure through. I do not want to be tied to the will of ten or twelve men about anything in this Church. I am perfectly willing to be governed as long as I live by the three-fourths vote of all the members of the several Annual Conferences and a two-thirds vote of this General Conference.

I am asking that you leave your first restrictive rule precisely where you have all the other restrictive rules—three-fourths of the Annual Conferences and a two-thirds vote of all the members of this body.

The vote was taken, and the Bishop declared that the motion to strike out prevailed.

A division was called for, a count vote was had, and the motion to strike out prevailed.

A division was called for, a count vote was had, and the motion to strike out prevailed by 269 to 48.

On motion, Article VIII as amended was adopted.

A. C. Millar:

The other day we inadvertently did something we did not want to do. If I may say a word I will move to reconsider.

The Bishop:

To what does that pertain?

A. C. Millar:

To the General Rules.

The Bishop:

You voted a moment ago to reconsider, and you reconsidered, and then you put the motion made by the brother on the table, and that left the whole matter still before you. Now you had better move the adoption as it is.

The motion to adopt was carried.

A. C. Millar:

On page 18 we adopted the Restrictive Rule "they shall not revoke or change the General Rules of our Church." In the General Rules we say that it is wrong to drink spirituous liquors. In our Discipline we say "unless in case of necessity." It has been thoroughly decided now by scientists and doctors that there is no case of necessity. So we stultify ourselves if we leave that in the General Rules. I would like to reconsider Section 4, page 18, of the report, and strike that out.

A. C. Millar asked unanimous consent, but objection was made and unanimous consent was not given.

On motion of A. C. Millar, the rules were suspended. Then the words "unless in case of necessity" were stricken out.

The Bishop:

It is moved and seconded now that the constitution as amended be adopted as a whole.

J. C. Roper:

Some years ago in an Annual Conference presided over by the chairman of this assembly today there was a soloist who has since joined the Invisible Choir, who sang "When the Gong Is Sounded Up Yonder Will the Heart Ring True?" The gong has sounded in Dallas today. Southern Methodism has come to one of the most solemn moments in our history. Probably not since the hour when John Wesley felt his heart strangely warmed have we come to a moment so pregnant with great events or so loaded with dreadful possibilities. As a people, we ask in the light of the twenty-eight years of history in which the best minds of our Church have addressed their best attention to the task, do our people desire a constitution? I hold in my hand today an instrument for which we do not claim perfection; but it embodies the majority will of this great meeting, which, as I believe, will be known in history as a most historic meeting. Acting item by item, we have adopted every item as it has been recorded as amended. Probably not a man here today has been so able to see his own personal opinion fully and completely accomplished. For the credit of this body, we have met these issues; and the painstaking work and the tedious labor of the commission which has addressed itself to the preparation of the constitution are evidence, and we have had these items, item by item, and we trust we have come now to the moment of final adoption. The question we raise first of all is this: There is a difference between one-half and two-thirds, a fractional part—viz: one-sixth. But in this day when we speak of democracy, shall it be that one-sixth or one-twelfth or one-twentieth of this body would hinder the will of a great majority who have acted on these items item by item. Yet we call your attention to this, that there has been too much contention in our Church, and it may be in other Protestant bodies. A professional gentleman in a great Southern city took the Church letters of his family and placed them in a communion where the matters of contention seemed not to prevail and where the dogmas had been decided. Perhaps he is only an isolate case. But our people have the right of an expression from us. And through these twenty-eight years we have been struggling to this hour. It should mean today the adoption of this paper. Let us put aside contention. Let us unify our minds and unify the minds of our great Church, and give to our people a constructive and spiritual educational program.

In this document we have sounded a note that is clear upon both doctrine and polity. Likewise you have provided a Judicial Council which can take care of questions at law which will arise. I beg you to note that in the doctrinal statement this, too, is reduced to the minimum. Our people have a right to believe and to study. It does not forbid men to debate in the realm of speculative theology, but it does announce certain essentials of Christian doctrine to which the Protestant Christian world now adheres. Now, gentlemen, it occurs to us that there are silent spectators here today in the persons of Asbury and McKendree and John Wesley. Probably we do have some items here about which they might hesitate. But to take the document as a whole, considering its spiritual content, considering unification of the minds of our great Church, considering the diligence that is involved, considering the program which it has in view, we can feel that they would applaud our acts today.

And when the vote is taken, we might wish it to be an aye and nay vote, so that our children to the third and fourth generations might see that we had a part in the adoption of this great constitution. There are people today who boast of the fact that far back in the early years some ancestor of theirs put his name to the Constitution of the greatest republic the world has ever seen. Are we sorry we adopted that Constitution for our great Nation? Is there any man here today that would be willing even to repeal the Eighteenth Amendment? And now may we not go forth to our people as an undivided group and submit it to them? It is static enough, in the sense that it has a basis to hold us steady to our task. All law is not only prohibitive and restrictive, but educative; as also our stand in doctrines will be educative and suggestive. And we must remember that in this year when we are observing the anniversary of Pentecost we are dealing with the doctrine of the Holy Spirit. In the parallelism in history of the great doctrines we stood in a new great revival—justification by faith under Luther, and the witness of the Spirit under Wesley. And today for us to go to our people emphasizing this great document will be the best beginning for the celebration of the anniversary of Pentecost. So may we not today put aside contention, and give a decision, and note to adopt a constitution?

And, believe me, that whilst it may have its rigidity, don't forget that these bodies of ours that support the nervous system, in which we

find sensation, must have the bony structure to sustain them. Here we have the guide and the help. We have given. We have taken. And now, together, let us adopt, and go down without a dissenting vote to the people back home and for future ages embody the standards here which we believe and to which we adhere.

F. J. Prettyman:

I am going to address myself to a single point in connection with the adoption of this paper as the constitution of our Church. I recognize, in the first place, that the point that I raise may not be, in the minds of a great many, a point of supreme interest and importance, and I, representing a constituency, as I do, that was the great mother Conference of Methodism, where Methodism began, catching the spirit in my own life, in constant contact with men in whose hearts and lives the very genius of Methodism was inherited, I cannot but give expression to my protests against the action of this Conference upon a certain point. I might, if I had time, try to analyze many objections that I have to the paper as it now stands, but, I say again, I shall focus my thoughts and try to get your critical attention to a statement with reference to a single point in this paper.

I charge that in the process of writing a constitution you have changed the form of the government of your Church. You will go away from here with another Church from that with which you came here. It will be different in its very essential nature as a Church. Your doctrines will be much the same, but the organization of the Church itself, so carefully guarded by our fathers, wrought into the restrictive rules, is to be changed by you, and we are to go back with a different Church.

When our Church began to crystallize into an organization, when the streams of evangelistic force became so mighty and so widely diffused throughout the country, it was evident that we must form some sort of policy and government for the Church; and when we finally adopted a form of government our fathers faced three forms of Church government in America. The first one was the form of congregationalism, that had its home in New England. The second was the form of the Presbyterian body of Christian people, our brethren. The third form of government that they faced was the episcopal form of government. Looking at the forces that they had at command, the work that they had to do in this country under God, while not criticizing either of the other forms of government, they distinctly chose as

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the form of government for our Church the episcopal form. So that at last in 1908 a committee was formed to draft a constitution for the General Conference that was to come, and in 1812 a committee of three were appointed to draft such form of constitution of the General Conference as that the rights of the Annual Conferences might be maintained. On this committee were three men—Ezekiel Cooper, Philip Bruce, and Joshua Soule. Joshua Soule wrote these restrictive rules, and ruling in these restrictive rules this idea of government, that it was to be distinctly an episcopal form of government. What was their idea in the episcopal form of government? What is the context? I am talking history today; I am facing you with a tradition of a hundred and fifty years, and I am speaking in the name of every great leader who has led us forward in Methodism from the day of Joshua Soule, or before him, until the present time.

Now, what was their idea of an episcopal form of government? It had this idea in it, at least, that it was a selection, out of a body of brothers, of men who were chosen for their wisdom and piety and who were chosen to be taken out of a conflict of interests in a system such as ours was, an itinerant system, where our lives and the interests and lives of our families were to be placed in their hands; men selected out of the body of the brothers for their holiness and for their wisdom, and for a life tenure in office, to be set apart from all the conflicting interests that enter into the ordinary pastoral life, to preside over us and to give us our appointments and to be our general superintendents. That is the content of the idea of episcopacy.

