

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

ARKANSAS METHODIST

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

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

Vol. XLIX

LITTLE ROCK, ARKANSAS, THURSDAY, JUNE 12, 1930

No. 24

I BELIEVE IN THE HOLY GHOST.

In this age of faith in the natural, and disinclination to the supernatural, we want to meet the whole world with this credo, "I believe in the Holy Ghost." I expect to see saints as lovely as any that are written of in the Scriptures, because I believe in the Holy Ghost. I expect to see preachers as powerful to set forth Christ evidently crucified before the eyes of men, as powerful to pierce the conscience, to persuade, to convince, to convert, as any that ever shook the multitudes of Jerusalem or Corinth or Rome, because I believe in the Holy Ghost. I expect to see Churches the members of which shall be severally endued with spiritual gifts and every one moving in spiritual activity, animating and edifying one another, commending themselves to the conscience of the world by their good works, commending their Saviour to it by a heart-engaging testimony, because I believe in the Holy Ghost. I expect to see villages where the respectable people are now opposed to religion, the proprietor ungodly, the nominal pastor worldly, all that take a lead set against living Christianity—to see such villages summoned, distributed, divided, and then reunited by the subduing of the whole population to Christ—because I believe in the Holy Ghost. I expect to see cities swept from end to end, their manners elevated, their commerce purified, their politics Christianized, their criminal population reformed, their poor made to feel that they are among brethren—righteousness in the streets, peace in the homes, an altar at every fireside—because I believe in the Holy Ghost. I expect the world to be overflowed with the knowledge of God; the day to come when no man shall need to say to his neighbor, Know ye the Lord; but when all shall know him from the least unto the greatest; east and west, north and south uniting to praise the name of the one God and the one Mediator—because I believe in the Holy Ghost.—William Arthur, in "Tongues of Fire."

GOOD NEWS.

The secular press is just now full of news about hydro-electric development on White River by the White River Power Co. It is estimated that the cost of construction will be some \$47,000,000 and that some 400,000 horsepower will be developed. This will be a bigger enterprise than the famous Muscle Shoals power plant. It is planned to build a great dam on White River that will create a lake 95 miles long and cover 65 square miles. On the North Fork the lake will be 33 miles long and cover 6,000 acres. The Buffalo River lake will be smaller. The big dam is to be built in steps so that when the first is completed the power can be used while the other steps are being built. These lakes are so large that they will control much of the water of the river and thus reduce the danger of floods.

The Arkansas Power and Light Co. with its plant at Rammel Dam has already done much for the industrial development of the state. The Carpenter Dam, further up the Ouachita River, will add to the usefulness of the Power Company, and the White River development will make possible additional magnificent industrial development, and attract to our state factories and other enterprises that are now greatly needed. Ours is now an agricultural state; but it has the resources to make it in addition a great industrial state.

Before the power development in North Carolina it was one of the poorest of the states. Now, largely on account of the power development, it is one of the richest states. With proper hydro-electric development Arkansas can follow in the footsteps of North Carolina. With home markets for their products the farmers of Arkansas will prosper. Without these markets our farmers are largely dependent upon the whims of those who

AND SITTING DOWN THEY WATCHED HIM THERE; AND SET UP OVER HIS HEAD HIS ACCUSATION WRITTEN, THIS IS JESUS THE KING OF THE JEWS. —Matt. 27:36-37.

A BAPTIST'S TESTIMONY.

At this time when many people should have more Christian literature in their homes, we quote the testimony of the late Dr. E. Y. Mullins, one of the most eminent preachers of the Southern Baptist Church. Said he: "For a long time it has seemed to me one of the strangest and most self-contradictory things in the world for a Baptist pastor to neglect to put forth active efforts for the circulation of the denominational paper. I have sometimes tried to imagine what would be the state of the kingdom if our denominational papers were all suddenly blotted out of existence. Anyone whose imagination is capable of even a feeble flight would not require long to picture to himself a most somber result if such a thing should occur. The denominational paper keeps the churches and pastors in vital touch with each other and the ongoing of the kingdom, and comes as a heaven-sent influence each week into the home of the people to uplift, to inspire, and to reinforce everything the pastor is trying to do."

are not interested in our prosperity.

This editor is especially pleased with the prospect of developing White River power, because nearly forty years ago he thought he saw the possibilities and wrote to capitalists with a view to interesting them; but they were not ready. Now the time has come for this enterprise. Let us co-operate and help make Arkansas a great industrial-agricultural state.

"AND MANY ADVERSARIES."

Dr. W. W. Pinson, who was for many years secretary of our Board of Missions, is a modern seer and a strong writer. He has just written "China in Action," which has been published by the Cokesbury Press, Nashville, Tenn. It should be read by every member of our Church who seeks to know the situation in China. Below are given some of the striking passages in the chapter on "An Open Door."

"If St. Paul were alive today, it requires no great effort of the imagination to picture him landing on the Bund at Shanghai and, after looking around, writing back to the Church at home: 'A great and effectual door is opened unto me, and there are many adversaries.' To his heroic spirit an open door and many adversaries were by no means antithetical. They rather combined to make an inspiring opportunity. Adversaries were an evidence of life and a promise of public interest. Indifference meant a dull time for which St. Paul had no love.

"China presents a similar challenge to the faith and courage of the Christian Church. In fact, it may be said to present the most inspiring and arresting challenge since the first century. In view of all the facts, one may fairly raise the question whether it does not present the supreme test of the love and loyalty and adequacy of the Church as an agency of evangelization.

"This is not the time to parley and calculate chances; it is time to venture with courage and confidence. It is possible for us to throw away the fruitage of a hundred years and turn away from doors wide open to us. To do so would be to reject a problem we have helped to create, and to desert allies who, either consciously or unconsciously, are workers together with us.

"To desert, or even to consider deserting, the brave and loyal Chinese Church in this hour of

her greatest peril and need would be to add perfidy toward her. Chinese Christians have proved their worth and borne their witness in this stormy period in a most worthy manner. Shall millions of their brothers in the West leave them to stand alone? If so, I have misread the mind of the Church and the meaning of the gospel.

"They are helping us to take a Christian view of ourselves and our civilization. Perhaps we have been slow to learn, and a little bungling in our practice, but it is being driven home at last how much of the Pharisee there is in us, and how unlovely a neighbor a Pharisee can be.

"The outcry against the seamy side of our civilization, so bitter at times, and with so much truth that we had overlooked, has driven us to a sober reassessment of our virtues and our vices. This has brought us to see that our task is even bigger than we thought. It involves making ourselves fit to witness to other lands—the purging of our land from its own remnants of paganism that we may be more worthy of the task of giving Christ to other lands.

"These adversaries are teaching us that a sense of humility is more becoming, and far more winning, than a sense of superiority; that bustle and efficiency break down while brotherly love and Christly ministries win. They are making us see that while we offer Christ to them, we must realize and confess our failure to make him Lord in our personal, social, industrial and political life. We are not at an hour that calls upon us and them alike to face the common issue—upon us to make dominant the religion we hold; upon them to adopt and apply the only religion adequate for the salvation of either them or us."

Get this great book and let it give you a true view of the present crisis in China, which may be as much a crisis for us as it is for China.

THE WITNESS OF THE CHICAGO TRIBUNE.

The following is from an editorial in the Chicago Tribune, the "wettest" paper in the land: "If the secret records of brewing and distilling industries were ever brought to light, they would tell a story of social and political corruption unequalled in the annals of our history. If the veritable narrative of the American saloon were ever written, it would make the decadence of Rome look like an age of pristine beauty in comparison. . . . If these men have not made a practice of committing murder and arson, it is because these crimes did not seem immediately profitable. . . . The liquor business has been the faithful ally of every vicious element in American life. It has produced criminals, it has fostered the social evil, and it has bribed politicians, juries and legislatures."

That was written thirteen years ago, and every charge in it was true, and because of that the American people determined to wipe the saloon out of existence. The 18th Amendment was the deathblow to the saloon. The same people who were supporting the saloon are trying to discredit prohibition, and they are aided and abetted by such papers as the Chicago Tribune and certain peculiar citizens. They say that conditions are worse now; but the records will not sustain the charge. Formerly the drunken man was seen every day, now he is so rare that he is front page news.

Henry Ford says: "The only thing I see wrong with the Bible is that it isn't read any more, especially in the schools. It ought to be put back into the schools where it was."

Herbert Hoover: "We are indebted to the Book of Books for our national ideals and institutions. Their preservation rests in adhering to its principles."

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.
 Mission School, Mt. Sequoyah, July 1-12.
 Young People's Miss. Conf., Mt. Sequoyah, July 13-16.
 Leadership Training School, Mt. Sequoyah, July 17-31.
 Bishops' Week, Mt. Sequoyah, Aug. 1-6.
 Temperance & Social Conf., Mt. Sequoyah, Aug. 6-10.
 Epworth League Conference, Mt. Sequoyah, Aug. 13-22.

PERSONAL AND OTHER ITEMS

Thomas Jefferson: "The Bible is the cornerstone of liberty."

Andrew Jackson: "The Bible is the rock on which our republic rests."

Bishop H. A. Boaz was appointed by the College of Bishops as fraternal messenger to the United Church of Canada.

Rev. M. B. Umsted, superannuate of North Arkansas Conference, who has been living in Searcy, has returned to Newport.

June 15 Rev. W. T. Thompson, assisted in singing by Virgil Y. C. Eady, will begin a meeting at Booneville. These evangelistic workers should have success.

Married, June 1, at the parsonage at Des Arc, Lowell J. Livesay and Miss Elsie Morton, both popular young people of New Bethel community, Rev. J. L. Tucker officiating.

On Thursday of last week Bishop Dobbs met with the presiding elders of the two Conferences at Conway in order to become informed of conditions in the state at the present time.

Sunday, June 1, Rev. Edward Forrest, our pastor at Waldron, preached the closing sermon for the high school of that place. He is having a pleasant and prosperous year in that fine community.

Mrs. Mills, widow of the late Rev. W. W. Mills, of Arkadelphia, has been in the Baptist Hospital in this city for the last ten days. Having submitted to an operation, she is resting easy and recovering.

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Rev. L. E. Conkin, who for several years was a member of North Arkansas Conference, but who has recently been a member of East Oklahoma Conference, has been transferred to Southwest Missouri Conference and stationed at Joplin.

Announcement has been received of the birth of a son, A. W., Jr., to Rev. and Mrs. A. W. Martin, at Nashville, Tenn., June 6. A member of North Arkansas Conference, Rev. A. W. Martin is Sunday School Extension secretary of the General Sunday School Board with residence at Nashville.

Prof. A. T. Shuler, a Hendrix-Henderson graduate, who has been teaching at Spiro, Okla., has been elected superintendent of the schools at Stephens. His wife, who was Miss Anna Harwood, is also a graduate of the college. They are spending a part of the summer with relatives at Ozark and Conway.

By some unaccountable oversight a very important name was omitted in the enumeration last week of Arkansas representatives on General Boards. It was the name of our own inimitable and indefatigable Sunday School worker, Rev. Clem Baker, who was appointed to represent Little Rock Conference on the Christian Education Board.

Sending several subscribers, Rev. W. T. Griffith, pastor of Pleasant Plains Charge, writes: "My work is moving forward. Interest is better. Have prospects for fine meetings. One will commence at Pleasant Plains July 6, with Evangelist John B. Andrews of Siloam Springs doing the preaching. Friends are invited to enjoy this meeting with us."

Back from New York where he has been doing graduate work in Columbia University, Prof. David Driver and wife, who is the daughter of Dr. and Mrs. J. H. Reynolds, are spending a few weeks in Conway before leaving in July for their work in Porto Alegre, Brazil. They are the happy parents of a daughter, Ruth Estelle, born in New York some months ago.

While in Conway last Sunday the editor had the pleasure of a visit with Rev. W. T. Martin and family who live a few blocks north of the college campus. Brother Martin is now a superannuate of North Arkansas Conference and is living in Conway to educate the younger members of his family. He has a truly wonderful garden and is enjoying himself working it and raising chickens.

Dr. Will W. Alexander, of Atlanta, director of the Commission on Inter-racial Co-operation, has been elected a trustee of the Rosenwald Fund, \$30,000,000 benevolent and research organization which for a number of years has been distributing millions in the South to promote education and health, with particular interest in negro welfare. Dr. Alexander becomes one of the two trustees representing the South in the handling of this vast sum. He is a member of the Tennessee Conference in which he formerly held important pastorates.

The editor has enjoyed a part of two days at the Pastors' School at Conway. He heard two beautiful spiritual addresses by Bishop Dobbs and a masterly sermon Sunday morning by Dr. Hickman of Duke University. Bishop Dobbs conferred with the presiding elders of the two Conferences on Thursday. He has already won the hearts of all and their admiration for his sweet-spirited and brotherly attitude. Several cities in our state have invited him to make his home with them, and he is considering the question. Fortunately will be the community that secures him as a resident.

The report from the Literary Digest poll shows that Conway is one of the driest cities in the country. The total vote counted was 354, of which 232 were for enforcement, for modification 67, and for repeal 55. Forty-five years ago, before Rev. E. A. Tabor, Captain W. W. Martin, J. C. Gist, and a few other good citizens made a successful fight against the licensed saloon, Conway was one of the wettest towns in the state. As it is now one of the finest educational communities in the United States, it is evident that prohibition has not hurt Conway and its citizens are not willing to go back to the "good (?) old days."

The people of New Orleans have just completed with notable success a campaign for \$250,000 to guarantee the erection of a two million dollar negro university, health center and hospital. The quota was over-subscribed by more than \$70,000, the white people pledging \$210,000 and the negroes \$117,000. The project provides for the consolidation of Straight College, a Congregational institution for negroes, New Orleans University, a school of the Methodist Episcopal Church, and the Flint-Goodridge Hospital. The two denominations interested are putting in \$500,000 each, the General Education Board \$500,000, the Rosenwald Fund \$250,000, and New Orleans citizens the remainder. The local campaign was led by Dr. C. Jeff Miller, Mr. Edgar Stern and Mr. Alvin Howard.

Sunday, June 8, Primrose Chapel, on Mabelvale-Primrose Charge, Rev. Fred R. Harrison, pastor, commemorated the 63rd anniversary of its founding in 1867, at Granite Mountain Springs, on the Arch Street Pike. It was named in honor of Rev. G. W. Primrose, who was pastor at the time of the organization. Dr. James Thomas, presiding elder of the Little Rock District, preached at the morning hour. A basket dinner was served on the church grounds at 12:30. In the afternoon, Rev. Paul W. Quillian, D. D., preached and special music was given by the Winfield choir. Dr. Ora Minor, professor of Town and Country Church, School of Theology, Southern Methodist University, Dallas, Texas, preached at the evening hour. Several former pastors were present. Last spring the congregation installed a pipe organ.

In 1837 Horace Mann, a lawyer, became secretary of the Massachusetts State Board of Education and for twelve years controlled the educational system of the Bay state. He found an insidious effort to force the Bible out of the schools, and opposed it, and held the Bible in the schools in the face of all opposition. In his final report in 1848 speaking on the subject of the Bible in education, he said: "Moral education is a primal necessity of social existence. This grand result in practical morals can never be attained without religion, and no community will ever be religious without religious education." He advocated reading the Bible daily without comment. He said, "Let the Bible speak for itself." In his eleventh report, in 1847, he insisted that if the Bible ever left the American schoolhouse, morals would decline and crime increase.

PASTORS, FAIL NOT.

Pastors, remember that you are the main dependence in circulating the petitions for the initiated law for Bible reading in the schools. You have blank forms. Be sure to circulate them and get all the signatures you can. If you fail, the movement may fail. It is important that you get your petitions to the office of the Moral Culture League, 324 West Fourteenth Street, Little Rock, before June 24. After that they will be too late. Lists are coming in, but yours will be needed.

CONNECTIONAL OFFICERS ELECTED BY THE GENERAL CONFERENCE.

The following connectional officers were elected by the General Conference:
 Book Editor, W. P. King;
 Editor Christian Advocate, A. F. Smith;
 Secretary of Board of Missions, W. G. Cram;
 Secretary of Christian Education Board, W. F. Quillian;
 Secretary of Board of Education, H. H. Sherman;
 Secretary of Sunday School Board, J. W. Shackford;
 Secretary of Church Extension Board, T. D. Ellis;
 Secretary of Epworth League Board, F. S. Parker;
 Secretary of Hospital Board, C. C. Jarrell;
 Secretary of Board of Finance, L. E. Todd;
 Secretary of Board of Temperance and Social Service, E. L. Crawford;
 Editor of Sunday School Publications, C. A. Bowen;
 The Book Committee re-elected A. J. Lamar and B. A. Whitmore publishing agents. The Conference does not elect the foreign missionary secretary; but it is understood that Dr. O. E. Goddard will be re-elected by the Board of Missions, and will accept election. He has been a great secretary and his knowledge of the field will en-

able him to carry forward successfully the work which has been begun.

Dr. W. F. Quillian, who was elected secretary of the new Christian Education Board, was born at Lithonia, Ga., December 21, 1880, and was educated at Emory College and Emory University. He is a member of South Georgia Conference, and has given most of his life to educational work, having been president of Wesleyan College for Women, Macon, Ga., since 1920.

Dr. C. A. Bowen, who was elected editor of Sunday School Publications to succeed Dr. E. B. Chappell, who after 24 years of service, declined re-election, was born at Holly Springs, Miss., December 25, 1885, and was educated at Millsaps College, Emory College, Vanderbilt University, and Northwestern University. Having been pastor at Stevenson, Birmingham, and Dadeville, Ala., he occupied the chair of Religious Education in the Woman's College at Montgomery, Ala., and since 1925 has been associate Sunday School editor.

CIRCULATION REPORT.

Since the last report the following subscriptions have been received: Newark, I. L. Claud, 100 per cent, 30; DeQueen, W. T. Wilkinson, 6; Conway, J. W. Workman, 2; Augusta, F. A. Lark, by Mrs. Hanesworth, 5; Humphrey, G. W. Robertson, 100 per cent, 25; Pleasant Plains, W. T. Griffith, 3; Pullman Heights, S. K. Burnett, 2; Rison, A. W. Hamilton, 2; Greenwood, H. H. Blevins, 1; Lamar, B. L. Harris, 1; East Van Buren, R. E. Wilson, 3; Washington, H. H. McGuyre, 10; Wiseman Ct., L. R. Ruble, 14; Brinkley, J. J. Galloway, 10. This represents some fine work, and is highly appreciated. May others emulate this and make interesting reports during the next few weeks.

"HE KNOWS HIS MASTER."

Under the caption above the following amusing editorial appeared in the Baltimore Evening Sun of June 4:

"If you want to have inescapable proof as to who is the real power in the Government of the United States, consider the case of Senator Caraway, of Arkansas.

"Caraway has proved himself the most venomous member of the Lobby Investigating Committee, when the witness on the stand happened to be some harmless man whom Caraway could bully and bulldoze with perfect safety. But when the witness happens to be Bishop James Cannon, Jr., who, with a single flip of the wrist, could slap Caraway from Arkansas into the middle of Saskatchewan, the terrible Senator from Arkansas runs like a scared rabbit. And even at a distance of a thousand miles he does not consider himself safe until he has issued a public statement upholding the Bishop in his defiance of the committee.

"Everyone knows that no consideration of private rights or public decency restrained Caraway from probing and prying into the most intimate and innocent affairs of men who could not damage him. But thoughtful men know also that the bishop is strong in Arkansas and could deprive Senator Caraway of a number of votes there.

"No one will believe, therefore, that Caraway is now restrained by any consideration of private right or public decency. No intelligent man, in fact, can possibly reach any conclusion other than that Caraway is thinking only of his own safety. If he, who was the bulldog of the committee, now slinks away with his tail between his legs, it may be conscience, but the country will believe it is fear of a kick.

"And this demonstration of the power of the Anti-Saloon League and its clerical hierarchy may be, on the whole, no unwholesome thing. Wise men have long known that the power wielded by the Cannons and the McBrides was a dangerous power. Caraway's ignominious fawning makes that danger apparent even to the dull-witted. And the support of the dull-witted will be needed before the cabal can be overthrown."

It is amusing to see how the "wet" press is seeking to convince the people that a few prominent church leaders are taking advantage of their position and influence to terrorize the politicians.

While we do not agree with Senator Caraway on many questions and while we think that the members of the various committees that have been investigating election campaigns, have tried to make political capital for themselves and their parties, still we believe that Senator Caraway

has been and is favorable to the cause of prohibition and truly wishes to promote it, and we further believe that he realizes that it is possible for these committees to discredit themselves by methods which seem to infringe upon the rights of citizens. Senator Caraway could not consistently represent his Arkansas constituency if he were not standing for prohibition and law enforcement. The frantic efforts of the "wet" press to gain some advantage in these investigations which they instigated but which have proved to be boomerangs, are highly interesting and amusing.

BOOK REVIEWS.

Alien Rome; by Bertrand M. Whipple; published by The Protestant Guards, Washington, D. C.; price \$2.00.

While it is true that this book was published in 1924, it is perhaps more valuable for that reason, because it was written before the religious issue was raised in connection with the presidential campaign of 1928. The publishers say: "Two master ideas are at war in the world, democracy and autocracy. America stands for democracy; the Roman Vatican stands for autocracy. Democracy guarantees freedom of speech, freedom of the press, freedom of religion and free public schools for all the nation's children. The Roman Hierarchy is opposed to all these essentials of democracy. The Protestant Guards are not interested in the religion of Catholics. We would cheerfully give to everyone the same religious freedom that we claim for ourselves. But we are concerned with the politics of the Roman Hierarchy; for it has proved itself to be the enemy of democracy the world over. Many years ago the world rejected the doctrine of the 'divine right of kings' as a monstrous fraud. Yet many millions of our brothers in all parts of the world are held in slavery to the doctrine of 'the divine right of the Pope.' All who question the 'infallibility of the Pope' are anathema. In all history one cannot find, even among pagan peoples, a doctrine so untruthful and so terrible in its consequences on civilization. Such teaching destroys the very soul of democracy. The Roman Vatican denies the right of our government, and of every other government, to conduct public education. It claims that the church (the Roman Catholic Church) alone has the right to conduct education. In recent years the Roman Hierarchy has been persistently opposing the will of the people in matters of legislation in Washington. It has worked incessantly to prevent the establishment of a national department of education; it has opposed efforts to restrict immigration, and it has in many ways exerted an 'alien influence' over the government at Washington. Inasmuch as our work is to promote education and social service, we publish this volume for the purpose of informing our members and others regarding this 'alien force' working in our midst. We have no quarrel with Catholics; we pity them. We want them to be free and happy in a democracy made perfect by the destruction of every form of autocracy. Many martyrs in past ages gave all for religious liberty and democratic freedom. Will Americans in the Twentieth Century desert their cause? Romanism has thrown itself right across the road of human progress in every land. Americanism and Romanism are age-long enemies, and they can never live in peace in the same world."

Seeking the Beautiful in God's World; by Amy Clowes; published by Richard R. Smith, Inc., New York; price \$2.00.

This is a new and carefully planned course of study for the Third Grade of the Church and Week-Day School. It consists of studies, stories, poems, projects, games and songs which have been tested, experimentally in fifty or sixty classes a year, during a period of several years. The materials have been worked up carefully and have proved fruitful in developing the Christian life and character of the child. The book is a rich source of material for the teacher. Special studies are prepared on the following subjects: Seeking the Beautiful in God's World (Seven Sessions); Seeking the Christmas Spirit (Six Sessions); Seeking the Beautiful in Jesus' Life (Six Sessions); An Adventure in Friendliness (Five Sessions); The Beauty of the Easter Message (Three Sessions); A Study About Prayer (Two Sessions); Helping God Make Our Homes Happy (Six Sessions). A fine collection of stories, poems, songs and games and a splendid list of books, pictures and other materials which might prove

useful to the teacher are added.

Christianity and Success; by Edwin Holt Hughes; published by the Cokesbury Press, Nashville, Tenn.; price \$1.50.

Success is a subject in which we are all interested, and very few of us are satisfied either with our measure or our definition of success. We will find much food for thought in these interesting and stimulating lectures. Bishop Hughes has applied his knowledge of the principles of Christianity to the realm of action—and demonstrated the vital truth that Christianity must dominate the conduct of man if there is to be any true success. The lectures are written in the Bishop's usual magnetic and polished style. He gives a Christian interpretation to the term success and a revitalized value to the function of Christianity. For your pleasure and profit you should read this volume of Cole lectures which were delivered at Vanderbilt University in 1928. The many Arkansas preachers who have heard Bishop Hughes will enjoy this book.

Preaching Out of the Overflow; by William L. Stidger, D. D., Litt. D.; published by the Cokesbury Press, Nashville, Tenn.; price \$2.25.

Dr. Stidger, himself a successful preacher and pastor, has given us an intensely interesting and helpful book full of practical suggestions which will make it possible for all preachers who read it carefully and follow its lead to preach as Dr. Stidger says, "Out of the Overflow." Dr. Stidger's style is picturesque and his discussions are rich in apt illustrations. His subjects are, I. Preaching Out of the Overflow; II. Developing the Homiletic Mind; III. Objectives of the Sermon; IV. The Tests of a Great Sermon; V. The Overflow of "The Hidden Years;" VI. Assembling and Transforming Raw Products for Preaching; VII. The Impact of a Compact Sermon; VIII. Variety in the Vehicles of Preaching; and ten other subjects equally interesting. Both preacher and layman will find the book helpful and interesting.

Interchurch Government; by Clarence R. Athearn; published by the Century Co., New York; price \$2.00.

This book was written with the desire to strengthen the cause of Christian Unity. It seeks to apply the principles of political science to the problems of church government. The author feels that in its present condition of disunion Protestantism has not strength enough to protest effectively against the many evils which threaten to destroy the Christian character of the American youth. The book gives an unusual treatment of the subject and holds much of value to laymen and minister alike. It is clarifying and stimulating. It would serve as a most excellent textbook for schools of religious education, and college classes in Church and community organization, classes in sociology, educational administration, and political philosophy would find it a most valuable reference work.

Two-Minute Stories; by Carol S. Patton; published by Willett, Clark & Colby, 440 South Dearborn St., Chicago; price \$1.25.

These stories are simple, clear and pleasing in style. They are short and to the point. Each has its single lesson, set forth in terms that appeal to the child's mind and give him a truth which he can understand and in a manner which will make him want to try it out in his own life. Dr. Patton has a most happy manner in dealing with children. All workers with children's classes, clubs or other organizations, will find much in this volume both helpful and inspiring.

Representative Poetry of Arkansas; Contemporary Volume One; Estil Alexander Townsend, editor; published by the Scroll Press, Howe Oklahoma.

Mr. Townsend says: "The poems in this volume are intended to be representative. Some were selected for their literary merit; others were selected for their descriptive, narrative or sentimental merits, with less regard to technique; still others were selected for different reasons. Whatever merit or demerit they may possess, none have been accepted for a payment of a fee of any kind." Mr. Townsend is doing a real service to the sons and daughters of Arkansas by collecting these poems and bringing them out in such attractive form. This little book should be given a place in your library.

COME. HOLY SPIRIT

(Tune: "St. Louis")

Come, Holy Ghost—the One and Three,

Author of faith above,
In joy, richness, sublimity,
Rain Pentecostal love.
Spirit of love, with trust supreme
We bid Thee enter in,
Hold Thou the truth, show forth Thy gleam,
Life sanctify within.

When hearts are torn and bleeding sore,

Thy touch doth soothe and bless;
O Saviour, none e'er brought before
Such peace and blessedness.
Thy powerful sway brings peace divine,

Makes hearts both strong and pure;
God's Spirit does the dross refine—
Eternal life insure.

Come, gentle Spirit, like a dove,

Unto us now draw near,
Bring unction holy from above,
Cast out all doubt and fear.
Bind weary, troubled hearts to Thee,
Our need, oh comprehend;
We'll praise Thy name, Thy majesty,
And trust Thee to the end.

—Lucy H. King Smith.

THE ROMANCE OF METHODISM.

By Paul Neff Garber.

Enduring Hardships

Perhaps there are some modern Methodist preachers who feel that they endure hardships; that they are called upon to make many sacrifices. Perhaps there are those who have grown weary of facing the difficulties which encounter the Methodist ministry of the Twentieth Century. If there are such men to be found in the ranks of the Methodist itinerancy they need to recall that heroic period in American Methodism when the circuit riders not only faced hardships, but they also actually died at their posts of duty.

The early Methodist itinerants suffered from exposure to the elements. Rain was a great adversary. As the preachers worked in sparsely settled regions, they were forced to travel on horseback through rain and storms. Because of the lack of bridges and ferries, the circuit riders had to swim creeks and rivers and accordingly often completed their journeys in wet clothes. Elisha M. Bowman, an itinerant in Louisiana, wrote in 1816: "Every day that I travel I have to swim through creeks and swamps and I am wet from my head to my feet, and some days from morning till night I am dripping with water."

In winter the cold weather added to the privations of the circuit riders. In the northern states some of the preachers carried shovels with which they cut paths through snowdrifts on their circuits. In December, 1831, Alfred Brunson, while riding to an appointment, had his ears and thighs frozen. Elijah Hedding in 1802, because his horse was unable to travel over the half-frozen roads, tried to cover parts of his circuit on foot. Concerning his experience, Hedding said: "Frequently I would break through the ice and the frozen mud in the swamps and woods, turning my boots and keeping my feet wet most of the time."

It is not strange that the preachers were often ill for such exposure gave them colds, pneumonia, fever and rheumatism. Only the most serious illness, however, caused them to stop their work. Many preached with burning fever. James Jenkins while on the Bladen Circuit in North

Carolina wrote: "In the fall I took fever and had to stop one day to take medicine, but got my appointment filled. The next day I rode with fever on me." Bishop Morris, while an itinerant, suffered severely from rheumatism. This did not end his misery, even though he had to be lifted from his horse and had to sit in a chair while he delivered his sermons.

Indians and wild animals added to the hardships of the itinerants. The preachers had no assurance that an hostile Indian or an hungry animal did not lurk behind a tree as he rode through the forests. To protect themselves from these marauders the ministers carried weapons. While Henry Bascom was dining with a family on the frontier a panther sprang upon a child in the doorway of the cabin and, before Bascom could shoot, the child was killed by the animal. Every night an itinerant was forced to sleep in the open he exposed himself to reptiles, wild beasts and savages.

The circuit riders contracted contagious diseases from sleeping in the dirty beds of the frontier cabins. On one occasion Bishop Asbury remarked that the only security against these contagious diseases was to sleep in a brimstone shirt. The itinerants were also attacked by fleas. It is not surprising that they encountered such pests when Jesse Lee considered himself fortunate to find a lodging in a certain section of South Carolina, even though thirty or forty hogs were sleeping under the house. One Methodist preacher before retiring for the night was told by his host: "We have fleas here—they may trouble you. They used to trouble me once, but I have got used to them, and learned how to get along with them better than I once did. I think of Daniel in the lion's den, and pray to the God of Daniel to give me grace to endure their bite." Before morning came, the minister had occasion to remember Daniel.

The preachers often slept in the open. A circuit rider, when unable to reach shelter, would hitch his horse to the most protecting tree, select the most desirable spot, and sleep there, using his saddlebags as a pillow and his blanket for a covering. In 1812 Richmond Nolley, in order to reach his appointment on the Tombigbee river, slept eleven nights in the open before he reached his destination. Bishop Soule, late in life, said: "I have slept on the earth with a bearskin for my couch and the heavens for my protection. I have bedded on snow from three to four feet deep with the heavens spread over me."