And so these fathers said, "When you men are delegates to lead us, to make rules and regulations for the Methodist Episcopal Church, you shall not touch that which is the very basis and constitution of the Church itself. We have chosen to have an episcopacy as the form of our government, and we shall guarantee it to future generations."

Now you propose by one of the amendments you have adopted in

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perfecting this paper, as you say, you propose to take away from the General Conference this reserved right, this right that all our leaders have stood for, the right to perpetuate and keep the form of government that they adopted in the beginning. And what have you done? You have placed a temporary officer over me. I have committed myself to the Methodist Church, and so have you. I stand to go where I am appointed. But I do not stand to go where I am appointed by a man that is taken out of the same conflict of interests that all of us have, but only as I can put myself in the hands of a man whose personal interests are not involved at all in my appointment here or there. If you are going to have a president to preside over you and a mere temporary officer, then I want to have a hand in making my own appointment. I want to decide myself, and I want a written contract as to what is to be the relation that I am to sustain in the Church to which I go. It is the worst form of government that you can conceive of. It is the death-knell of itinerancy.

And this I want to say: I have prayed God that the next four years would be years of spiritual uplift. I have prayed God that peace and quiet might settle upon our Church. And I can give you warning that so far as I have voice, and I think I can speak for my brethren largely, that before we will allow you to rob us of our Church we will carry this to the Annual Conferences, and it will be a time of conflict, a conflict worse than the conflict we had about unification, for there it was simply a matter of uniting with another church, and here it is a matter of taking the very principles of the organization of our Church and the character of it from the episcopal form of government having its origin back in ancient history, to a form of government with a temporary chairman to preside over us at the will of a General Conference.

S. P. Cresap:

Mr. Chairman and brethren, for four days we have been listening to the reports that have been made pro and con on this prospective constitution. I think that the mind of every member is at this time thoroughly competent to vote upon the question. In that belief, Mr. Chairman, and after the general addresses of the morning have been equally divided in number, I move that the previous question be now put.

J. W. Blackard:

In view of the momentous nature of this problem that is before us, I move that in taking this vote we take it by aye and nay.

This motion was lost.

A. J. Lamar:

I believe that as the chosen representative of the commission I have the privilege of the closing speech. I do not wish to consume your time unnecessarily.

M. E. Lawson:

Dr. Lamar has announced that he has taken another side.

A. J. Lamar:

I do not want anything unfair, brethren, and above all I do not want to make a speech to the General Conference for the glory there is in it. I got over that thirty years ago as a member of this body. I just want to present what I believe are the views of the majority of the commission, in a few brief words that will give light and not darkness. I will not attempt to expend upon you any eloquence that I might possibly devise.

Now, we presented a constitution to you. That constitution, we believe, would have been a workable instrument. It was the fruit of twenty-eight years' labor of commission after commission. We presented it here; you have seen fit to amend it in certain particulars. In my humble judgment you have done a revolutionary thing in at least one particular. Whichever way the commission will vote, I want you to understand that I am representing my own opinion of what it is worth. I hope no man will be influenced by my personality. When a persistent effort is made there is a serious tendency to discount a man on account of his age and say, "He is a good man and has been a valuable man in the past, but he is dead," and you are apt to succeed in killing his influence. I do not object to it personally. Any question of earthly honor, even in the Church of God, is a very contemptible question to a man who is over eighty-two and who expects in a very brief period to face his Lord and to account to Him for the actions of life. It is of small account what becomes of me, a mighty small matter. Do not consider that at all now. I do not want anything you have got. I am not, and before God never have been, after anything you have got. I have stood here for forty years on the floor of this General Conference as a member of it and as the chairman of my delegation, and in all of that time I have never asked you for one single thing. And you know it, those of you who are older.

Now, just think of what is before you and do not consider me as a factor in this thing. What I want to say is that the constitution, which, I believe to be urgently needed by our Church, and which I believe would save us from some dangers in the future, that constitution you have amended so that I cannot vote for it. That is all.

The Bishop:

The question is, will the General Conference recommend to the Annual Conferences the adoption of this constitution? Are you ready to vote? Those of you who are in favor of sending this constitution down to the Annual Conferences for ratification will rise and stand; and do not move, but give the Secretary a chance to count you deliberately, and be within the bar of the Conference. If you will send it down, rise and stand until you are counted.

Those in favor rose and stood until counted, and then the Bishop said: "Those who are opposed to sending it down to the Annual Conferences for ratification rise and stand quietly until you are counted."

The vote stood: Affirmative, 188; negative, 205.

The motion to send down to the Annual Conferences was declared lost.

The Conference adjourned with the benediction by Bishop Darlington.

FOR YOUTH

THE QUEST OF YOUTH.

The castle's gate swings open wide;
The drawbridge spans the moat;
A gallant knight, in armor bright
And richly studded coat.
Rides forth on a noble steed and strong,
And well he rides in sooth;
For on his shield is blazoned deep
The flaming name of Youth.

On holy quest this young knight rides,
A quest as old as life.
He rides in search of true success,
His weapons set for strife.
O'er burning desert, lofty crag,
He rides with youthful zest;
But the way grows rocky, rough and steep,
He pauses, needing rest.

He sees "Success" inscribed on high,
Above a castle door;
He enters through that portal high,
And thinks his quest is o'er.
But soon he finds that power and wealth
Are poor in happiness.
He mounts again and rides away
Upon his broken quest.

He came at last to a little hut,
Where dwelt a widow old;
His heart was touched, so he gave to her
His treasured purse of gold.
To a wounded knight he gave his steed,
For youth loved nobleness,
Then love and service walked with him
To the castle of true success.
—Will Evans in the Presbyterian Advance.

NO RECOMMENDATION.

"Please, sir, do you want a boy?"
It was a low, clear voice, with just the faintest tremor of apprehension in it. He stood in the counting room, hat in hand, his clothing neat and clean, his attitude waiting and deferential. The long, well-filled counters in the narrow room were lost in deep perspective. Clerks hurried hither and thither. In the rear of the store were heard the sound of hammers and the creaking of the elevator. Though it was but nine o'clock in the morning, and the sun shining brightly outside, it was so gloomy in the storeroom that the gas had to be lighted.

"Do I want a boy?" asked the owner of the store, turning around in his chair and looking sharply over the top of his spectacles. "What can you do?"

"Make myself useful, I hope," replied the boy.

"O a general utility man!" and Mr. Lansing laughed. "Can you write?"

"I am a graduate of the high school, sir."

"Are you. That speaks well for you. What is your name?"

"Gabriel Winchester."

"Is your father living?"

"He died when I was a child."

Mr. Lansing eyed him more keenly when he said that, and also more kindly.

"I am the only support of my mother," the boy said, his voice husky; "almost the only support. She manages to secure work one day in the week."

The head bookkeeper, an old gray-haired gentleman with a benign face, had turned from his desk, attracted by the boy's voice and the character

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of his replies.

"Where were you last employed?" Mr. Lansing asked.

"At the office of the Argus."

"As a compositor?"

"No; but I had expected to be. I was clerk in the office, sir."

Mr. Lansing took off his glasses and wiped them. "Have you any recommendations?" he then said.

"No, sir."

"Why not?"

The lad's lips trembled. "I—was discharged," came at last, in a faint voice.

"O, that is it, eh?" and Mr. Lansing frowned. "No wonder they gave you no recommendation. It strikes me you do not lack assurance. No, I do not want a boy." He spoke with heedless acrimony, wheeled around in his chair, and resumed his paper. He was a church member, and admired nothing so much as integrity of character. Capacity, reliability and a stainless reputation were three things upon which he insisted in the selection of his employees.

The boy's face fell, and he turned to go; but the bookkeeper made him a sign to wait for a few moments. He had been strangely drawn to the boy.

"Mr. Lansing," the bookkeeper said respectfully, "perhaps it was candor in the boy, and not assurance. Will you allow me to ask him a question?"

"O, a dozen of them," replied Mr. Lansing, crustily, not lifting his eyes from his paper.

"Perhaps you should have made one more inquiry," the bookkeeper said. "My lad, why were you discharged?"

"Because I would not work on the Lord's day," came back the reply, steadily and bravely.