Unsanitary conditions prevailed in many of the pioneer homes visited by the circuit riders. In spite of their hunger it was often difficult for the itinerants to eat the food which was offered in many of the cabins. Colbert, a presiding elder, writing in 1803, declared that "a clean woman in some places is a rarity." William Cravens was unable to relish his dinner after he had seen his hostess in Tygert's Valley allow the blood from her wounded thumb run into the soup. Potatoes cooked in bear grease, served for breakfast, dinner and supper, became unpalatable even to Methodist preachers. The presence of many dirty children, who were entirely ignorant of table manners, did not stimulate an appetite. To assure himself of good food, J. P. Kent, while on the Detroit Mission, carried fishing tackle which he often used to secure his meals. On many occasions Bishop Asbury gave

thanks for a luncheon which consisted only of a handful of nuts.

The preachers suffered because of the lack of clothing. In 1790, Bishop Asbury found the preachers in Tennessee "indifferently clad." Thomas Ware, when assigned to the Caswell Circuit in North Carolina, wrote thus: "At the close of the conference I set out for my field of labor, poorly clad and nearly penniless, but happy in God. My coat was worn through at the elbows, and I had not a whole undergarment left; and as for boots, I had none. In 1794 the clothes of William Burke on the Salt River Circuit, Kentucky, had been so mended that he had "patch upon patch, and patch by patch." On another occasion Burke was unable to buy an overcoat, so he protected himself from the cold by wearing a borrowed blanket. In 1798 James Jenkins lost one sleeve of his coat from the elbow down, but rather than lose time in endeavoring to secure a new one he traveled his circuit for a time sleeveless in one arm.

The circuit riders did not have roads even as good as the worst over which the modern itinerants travel. The Methodist preachers in the West did not expect to obtain specific instructions on how to reach the next settlement; they were grateful if they were given general information as to the direction to be followed. Many of the ministers carried pocket compass to aid them in charting their route. After the ministers were in such places that they had to blaze a trail to guide them on a second trip. Hatchets and marking irons became the necessary tools for the pioneer itinerant.

It must also be remembered that the circuit riders who faced the hardships of the Methodist itinerancy were not experienced pioneers, but can best be described as "boys." Young men took Methodism to the frontier. Mere youths were licensed to preach. In 1789 Thomas Scott, then only sixteen years old, was appointed to the Gloucester Circuit in Virginia. Henry Bascom was seventeen years old when he was given an appointment with twenty-seven preaching places. Joshua Soule became the presiding elder of the Maine District when he was twenty-three years of age. In the year 1799 nine out of every ten Methodist ministers were below forty years of age. Bishop Galloway used to say that thousands of the Methodist preachers were in the saddle and riding circuits before they were old enough to vote or needed to use a razor.

Methodism sent her leaders to premature graves. A study of the obituaries in the minutes of the early Conferences shows that a Methodist minister's life was short. Only a few were able to stand for many years the hardships of the itinerancy. Jacob Young wrote in 1806: "When I joined the Conference I was a healthy young man, blessed with as good a constitution as any man I ever knew. Four short years of an itinerant life had to all appearances worn me out." By the year 1847 nearly half of the Methodist preachers whose deaths were recorded, had fallen before they were thirty years of age, while two-thirds of them had died before they were able to render more than twelve years of itinerant service. That was the price paid by our early leaders that Methodism might exist today. Is it any wonder that Methodism made progress when the preachers literally burned themselves out for God; when they did not stop to consider the question of life or death?

The American people soon came to recognize that the Methodist preachers were an heroic and sacrificing group; who in order to proclaim the gospel were willing to face any difficulties and perils. The circuit riders secured an enviable reputation for bravery and suffering. A Baptist layman once declared: "What the Methodists can not do, no one need try." When Jesse Walker began his work in St. Louis, a Roman Catholic layman went to his priest and complained of the audacity of the Methodists in coming to that city.

"Never mind," said the priest, "they can't do much; if nothing else will do, we will starve them out."

"Starve them out," replied the layman, "why, they will live where a dog would starve to death."

When Elisha M. Bowman began to preach in New Orleans he was given such a cold reception that for a time he had to suspend work. An enemy of the Methodists began to boast that the Methodists had been forever driven from New Orleans. A man who knew the spirit of the Methodist preachers replied that there was no occasion for boasting because once the Methodists began a work they would never give it up, "as long as their itinerants could get a cowhide to sleep on and sweet potatoes to eat."

It was in the face of dangers and perils that the early Methodist preachers carried on their great work. Methodism made progress because it could endure hardships. As Strickland has so strikingly written, American Methodism "lodged roughly and fared scantily. It tramped up muddy ridges, it swam or forded rivers to the waist, it slept on leaves or raw deer skin, or pillowed its head on saddlebags, it bivouaced among wolves or Indians; now it suffered from ticks and mosquitoes; it was attacked by dogs, it was hooted and it was pelted; the hurricane blew down trees across its path; it lost its way in the woods, it was stricken by fever and wasted by pestilence, it was fined, maltreated and imprisoned, but it thrived."

**GENERAL CONFERENCE.
DISCUSSION OF THE FINANCIAL
PLAN**

James Thomas:

Mr. Chairman and members of the Conference, I suffer by reason of the fact that I was necessarily absent from the Conference room at the morning session. I have read and endeavored to analyze and adjust the report of the Committee on Finance of which I was a member, and in the very outset I wish you to understand that personally I am opposed to the whole thing. I think the wise thing to do is to refer it to the Budget Committee, with instructions that they study it for four years and give us their mature judgment on it. I happen to be a Methodist preacher proud of his job, and I have never attended an Annual Conference without a report of one hundred per cent on finances, not only in my pastorate, but likewise in my district work. I am fortunate in that I have not heard the complaints about our present system that some of the brothers have. I know of no dissatisfaction among the people with the present plan. I do not say this to dispute any of the brothers or to raise any issue, but I don't know anything about it, and I am twenty-one years of age and white. I haven't heard anything about it. I deal with people just like you deal with. The only

difficulty I have ever had in my efforts to be a presiding elder was with some brother occasionally who wants to pursue the path of least resistance and is opposed to everything on earth.

Now, the picture I want to draw is this: the district that I have been serving has between twenty and twenty-five thousand dollars of apportionments, as I call them—you call them assessments—and one of our Churches pays \$7,500 of it; another, \$5,000. But just as sure as you look into my face this afternoon, if the presiding elder who succeeds me goes down and says that this assessment has been raised forty per cent, the whole thing will lose money. They won't pay it. You can say what you please about it; they won't stand it, and I don't blame them, either.

The next thing I want to say is about the voluntary business. You know our people. Some of them have been so trained that whenever they get a chance to pass on anything they are going to cut it. Don't pass this thinking that they are going to increase it. They won't do it. I hope, brethren, that this whole thing will be defeated.

Forney Hutchinson:

Just one or two things, brethren, about this situation. I think Brother Crawford's plan is a very fine plan from an idealistic standpoint, and if we had four years to cultivate the Church up to it, it might not be such a great risk to undertake; but I do feel that if we should launch out upon it at this time we might suffer a loss in our operations that we would not recover from in twenty years. I tremble when I think of it. Furthermore, there is an inconsistency about it; if we are going to add the missionary work onto this freewill offering, as a pastor I want to take my stand with the missionaries and depend on a freewill offering for my support; but I can scuff around and get a square meal whether I am paid or not, but our brethren who are far away and absolutely dependent on the income from the home Church will starve to death if we don't see that they are supplied. If you will leave us alone for a while, we will develop in Southern Methodism a few great missionary Churches. We are actually beginning to do it now, and there are some Churches now standing out as doing some real missionary work; but you cannot do it if you put it all on the same dead level and give us no opportunity to express our mission-

ary spirit. Let us leave this alone for a while until we do some real work.

F. R. Hamilton:

It seems to me that this resolution has not had an opportunity to be heard. It has been wedged in between everything else for these last several days. Personally, I am in favor of the resolution as we have it before us, the report from the Committee on Finance. I am not from the city or a city district. I am just from the country. The country is not being heard much on this question. There are fifty-four papers now before this special committee on this question coming up from all over the Church. Many of our Conferences sent up memorials asking that there be something done about our financial system. The boards of the Church are being heard from here. I am in hearty sympathy with the boards in their work, but it is a question of getting the money; that is what we want. We need a unified program. A preacher who serves a circuit of four points said to me recently: "Brother Hamilton, we need some relief. There are not enough Sundays in the year to present all the claims that come to us. The great body of our Methodism is out in the rural districts, and they cannot handle all the appeals and do the rural work of the Methodist preacher." In the episcopal address attention was called to this, that something needs to be done. In the report of the spiritual work of the Church we heard these words: "Let this be a quadrennium in which there shall be one dominant thing, the passion for souls. Let us regard every financial campaign and promotional adventure as subordinate to the main purpose." When we have a chance to present Christ, the financial matter will be cared for. Our preachers need an opportunity to put first things first. We tried to introduce a voluntary method in several of the districts in our Conference. We made some progress. If you look over the records in our district, there has been an increase each year. We tried to approach it under the present system and have increased each year. In the last district stewards' meeting we presented this matter, saying: "Think of it as a need of the Church. We are not paying what we ought to pay." There was put on a charge a certain amount figured out from the ability of the Church to pay, giving the stewards and pastors and lay leaders an opportunity to choose

their amounts. They voluntarily accepted almost all of it. When accepted and paid, they will have paid a great deal more than they have ever before paid in that district. I believe if we have an opportunity to preach Christ and to develop our people in the principles of stewardship we will have no trouble in the matter of finance. We will get more money. Dr. Johnson has made a fine argument for this resolution, the best that has been made this afternoon. He has made the appeal "Give us a chance to develop our people in free-will offerings." That is what this resolution pleads for—give us a chance. The Mission Board has used the freewill offering this last quadrennium. They are succeeding in paying the debt on the Mission Board by appealing to the liberality of the people. So let us take over this voluntary principle into the whole program of our Church, and we will go forward by leaps and bounds. It answers to the episcopal address in the matter of evangelism. It is educationally sound, and in all these things we must lead out the people of the Church.

REPORT OF COMMISSION ON BUDGET.

We, your Commission on Budget, having before us the several papers embodying resolutions, recommendations, and suggested changes in the Discipline committed to us by the General Conference, and acting under its orders, beg leave herewith to submit our report. We recommend that the finances of the Methodist Episcopal Church, South, for the ensuing quadrennium be raised as follows:

1. There shall be levied on the Church a general assessment of \$2,040,000 as herein apportioned.

Cause.	Assessed 1926-30	Assessed 1930-34	Voluntary Kingdom Extension Offering
Am. Bible So.	\$50,000	\$50,000	—
Bishops' Fund	225,000	200,000	—
Board of Church Extension	183,000	175,000	\$75,000
Board of Education	129,000	125,000	75,000
Board of Epworth Leagues	47,000	50,000	—
Board of Finance	191,000	175,000	—
Board of Hospitals	50,000	50,000	—
Board of Lay Activities	50,000	60,000	—
Board of Missions	800,000	700,000	900,000
Board of Sunday Schools	191,000	175,000	50,000
Board of Temperance and Social Service	24,000	25,000	—
Federal Council of Churches	10,000	10,000	—
General Conference Expense	40,000	45,000	—
Negro Work	60,000	80,000	—
Theological Schools	80,000	80,000	50,000
Mt. Sequoyah and Lake Junaluska Assemblies	—	40,000	—
Total Assessed 1926-30	\$2,130,000.		
Total Assessed 1930-34	\$2,040,000.		
Total Voluntary Kingdom Extension Offering	\$1,200,000.		

* Subject to the conditions in the action of the General Conference.

2. There shall be instituted by the following-named participating boards a joint movement for the purpose of securing a special Voluntary Kingdom Extension Offering. The expenses of promoting the same shall be borne by the said boards in the ratio of the quotas hereinafter recommended; and the proceeds from the same shall by the same ratio be apportioned to each.

Board of Church Extension	\$75,000
Board of Education	75,000
Board of Hospitals	50,000
Board of Missions	900,000
Board of Sunday Schools	50,000
Theological Schools and Scholarships	50,000
	\$1,200,000

3. Any Church or charge so desiring may combine its General and Conference work assessments with

such an amount as it may determine to raise for the Voluntary Kingdom Extension Offering into one budget, collections for the same to be taken at the close of the cultural period and the proceeds of the collection to be divided between the two items proportionately. But the General Conference hereby declares that the assessments in the budget shall have priority over specials.

4. In order to conduct an effective and harmonious program which shall cover all the interests included in the general assessments and the Voluntary Kingdom Extension Offering, we recommend that the following changes be incorporated in the Discipline:

Commission on Benevolences

Section 1—General Commission on Benevolences:

Paragraph —. There shall be a General Commission on Benevolences, composed of the general secretaries and treasurers of the several general boards, one bishop selected by the College of Bishops, the Stewardship Secretary of the Board of Lay Activities, one Publishing Agent, the Editor of the Christian Advocate, the Sunday School Editor, and the Chairman of the Commission on Budget.

Par. —. All the needs for General and Conference Work except those items expressly provided for otherwise, shall be presented in a combined cultural program and a united appeal shall be made to the local Churches for the aggregate amount. It shall be the duty of this commission to initiate, supervise and direct educational processes to inform the children, youth and adult members of the Church concerning all our connectional interests, and to seek to enlist their whole-hearted support of these interests according to their ability, and to conduct in January and February, or such other time as the Annual Conferences may direct, of each year, a period of cultivation in behalf of the causes included in the combined askings for general and Conference work. The commission, in co-operation with the bishops, presiding elders and pastors, shall utilize the lay organization to the fullest extent in the work of cultivation and promotion for the total askings.

Par. —. The commission shall employ no staff, but shall utilize the staffs of the participating boards and the regular agencies of the Church. The expenses of the commission shall be paid by the several participating boards and interests in proportion to the amount each receives from the budget.

Par. —. The commission shall conduct a careful and thorough investigation of the best methods of Church finance and make such recommendations as it deems advisable to the next General Conference.

Section 2—Conference Commission on Benevolences:

Par. —. There shall be in each Annual Conference a Conference Commission on Benevolences composed of the bishop in charge, the presiding elders, district lay leaders, and the chairmen of the several Conference Boards. Its duties shall be to co-operate with the General Commission on Benevolences in the work of cultivation and promotion in the Annual Conferences in behalf of the general and Conference causes included in the budget.

Your Budget Commission for its further work for the Church in connection was Par. 229 of the Discipline of 1926, respectfully requests the College of Bishops that there be

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renominated for membership on the Budget Commission for the next quadrennium not less than three members of the present commission. This request is made to secure continuity in the financial program of the Church.

THE JUDICIAL COUNCIL

T. D. Ellis:

I am in favor of providing for a Judicial Council at this General Conference. Dr. Lamar is mistaken in saying that this is a fragment. The provision in the Constitution for a Judicial Council was a complete section in itself. We are in this peculiar situation as to government. We have the legislative department and then have centered the executive and judicial departments in our bishops. Thomas Jefferson, for whom some of us have high regard as an interpreter of democracy, said toward the close of his presidential term that the concentration of power in the presidential office is dangerous, but that the most dangerous concentration of power is in the judiciary. Marshall is called the father of the Constitution. He interpreted it. And we have a John Marshall government and not a James Madison government. We have centered the two most dangerous forms of the concentration of power in our bishops. It is unfair to the board of bishops. It is unfair to our Church. My brethren, the greatest strain in the Methodist Episcopal Church and in the Methodist Episcopal Church, South, has come at the point of prerogatives of the episcopacy. That is why you have a Protestant Methodist Church. If you read Tigert's "Constitutional History" and his greater book, "The Conferences of Methodism," you will find he states that there came a division in the college of bishops as to the rights of bishops in 1820 and 1824, and that the division in 1844 was simply bringing into actual effect a division that had taken place twenty years before, on that centering of judicial power in the episcopacy. Our bishops do not desire to keep it. It puts them under a strain. It subjects them to criticism. Suppose that at this General Conference there had been passed a law touching their prerogatives. Suppose you had passed a memorial saying that some committee should assign the bishops to their fields of labor. You would have put them under the necessity of passing on the question whether that was a constitutional right of theirs or a constitutional right of the General Conference. I am arguing that you have already let Methodism be divided once or twice and came near having a third division when the unification fight came on two years ago, at the point as to whether your college of bishops had the right to call a special session of the General Conference even after the General Conference had requested it. So the Church was split wide open upon the right of the college of bishops before we came to discuss the question that was before us. These questions ought not to be passed on by your college of bishops. Let us quietly and calmly, as a legislative body with the concurrence at least of the majority of the college of bishops, send down to the Annual Conferences this matter, which is complete within itself, which shall set up your supreme judiciary, based upon the right, not of some of the episcopacy, but of every Annual Conference and Methodist preacher in our Church.

Now let me give you an instance, although such a thing has never happened. But it might happen. Sup-

pose I am what is known as an itinerant Methodist preacher, and a question comes up in the South Georgia Conference this fall, and the bishop has the right to decide it, to interpret the law. That is his right. And suppose his interpretation were such that I considered it invaded my rights. Under your law today, he would take his decision and carry it to the college of bishops, and behind closed doors they would come to a final conclusion as to my rights. I cannot get before them to argue my point. I cannot send a representative before them to argue my point. The bishop sitting in the Annual Conference determines it as a point of law, takes his decision and carries it to his colleagues, and they settle it, and it is settled forever, and I, whose rights are involved, have no right to appeal there or anywhere else in the world. I submit that whether my rights have been invaded or not, they should not be subjected to any such danger.

I think you see that what I am pleading for today is that we may have an executive department as an executive department; that we may have a judicial department as a judicial department; that we may have a legislative department as a legislative department—as clearly marked and as clearly defined as it is possible to do it by legislative enactment.

J. T. Ellison:

Brethren, for fifty-five years I have known and loved Dr. Lamar, but today he has turned backward and does not look to the future that this Church must face. We have in America the greatest system on earth. It is a democratic government in which the people rule; yet our fathers, wiser than we, adopted a system of government that the world had never heard of before. They adopted a legislative department, an executive department, and then, separated from the control of either, they put up a new feature, a judicial department, absolutely separate and independent of the other two departments. They did this because they were accustomed to the rule of kings, and they wanted to have a government not of men, but of laws. Now, the greatest court on earth is the Supreme Court of the United States. This court is appointed by the president and confirmed, not by the House, but by the Senate. For over a hundred and forty years it has been the greatest court in Christendom.

We, in this plan, have improved even the American system. The bishops nominate, and they know when they do so that this Conference is not shut up to their nominations, but that it has the right to reject any unfit nominee by nominations from the floor, and they know further that if all the nominees are unfit this Conference will nominate fit men.

This Conference has definitely determined that it does not want a new constitution. Therefore, we have an indefinite Constitution, and we should be very careful of the court that shapes and molds that indefinite Constitution by its interpretations. So we should be very careful that the proper men are selected. Now, within eight years it means that they will be elected practically by every General Conference. If a man on the general council is elected a bishop, his place is vacated; if he should die, his place is vacated; if he moves out of the jurisdiction, his place is vacated. So, in my judgment, you will find that a majority of the Judicial Council will be elected by every General Conference. Therefore

you will have a Judicial Council which is little more than a General Conference committee. We don't want that, brethren. We are in the frying pan now with the judicial and executive departments combined, but we will be in the fire when you combine the legislative and judicial departments. Now, brethren, this is a constitutional matter. It will require a two-thirds vote to send it down. Now, suppose this General Conference should say that the bishops' terms must be eight years; suppose it should say, "We will elect the presiding elders;" suppose it should say, "We will assign the bishops to their territories." Suppose anything should come up that would raise a question between the bishops and the General Conference. The General Conference is not competent to decide. The bishops are not competent, as an interested party, to decide. Let us pass this and adopt it and send it down to the Annual Conferences and let the bishops nominate; and if those nominations are not satisfactory, I will join with you in the next General Conference to have those nominations made from the floor.

If you want a Judicial Council, this is our last chance. Let us adopt it; and if in the future it needs amendments, I will join with you in making them.

The Bishop:

It has been admitted, I think, in the chairman's statement that this is a constitutional question, and is so recognized by the committee that proposed it. In your Rules of Order, under Rule 8, Paragraph C, you have this instruction: "Reports from committees, and all other papers which propose an alteration in the Restrictive Rules of the Church, shall state the alteration proposed to be made, and the form of the motion shall be, 'Will the General Conference recommend to the Annual Conference the change indicated above?'" That is the proper form of question, I believe.

I think the Conference is competent to understand its mind on that subject. As I saw the situation, you were proposing what you understood was a modification under your restrictive rules, and I wanted to get your motion in proper form so you would not be tangled up when it came to the question. Then you will vote on this question, will the General Conference recommend to the Annual Conferences the changes indicated in this paper? It requires a two-thirds vote.

The changes were recommended by a vote of 293 to 10.

REPORT OF BISHOP HOYT M. DOBBS TO THE GENERAL CONFERENCE

The Episcopal District assigned me at the General Conference held in Memphis, Tenn., May 5-20, 1926, was composed of the Alabama, Florida, and North Alabama Conferences, bounded by the State lines of Alabama and Florida; and these are the boundaries of the Twelfth Episcopal District at the present time.

Pursuant to the recommendation of the General Conference, I beg to submit the following report for the quadrennium:

The Alabama Conference has had an increase in Church membership of 5,760; the Florida Conference has had a decrease in Church membership of 2,059; the North Alabama Conference has had an increase in Church membership of 5,481. These figures indicate a net gain in Church membership for the quadrennium of 9,182.

The family of Mr. and Mrs. Robert S. Munger at the beginning of the quadrennium generously set apart a suitable episcopal residence in the city of Birmingham. The residence is held in trust for the Church and greatly facilitates the work of the president of these Conferences.

There have been notable advances in the field of higher education also. Enlargement of equipment, increase in the number of students enrolled, and strengthening of the faculties have been noted in every institution of higher learning within the borders of the district. Birmingham, Southern College, the Woman's College of Alabama, Southern College, and Athens College for Young Women have not only added new buildings, but have also steadily increased their endowment funds.

Since the year 1926 the Montgomery Memorial Hospital at Montgomery, Ala., has been brought to completion and continues to serve the people on a standard scale as one of the newer hospitals of the Southeastern States. The total value of this property at this time is estimated to be \$1,000,000.

The Florida Annual Conference owns and operates the Florida Methodist Orphanage, located at Benson Springs, Fla. There are now in the home 125 children. The total value of this property is reported to be \$200,000.

The Alabama and the North Alabama Conferences jointly own and

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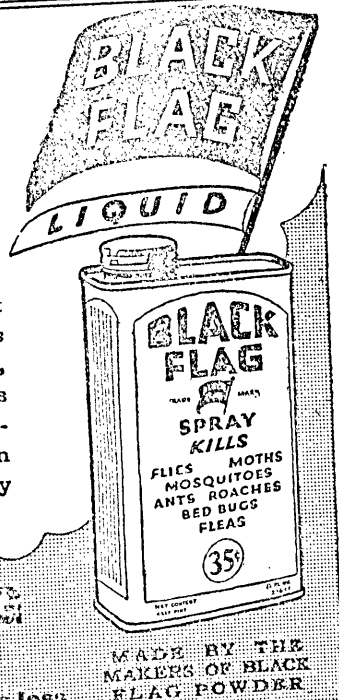
"IT PENETRATES"

Black Flag Liquid is the deadliest insect-killer made. It penetrates the tiny breathing tubes of flies, mosquitoes, moths, roaches, ants, bedbugs, fleas. It kills them quicker. Yet it always costs less than other well-known brands. Money back if not satisfied.

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operate the Alabama Methodist Orphanage, located at Selma, Ala. There are now 144 children in this home, and the trustees estimate the value of the property to be \$250,000.

Mention should also be made of the work being done in the North Alabama Conference for the superannuated preachers of that Conference. The work is directed by Rev. John W. Norton, D. D., who reports that there are now 54 homes for superannuated preachers, and that the value of the property is estimated to be \$300,000.

The quadrennium has been marked by the construction of many noble houses of worship in both States, most of which have been brought to successful completion. Our people generally are religious, and have in many instances shown large liberality in their thought of, and provision for, the institutions of the Church.

I am glad to be able to report also that the spiritual interests of the Church show increasing indications and evidences of vitality and growth. The preachers continue to be "men of God," who, by their character and service, make their appeal to the people in the name of our Lord and Saviour Jesus Christ. The attendance of our people upon the public services of the Church shows an eager desire for the noble and uplifting message and ministry of the gospel, which is still the power of God unto salvation.

In the three Annual Conferences of the Twelfth Episcopal District there are now 292,788 members of the Methodist Episcopal Church, South, and they are led by 856 itinerant preachers. These figures are based upon the labor and the sacrifice of faithful men and women over a period of more than one hundred years. Other men have labored, and we have entered into their labors.

For journeying mercies without number, for the health of my loved ones during my long absences from home, for the courtesy and co-operation of the Church in all its departments of work, and for the steady ongoing of the cause of Christ in all our borders, I am profoundly grateful to God and his people.

REPORT OF COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE.

Prohibition.

Prohibition is no experiment. It is the settled policy of the republic. It was decreed by the will of the American people, evidenced by the adoption of the Eighteenth Amendment to the Constitution by the favorable action of forty-six of the forty-eight sovereign commonwealths in the manner prescribed by the fathers. "This thing was not done in a corner." It came into being, like all notable reforms, through travail and conflict. The temperance societies of the early days, organized by Christian men and women of all creeds, brought sharply to the public attention the evils of the drink habit. Public sentiment was slowly but surely crystallized against the still and the saloon as the enemies of the home and the Church. This eventuated in the outlawry of the liquor traffic. The victories were hard won. They came first in the town, then in the county, then the State, and then as a national method of extinction of the manufacture, sale, and transportation of liquor. Step by step came the advance. The Eighteenth Amendment was ratified in the fullness of time with a celerity and unanimity more marked than in the case of other constitutional

changes. Thus it became an integral part of the Constitution of the United States.

The goal was reached only by overcoming many obstacles. At every point in the advance of the reform there was stubborn resistance. Every dry law was contested, and the process of the courts was invoked by every possible appeal. None of the court procedures availed the opponents.

From the day the Eighteenth Amendment was ratified, the decisions of the United States Supreme Court have been the bulwark against all assaults. The temperance forces rejoiced this month when that high court declared that the Prohibition Law was enacted to "suppress the entire traffic" and held that "the Act should be liberally construed to the end of this suppression."

In the early period of the operation of national prohibition, it was respected and generally observed. Nearly all the States adopted enforcement laws to carry out the mandate of "concurrent enforcement." Most people settled down to acceptance. The violations of the law were comparatively few. There was no general disrespect. There were no scandals, no organized propaganda for repeal. It began to look as if the reform, which had been achieved after long struggle, would become acclimated and convert this into a sober nation.

There later came a time when violations in high places heartened the lawless. Inefficient enforcement encouraged violators. Easy money in making and selling stimulated both. Men who flouted the law were in some instances selected to enforce it. Nullification was invoked. Violation escaped punishment. The powerful did not fear exposure. Then followed organized propaganda made possible by mobilized money to stampede the country into the belief that the law could not be successfully carried out. The program of the organized opposition has been to violate the law themselves and to suggest to others a like course. They urge repeal as better than the widespread contempt for law, for which they are responsible. Their plan is to create a condition of lawlessness and then demand that government and law abdicate.

Today there is, therefore, a serious challenge to prohibition as a principle and a policy. The issue is joined: Shall the outlawed saloon be restored to its former place? It was the clearing house of the forces of unrighteousness. By its patronage of every vice that degrades, the saloon invited destruction. It now asks to come back under an alias. The only ultimate alternative to prohibition is the saloon. Those who imagine there is some halfway house, or any other substitute for prohibition, are deceiving themselves. The suggestion of government manufacture and sale through dispensaries offers no real alternative. The experience with the dispensary in State and city is that it does not decrease the consumption of intoxicants or reduce drunkenness or lessen corruption.

We declare our enlistment for the war against the "drink habit." Prohibition came about to end the evil of strong drink. We urge upon all our members personal observance of the law. Total abstinence is the best and only safety. We call upon our preachers and leaders to be instant in season and out of season in the education of the people concerning the injury to the body and to the soul

of those who look upon the wine when it is red, and to reiterate the Biblical truth that at last "it biteth like a serpent and stingeth like an adder." Consideration of health and efficiency, as well as morals, are all on the side of total abstinence. Christian people cannot with consistency urge the burden of enforcement on government when they fail to do their duty as to observance of the law.

We firmly set our faces against any recession from the constitutional outlawry of the liquor traffic. We highly resolve to enlist our every power to maintain in full force the Eighteenth Amendment and all laws of the State and nation for its observance and enforcement. We pledge our sincere support to all officials of the law, from the lowest to the highest, who are vigilantly using their best endeavors to end violations of this and all laws. We will never surrender the advance made for national sobriety. No retreat shall be sounded.

We appeal to the American press, powerful agency in making public sentiment, to consecrate its power to upbuilding respect for this and all laws, to help strengthen the hands of those to whom enforcement is committed, and to aid in pushing back the tide of law defiance which threatens to sweep away that respect for law which is the life of the republic.

And we call upon all those who believe in sobriety and who respect the law and the Constitution to buckle on their armor. We have won in all points of law; we propose to fight on in this great cause until this has been made in fact as in law a sober nation.

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

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

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

In conclusion, we urge our people to select public officials who believe

in enforcement "not only because prohibition is the law, but because it ought to be the law."

Industry

Having had before us the episcopal address and other suggestions, we realize that in many sections of the South we are involved in the processes of a great industrial change. Multitudes of people who knew only the simple life of the farm or quiet country village have, in the space of a few years, been plunged into the complexities of the factory system and mass production. These changes have invariably been attended by discomforts, inequalities, and injustices, due to imperfect adjustment and to motives not yet brought into obedience to human service and penetrated by the Spirit of Jesus. Questions of hours and conditions of labor, the right to organize women and children in mills and factories, night work, and the like have been raised, not always in conciliatory or tolerant spirit, but often with rancor and sometimes with violence.

The Church cannot undertake to dictate details of management or of industrial policy, but if she is true to her God, she cannot fail to speak in his name, proclaiming that men are brothers and must conduct their business and do their work guided by the Golden Rule and moved by the affections that belong to brotherhood. She must call on capitalist and laboring man alike to introduce and apply the teachings and Spirit of Jesus in all phases of this great new industrialism, and must fearlessly champion the cause of right in all circumstances.

We must stand for those relationships which have their basis not in great dividends for capital nor in such wages for labor as to threaten an equitable distribution of the proceeds of industry, but in the high estimate of personality held by the Head of the Church; men must be considered above money.

We must remind the strong of their obligations to the weak and

INDIGESTION SPELLS

Man Says He Took Black-Draught After Each Meal and Soon Got Relief.

North Charlotte, N. C.—In telling how he was benefited by Thedford's Black-Draught, Mr. John M. Creps, of 902 Charles Avenue, this city, writes:

"I had three spells of indigestion, one after another. I suffered a lot of pain. My back ached and I had pains in my stomach frequently. It felt like my breath was cut off in my chest.

"I was bothered this way for about a year. A friend whom I told about my condition asked me to try Black-Draught.

"I began by taking a pinch of Black-Draught after each meal and found that I soon got relief.

"I have been taking Black-Draught for fourteen years, and I find that it prevents headache and constipation. We keep it in the house all the time. I have told a lot of people about it, and gladly recommend it to others."

Many people have written that they found relief from pains after eating by taking Black-Draught in the manner described above.

Composed of selected medicinal herbs and roots, finely powdered, accurately combined and packaged in a thoroughly modern, scientific way. Price 25¢.

NC-221



must invite both to find their common unity in the Church of Christ and at the foot of his cross.

Therefore we reaffirm the "Social Creed of the Churches" and declare our conviction that it is the duty of our people themselves to conform, and by all proper means to induce others to conform, to the doctrine of the supremacy of human values over all others, believing that a Christian social order is practicable and that in the end no other is. We urge that with wisdom and tact our ministry and laity seek in all cases of industrial dispute, injustice, or strife to bring opposing parties into conference, to conciliate and to promote the will to understand each other's mind and problem, with a view to the greatest good of both and all society.