"What is that you say?" It was Mr. Lansing who spoke, and in a tone quicker and louder than was usual with him.

"I was discharged because I would not work on the Lord's day," the lad repeated. "They started a Sunday paper in the office last week. The men and boys laughed at me, but I did not care. I could not work on that day, sir." There was a resolute look on his face, and he seemed to grow an inch or two taller.

"No; and you were right," declared Mr. Lansing, in a strong, gratified voice. "Just sit down a minute." His opinion of the boy had entirely changed. He hurriedly left the counting room. In fifteen minutes he returned. He had been over to the office of the Argus. The boy's story was correct. The proprietor of the paper, a crusty, impatient old gentleman, had nothing to say in the boy's favor, but the editor was pronounced in his praise. "I do want a boy," Mr. Lansing said, as he placed his hand on the petitioner's head. "I believe you will suit me. Come here at this hour tomorrow morning."

A grateful look shone on the boy's face. "Thank you, sir," he said, and then withdrew.

"Mr. Doyle," said Mr. Lansing to the head bookkeeper, "you have taught me a lesson. It is possible for us to come wide of the truth, and do great injustice to another, simply by asking one question too few."—Selected.

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

FOR CHILDREN

THE SONG OF THE WIND.

I am a giant strong and bold
Such jokes I play on young and old!
But I work hard from sun to sun
And one must have a little fun.

Sometimes a boy I chance to meet,
I blow his hat across the street,
Then toss his kite up in the sky,
And help his mama's clothes to dry.

The flags I wave, and windmills turn,
The blacksmith's fire I help to burn,
Then when it rains I frisk about
And turn umbrellas inside out.

I send the leaves in golden showers
To make warm blankets for the flowers;
And then again the seeds I sow
Change little raindrops into snow.

I make the miller's mill go round,
By which the corn and oats are ground,
And then I go far out to sea
Where many ships still wait for me.
—Pitter Patter Book.

THE BOY WHO OPENED HIS EYES

I want to tell you about a boy who opened his eyes.

You are smiling, just as he did. His father was putting him to bed, and he said, "Now, John, I want you to open your eyes tomorrow."

The boy chuckled, and said, "Why, I always open my eyes in the morning, when I wake up."

The father answered, "Yes, you do open your eyes after a fashion. But tomorrow I want you to open your eyes and see how helpful you can be to Mother. You see she is very tired now, and these holidays mean a lot of extra work. If you open your eyes to see how helpful you can be, it will be a big lift for her."

And so the boy kept his eyes open after his father went out, and stared around the room, thinking about what his father had said. . . . The first thing he knew he was opening his eyes the next morning, while his mother knocked at the door and said, "It is time to get up."

Almost the first thing that John noticed as he started to get dressed was a book on the bureau, open to a story which he had not finished the night before. He thought, "Well, I'll finish that story while I put on my clothes." And then he opened his eyes when he remembered his mother had often told him nothing would help her more than for him to get dressed promptly.

John was tying his shoe lace when he heard his mother call his father to breakfast. He smiled as he thought how surprised she would be to have him eat breakfast with his father. As he started to the door, he almost stumbled on his pajamas and slippers. And then he opened his eyes, and stopped long enough to hang up the pajamas and put his slippers away in the closet.

His mother was surprised to have him eat breakfast with his father. But, before long, John opened his eyes and saw a little frown flit across his mother's face and heard a sigh as she looked at his cereal dish. He realized he had been dawdling. And so he turned to and ate the rest of his breakfast with gusto.

When John and his mother had called good-bye to his father, they came back into the living room. John started to read the paper. Then he opened his eyes and saw his mother clearing the breakfast dishes from the table. He put his paper down to

Woman's Missionary Department

Mrs. A. C. Millar, Editor.

Communications should be received Saturday for the following week.

SEARCY DISTRICT

Mrs. Lula Hill, Secretary, has recently closed two district meetings, one at Kensett and the other at Clinton. Both were well attended, had splendid and helpful programs.

Mrs. Hill is doing efficient work in her district.—Mrs. Henry Hanesworth.

TO SUPERINTENDENTS OF CHILDREN'S WORK

Dear Superintendents of Children's Work:

I know you are looking forward to the months of June and July as our period of intensive mission study for our Junior and Primary children. This is a most wonderful opportunity to make our future generation missionary-minded.

If you haven't already made your plans for a Vacation School of Missions, do so at once. You can order a handbook from Nashville for five cents, telling all about it.

The study books for the intensive Mission study period during June and July, for Juniors, are: "Jewels the Giant Dropped," by Edith Aberle and Grace McGavran; for Primaries, "Filipino Playmates," by Jean Moore Cavell.

The superintendents shall promote during this period the World Friendship Treasure Chests to Filipino children. You can order a chest from the Committee on World Friendship Among Children, 289 Fourth avenue, New York City. The chests sell for \$2 each.

The fall, winter and spring study books for 1930 and 1931, for Juniors, are "The Golden Sparrow," by Irene Mason Harper; for Primaries, "Bhashar and His Friends," by Clara G. Labaree.

I am very anxious that our Little Rock Conference make a splendid showing for the intensive Mission study period, and I am asking your loyal co-operation.

After your study is completed, send a report of it to me.

Sincerely yours in His service,
Mrs. A. R. McKinney,
Conference Superintendent of Study.

help Mother finish the job.

John had finished breakfast so much earlier than usual that even after helping his mother with the dishes he had time to read before starting to school. In the middle of an exciting chapter, he opened his eyes and saw that in five minutes he ought to leave. He grinned to think how surprised his mother would be to find him all ready for school when she called. Two or three minutes later, he almost snickered as he answered his mother's call about school time by saying quite casually, "Why, Mother, I'm all ready now."

His Mother sounded suspicious as she came into the room to ask, "Why, John, have you washed your face and hands?" "Sure!" answered John, and kissed her good-bye.

I have not time to tell of the other things that happened that day when John opened his eyes. When bedtime came, and his mother tucked him in for the night, she said, "John, you made me open my eyes today. I did not realize I had such a helpful boy!" —Congregationalist Magazine.

RAVENDEN SPRINGS ORGANIZES

The ladies of Ravenden Springs organized a Missionary Society February 17 with ten members. We meet twice a month, with good attendance, and each one seems to be very much enthused in the work. We all enjoy each meeting. We have a very efficient president. We each strive to co-operate with our leader and carry on this work in a masterful way.—Mrs. J. B. Duvall, Superintendent Publicity.

AUXILIARY REPORT, RAVENDEN SPRINGS AUXILIARY

The Auxiliary met May 7 at the church, with a good attendance of members and one visitor.

The meeting was opened with song; prayer by Miss Eva Miller. The business meeting was presided over by the president, who also conducted the devotional from John 4:5-30. Christ revealeth himself to the women. The topic of study was, "Women and Children in Country Places," with Mrs. W. D. Carson, Mrs. J. B. Duvall, Miss Eva Miller and Bessie Griffith, the 12-year-old daughter of our president, making interesting talks on above topics.

Dues collected, \$3. Next meeting May 21, at the church. We urge all the members to be present and invite whosoever will to come.—Mrs. J. B. Duvall, Superintendent Publicity.

CLARENDON YOUNG PEOPLE MEET

The May meeting of the Young People's Society was held at the home of Mrs. J. T. Brown May 9, at 7:30 p. m.

Miss Mary Lee Howell, director of the lesson study, presented a program on "Negro Education." After the prayer given by Mrs. N. L. Mayo and the Bible lesson by Miss Howell, the following papers were given: "Development of the Negro," by Miss Maurine Sullivan; "Women's Work at Paine College," by Miss Sally McGraw; and "Paine College President Installed," by Mrs. A. J. Dunklin.

During the business meeting, presided over by Miss Mary Lou Pierce, various committee reports were heard, the most interesting being that our society was one of ten to make the Honor Roll.

Our next study book will be, "Jesus and Youth."

In honor of the teachers who are members of our society, a picture show party will be held at an early date.

Mrs. Brown and Miss Dale McElroy, co-hostesses, served a delicious ice course to seventeen members present and the following guests: Mrs. S. G. Watson, E. N. Phipps, S. E. Brown, McElroy, and Miss Eva Lott.

The next meeting will be held at 4 p. m., the second Friday in June, at the home of Miss Helen Bateman. Mrs. A. L. Brown will be leader of the lesson.