And we go farther to suggest that our Methodism have a care, lest in these days of great enterprise and program of industrialism and a changing order, of increasing intelligence and imposing elegant church buildings we do not move away from the plain and common man who works with his hands. One of the chief glories of our past has been that we have been a Church of the masses and of the poor. God forbid that there should ever be a time when the humble and the poor cease to feel at home in Methodist Churches! Let us be, as we have been, a Church of the people, dedicated to a ministry to the people, in the spirit of the One whom the common people heard gladly.

World Peace

We are in hearty sympathy with the universal desire to promote the cause of international good will, to the end that a "reign of law, based upon the consent of the governed, and sustained by the organized opinion of mankind," may be substituted for the pagan doctrine of force in the so-called settlement of international controversies. It is our profound conviction that all Christians, wherever located, are under the most solemn obligation to promote and foster the spirit of international good will and universal brotherhood, and to oppose by all proper and legal methods the resort to force for the alleged settlement of international controversies, except only in defense of those national ideals for the preservation of which the republic was organized.

The complete outlawry of war is the goal of all who follow the Prince of Peace. The declaration in the Briand-Kellogg Treaty is shot through with the light that shone in Bethlehem. The inspiration is the Man of Galilee. They are the logical effect of the preaching of Christianity in the centuries. Rejoicing that in our day governments have rejected arbitrament of arms, Christian people in all lands thank God and take courage that age-old dependence on Mars is rejected as the right arm of authority. In its place the long-cherished and long-delayed hope of official acceptance of a substitute for war heartens all lovers of peace. Not since Versailles has any action or deliverance given such hope for the coming of the day when swords shall be beaten into plowshares and men will war no more. We hail with gratitude and thanksgiving what has been resolved in the Paris Peace Pact, in which "the high contracting parties solemnly declare in the name of their respective peoples that they condemn recourse to war for the solution of international controversies and renounce it as an instrument of national policy in their relations with one another."

We pledge the prayers and the upholding of the hands of all in authority in our country to bring about the full acceptance of the covenant of peace signed at Versailles, the ratification of the permanent court for international justice and our full admittance thereto, and all measures and commitments needful to give effect to the Briand-Kellogg Treaty and to insure the outlawry of war by arguments that bind the signatory parties to the observance of this pledged faith.

The partial success of the recent London Naval Conference clearly indicates that Christian people all over the world must so mold public opinion and mobilize the agencies of peace as to compel the nations of the earth to abandon war in fact and not simply by treaty, as a method of settling international disputes.

Our great war president, Woodrow Wilson, filled the hearts of his fellow citizens with great enthusiasm and kindled hopes that will never die until realized, when he states in substance that we intend the World War to "end war." Until this objective shall have been accomplished, surely those who follow the Prince of Peace as leader cannot complacently remain quiescent, while drifting toward the same abyss of war into which the world was helplessly precipitated in the summer of 1914.

Social Perils

It is recommended that that portion of the episcopal address on "Enemies of the Home," relating to marriage and divorce, be carefully studied by our preachers and presented in their own way to our people. The "pagan views of marriage and divorce," frequently advocated by popular speakers and writers, are influencing our people and should be counteracted by sound teaching in pulpit, press and school, because the Christian home is fundamental and must be preserved. To secure and maintain such homes it is necessary to impress upon parents the importance of carefully instructing their children in the sacredness of the marriage relation, the holy purpose of marriage, and the high duty of living a clean and normal sex life. For this purpose the Board should have more funds to secure proper instructors for programs at our assemblies and to organize institutes for districts and local groups, using such well-considered and tested plans for this kind of instruction as are prepared by the American Association for Social Hygiene. There is widespread demand that the Church render a service so delicate that it cannot be adequately given in the public schools alone. If the Church fails at this point, the very foundations of our civilization are imperiled.

As suggested in the episcopal address, "Our preachers should be extremely careful to obey the law of our Church which declares that the ministers of our Church shall be prohibited from solemnizing the rites of matrimony between divorced persons, except in the case of innocent parties who have been divorced for the one Scriptural cause."

The committee have had before us a memorial from the Tennessee Annual Conference, touching Sabbath observance. We recommend concurrence, and make the following recommendations:

1. That in all our Sunday school, educational, missionary, and Epworth League literature, the duty and blessings of strict Sabbath observance be increasingly emphasized and illustrated.

FOR YOUTH

THE ONLY WAY TO WIN

It takes a little courage
And a little self-control,
And some grim determination,
If you want to reach the goal.
It takes a deal of striving
And a firm and stern-set chin,
No matter what the battle,
If you're really out to win.

There's no easy path to glory,
There's no rosy road to fame;
Life, however we may view it,
Is no simple parlor game;
But its prizes call for fighting,
For endurance and for grit,
For a rugged disposition
And a "don't-know-when-to-quit."

You must take a blow, or give one,
You must risk and you must lose,
And expect that in the struggle
You will suffer from a bruise.
But you mustn't wince or falter
If a fight you once begin.
Be a man and face the battle;
That's the only way to win.
—Author Unknown.

THE OLD-FASHIONED GIRL.

The United Press tells us that one hundred high school boys of Pine Bluff, Ark., have formed a club to "bring back those maidenly traits which are so rapidly disappearing from our young girl friends." In particular, these young men propose to frown on drinking, "necking," smoking in public, "gold digging," and more than one "date" a night. In brief, these lads prefer the old-fashioned girl.

The chances are that these youngsters never saw an old-fashioned girl and would burst out with laughter if they did see one. But they are right, nevertheless. Without arguing the matter out, they feel that there are more differences between male and female than those which are biological. And it is those differences which make for pleasurable society. They like the feminine rather than the merely female.

It is possible that the girls of Pine Bluff will toss their heads and mentally resolve to do as they please—and some of them will, of course. But, in the end, the old-fashioned girl will come back. She pretty nearly has to, because the lasses have gone about as far in their present slant as they can, and because girls refuse to be the same kind of girls consistently. Fashions in dress are not more real than fashions in girls. And both kinds are changing now.

The Pine Bluff boys don't know it, of course, but the young men of their

2. That in order to have the great spiritual awakening and revival that our Church and nation needs, and to "reform the continent and spread Scriptural holiness over these lands," all our preachers take full advantage of every opportunity of prophetic utterance from our pulpits on this subject.

3. That the Board of Temperance and Social Service strive for one day's rest in seven for every toiler, co-operating with all other agencies, as far as practicable, to secure the same results; and seek to make the first Sunday in September of each year, or as near thereto as can be, a special Sabbath Observance Day, for emphasizing the vital need of Sabbath observance. The efforts of the Lord's Day Alliance to secure a proper observance of the Sabbath is commended.

FOR CHILDREN

WILLOW WHISTLE

Only a boy
Can set free
The music in
A willow tree.

Can find the cricket
And the lark
Hidden in
A willow's bark.

Can fife and flute,
Can list and croon,
The notes that make
A willow tune.

Can blow an air
Winged as a thistle
From a little
Willow whistle.—Ethel R. Fuller, in New Outlook.

THE PRAYING ENGINEER

One winter, several years ago, there was a good deal of religious interest in a certain western town, and among those who joined the church was Allie Forsythe, a little fellow twelve years of age. His mother was a widow and had removed, four years before, from their home in Vermont to this town in Wisconsin.

On the evening of the Sabbath when he joined the church, Allie was sitting in the twilight with his mother, and she said to him: "Allie, tell me what led you to want to be a Christian? Was it your home teaching, your lesson in Sabbath School, the regular preaching of the pastor, or has it all come through the influence of the revival meetings?"

Looking up into his mother's face he replied: "Mamma, it was none of these. But do you remember when we were coming from St. Albans to live here, that I wanted to go on the engine and ride with the engineer? You were afraid to let me until the conductor, whom you knew well, told

(Continued on Page 9.)

vicinity are going to have to change, too. Old-fashioned boys will have to put in their appearance. Indeed, they seem to be found already in Pine Bluff, unless these young social philosophers have been spoofing the press.—Dallas News.

Mother!

Child's Best Laxative is
"California Fig Syrup"



Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

(Continued From Page 8.)

you that the engineer was a remarkable man, and that it would be just as safe on the engine with him as in the parlor car with you?"

His mother assured him that she remembered the circumstances very well.

"Then," continued Allie, "you allowed me to ride on the engine, where I was to stay till you or the conductor came for me. When about ready to start from the station where I first got on the engine, the engineer knelt down for just a little bit, and then got up and started up his locomotive. I asked him many questions about its different parts, and about places and things which we passed by, and he was very patient in answering. Soon we stopped at another station, and he knelt down again just a moment before we started. As he did this often, I tried to see what he was doing; and, finally, after we had passed a good many stations, I made up my mind to ask him. He looked at me very earnestly, and said:

"My little lad, do you ever pray?"

"I replied, 'Oh, yes sir! I pray every morning and evening.'

"Well my dear boy," said he, "when I kneel down I pray. God has allowed me to hold a very responsible place here. There are, perhaps, two hundred lives on this train entrusted to my care. A little mistake on my part, a little failure to do all my duty, a little neglect, a little inattention to signals, might send all, or many of those two hundred souls into eternity. So at every station I kneel for just a short while and ask the Master to help me, and to keep from all harm till we get to the next station, the many lives he has put in my hands. All the years I have been on this engine He has helped me, and not a single human being of the thousands that have ridden on my train has been harmed. I never had an accident."

"I have never before mentioned what I did or said, but almost daily I have thought about him, and resolved that I would be a Christian, too."

For four years the life and words of that praying engineer had been constantly present with this lad and became at length the means of leading him into a Christian life.—Michigan Christian Advocate.

I CAN KEEP FROM SWEARING

A lad in Boston, rather small for his age, works in an office as an errand boy for four gentlemen who do business there. One day the gentlemen were chafing him a little about being so small and said to him: "You never will amount to much; you never can do much business; you are too small."

The little fellow looked at them. "Well," said he, "small as I am, I can do something which none of you four men can do."

"Ah, what is that?" they asked. "I don't know that I ought to tell you," he replied.

But they were anxious to know, and urged him to tell what he could do that none of them was able to do.

"I can keep from swearing!" said the little fellow.

The four gentlemen did not question him any further.—The Sign.

Grateful for Relief

For fifteen years former sufferers from rheumatism, gout, and lumbago have written to us, praising Renwar. Are you a sufferer? Perhaps Renwar would help you. Try it. Send 75c to WARNER SALES Co., Nashville, Tennessee

Woman's Missionary Department

Mrs. A. C. Millar, Editor.

Communications should be received Saturday for the following week.

The North Arkansas Young People's Missionary Conference will meet at Mt. Sequoyah on July 14-16. A splendid program is being arranged. Miss Julia Lake Stevens, our Council Superintendent, will be with us. Let each Society have a representative group in attendance.—Mrs. F. A. Lark.

COUNCIL NOTES New Officers

This was the year for the choice of officers, as a result the following were elected: Mrs. F. F. Stephens, president; Mrs. J. W. Perry, vice president; Mrs. F. S. Parker, recording secretary; Mrs. W. A. Newell, superintendent of the Bureau of Christian Social Relations; Miss Bess Combs, superintendent of the Bureau of Co-operation with Women in Other Lands. The following were elected as members at large: Miss Daisy Davies, Mrs. E. B. Chappell, Miss Mabel Howell, Mrs. J. C. Handy, Mrs. R. L. Hobdy, Mrs. Henry S. Owen, Miss Louise Young, Mrs. A. B. Smith, Mrs. Helen B. Bourne, and Miss Berta Ellison.

The following secretaries and the treasurer were recommended to the Board of Missions for the coming quadrennium: Mrs. J. W. Downs, secretary of Home Fields; Miss Esther Case, secretary of Foreign Fields; Mrs. B. W. Lipscomb, secretary of Education and Promotion; Mrs. H. R. Steele, secretary of Missionary Education; Miss Estelle Haskin, Editorial secretary; Miss Julia Lake Stevens, secretary of Young People; Miss Constance Rumbaugh, candidate secretary; Mrs. Ina Davis Fulton, treasurer.

A committee was appointed to select a woman who should be recommended as successor to the late Miss Althea Jones as secretary of Children's Work.

BATESVILLE DISTRICT MEETING

A District meeting of the Woman's Missionary Society was held in Batesville, Tuesday, May 27, at 10 o'clock a. m., with Mrs. W. P. Jones, our new District secretary, presiding.

Twenty auxiliaries, including adults, young people's and children's societies, were represented.

Mrs. L. B. Poindexter of Batesville led the devotional, reading and giving helpful comments from Acts 6:6-16. Greetings to the Conference were given by Bro. W. V. Womack, the pastor host, and Mrs. G. E. Yeatman, president of the Batesville Auxiliary, to which Mrs. B. E. Snetzer of Newport responded.

Conference officers, zone leaders, visiting pastors were introduced to the Conference.

Special music, Mrs. Ben Jernigan. Business of organization was then taken up.

A most interesting and helpful report from the great meeting at Amarillo was given by Mrs. B. E. Snetzer, corresponding secretary of N. A. Conference.

Mrs. Whisnant of Newark followed with a report from the conference recently held at Rogers, after which an officers' conference was held, each group studying the plans and needs of its department.

A lovely lunch was served at the noon hour.

The afternoon session opened with singing, "I Need Thee Every Hour" and prayer by Bro. Womack.

Splendid reports were made by all the auxiliaries.

The meeting then entered into an open discussion of the Questionnaire.

Many helpful suggestions for advancing the work of each department were brought out in this way.

Solo, Mrs. Gathright.

Social Service, the meaning, different phases and plans, was given by Mrs. I. N. Barnett, Conference superintendent of Social Service.

After singing "Blest Be the Tie That Binds," the meeting was dismissed with prayer by Brother Jefferson Sherman.—Mrs. Joe Gray, Sec.

THE TRAINING OF NATIONALS AND MISSIONARIES

Forward looking legislation was enacted concerning the training of missionaries and nationals. Recommendations were passed as follows:

1. The program of training for missionaries shall be enlarged and strengthened, and longer periods of study provided for certain lines of specialization.

2. That the regulations requiring specialized training be made more flexible, that undue delay may not be caused when mature workers, with successful experience (who are much in demand) are found for service.

3. That we should look to the establishment, and strengthening of training centers in all mission fields, that the national Christians may be prepared for leadership in such lines as Religious Education, Rural Work, Industrial Work, and all social problems.

4. That when specialized study is necessary, provision should be made for those who have completed such training as their native land affords to continue advanced work in America.

EVENING SHADE AUXILIARY

A zone meeting of delegates from different missionary societies was held Saturday at the Methodist Church here. The morning session was presided over by Mrs. W. A. Edwards, president of the Evening Shade Auxiliary, and the afternoon meeting by Mrs. W. P. Jones of Batesville, district secretary for Batesville District. Mrs. W. F. Laman of Cave City acted as secretary. Other visitors from out of town were: Mesdames J. A., J. W. and T. A. Laman, C. A. McSpadden of Cave City, Mrs. B. E. Snetzer of Newport, Mesdames G. L. Yeatman, Jefferson Sherman, L. B. Poindexter, Helen Gammill and Gammill of Batesville, Rev. Jas. F. Jernigan, Walnut Ridge; C. J. Wilson, Hardy, and W. P. Jones of Batesville. At noon, lunch was served in the church for all present. In the afternoon, a number of the ladies gave interesting talks and reports, showing the progress of the work and emphasizing the need of greater effort for successfully carrying on the work.

The date of this meeting was set for Saturday because it was the birthday of Mrs. Sue P. Shaver of this place, who was ninety years old on that day. She conducted the devotional exercises in the morning session, after which Mrs. W. P. Jones delivered an address, "My Mother's Friend," telling of the many years of unbroken friendship of her mother and Mrs. Shaver. O. C. Shaver spoke on "That Wonderful Mother of Mine." Other expressions of appre-

ciation were then given by the Rev. Jas. F. Jernigan, C. J. Wilson and W. P. Jones. Mrs. W. A. Edwards presented Mrs. Shaver a quilt, as a token of the affection and esteem of her friends, on which were the names of ninety of her friends. When the noon lunch was ready, a birthday cake having ninety burning candles, which was prepared by Mrs. C. B. Pettyjohn, was placed before her. Many other beautiful tokens and gifts were presented.—Reporter.

YOU CAN'T AFFORD NOT TO OWN THESE

Great Souls at Prayer is a pamphlet by Mary De Bardeleben, just off the press. The six studies which it contains are highly recommended for use in Bible study classes, as well as for individuals. It is an accredited Bible study course for Missionary Society groups and can be secured from Lamar & Whitmore, 810 Broadway, Nashville, Tenn. Price, 25 cents.

Woman's Place in the Church, by the Woman's Missionary Council Commission on the Status of Women, is a book which every person, especially every woman, should own. Order it today from Literature Headquarters, 760 Church street, Nashville, Tenn. Price, 25 cents.

The Council Bulletin is an interesting account of what took place at the recent meeting of the Woman's Missionary Council in Amarillo, Tex. Whether you attended this meeting or not, you should send for the Bulletin at Literature Headquarters, 760 Church street, Nashville, Tenn. Price, 25 cents.

BEVERLEY HALL

For girls and young women. College preparatory, general courses, advanced work. Music, Art, Expression, Physical Education, Secretarial. Small classes. Highly trained, experienced faculty. Campus 17 acres. Outdoor life. Golf, horseback riding. MARI-ANNA P. HIGGINS, President (Formerly Dean of Mary Baldwin College). Catalogue—Address Beverly Hall, Box G-21, Staunton, Va.



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Sunday School Department

SUNDAY SCHOOL DAY OFFERING FOR NORTH ARKANSAS CONFERENCE FOR WEEK ENDING JUNE 7

Batesville District	
Oak Grove	\$3.00
Booneville District	
Perry	\$4.00
Conway District	
Quitman	\$5.26
Fayetteville District.	
Oakley Chapel	\$3.72
Springdale	40.00
Lincoln	15.00
Gentry	20.00
	\$78.72
Helena District	
Parkin	\$10.00
Paragould District	
Maynard	\$1.80
Searcy District	
Heber Springs	\$35.00
Fakes Chapel	3.60
	\$38.60
Total	\$144.66
Standing by Districts	
Fayetteville	\$284.54
Conway	251.32
Jonesboro	249.85
Fort Smith	219.89
Searcy	146.77
Batesville	135.35
Paragould	49.16
Helena	77.00
Booneville	20.22
	\$1,434.10

—G. G. Davidson, Treas.

PLANS FOR MOUNT SEQUOYAH LEADERSHIP SCHOOL.

Outstanding speakers and preachers have been secured for the Leadership School of the General Sunday School Board to be conducted at Mount Sequoyah, July 17-31. Dr. John W. Shackford will speak on the evening of July 18. Sunday, July 20, the preacher morning and evening will be Dr. Umphrey Lee, pastor of Highland Park Church, Dallas. On the evening of July 21, Dr. W. M. Alexander, professor of Rural Sociology at Central College, will deliver an address on "The Country Church." On the evenings of July 24 and 25 the speaker will be Dr. Samuel M. Zwemer who is generally recognized as the outstanding missionary of the world to the Moslem races. Saturday evening, July 26, will be "Mount Sequoyah Night" in charge of the Board of Trustees of the Western Methodist Assembly. Sunday, July 27, the preacher is to be Bishop John M. Moore morning and evening. On Monday evening, July 28, the Methodist Publishing House will put on a program in connection with the "Diamond Jubilee" celebrating seventy-five years of service of the Publishing House to the Church. The speaker on July 29 and 30 is Bishop Paul B. Kern.

Provision has been made for recreational and social programs in the afternoons and on certain evenings.

One new course has been added since the publication of the catalog. This will be a course on "The Religious Education of Adults."

In addition to a number of helpful courses offered by especially selected instructors, three new courses will be offered as follows: "Nature Studies for Parents and Teachers," "Religious Education of Children," and a new course for Nursery Department workers. Two special courses will be offered for workers

in rural churches, especially Cokesbury instructors. These are "Religious Education in the Small Church" and "The Social Background of the Rural Church." A special course will be offered for Cokesbury and Standard instructors, "Teaching in Training Schools and Classes." Other courses will be offered in the various departments of the Sunday School, including courses in Bible, Stewardship, and Missions.

If you have not received catalog, write for one to the Department of Training Work, 810 Broadway, Nashville, Tenn.

LITTLE ROCK CONFERENCE SUNDAY SCHOOL DAY OFFERING.

Complete to June 7.

Arkadelphia District.

Pullman Heights	\$ 30.00
Previously reported	238.31

Total \$268.31

Camden District.

Wesley's Chapel	\$ 5.00
Previously reported	276.20

Total \$281.20

Little Rock District.

Previously reported	\$631.11
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Monticello District.

Banks	\$ 10.00
Fountain Hill	7.55
Hermitage	10.00
Green Chapel	5.00
Lake Village	25.00
Portland	25.00
Parkdale	15.00
Wilmar	15.00
Rock Springs	7.50
Mt. Tabor	7.50
Previously reported	468.45
Total	\$596.00

Pine Bluff District.

Altheimer	\$ 25.00
Mt. Carmel	7.00
Union	7.00
Prosperity	7.15
Swan Lake	6.70
Previously reported	284.68
Total	\$337.53

Prescott District

Antoine	\$ 8.00
Previously reported	277.53

Total \$285.53

Texarkana District.

Few Memorial	\$ 5.00
Previously reported	187.50

Total \$192.50

Standing by Districts

Texarkana	\$192.50
Arkadelphia	268.31
Camden	281.20
Prescott	285.58
Pine Bluff	337.53
Monticello	596.00
Little Rock	631.11

Total for Conference \$2,592.23

—C. E. Hayes, Chairman.

DUAL MISSION OFFERINGS LITTLE ROCK CONFERENCE, FOR APRIL.

The following schools in Little Rock Conference report an offering for the Dual Mission Special for April, the sixth month of this Conference year:

Arkadelphia District.

Malvern	\$100.00
Ebenezer	1.25
Hunter's Chapel	.50
First Church, Hot Springs	20.00
Dalark	1.33
Holly Springs	.50
Magnet Cove	.48
Friendship	1.29
Providence	2.61
Manchester	1.00
Bethlehem	2.12

Grand Avenue	5.00
Zion	1.20
Oaklawn	3.35
Macedonia	.58
Manning	1.05
Carthage	2.67
Gum Springs	2.00
Arkadelphia (March)	10.00
Arkadelphia	10.00
Total	\$166.93

Camden District.

Taylor	\$ 3.25
Chidester	1.95
Logan's Chapel	1.21
Harrell	1.00
Smackover	5.00
Christie's Chapel	1.25
Calion	1.72
Camden	15.00
Rhodes Chapel	2.03
Fredonia	1.50
Kingsland	6.42
Norphlet	3.05
Mt. Ida	.65
Huttig	2.50
Waldo	3.76
Magnolia	10.50
Total	\$ 60.79

Little Rock District.

South Bend	\$.50
Hickory Plains	1.30
Hunter	2.50
Winfield	40.00
Douglassville	1.05
Congo	.66
Carlisle	7.55
Tomblerlin	1.00
Geyer Springs	1.87
England	15.04
Pulaski Heights	17.21
Keo	2.90
28th Street	5.00
New Hope	1.00
First Methodist, L. R.	38.11
Bethlehem	1.10
Concord	1.06
Henderson	6.00
DeVall's Bluff	1.92
Salem	1.30
Pepper's Lake	1.10
Forest Park	1.00
Asbury	24.00
Capitol View	10.00
Mt. Tabor	1.49
Total	\$184.66

Monticello District.

Wilmar	\$ 2.85
Arkansas City	2.75
Snyder	1.18
Mt. Tabor	1.29
Hamburg	5.00
Monticello	6.55
Dumas	7.69
Dermott (Feb. March)	15.36
Winchester	1.00
Rock Springs	.95
Newton's Chapel	1.50
Fountain Hill	1.00
McGehee	5.00
Montrose	1.50
Tillar	5.00
Wheeler Springs	.50
Hebron	.40
Good Hope	.25
Rock Springs	1.00
Hermitage	1.69
Miller's Chapel	.60
Crossett	4.81
Eudora	4.11
Fountain Hill	7.50
Total	\$ 79.48

Pine Bluff District.

Sherrill	\$ 2.00
Lakeside	5.00
Swan Lake	2.23
First Church, P. B.	14.27
Carr Memorial	2.50
Sheridan (2 mo.)	12.31
Union	1.00
Gould	2.00
Stuttgart	20.00
Hawley Memorial	5.64
Ulm	1.63
Grady	4.00

Gould	15.00
Camp Shed	1.00
Prairie Union	2.50
Wabbaseka	5.65
Star City	1.47
Pleasant Grove	.90

Total \$ 99.10

Prescott District

Rosboro	\$ 4.78
Doyle	1.00
Sweet Home	2.25
Okolona	2.47
Bingen	1.34
St. Paul	1.50
Saline	.86
Hope	20.40
Smyrna	.67
Biggs Chapel	.33
Trinity	1.25
Washington	2.00
Nashville	3.16
Blevins	8.13
Gurdon	8.00
Wakefield	.60
Pump Springs	.65
Mt. Ida	1.06
Bingen	2.88

Total 64.49

Texarkana District.

Winthrop	\$ 1.36
DeQueen	10.00
Mena	10.00
Horatio	7.30
Sylvarino	.54
Hatfield	1.60
Ashdown	10.00
Walnut Spring	1.38
Dallas	.86
Green's Chapel	.63
Cove	2.39
Few Memorial	1.18
College Hill	6.05
Vandervoort	1.20
First Church, Tex.	23.19
Fairview	14.41

Total \$ 92.09

Standing by Districts.

Arkadelphia	10 Schools	\$166.93
Camden	16 Schools	60.79
Little Rock	25 Schools	184.66
Monticello	22 Schools	79.48
Pine Bluff	17 Schools	99.10
Prescott	20 Schools	64.49
Texarkana	16 Schools	92.09

Totals 135 Schools \$747.54

—C. E. Hayes, Chairman.

COLLEGE HILL, TEXARKANA

Sunday, June 1, I had the pleasure of attending the College Hill Sunday School. It is doing good work under the superintendency of Mr. Frank S. Goodwin. I preached at both morning and evening hours. Attended the Epworth League in the evening.

Met a group of Texarkana Leaguers, and Mr. C. I. Parsons, District secretary, at First Church in the afternoon. Had the pleasure of visiting a number of my friends. It was a good day.—S. T. Baugh.

COKEBURY SCHOOLS.

We are organizing and planning for the holding of a number of Cokesbury Schools in Little Rock Conference. This summer and early fall will be an excellent time for this kind of work. Write me your wishes.—S. T. Baugh.

LAND FOR SALE

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

Epworth League Department

ANNIVERSARY DAY OFFERINGS, LITTLE ROCK CONFERENCE

The following Anniversary Day offerings have been received since our last report:

Benton	\$10.00
Bethlehem	6.00
Lockesburg	4.20
Portland	5.00
Stuttgart	30.00

Total \$55.20

—S. T. Baugh.

ANNIVERSARY DAY OFFERINGS STANDINGS BY DISTRICTS

Little Rock	20 Churches	\$276.42
Monticello	14 Churches	115.23
Texarkana	8 Churches	98.58
Pine Bluff	6 Churches	91.95
Camden	4 Churches	44.75
Arkadelphia	5 Churches	36.69
Prescott	7 Churches	36.09

Totals 64 Churches \$699.71

—S. T. Baugh, Secretary.

ON THE HONOR ROLL

This week, Rev. L. E. N. Hundley and Stuttgart go on the Conference Honor Roll, having reached their goal. We appreciate the fine response of our pastors and people in providing your Conference officers with funds for carrying on the work.—S. T. Baugh.

MISSION PLEDGES PAID, LITTLE ROCK CONFERENCE

The following Chapters have sent in the amounts named since our last report of payments on Mission Pledges:

Arkadelphia District

Oaklawn Hi	\$ 5.00
Benton	5.00

Total \$10.00

Camden District

Huttig	\$ 1.00
Thornton	12.00
Ogemaw	15.00

Total \$28.00

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Little Rock District

Primrose	\$ 7.50
Forest Park	5.75
Winfield	20.00
Asbury Hi.	10.20
28th Street	10.00
Forest Park Sr.	4.25
Capitol View	15.00

Total \$72.10

Monticello District

Parkdale	\$10.00
Eudora	10.00
Crossett	3.00

Total \$23.00

Pine Bluff District

Lakeside Hi \$ 2.25

Texarkana District

College Hill	\$ 1.95
Hatfield	3.56
Mena	3.00

Total \$ 8.51

—S. T. Baugh, Secretary.

LITTLE ROCK CONFERENCE ASSEMBLY

This is the last announcement of the Little Rock Conference Epworth League Assembly. It convenes at Conway, Monday evening, June 16, and closes Friday night, June 20.

Delegates should have their registration ticket with fee of \$1.00 in my hands before Saturday, June 14, if at all possible. This provides a plate at the opening banquet Monday evening, and entitles the delegates to all the privileges of the Assembly.—S. T. Baugh, Registrar.

PRESCOTT DISTRICT UNION

Friday night, about ninety-five members of the Henderson Epworth League met at Blevins and rendered the following program:

Rev. E. B. Adcock of Midway led the devotional meeting and spoke on the first Psalm.

The family quartet, composed of Guy, Foy, Clida and Marie Tate of Blevins sang "Do Your Best, Then Smile." Miss Geneva Weaver of Prescott gave a reading, "Vive la France," which was very interesting. Miss Ione Arrington of Blevins rendered a piano solo, "Humoresque." Miss Iris Honea of Midway sang "Christ Is King." The music as a whole was beautiful and inspiration to all. The boys' quartet of Emmet, composed of Odie Dehan, Vester Jenkins, Brady Cook and Denman Wylie, accompanied by Miss Johnnie Hamilton, sang "Christ Is Risen." Miss Virginia Sharp of Prescott spoke on "What the League Assembly Has Meant to Me." "Why Every League Should Send a Delegate to the Assembly," was discussed by Mr. Imon Bruce of Blevins. Rev. C. E. Whitten of Gurdon presented a sketch of the Epworth League work and checked the year's work. About twenty delegates are going to the Summer Assembly from the Henderson Epworth League Union. The Henderson Epworth League charter was presented to the Union by the president. The next meeting is to be held at Midway on July 11. After adjournment dainty refreshments were served by the Blevins Epworth League.—D. Avance.

News of the Churches

ANNOUNCEMENT OF FIELD SECRETARY.

To the Pastors of Arkansas:

I now enter upon my duties as the regular Field Secretary for Galloway and Hendrix-Henderson Colleges. After finishing the details of the recent campaign, I shall serve the Church, (1) as a goodwill ambassador from the Colleges to individuals, to local congregations, and to the various organizations of the Church; (2) as a general solicitor of funds for the colleges; (3) as the director of a central college office, which will be maintained at 401 Exchange Bank building, Little Rock.

I want to be helpful in every way possible. I want to serve the Church, the colleges and the cause of the Kingdom of God. During the past three years, I have been co-operating with and serving the pastors in various ways. If I can serve you in any way, give me an opportunity.

It may be that some pastor will need someone to take his place on account of sickness or some other cause on Sunday, either the evening or morning hour. If you do, I want you to feel free to call on me to serve you, as my friends did in the Memphis Conference.

Thanking you one and all for your great spirit of brotherly love and your interest in the cause of the colleges and Christian education, I am, yours for service.