NEWPORT AUXILIARY

The Woman's Missionary Society of the First Methodist Church, together with all Circles of the church and the Whatsoever Club, held a special quarterly service Wednesday, May 7, in the assembly room of the church, and heard reports from two recent general gatherings of the society—the North Arkansas Conference held at Rogers and the Woman's Missionary Council at Amarillo, Texas. Mrs. B. E. Snetzer gave a thrilling report of the great meeting at Amarillo, and a report from Rogers was made in writing by Mrs. C. D. Robinson, who could not be

present.

The girls' trio of the high school and Miss Rachel Lee Bleakley furnished musical numbers. Mrs. S. R. Phillips was the recipient of a favor in the form of a life membership pin—the gift of the Lelia Head Johnson Circle, which was presented with the report of that Circle by Mrs. Henry Owen. All the Circles made gratifying reports.

The assembly rooms presented a lovely appearance, with baskets of beautiful garden flowers used in profusion.

Circle No. 4, Mrs. W. E. Rosson, chairman, acted as hostess and served delicious refreshments.—Reporter.

ZONE MEETING AT RICHMOND

The group of Missionary Societies embracing Ashdown, Foreman, Richmond and Ogden, of Texarkana district, held the second zone meeting of the year at Richmond April 9, with an interesting and inspiring program, a good number of members and friends attending.

The zone president, Mrs. W. M. Sykes, presided. Kind words of welcome were extended by Mrs. Floyd DeLoney, with response by Mrs. T. B. Cook, president of Ashdown Auxiliary, who conducted the program. A beautiful devotional was given by Mrs. Sid Phillips from Phil. 4:19, including Paul's exhortation for an increase in prayer, faith and grace. The Ashdown Auxiliary gave the program, the paramount subject of which was, "Church, Home and School Co-operation in the Training of Children," this in keeping with the council year-book study of child life. A paper of par-excellence was read and discussed by Mrs. J. M. Johnson on "Co-operation of Church, Home and School," paper, "The Ideal Rural Church," was read by Mrs. B. F. Fitzhugh, emphasizing the importance of this branch of missionary work; "Look for the Beautiful" was sung by the choir, led by Miss Madge Collins, with Mrs. Bob Warren at the piano. An interesting feature was the report of the Little Rock Conference W. M. S. meeting at El Dorado, given by Mrs. Ella Craig, delegate from Ashdown Auxiliary. "Importance of Young People's Work" was presented by Mrs. W. L. Phillips in a fine talk, closing with a round-table discussion. At the close of the program the zone publicity chairman, Mrs. Ethel M. Sims, presented this subject, Publicity, suggesting that the auxiliaries use for a text or motto, "Let Your Light So Shine." Several beautiful musical numbers interspersed the program, closing with a special instrumental number, "Home, Sweet Home," by Mrs. Warren. The meeting adjourned with prayer by Rev. J. B. Pickering, pastor of Richmond church.

During a pleasant social period following, the hostess society served delicious refreshments. To them we were also indebted for beautiful decorations; the church was a scene of beauty with branches of dogwood and woodbine wreathing the altar, while ferns and other plants lent attraction. The hospitality of Richmond church is well known in this

Sunday School Department

SUNDAY SCHOOL DAY OFFERING FOR NORTH ARKANSAS CONFERENCE FOR WEEK ENDING MAY 24

Alicia	\$3.85
Booneville District	
Liberty Hall	\$3.50
Fayetteville District	
Best Water	\$2.70
Council Grove	9.00
Siloam Springs	40.00
	\$51.70

Fort Smith District

Midland Heights	\$25.00
Jonesboro District	
Wilson	\$35.00
Blytheville First Church	135.00
	\$170.00

Total	\$254.05
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Standing by Districts

Jonesboro	\$192.50
Fayetteville	130.31
Batesville	122.35
Fort Smith	114.50
Helena	108.00
Conway	106.06
Searcy	103.17
Paragould	45.17
Booneville	16.22
	\$392.10

—G. G. Davidson, Treas.

SUNDAY SCHOOL DAY OFFERING FOR LITTLE ROCK CONFERENCE COMPLETE TO MAY 24.

Carthage	\$4.50
Mount Carmel	2.20
Previously reported	223.75
Total	\$230.45

Camden District

Previously reported	\$259.20
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Little Rock District

Geyer Springs	\$6.00
Asbury Church	65.00
Previously reported	342.11
Total	\$413.11

Monticello District

Snyder	\$12.50
Winchester	10.21
Previously reported	427.95
Total	\$450.66

Pine Bluff District

Previously reported	\$243.68
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Prescott District

Previously reported	\$268.78
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Texarkana District

Fairview	\$30.00
Previously reported	105.50
Total	\$135.50

Standing by Districts

Texarkana District	\$135.50
Arkadelphia District	230.45
Pine Bluff District	243.68
Camden District	259.20
Prescott District	268.78
Little Rock District	413.11
Monticello District	450.66
Total for Conference	\$2,001.38

—C. E. Hays, Chairman.

section. Their Missionary Society was one of the first organized in this conference and has since continued to flourish in this work of extending the kingdom.—Reporter.

Epworth League Department

A GREATER EPWORTH LEAGUE

Let no one feel that the Epworth League will be injured in any way by the new legislation enacted last week by the General Conference in session at Dallas. It will mean a new day for the Epworth League. It enlarges the field for the young people. It opens to us a larger constituency. It continues the autonomy of the young people's organization with provisions for greater service.

The Summer Assembly will be held at Conway as announced. The program will be followed as printed. Send in your enrollment and get ready for the biggest and best Assembly we have held.

Registrations are coming in right along. Send in your registration right away and receive a personal letter with important instructions.—S. T. Baugh, Registrar.

EPWORTH LEAGUE TO CONTINUE

Some have asked if Chapters should elect officers for the Epworth League, since the new plan has been adopted by the General Conference in session in Dallas. Does this new plan do away with the Epworth League?

My answer is: This new plan does not do away with the Epworth League. It enlarges its field of service. Go ahead and elect officers for your Chapter as provided by the Epworth League Handbook, and install them in June.

We will work under the present plan until such time this summer or fall when the new plan will be announced. The fact is, there will be but few changes in the working of the local Chapter, and most young people will never know the difference, except that they will not be called upon to do the same thing two, or three times, in order to measure up to some Board credit as has been so in the past.

Go right on with your Chapter activities until advised of the changes. Let no one lead you to think we lose anything of value. We gain much.—S. T. Baugh, Secretary.

REPORT FOR APRIL

Field and Extension Secretary, Little Rock Conference.

Worked in the following Districts during April: Little Rock, Arkadelphia, Prescott, Camden, Pine Bluff.

Visited the following charges: Bauxite, Pulaski Heights, Carthage, Gurdon, Fordyce, Thornton Circuit, Pine Bluff Circuit, Sheridan, Rison.

Organized a Sunday School at the Girls' Industrial School and provided literature for the same.

Met in Workers' Council at Carthage and considered the New Program of Work.

Organized an Epworth League Group Union, "Henderson Union," in the Prescott District.

Attended the Pine Bluff District Conference at Good Faith.

Taught a Cokesbury School at Rison with 23 credits.

Taught a Cokesbury School in the East Oklahoma Conference.

Did the usual amount of office work, printing, etc.

Wrote 16 articles for publication.

Wrote 55 personal letters.

Read 7 good books and 20 magazines.

Spent 16 days in the field.

Traveled 2,016 miles.

Travel expense \$22.54.

Dual Mission offerings for March \$808.08.—S. T. Baugh, Secretary.

News of the Churches

FAYETTEVILLE DISTRICT FIRST IN THE PROGRESSIVE LIST.

I did not expect to give any missionary items this week, but leave the space for Dr. Millar to tell us about our great General Conference. But on May 24 a check came from Rogers Methodist Church, which placed the Fayetteville District and its good presiding elder, Dr. F. M. Tolleson, in the Progressive List. This was too good news to keep. The total missionary offering last year in the Fayetteville District was \$1,078.76, and to date I have received \$1,081.80. Let us all stand up and give three cheers for Elder Tolleson and his preachers.—J. F. Simmons, Sec.

MAGAZINE.