C. K. Wilkerson,
State Field Secretary.

SARDIS HOME-COMING

The annual Sardis home-coming in Saline County will be Sunday, July 13. Rev. F. P. Doak, who was pastor of this church in 1895, has been asked to preach the sermon for the day. Singing of old-time songs will be led by Brother Frank Caple. An opportunity will be given for many to make short talks. Come and let's hear from you about the good times you have had on this sacred spot and the blessings that have come into your life from the associations of good people. Let all bring well-filled baskets, meet and eat with old-time friends and renew the associations of your youth. Remember the date—second Sunday in July.—Frank Simmons.

NORTH ARKANSAS CONFERENCE COLLECTIONS

The largest check of the week came from Rev. G. C. Johnson of Hughes, Helena District, putting this Church in the lead of the District in per cent paid. In fact, it is within \$100 of completing its quota. This is Brother Johnson's second year at Hughes. Last year he not only paid out before Conference, but he also surpassed by 20 per cent his church's best previous record. Fine work!

Hoxie's best per cent record is 88 per cent plus, in 1929. Will it win its first "In Full" honor this year? Here are two reasons for a great big "Yes." First, its treasurer, Mrs. C. A. Bassett, has already paid one-half of the Benevolences apportionment. Second, the following quotation from the treasurer's letter concerning Rev. E. B. Williams, the pastor, speaks volumes: "He will not take a cent until we have paid our 'claims,' and Brother Wayland's salary (the presiding elder of the Paragould District. So you may know when you get this that we are in full in everything to May 1."

Here is a unique record well worthy of honorable mention. Without

a break in the succession, First Church, North Little Rock, Conway District, A. E. Holloway, pastor, R. J. Rice, treasurer, has made a monthly payment for thirty-four months. It has remitted one-half its 1930 collections, and is pressing on to a "perfect" score, happy on the way. It is paying out also on its Educational Building.

The second largest check of the week was from Wynne, Helena District, W. L. Oliver, pastor, C. J. Coffin, treasurer. Wynne holds second place in amount paid in its District, having remitted seven-twelfths plus, of its year's quota. While never failing to secure 100 per cent of his "Claims," Brother Oliver's first concern is soul-winning. Methodism must never allow anything to supplant its preaching of the Gospel with convicting and converting power. May God give us, as the old-time circuit riders said, "Uncion" from on High!

The following Districts are in advance of their own best previous records to date, June 7: Batesville, Jefferson Sherman, P. E.; Booneville, F. E. Dodson, P. E.; Conway, J. W. Crichlow, P. E.; Fayetteville, F. M. Tolleson, P. E.; Helena, F. R. Hamilton, P. E.; Paragould, E. T. Wayland, P. E.

Hackett Charge, Fort Smith District, is a combination of the Hackett and South Fort Smith charges of last year. Rev. J. W. Johnston, the pastor, as is his long-time habit, is pushing the "Claims," and has paid more than the combined remittances of both Hackett and South Fort Smith for this time in the year, 1929.

Lepanto, Jonesboro District, sends in the largest Golden Cross that I have ever received from that church. Brother C. H. Bumpers, the pastor, writes of their revival meeting and the "wonderful preaching of Rev. P. Q. Rorie, who is assisting in the revival.

Bexar, Batesville District, J. T. Heath, pastor, has paid nearly 70 per cent of its assessment, and is doing better than ever before in paying early on the "Claims." Of course, it will pay in full. Conway Methodism, under the superb leadership of Bro. J. W. Workman, continues its triumphant march to the greatest goal of its noble history. Prof. Guy A. Simmons is church treasurer.

Eureka Springs, Fayetteville District, Norris Greer, pastor, Miss Mary Lena Barnes, treasurer, makes its fourth remittance, and will keep up this good work until it finishes the job before Conference.

Aubrey, Helena District, J. W. Harger, pastor, is not only much ahead of any former half-year, but it has practically pledged the full amount of its apportionment.—George McGlumphy, Treasurer.

DAILY VACATION BIBLE SCHOOL FIRST METHODIST CHURCH, EL DORADO.

The third annual Daily Vacation Bible School of this church closed Friday with an interesting program and exhibit of hand-work done by the boys and girls during the two weeks of school.

It was under the direction of Mrs. Ethel Greenhaw and Miss Willie Mae Porter. Miss Porter is a graduate of Scarritt College for Christian Workers and is the field worker for Camden District. Much credit for the success of the school is due to Miss Porter's efforts.

The entire church is very appreciative of the fine work done by the leaders and their assistants of each department. All worked diligently

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and effectively and we feel that much has been accomplished at the same time giving the boys and girls an enjoyable two weeks.

During the school we enrolled 235 boys and girls. Forty in the Intermediate Department, 90 in the Junior, 60 in the Primary, and 45 pre-school age children. Five denominations were represented.

The program marking the closing of the school was as follows:

Exhibits of hand work.
Processional.
Devotional, led by Dr. W. C. Watson.
Announcements.
Drill by pre-school-age children.
Song and stories by Primary children.

Drill by Junior boys, directed by Mrs. W. E. N. Phillips.

Drill by Junior girls, directed by Mrs. W. E. N. Phillips.

Scenes from life of Samuel.

Pageant—Intermediate boys and girls, directed by Mrs. J. O. Nelson and Mrs. W. C. Watson.

Prizes were awarded for improvement in musical appreciation.—Reporter.

MISSIONARY ITEMS

Progressive Charges—New List.

Due to the large number of progressive charges, it looks now that the total offering in both Conferences will be equal to and possibly exceed the total offering of last year. Let no church be without an offering and let as many churches as possible have a larger offering than last year.

	1929	1930
Friendship Ct., L. O. Lee	\$ 10.50	\$ 11.00
Hatfield Ct., F. C. Cannon	15.50	68.75
Sparkman-Sardis, C. D. Cade	83.75	137.00
Portland-Parkdale, Geo. E. Williams	205.00	210.00
Lewisville-Bradley, T. M. Armstrong	47.00	65.00
Doddridge Ct., J. W. Tomlin	14.00	20.00
Hampton Ct., C. M. Thompson	9.00	20.00
Helena, H. K. Morehead	50.00	500.00
Luxora, A. L. Riggs	15.00	16.00
Huntsville Ct., Oscar Anglin	2.25	5.50
Russellville, R. C. Morehead	50.00	100.00
First Church, N. Little		
Rock, A. E. Holloway	190.50	250.50
Pea Ridge, W. C. Hutton	3.70	4.00
Mt. View, A. T. Mays	32.00	33.00
Greenwood, H. H. Blevins	14.00	15.00
Hartford, S. O. Patty	25.00	26.00
Fayetteville, Wm. Sherman	415.00	485.00
Gainesville Ct., J. T. Hood	9.30	10.00
Clarksville Ct., John McCormack		5.00
Gravette-Cent., T. J. Justice	8.31	4.31
Bentonville Sta., R. S. Hayden	60.07	150.00
Offerings Received Since May 10.		
Greenwood, H. H. Blevins	\$ 15.00	
Paragould, W. C. Davidson	180.50	
Quitman, H. H. Hunt	25.00	
Hartford, S. O. Patty	26.00	
Fayetteville, Wm. Sherman	8.33	
Gainesville, J. T. Hood	10.00	
Clarksville, E. H. Hook	72.35	
Clarksville Ct., John McCormack	5.00	
Rogers, J. A. Womack	27.25	
Gravette, T. J. Justice	4.31	
Bentonville, R. S. Hayden	50.00	
Austin Ct., J. G. Gieck	20.00	
Humphrey, G. W. Robertson	25.00	
Hampton Ct., C. M. Thompson	20.00	
Camden, H. H. Miller	600.00	
28th Street, E. T. Miller	5.00	
Grand Ave., Leland Clegg	90.00	
Winfield, P. W. Quillian	100.00	
Benton, T. M. Lee	157.50	
Richmond Ct., J. B. Pickering	21.00	
Center Point, C. R. Andrews	4.00	
Total received from Little Rock Conf.	\$20,576.08	
North Arkansas Conf.	9,229.93	
Grand Total	\$29,806.01	

Standing by Districts will be published in the near future.

Mt. Sequoyah School of Missions.

Many churches should arrange to send to Mt. Sequoyah, July 1-12, one or two persons who could return and assist in the missionary work of the local church. This is also true of the Auxiliary of the Missionary Society. This can be done in many places if some one will take it in hand. A course will be given in "Principles, Methods and Materials of Missionary Education," which would greatly assist one in helping to make the Church missionary. Brother pastor and workers, suppose we get

busy and send some workers to this school?—J. F. Simmons, Secretary-Treasurer.

SHALL WE GIVE THE CHILDREN A FIGHTING CHANCE?

In 1923, a very bright 14-year-old high school boy was brought before the court in Storm Lake, Iowa, for stealing. The kind judge looked into the face of the child and said: "My boy, haven't your parents taught you that it is wrong to steal?"

The little fellow lifted his great brown eyes to the face of the judge and said: "No, sir."

Once more the judge asked: "Don't they teach you in school that it is wrong to steal?" and once more the reply, "No, sir."

Investigation revealed that the child told the truth. His parents were shiftless and did not teach him. They did not like the church and refused to send him there. The schools were so busy with his brain that they forgot his character. There he stood at the bar of the court a criminal, only 14 years old!

The Boy.

Who was at fault? The boy? A thousand times No, for how could he know without training? The parents? Yes, but there is no power on earth to compel a parent to train his child aright. The church? No, for two churches had tried to get the boy to Sunday School, but failed. The State? Yes, for it might have trained him at school, but neglected to do so.

The Parents.

Who suffered? The parents? Yes, but not as they deserved. The church? Yes, for it was blamed for what it could not help. The State? Yes, for it had to foot the bills. Property had been stolen and all property was less safe. A life that should have been an asset to society was becoming a menace. But the child suffered most. He received a black mark. He was given a bad start in life. His soul was wounded and scarred. Even if he comes back and lives it down, the sad memory will follow him to the grave. If he goes on as he has begun, he may die in prison or on the gallows. The little fellow has not been given a fighting chance.

The School.

The sensible judge chided the parents and sentenced the boy to Sunday School. The school board asked teachers to read the Bible and have the Lord's prayer in school every day, and many gladly complied. A clergyman strenuously opposed and some teachers desisted. Then the school board ordered the religious exercises every morning, and it was done. The guns of the misguided clergyman were spiked, the teachers were protected against his wrath, and the children received a little of the moral and religious training they had a right to expect from the State.

This true story reveals the case for the Bible in the schools. Not for sectarianism. Not to deprive anyone of his rights. But to put before every child for his voluntary consideration some of the religious and moral truths that produce good character; to put into the hands of the teachers the best book in the world on these subjects, and to back them in using it.

What about 900,000 youth in Michigan schools, or a million and a quarter in Ohio schools, or a million and a third in Illinois, and the millions in other schools of the land? What right has the State to sharpen their wits and forget to strengthen their character? What right has America to force universal mental

training and neglect universal moral training? What right has the State to send from the schools every year millions of youth keen of mind and weak of character to face the appalling temptations of this age? The crime wave warns us that the wreck of our civilization faces us if we continue such suicidal policy.

Why not the Bible every day in every American school as it used to be, as it is now in the schools of thirty-seven million people in eleven whole states and half the great cities of the land? It is the only way to save business, to save America, to give the children a fighting chance.—W. S. Fleming, Secretary of the National Reform Association.

HENDRIX-HENDERSON NEWS.

Commencement week and the two weeks following it proved a busy period at Hendrix-Henderson College where close of the regular session was followed by the Pastors' School and the college's summer term.

The Pastors' School brought to Arkansas a distinguished corps of educational and religious leaders as instructors and platform speakers and the session accomplished much in the better training of the Church's ministry. Bishop Hoyt M. Dobbs of Birmingham, who recently was appointed to the Arkansas and Louisiana area, inspired and edified his hearers with a series of deeply spiritual messages, and sermons, also of great spiritual power, were delivered by Dr. Frank S. Hickman, professor of the Psychology of Religion in the Duke University school of religion, and Dr. Halford E. Luccock, professor of Homiletics in the Yale University School of Divinity.

The faculty of the Pastors' School included Dr. Ora Minor, professor of the Town and Country Church, Southern Methodist University; Dr. James Cannon III, professor of Missions, Duke University; Dr. H. C. Howard, professor of Homiletics and Pastoral Theology, Candler School of Theology, Emory University; Dr. J. M. Williams, president of Galloway Woman's College; Dr. James W. Workman, pastor of the Conway Methodist Church; Dr. C. J. Greene, vice-president and professor of Bible, and Nat R. Griswold, director of Religious Education, Hendrix-Henderson; Rev. J. C. Glenn, presiding elder of the Monticello District; Rev. S. T. Baugh, field secretary of Epworth Leagues and Sunday School Rural Extension secretary, Little Rock Conference.

Bishop Dobbs, whose coming was eagerly awaited by Arkansas people, impressed his hearers at Conway as a man of great spirituality, profound scholarship, and complete consecration to the cause of the Christian religion. His final message, "The Religion of the Spirit," was a plea for greater consecration and an illuminating exposition of the power of the Spirit in accomplishing the work of the Master.

Since his appointment to the Arkansas and Louisiana episcopal area, Bishop Dobbs has received hospitality invitations from Little Rock, Conway, Hot Springs, Shreveport and New Orleans, and his decision will be reached after he has become more familiar with the two States. He expressed warm appreciation of the welcome given him and gave voice to the hope that the quadrennium might prove a period of great advance by the Church.

The summer term of Hendrix-Henderson was opened June 3 and a competent staff remained on duty to have charge of the instruction. Sixteen members of the senior class are included in the student body as candidates for the bachelor of arts degree. They are: Ray O. Beck, Green Forest; Lawrence T. Cannon, De Witt; J. Leonard Conley, Mountain Home; Elizabeth Davidson, Conway; Katherine Gantt, Magnolia; Charles H. Giessen, England; Freeda Love Goode, Conway; Roy Green, Fordyce; John R. Harlowe, Bearden; Mary Hutcheson, Magnolia; Jean Murry Key, Carthage; Lena Miller Key, Carthage; George L. McGhehey, Black Rock; Kessenger Nowell, Conway; James B. Reed, Jr., Lonoke; Jeta Taylor, Cecil.

Rev. Dana Dawson, pastor of First Methodist Church, Fort Smith, was the speaker at the baccalaureate service and his subject was "The Marks of a Man Finely Educated." Making his first appearance before a Hendrix-Henderson audience, Dr. Dawson discussed in a masterly way the aims and purposes of education. The alumni meeting followed this service and the speaker was Dr. George M. Reynolds, professor of History in Centenary College, Shreveport, La. His impressions of the consolidation movement were given by Dr. Charles J. Greene, vice-president of Hendrix-Henderson, in an address which gave evidence of deep feeling and thorough appreciation of the problems faced by Arkansas Methodism in modernizing and strengthening her system of education.

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tion.

Dr. Charles W. Pipkin, an alumnus who is also a graduate of Vanderbilt and Oxford University, England, delivered the address at the graduating exercises. His subject was "America and Her Courage in a World Being Remade." As professor of Government in Louisiana State University and an observer at Geneva, Paris, and London, Dr. Pipkin reviewed the fruits of his study of international affairs, and pointed out the high road which America must take in order fully to exert her great moral and economic influence for the good of mankind.

The Hendrix-Henderson commencement was notable in its speakers, placing the public services on a high plane and closely linking the college to the great modern movements for the ongoing of religion, education and government.

At the commencement service, Dr. J. H. Reynolds, president, made a number of awards of distinction won by students during the year. The list follows:

A. S. McKennon scholarship prize, for the best scholarship during the year, to Fred Mayfield, El Dorado; Eugene Harris, Rogers, second.

W. E. Hogan mathematics prize, for the best work in freshman and sophomore mathematics, to Leslie Hale, Hot Springs; Eugene Harris, Rogers, second.

M. L. Schisler prize, offered by Rev. J. Q. Schisler for the best work in ten semester hours, to Jeta Taylor, Cecil.

English prize offered by Fred McCuiston for the best work in ten semester hours of English, to William T. Martin, Jr., Conway; Eunice Horton, Conway, second.

Individual debater's medal offered

ed by Dr. Philip Cone Fletcher, to J. H. Pence, Jr., Conway.