I think we are making some progress on the Magazine Charge. Our church at Havana has been overhauled, and we now have a very nice little church. The walls and ceiling have been reconditioned with sheet rock, and we also have a new roof. We have raised money to repair the church at Magazine and will begin work right away. Just a word about the Methodist. I believe every member of our church should read our Methodist. I am 100 per cent for the paper.—J. J. Decker, P. C.

PARAGOULD DISTRICT CONFERENCE

The Paragould District Conference met at Corning April 24 and finished its work in time for adjournment at the close of the afternoon session, April 25. The following visitors were present: Dr. A. C. Millar, Rev. H. L. Wade, Rev. B. L. Wilford, Rev. D. H. Colquette, Rev. G. G. Davidson, Rev. Warren Johnston, Rev. J. T. Wilcoxon, and Miss Maude Smith. Each of these brought some message to the Conference.

The presiding elder, Rev. E. T. Wayland, handled the Conference like an old hand at the business, and plenty of time was given to every interest.

Bros. F. G. Villines, W. C. Davidson and B. L. Wilford did the preaching and brought very helpful messages. Bros. J. M. Harrison and S.

Mother!

Baby's Best Laxative is
"California Fig Syrup"



When baby is constipated, has wind-colic, feverish breath, coated-tongue, or diarrhea, a half-teaspoonful of genuine "California Fig Syrup" promptly moves the poisons, gases, bile, souring food and waste right out. Never cramps or overacts. Babies love its delicious taste. Ask your druggist for genuine "California Fig Syrup" which has full directions for infants in arms, and children all ages, plainly printed on bottle. Other! You must say "California" or you may get an imitation fig syrup.

The Gus Blass Co.

Arkansas' Largest Department Store.
Stylish Ready-to-Wear for

Men, Women and Children

Home Furnishings of Good Influence.

B. Wilford led devotional services, bringing to the Conference inspirational messages.

Brother Wayland's opening message was highly appreciated by every one present. He is in high favor among us.

Bro. W. F. Blevins is a splendid Conference host and the people of Corning provided delightfully for our needs, both in the home and the noon meals at the church. It was a good meeting from first to last.

Imboden was chosen for the place of meeting next year.—J. F. Glover.

REVIVAL AT HARTFORD.

We observed Decision Day on Easter Sunday, and started a protracted meeting. Rev. W. M. Edwards of Newport, came to us Tuesday morning and brought us some wonderful gospel messages. The revival closed Sunday evening, May 5. The visible results were: Forty-one came into our church by vows and by baptism; one by letter; and

A ROUND-TRIP TICKET

BETWEEN

ANY POINTS ON THE

M. & N. A. Ry.

FOR

ONE-WAY FARE PLUS

25 Cents

ASK
YOUR AGENT
ABOUT

LOW WEEK-END SUMMER FARES

The Exchange National Bank, located at Little Rock, in the State of Arkansas, is closing its affairs. All note-holders and other creditors of the Association are, therefore, hereby notified to present the notes and other claims for payment.

A. W. HARVILLE,
Cashier.

Dated February 21, 1930.

Thank Renwar

Letters received daily from former rheumatic sufferers thank us for Renwar. It is safe and easy to take. Possibly it would help you, too. Try it. Also recommended for gout and lumbago. Send 75c to WARNER SALES CO., Nashville, Tenn.



Balls and carbuncles yield readily to
Gray's Ointment
Relieves the pain and hastens recovery.
At all drug stores. For free sample write
W. F. GRAY & COMPANY
748 Gray Bldg., Nashville, Tenn.

Mary Baldwin College

THE COLLEGE WITH A BACKGROUND OF CULTURE AND SCHOLARSHIP

A. B. degree offered to young women. Music, Art, Spoken English, Secretarial Courses. Educationally efficient, socially selective, spiritually sincere. Gymnasium, sports. Catalog. L. Wilson Jarman, Pres., Box 8, Staunton, Va.

Capudine Stops Pain

Why suffer from headache, backache, rheumatic, neuralgic pains, or periodic pains when you can get such quick and delightful relief by taking Capudine? Being liquid, it acts almost instantly. Contains no opiates and does not upset the stomach. At drug stores in single doses or in 10c, 30c and 60c bottles. (Adv.)

the church as a whole greatly revived. We have some of the best people here that I have ever worked with. They believe in the church and its program, and are willing to help put it over.—S. O. Patty, P. C.

HENDRIX-HENDERSON NEWS

Commencement plans are being developed at Hendrix-Henderson College, and the close of its first session as the Methodist consolidated institution in Arkansas will be made a notable one. The Rev. Dana Dawson, pastor of the First Methodist Church at Fort Smith, will preach the annual sermon Sunday morning, June 1, and the address at the graduating service June 2 will be delivered by Dr. Charles W. Pipkin, distinguished alumnus and professor of government in Louisiana State University. The senior class has 55 members.

For June 2 the program will also include an alumni breakfast in Tabor Hall at 8 o'clock, and the senior service will be held at 10 o'clock. The seniors at that time will present their memorial, a section of stone wall along the west line of the campus. Albert Graves of Hope is class president. At noon the alumni, seniors and parents of the seniors will join in a picnic-luncheon on the campus. At 2 p. m. the annual meeting of the Hendrix-Henderson Alumni Association will be held at the president's home. Dr. Howard Dawson, alumni president, will be in charge of this meeting.

Miss Lucille Esmon of Corning, a sophomore, has been awarded the C. J. Greene prize for the best news feature story submitted during the year to the College Profile. Under the title, "The Long and Short of It," Miss Esmon wrote a clever history of the evolution of co-ed dresses since 1907, the material being obtained from the collection of Troubadours in the library. The prize, \$10 in gold, was given by C. J. Greene, Jr., in honor of his father.

Doyle McCoy, student manager of the 1929 and 1930 football teams, has been elected high school principal and director of athletics at Sheridan, his home town. McCoy, who is vice president of the seniors, entered Hendrix in 1926 from Bearden high school. Lena Miller Key of Carthage, another of the seniors, will teach at Dermott. During the year she has served as part-time teacher in Conway high school. Still another senior to "sign up" for next year is Allen Fincher of Waldo, who will teach and coach in the Wilson high school. Fincher is a protege of Travis Jackson, captain of the New York Giants, and two seasons ago made the training trip with the big leaguers.

Austin Tucker of Little Rock and Sterling Melhorn of Parkin, who will head the 1931 Troubadour staff, have completed its organization with appointment of the following: Agnes Douthit, senior editor; Jeff Gatlin, associate junior editor; Paul Acru-man, art editor; Noble Guthrie, athletics; Robert Crosley, features; Charles Brown, advertising.

Two recitals have been presented by students in the School of Music, of which Clem A. Towner is director. Miss Josephine Cole, pupil of Miss Katherine Lincoln, was presented in violin recital May 22, and her program will be repeated May 26 in Little Rock. Mrs. Clem Towner was her accompanist in the recital at the College, and will also play her accompaniment at Little Rock. Miss Clyde Wilson of Pine Bluff and Miss Edna Earle Massey were presented

in a piano recital May 23. Twelve members of the College Profile staff have received the award offered for two years of efficient service. The group includes Edwin Bird, editor; J. H. Pence, Jr., news editor; Lawrence Cannon, news editor; Thurman Inabnett, sports editor; Austin Tucker, comic editor; Albert Graves, proofreader; Jim Montgomery, managing editor; Norman Guice, news editor; Martha Jackman, society editor; Thomas Sparks, advertising manager; Graydon Griffin, advertising, and Thomas Cannon, circulation.—Reporter.

MEETING AT GENOA.

We have just closed a very successful meeting at one of my churches, Genoa. We had thirteen additions to the church, twelve on profession of faith and by baptism. Among them were a father and mother of seven or eight children. One of their little boys was converted and joined, and the father, who had never belonged to any church, came forward in a few days with his wife and made a profession and both of them joined.

It was a good revival, of the old type. Brother Sparks, pastor of Buckner Charge, did most of the preaching. He won the hearts of the folks in Genoa and the surrounding country. He is a good preacher and fine worker in meetings. The meeting only ran about ten days. It was a great pity to have to close after working up such good interest.

We have now at Genoa a pretty large membership. We hope in the future to be able to secure for our people a house of worship. We are using the Baptist church there, as the main church was burned. The Baptists are mighty good to us to let us worship in their church. They bought the house for a very small sum that was used for the public school.

We have a fine union Sunday School there. All denominations belong to it, and there are something like five different denominations that worship there.

We have an enrollment in Sunday School of about 75 or 80, and we have succeeded after so long a time in organizing a good union Sunday School at Old Rondo, with an enrollment of about 50 or 60.

I had the privilege of receiving those fine young people and older ones into the church last Wednesday night by baptism, in the old Methodist way, except one, who was the mother of one of the boys. She had been baptized and belonged to the church in other days.

It was a mighty busy time with the people but large crowds attended the services at night. I never worshiped with more loyal people anywhere. You could not tell one denomination from the other, they worked so loyally together.

We have one of the best ladies' societies there I know of anywhere. I call it a Woman's Missionary Society. They meet once a week, and are doing good work. All denominations work in it. The members of the Christian church are as good workers as I ever worked with. They stood by us all through the meeting and worked faithfully, and helped to support the meeting. I haven't any better friends anywhere than they are. I enjoy being in their homes. They work in the congregation and will pray anywhere you call on them. Brother Sparks and I enjoyed a fine cottage prayer meeting in one of their homes.

I was sorry that I did not get to

be with Brother Sparks during all services, but it was at a time that I could not be away from home.

We give God the glory and praise.—J. A. Hall, P. C.

GALLOWAY COLLEGE NEWS.

Annual elections continued at Galloway Woman's College have resulted in the selection of Miss Mary Lou Parker of Camden as editor-in-chief of the Gallowegian, annual publication, with Miss Betsy McKennon of Fort Smith as its business manager. Miss Parker, an honor student, has served as art editor of the publication and Miss McKennon, a freshman, has proved proficient in the handling of business affairs. The students expect the team of Parker and McKennon to bring out an extra good book.

Miss Mary Paul Jefferson of Bradford, Tenn., is the choice of the Lanier Literary Society for the pres-

WHAT THE AUTOMOBILE HAS TAUGHT WOMEN ABOUT HOUSEHOLD LUBRICATION

Experience with motor cars has taught women that moving parts must be protected against wear by a film of oil. Many of them haven't learned, however, that moving parts of sewing machines, vacuum cleaners, lawn mowers, washers, and other mechanical devices must also be protected against dirt and rust.

3-in-One Oil not only lubricates; it also cleans and protects. It is different from all others, because it is a scientific blend of three high-grade oils—animal, mineral and vegetable. 3-in-One is the oil you should use on mechanical equipment if you want best results.

Don't risk your expensive household devices by using oil that does only half the job. Insist on the old reliable 3-in-One. It costs little more to buy and much less to use. At good stores everywhere, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

COATED TONGUE

Often Sign of Biliousness That Indicates the Need of Black-Draught.

Austin, Texas.—"In the sixteen years of my own housekeeping, Thedford's Black-Draught has been my best stand-by in the way of medicine," says Mrs. J. M. Rich, of 1700 Holly Street, this city.

"I have found Black-Draught to be the best medicine I have ever used for the relief of colds. I have been using it in my home for years. My father used it also in his home and gave it to us children. Whenever we had the usual children's complaints, mother would make up a tea of Black-Draught and give us. We always felt better after taking it.

"I also give it to my children when they have colds or upset stomach. Sometimes they get feverish from biliousness. If they begin to get yellow, or their tongues are coated, I make a tea (of Black-Draught) and give to them in small doses. They don't mind taking it at all."

In thousands of families, Thedford's Black-Draught has a corner all its own on the medicine shelf. In use nearly 100 years.

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BLACK-DRAUGHT
For Constipation
Indigestion, Biliousness, etc.

idency to succeed Miss Gladys Murphy of Junction City. Miss Ethel McGraw of El Dorado will serve with her as vice president and Miss Willina Forrest of Waldron will be secretary. Miss Jefferson, a sophomore, has served as assistant business manager of the Gallowegian, associate editor of the Flash Light and president of her class. Miss McGraw is now vice president of the Laniers.

May Day and the annual alumnae banquet came up to expectations as the greatest events on the college calendar. The banquet was presented in the Hotel Mayfair and its theme was "Dawning." With Nell Bush McPeters as toastmaster, the speakers were Mrs. Corrine Godden Snipes, Mrs. Lillie Mae Dees, Miss Lucille Copeland, Abbie Smith Foster, Snow Ansley Gasnell and Dr. J. M. Williams.

The May Day presentation was called "Elizabethan Revels," and the chief event was the coronation of Miss Margaret Ann Lake of Varner as the queen. The festival was fully up to the high standards set by Galloway girls in other years, and the two events brought about a further cementing of the ties which binds alumnae and students to the institution.

Expression department graduates are rehearsing two plays which will

be presented before commencement. The first is John Synge's "Riders to the Sea," and the second is a comedy, "The Dear Departed," by Stanley Houghton. Senior students in this department are Alta Mae Galloway, and May Graham, and in the dramatic offerings they will be assisted by Sallie Matthews, post-graduate, and two junior students, Margaret Sue Nugent and Eugenia Castel.

During the week, Miss Ruth Lindlay of Tuckerman, senior in piano, was presented in recital, and the evening of May 19, Miss Mildred Johnson of Judsonia, also a senior in piano, will be presented by the conservatory faculty.

Senator Joe T. Robinson, a member of the American delegation to the recent disarmament conference at London, will be the speaker at Galloway's commencement, according to an announcement by Dr. Williams. Visitors at the commencement may expect from him a great address with a background of world contacts.—Reporter.

THE CONFERENCE ORGAN.

One of the first suggestions that came to us concerning The Methodist Herald was to give great prominence to matters of general interest—letting matters of local interests appear in small type after the middle of the paper. To do this we would be presuming to enter the field of the Christian Advocate, the Review, the Methodist Layman, and the Epworth Era. As we see it, the Conference Organ is primarily a local enterprise, and even when its territory is enlarged its function is not changed, its methods do not have to be entirely changed. Only does it have to extend its efforts over a larger terrain, yet it must continue to strive for an intense cultivation of a larger field, and give its support to a greater number of the institutions of the Church in such a way as to assist them, and at the same time give assistance to all the interests of the Church as a whole. The Conference Organ in its own field must of necessity be a local enterprise.—Methodist Herald.

EMMETT CIRCUIT.

On April 6 our laymen met at DeAnn and under the leadership of our fine charge lay leader, Brother Marvin Boyd, rendered the following program: At the eleven o'clock service Brother G. W. Pardee, our Conference Lay Leader, gave us a wonderful address, or rather a sermon, on the need of a revival throughout the entire country. In the afternoon, the following made talks:

Devotional services were conducted by Brother Tom Hartsfield, one of our good Baptist friends. Brother W. J. Hartsfield made a talk on "Why Support the Sunday School." Brother Pardee again brought us a much appreciated message. Brother C. D. Roy, our District Lay Leader, gave us a great message. Mrs. D. S. Gordon used as her subject "Why We Love the Church." Brother J. B. Youmans, our very efficient superintendent of Emmett Sunday School, gave us the rules to follow in order to have a good Sunday School. Our charge lay leader, Brother Marvin Boyd, discussed the rules of our church.

We had a good and profitable day. Especially are we grateful to Brother Pardee and Brother Roy for their presence with us.

Last, but not least, the good ladies provided a fine dinner on the

ground.

With Brother Boyd as our charge lay leader we are expecting to do a good year's work.—M. E. Scott, P. C.

ROWELL CIRCUIT

Our second Quarterly Conference was an old fashioned one held on Saturday with all the churches represented and a good dinner served. We had preaching and the sacrament on Sunday.

We have good Sunday Schools in all five of our churches. We have organized two Leagues.

Our Benevolences are coming along very nicely. Dr. Workman came and brought Brothers L. T. Rogers and J. A. Coleman, and we put in five nights last week, one at each church, with good attendance. Their efforts are already producing fruit. We appreciate very much their coming.—W. F. Campbell, P. C.

SOUL GROWTH

Above all things, keep this mind, that God desires that our soul-life grow. It is not for gifts that he seeks. He owns the world. It is not worship that he desires. He gave us his Son not for these things, but that we might be conformed to the image of Jesus. God is not glorified by temples and tabernacles or denominations or great speeches, or anything of the kind; he is glorified in the growth of men and women toward him. The most acceptable temple one can build for God is the temple of the heart. These outward things, these things, these temporal things, are good in the sight of the Lord when they bespeak the life within, when they tell of the longing of the soul after the unseen things which are eternal. Upon these the foundation is laid—out of these must every good thing grow.—Biblical Recorder.

WET AND WICKED CHICAGO.

Chicago is known the wide world over as wet, wicked and windy, and most people would put the primary accent on "wet!" It would at least be admitted that, as to prohibition, Chicago enforcement is scandalously lax, and law observance is "in the red."

But, in Chicago and everywhere else prohibition must justify itself by its results. It will be judged by its fruits. And, perhaps the acid test of its effectiveness is the alcoholic death rate. Probably every one would agree that if Chicago is drinking as much of the present day poison moonshine and synthetic concoctions, resultant deaths would show a sharp increase. It is therefore interesting to study the recent report of Dr. Arnold H. Kegel, Commissioner of Health of Chicago, which tabulates the deaths due to alcoholism from 1912 to 1929 inclusive.

Dr. Kegel's official figures show that the annual death rate for the last five wet years averaged 189, whereas during the ten years since prohibition the average was only 139. This means that although Chicago increased more than 900,000 in population according to census estimates during these years, that the number of alcoholic deaths decreased more than a quarter. This seems to be final and irrefutable proof that prohibition has made a very substantial contribution to the sobriety of the nation's second city. In other words,

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under prohibition, and because of it, Chicago is drying up. Not as fast as the dries had prophesied, but a lot faster than the drinkers like. Hence the loud wails of distress from the wicked and wet city.

It is then true that men can be made sober by law? That question is not raised. Yet, even if it should be admitted that no law can change the heart of man, it is certain that law has radically changed the heart of Chicago. Any man acquainted with the old loop district must admit that the law has closed the swinging doors of the hundreds of saloons in that small area; they were the lips of Chicago that belched out her fetid, boozy breath. It has changed the bleared and leering eyes, the swollen and purpled cheeks, the staggering and uncertain steps, the vile and blasphemous language of the human derelicts of high and low degree which the legalized saloons spewed out onto the streets in the heart of Chicago.

It has changed the heart of Chicago's recreations. Jane Addams, who knows Chicago's under-privileged youth, wrote, in October, 1929:

"One of the worst features of the pre-prohibition dance halls was the drunkenness among the patrons, men and girls, who left the festivities late at night, and whose condition was utilized by runners for houses of assignation. . . . Since there is now no profit to be made from selling liquor most of the dances conducted by private enterprise have closed."

The law has changed the heart of Chicago's social centers. Mary McDowell, Chicago settlement worker, says:

"Young boys attending dances don't drink as much as they did. And young people do not have to pass open saloons on every corner. If a person wants to get liquor he has to hunt for it and pay a great price. We used to see many drunken men on the streets and pay little attention to them. Now if any one sees a drunkard a great fuss is made about it."

(Continued on Page 14.)

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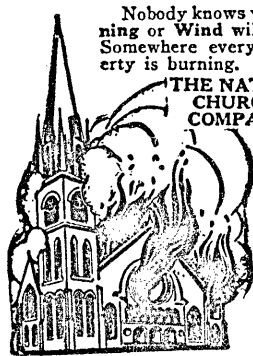
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The law has changed the heart of Chicago's juvenile court. Judge Mary Bartelme of the Chicago juvenile court is quoted in the Chicago press as saying:

"Only one-tenth as many girls are brought into the juvenile court for drunkenness as were brought in ten years ago. Today only occasionally is a girl brought into court for drinking. If drinking becomes widespread among youth, it will be because the parents set the pace."

Whether or not the law ever changes the heart of a man, there is case-tight proof that law changed the wet and wicked heart of not only the Babylon of the West, but of every other American city—and of the nation itself.—W. G. Calderwood.

OUR CHILDREN—A DIVINE TRUST

By W. E. Anderson

Children are given to parents that they might be reared and trained in the way they should go. There is nothing more helpless than a little babe. There is nothing more innocent and pure. Christ said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." What a responsibility is placed upon us, having committed to our care beings with immortal souls. They are as pure as the angels in heaven. Have we the patience and the wisdom and the love necessary to keep them pure? Parents are always ready to provide for the temporal needs of the child. They furnish food and clothing, and strive to give them a liberal education. But do they look after their spiritual well-being? Do they show as much interest in the welfare of their souls as they do in the care of their bodies? Which is more important, their bodies or their souls? Jesus put the question strongly when he said, "What doth it profit a man, if he should gain the whole world and lose his own soul? Or what would a man give in exchange

for his soul?" Then should we not give more heed to their spiritual welfare?

We cannot keep our children in seclusion. We cannot hedge them about so they will not come in contact with the outside world. It would not be best for them. We are social beings. It is our privilege to mix and mingle with other social beings. The child should be fortified with correct ideas of right and wrong. A love of truth, honesty and purity should be so instilled into their young lives that it will become a part of their nature, a rule of conduct to guide them through the breakers of life's rough sea.

Since they are to go out into the world, another duty devolves upon us. We should use our influence in the training of our neighbors' children. All should work together for the same end—the moral and spiritual well-being of our children. I know of no better way to accomplish this than through our Sunday School. Parents should co-operate with the Sunday School teacher for the best interest of the child. The community should be made better. Our influence over children should reach beyond the home. From the home the child goes out into the community—into society. We are always anxious for our children to be surrounded with the best environment. Then let us through the Sunday School and Church, strive to improve the moral and spiritual standards of our community. From the community, they go out into the world, and come in contact with people of all shades of character. They must stand alone in the world. Hence the importance of their early training. "Train up a child in the way he should go, and when he is old he will not depart from it." This training should begin early and reach over a number of years. We should be continually on the job. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little."

We are anxious that the moral standard of our nation shall be high. Then let us strive to raise the moral standard of the people. The people constitute the government. The moral standard of the government is no higher than the moral standard of the people composing the government. A majority of our people can raise or lower the standard of our government. This moral standard of society and government depends upon the training of our children. When we make the homes better, we make the community better. When we make the community better, we make the nation better. We should begin with the children, because it is difficult to reform adults. Their habits are fixed. Several years ago Frances E. Willard began the agitation of temperance reform. The effect of strong drink upon the body was taught to the children in the day schools and in the Sunday Schools. It bore fruit. When these children arrived at maturity, the principles of righteousness were so embedded in their moral consciousness that they demanded the banishment of the licensed saloon. As a result the 18th Amendment was adopted, and we are enjoying the blessings of a saloonless land.

Upon our children rest the duties of tomorrow. If we are zealous and faithful to the trust committed to our care, we may be able in the end, to "come with rejoicing bringing our sheaves with us."—Mena, Arkansas.

QUARTERLY CONFERENCES

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

BATESVILLE DISTRICT, THIRD ROUND

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

BOONEVILLE DISTRICT, THIRD ROUND

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

CONWAY DISTRICT, THIRD ROUND.

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

JONESBORO DISTRICT, THIRD ROUND.

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

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

PARAGOULD DISTRICT, THIRD ROUND.

Rector, May 25, a. m.
Paragould, East Side, May 25, p. m.
Lorado-Stanford, at Warren's Chapel, June 1, preaching 11 a. m., Q. C., 2:30 p. m.
Paragould, 1st Church, June 1, p. m.
Maynard Ct., at Oak Grove, June 8, preaching 11 a. m., Q. C. 2:30 p. m.
Pocahontas, June 8, p. m.
Smithville Ct., at Friendship, June 15, preaching 11 a. m., Q. C. 2:30 p. m.
Imboden, June 15, p. m.
Paragould Ct., at Shiloh, June 21-22, Q. C. 2:30 p. m., June 21.
Portia Ct., at Portia, June 22, Q. C. 2:30 p. m., preaching p. m.
Gainesville Ct., at Camp Ground, June 28-29, Q. C. June 28, 2:30 p. m.
Peach Orchard-Knobel, at P. O., June 29.
Black Rock Ct., at Powhatan, July 6, preaching 11 a. m., Q. C. 2:30 p. m.
Walnut Ridge, July 6, p. m.

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Paragould, East Side Ct., at New Liberty,
July 13, preaching 11 a. m., Q. C. 2:30
p. m.
Hoxie, July 13, p. m.
St. Francis Ct., at Mt. Zion, July 26-27, Q.
C. July 26, 2:30 p. m.
Biggers-Success, at Success, July 27, Q. C.
2:30 p. m., preaching p. m.
Marmaduke, at Harvey's Chapel, Aug. 3,
preaching 11 a. m., Q. C. 2:30 p. m.
Corning, Aug. 3, p. m.
Ash Flat Ct., at Corinth, Aug. 9, preaching
11 a. m., Q. C. 2:30 p. m.
Hardy-Williford, at Williford, Aug. 10,
preaching 11 a. m., Q. C. 2:30 p. m.
Mammoth Spring, Aug. 10, p. m.
Piggott, Aug. 17.
—E. T. Wayland, P. E.

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SUNDAY SCHOOL

Lesson for June 1

CONTRAST BETWEEN FAITHFUL- NESS AND SLOTHFULNESS

LESSON TEXT—Matthew 25:14-30.
GOLDEN TEXT—Well done, good
and faithful servant; thou hast been
faithful over a few things, I will make
thee ruler over many things: enter
thou into the joy of thy Lord.

PRIMARY TOPIC—Doing the Best
for Jesus.

JUNIOR TOPIC—Jesus' Rule for
Promotion.

INTERMEDIATE AND SENIOR TOP-
IC—How to Use Our Talents.

YOUNG PEOPLE AND ADULT TOP-
IC—Stewardship of Service.

This parable, like that of the ten
virgins, has a vital relationship to the
second coming of Christ. In both in-
stances the unpreparedness for His
coming on the part of the people is
shown. In that of the ten virgins their
unreadiness consisted in their lack of
the inward life—absence of the Holy
Spirit. In this of the talents, their
failure was properly to use the gifts
which God had entrusted to them. The
first was failure to watch; the second
was failure to work. To each of His
servants, God entrusted certain gifts
and will hold each responsible for their
use. By talents is meant whatever
faculties and powers one possesses as
gifts of God—physical strength, rea-
son, energy, knowledge, influence, time,
money, the gift of speech and song.

I. The Distribution of the Talents
(vv. 14, 15).

1. It was a sovereign act.

The Lord called His own servants
and distributed to them His own
money. He did not consult us as to
our gifts. The One who created us
and absolutely owns us has assigned
us our place and given us our several
powers, intending that we put them to
the best possible use.

2. It was an intelligent act. "Accord-
ing to his several ability."

The God who created us knew our
ability to use gifts, therefore made the
distribution upon that basis.

3. It was a purposeful act.

The talents were given to be traded
with, not to be used for one's own
gain and profit, but as stock in trade
for the enrichment and glory of the
Master.

II. The Employment of the Talents
(vv. 16-18).

1. All the servants recognized that
the talents were not their own; that
they were therefore responsible to the
Lord for the use made of them. This
is the first principle of right Christian
service. We should remember that we
are all stewards of the manifold bless-
ings and grace of God.

2. Two servants used their talents.
The five-talent man put his to use and
gained five more, and the two-talent
man put his two talents to use and
gained two more. This shows that
God's gifts can be increased. The ex-
ercise of any gift increases it. The
faithful use of what we have in the
place where we are will prepare us for
greater usefulness and honor.

3. The one hid his talent.

The fact that one possesses but one
talent should not discourage him, but
rather make him strive the more. God
does not reward according to what we
possess, but according to our faithful-
ness. The crime of the one-talent man
was not that he had but one talent,
but that he hid the talent which the
Lord gave him.

III. The Accounting for the Talents
(vv. 19-30).

1. Its certainty (v. 19).

There is a day coming when all must
give account of their stewardship. An-
swer must be given as to the use

made of God's gifts.

2. The time (v. 19).

It will be at the coming of the
Lord.

3. Judgments announced (vv. 21-30).
(1) Reward of the faithful (vv.
21-23).

a. Praise. "Well done." All like to
be praised. How blessed it will be to
hear from the lips of the Lord Him-
self, "Well done." b. Promotion. The
great consideration for all is not how
many talents we possess, but as to
how faithful we are in their use. (2)
Punishment of the faithless (vv. 24-30).
The one-talent man lied when brought
to account. a. Reproach. "Thou
wicked and slothful servant." To be
called lazy is a reproach disliked even
by a lazy man. b. Stripped. "Take
therefore the talent from him." Even
the talent which had been given to him
was now wrenched from him. c. Cast
out. "Cast into outer darkness." This
servant was condemned on his own
ground. The very fact that he knew
the character of his Lord should have
been an incentive for him to have ex-
erted himself.

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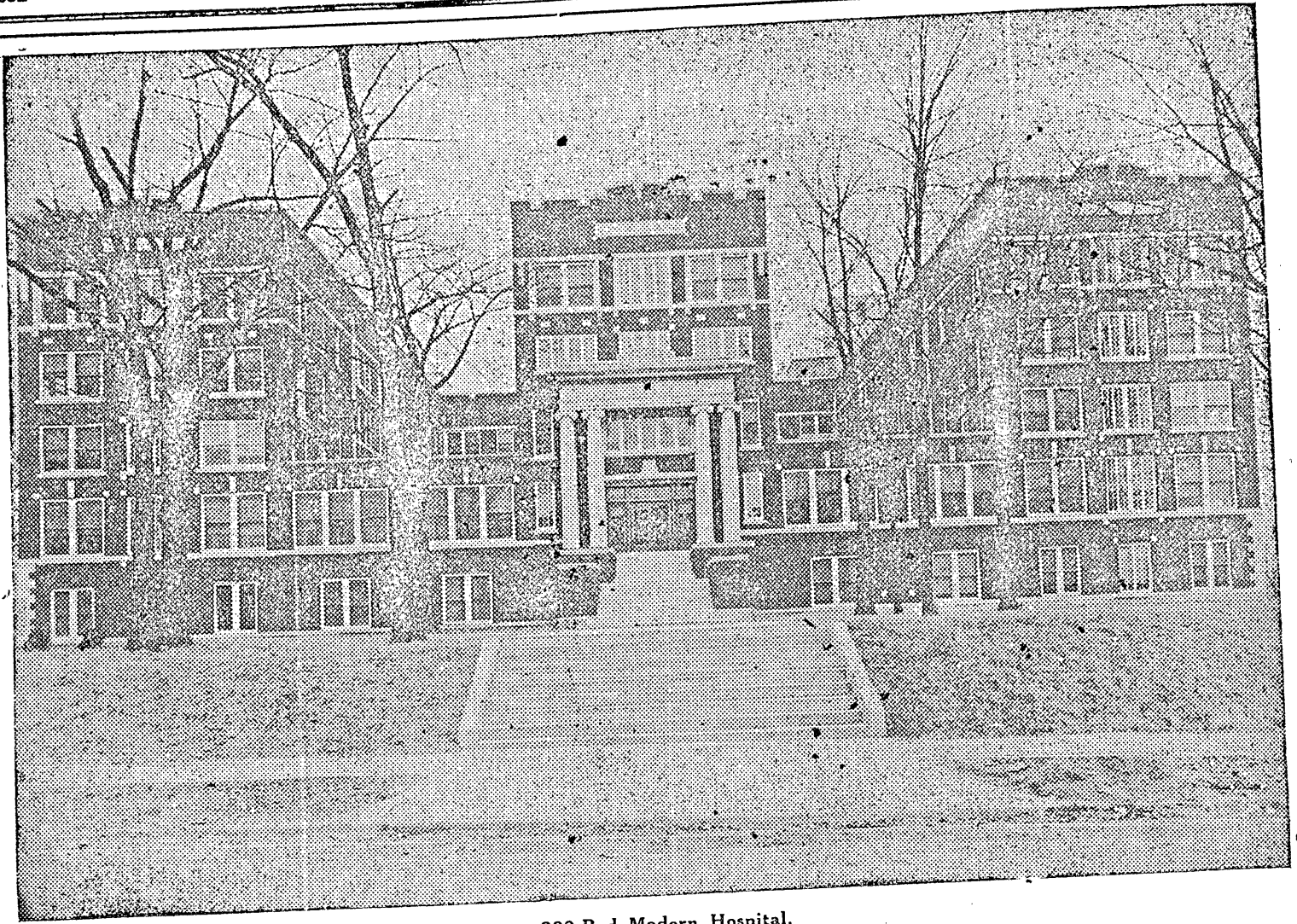
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