Athletic medal by Hugh W. Robertson for the best all-around athlete, to Elmer Smith, Casa.

Dr. C. J. Greene gold prize offered by C. J. Greene, Jr., for the best news feature submitted to the College Profile, to Lucille Esmon, Corning.

Gold prize offered by the English Department for the best essay, to Eunice Horton, Conway; W. T. Martin, Jr., second.

Inclusive of 16 seniors whose work will be completed during the summer session, Hendrix-Henderson has a graduating class of 55 members, almost exactly equal the average for the past five years. Bachelor of arts degrees were awarded at the June commencement to the following: Ruby Brady, Benton; Hope Bennett, Hope; Edwin W. Bird, Crossett; Milton V. Boone, Pine Bluff; James Edgar Clayton, Conway; Bruce M. Crow, Warren; William O. Dunaway, Conway; Louis W. Ederington, Warren; Allen J. Fincher, Waldo; Jane Garland, Emmett; Harry E. Gatling, Conway; W. Thursman Inabnett, Waldo; J. Bryan Ivy, Tuckerman; Margaret Jones, Little Rock; Mildred Lessor, Crossett; Doyle McCoy, Sheridan; Robert McHenry, Conway; Ruth Milburn, Conway; Wilbur D. Mills, Kensett; Louis Morscheimer, Parkdale; Dorothy Leigh Page, Conway; Clyde Paulk, North Little Rock; Hubert E. Pearce, Jr., Clarendon; John H. Pence, Jr., Conway; Alvin B. Robinson, Lonoke; E. Driver Rowland, Hot Springs; Faye Sanders, Conway; Lewis E. Smith, Cabot; David M. Steel, Pine Bluff; Martha Stowe, Camden; Edna Marion Taylor, Conway; James R. Wheeler, Conway; William J. Whiteside, Nashville, Tenn.; Ruth Dean Brandon, Bald Knob; Eldridge J. Butler, Madison; Albert Graves, Hope; Horace D. Hunsaker, Judsonia; Mary Lee Little, Conway; Johnnie Wallace, Conway.

Of this group, Miss Wallace was graduated "with high honors" in recognition of her excellent four-year scholarship record, and Miss Brandon, Mr. Butler, Mr. Mills, Mr. Graves and Miss Little were graduated "with honors."

Mr. Whiteside was a member of the final graduating class at old Henderson-Brown College in 1929, but lacked a few points of completing requirements. He successfully carried forward his studies at Hendrix-Henderson and became one of the first class graduated by the consolidated college.—Repotrer.

ARKANSAS METHODIST ORPHANAGE

During April and May, we have received the following cash contributions to the Home:

Fidelis Class, First Church,	
Warren	\$10.00
Mrs. John P. Emerson, 922	
Louisiana St., City	1.00
Nancy Green Bible Class,	
Highland Church, City	10.00
X. B. K. Class, First Church,	
City	15.00
Wesley Bible Class, First	
Church, Warren	10.00
Mrs. Hutto's Class, First	
Church, England	5.00
Susanna Wesley Bible Class,	
First Church, Texarkana	10.00
Mrs. Wm. G. Neely, Portland,	
Gift	2.50
R. E. Bedwell, City, Gift	3.00
Elizabeth Monk Bible Class,	
Winfield Church, City	10.00
Birthday Offerings, First	
Church Sunday School, Par-	
agould	10.40

Sunshine Class, First Church,	
Camden	5.00
Since the last report, we have received the following Sunday School Christmas offerings:	
Mrs. Frank Tillar's pledge to	
First Church, City	\$50.00
Marianna S. S.	11.50
Friendship S. S., Smithville	
Charge	2.05
Marshall S. S.	5.00
—James Thomas, Supt.	

RECEIVED AT ORPHANAGE HOME DURING MAY

Six tickets to Highland League	
Play—Mrs. Katharine Rice.	
Scout uniform, two gym suits—	
Mrs. Fred Watkins.	
Vegetables and bread—Woman's	
Missionary Society, 28th Street	
Church.	
Quilt—Circle No. 1—Woman's	
Missionary Society, Wynne.	
500 pounds sugar—Sheriff R. A.	
Cook.	
Magazines—Gospel Trumpet Co.,	
Anderson, Indiana.	
Two bushels greens—Otto Wink-	
ler, Vimy Ridge.	
Box clothing—Epworth Juniors,	
Conway.	
Twelve beautiful scrap books—	
Epworth Juniors, Plainview.	
Program, candy and ice cream—	
Primary and Junior Departments,	
28th Street Sunday School.	
Visit and fruit shower—Primary	
and Junior Departments, Cabot Sun-	
day School.	
Visit and banana shower—Mrs. C.	
F. Emrick's class, First Methodist	
Church, City.	
Quilt—Woman's Missionary Soci-	
ety, Winfield Church for Murray.	
Check, \$5—Woman's Missionary	
Society, First Church, City, Circle 1,	
for Murray, our Junior College grad-	
uate.	
Mesh bag and \$4—Winfield Wo-	
man's Missionary Society for Grace.	
Mrs. Jimmie Smith was sponsor for	
graduating clothes and other neces-	
sities for Grace Ward, our Senior	
High School graduate. The follow-	
ing contributions from First Church,	
City:	
\$2.50—Circle 3, Mrs. W. C. Adam-	
son, treasurer.	
\$2.50—Circle 5, Mrs. Lacy Tilgh-	
man, treasurer.	
\$2.00—Circle 4, Mrs. C. L. Jones,	
treasurer.	
\$2.00—Circle 6, Mrs. Gus R.	
Moult, treasurer.	
\$2.50—Circle 8, Mrs. F. L. Gra-	
ham, treasurer.	
\$5.00—Circle 9, Mrs. Ralph Plun-	
kett, treasurer.	
\$2.50—Circle 7, Mrs. E. R. Ma-	
lone, treasurer.	
\$1.00—Mrs. A. E. Smith.	
\$10.00—Mrs. Flora Holmes.	
\$2.00—Mrs. Presley Feilds.	
\$1.50—Mrs. W. M. Haley.	
Material for Class Day dress—	
Mrs. John Downs. This dress was	
made by Mrs. George Brannen.	
Material for graduating dress—	
Mrs. George Burden, made by Mrs.	
Joe Simpson.	
Material for crepe de chine slip—	
Mrs. Fred Stewart.	
3 dresses, 2 pair shoes—Mrs. Frank	
Tillar.	
Graduating dress—Mrs. Jimmie Al-	
len. Grace's sister, Grace, and all	
our family were very happy because	
of the kind and unselfish interest	
manifested so beautifully and gen-	
erously on this happy occasion. She	
was remembered by many friends in	
personal gifts.	
We acknowledge with grateful	
hearts and deep appreciation, all	
these gifts.—Mrs. S. J. Stead, Ma-	
tron.	

ENFORCING PROHIBITION.

By Daniel C. Roper, Former United States Commissioner of Internal Revenue.

To correctly assess relative values in life and lay stress when and where needed are matters which demand the best of our reflections and endeavors. We all know how important it is in the effective use of language to place emphasis on proper words and to accentuate proper syllables. With this goes the necessity of speaking clearly and decisively.

These principles are applicable to many other things in life. There are matters of first importance and others of secondary importance. Our ability to make these classifications will establish leadership among our fellows and prompt the confidence necessary for success. In our human relationships attitudes may be shaped and cultivated for destructive as well as constructive purposes. In view of this, we should be as willing to assume personal duties as we are to demand personal rights.

Speaking generally, men and women may be divided into two groups with respect to natural attitudes; one group is willing to co-operate in testing out a principle about which they may differ, the other group seems willing only to support their preconceived views; one is free to act and to seek the fair and wise course, the other is bound down through slavery to prejudice. Only the person who can keep an open mind for truth and maintain a co-operative attitude can be said to be free and enjoy liberty.

In a republic constructive citizens should endeavor to bring themselves to co-operate with the majority in testing the value of the principles enacted by the majority. This realization is vital to the success of all law enforcement, and the ability to enforce law is the first test of popular government.

The requirements for the enforcement of the Eighteenth Amendment do not differ materially from those of any other law. To begin with, the persons who believe in the law and who are primarily responsible for it, need to assume positive and constructive responsibilities. This means that they should not only stress law enforcement, but should practice law observance.

In a form of government like ours, cardinal virtues need to be consistently practiced and emphasized. We cannot be effective unless we are honest, consistent, and loyal. We must maintain our own self-respect as well as the respect of others.

Our law-enforcing officers come from the people and are responsible to the people. An enforcement program is not apt to succeed without the active co-operation of a large percentage of the people. The enforcing officer is quick to sense the desires of the people. He will soon know whether they really wish a law enforced. His zeal as an enforcing officer is not likely to rise much above the level of the known attitude of his superiors and of the people.

Again, there are a destructive and a constructive way to enforce a law. The constructive plan should be put in the hands of persons friendly to the law and who wish to give it a fair test. Herein lies the importance of selecting officers with the greatest care, with the least concern for politics and the greatest concern for the equipment and attitude of the officer. From my personal experience and observation I have found the enemies of this law more willing to furnish the enforcing officers than those responsible for the law.

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A deadly enemy to our society and to our institutions is a citizen who has fallen into a state of indifference with regard to his views and his duties. Holy Writ impresses a great lesson in the parable of the talents. We gain by use, we lose by non-use in the physical, the mental, and the moral spheres. No citizenship in a republic can be sustained and kept effective except by working at the job of co-operative citizenship. When the original organization plan for the enforcement of the Eighteenth Amendment was under construction, a United States Senator asked me, as Commissioner of Internal Revenue then charged with this important enforcement responsibility, how many officers it would take to enforce prohibition. My reply was: "Senator, that depends upon our success in getting citizens generally to assume their proper responsibilities in co-operating with the officers. If such co-operation is enlisted to observe and enforce, relatively few officers will be needed; but if we cannot get the public thus to co-operate, we will need more men than you will be willing to appropriate money to employ."

Human history tends to record itself in tangents. Hence both sides of a situation are not usually studied impartially. We should, therefore, constantly strive to get citizens to be as willing to assume their duties as they are to demand their rights. If we were as willing to adopt a constructive program as we are a negative or destructive one, we should have much less trouble.

A good and safe society is one in which the demands for rights are balanced by the assumption of duties. This applied to law enforcement means that while the individual citizen should be permitted to work in a proper way for any legislative changes he desires, he should respect, observe and enforce the law while it remains on the statute books. We are too apt to forget that a law about which there may be difference of opinion cannot be permanently removed from our statute books until those who put it on the statute books are convinced that it has had a fair trial. Only a program of fairness, therefore, looking to this end can properly solve the problem now before us. President Hoover stressed a cardinal situation when he said: "Our system of self-government will crumble if officers elect what laws they will enforce or citizens elect what laws they will respect."

HELP IN MEETINGS

As Director of Song and Young People's Work.

Mr. Virgil Y. C. Eady, who is an alumnus of Hendrix-Henderson College (1926) and a graduate student of Emory University, at present teaching in Emory University, wants to help in revival meetings during the summer, as director of song and young people's work. His address for the summer will be 1518 Scott street, Little Rock, Apartment 4, care of his sister, Mrs. G. C. Burge. The following are preachers whom he has helped in meetings and to whom he refers for information about his work; Dr. F. M. Tolleson, Dr. O. E. Goddard, Rev. H. L. Wade, Rev. Neill Hart, Rev. F. M. Freeman, Rev. Henry Hanesworth, Rev. O. L. Walker, Rev. W. C. Watson, Rev. Warren Johnston, Rev. W. T. Thompson, Rev. J. J. Galloway, Rev. A. E. Holloway, Rev. E. T. Wayland, Rev. S. M. Yancey, Rev. B. L. Wilford, Rev. E. H. Hook and Rev. J. E. Cooper.

The realization and practice of this constitute a cardinal virtue in a democracy. The observance and enforcement of our laws, like the assessing of our taxes, should be uniform as to all citizens. The delegating of the enforcement of a Federal law to the several States cannot give this uniformity. The Eighteenth Amendment is the law of the whole land, the law of the nation first and then co-ordinately the law of every State in the nation. The enforcement of the constitutional amendment is as obligatory on the States as on the Federal government, and the Wickersham plan of transferring the primary responsibility to the States would be "putting the cart before the horse." Such a course would prove an anti-climax; it would have the effect of relieving the Federal government of responsibility without increasing the obligation on the States.

The end to be desired is for the States to be quickened to recognize and assume their responsibilities as sustaining local enforcement units under this essentially national law and work constantly at the task of co-ordinating enforcement endeavors.

The second section of the Eighteenth Amendment provides that "the Congress and the several States shall have concurrent power to enforce this amendment by appropriate legislation." The Supreme Court of the United States has said with regard to the Eighteenth Amendment: "It is operative throughout the entire territorial limits of the United States, binds all legislative bodies, courts, public officers and individuals within these limits."

In the light of this well-defined legal situation, can thoughtful individuals or groups of individuals, as officers of a State or of a nation, or in their individual capacities as citizens, deliberately oppose this legal interpretation without jeopardizing their own self-respect?

To be sure, the same methods of education or propaganda used by our forefathers in building this great democratic ideal can be used to destroy it. The ideal of our Federal flag and all that it stands for can be sacrificed through persistent propaganda against it. It is always easier to destroy than to construct. Hence constructive and co-operative individuals need to be kept active. For instance, the Daughters of the American Revolution, in the defense of their ideals, must be at least as active as are the Reds in tearing them down.

It has recently been announced from Paris that a world-wide war against prohibition has been declared by thirteen wine-growing countries in Europe. These activities have headquarters in an international wine office of Paris. Their slogan is "Liberty and Temperance," and their director is quoted as saying, "Our campaign will be educational, and we shall strive to make it courteous, dignified, and comprehensive." Thus the desire to increase the sale of wine becomes more important with these people than the cultivation of self-control and the protection of the weak against the strong.

There has never been in our land a more difficult class to handle than those interested in the sale of strong drink. They have always recognized for their trade the importance of controlling political action. Now that the whole world has become so compact through modern instruments of communication and transportation, it is only natural that the battle on the liquor question is assuming interna-

tional proportions.

With strong drink there are associated selfishness, greed, and disrespect for law. Thus we find in America today an effort to popularize drinking, the far-flung dinner cocktail, the silent approval of the practice of the youngster in carrying a hip flask, the brazen recognition of the bootlegger, and other evidences of disregard of law. Thus there is now as heretofore a close connection between liquor, immorality, and crime. It is not sufficient for one to say, "I control myself from these extremes." We do not live alone. We cannot escape responsibility for others. The parent, teacher, and all other citizens who share this view must reflect, strive to re-establish these standards of control, and be willing to defend them.

To effectively meet this situation, the people must be aroused, not through prejudice and ill feeling, but through a campaign launched on a highly educational basis of truth and patriotism.

Now, where is a good place to start the educational law-observing and enforcing program? The answer is that the president of the United States is the most effective law-enforcing officer and the most effective publicity agent in this country. He is under oath to enforce our laws, and President Hoover fortunately recognizes this obligation and responsibility. The enforcement of this law was given a real impetus by the president in his inaugural address, and conditions are improving all the time. I venture the assertion that no other law on our statute books could have more successfully withstood continued attacks of ridicule and propaganda of disrespect. Surely it is fundamentally founded in the hearts of the people. It may be asked, What further can he say and do than he has already said and done? An answer is: "The president can further emphasize the importance of law enforcement by giving notice that he will not appoint to any office any person who is not sympathetic with the enforcement of all laws; he can continuously stress the importance of appointing the highest type of officers for prohibition enforcement, those persons who are sympathetic with constructive enforcement of the law; he can at frequent intervals remind officers of what is expected of them in vigilance and effectiveness, thus convincing both officers and the public that he is in dead earnest about giving enforcement a fair show. In line with this vigorous program he can call into a national conference the governors of all the States and work out with them a more definite plan for their co-operation with the Federal government." Such a conference could develop a National Council on Law and Order, co-ordinated with State Councils planned along the educational lines pursued in war time by the National Council of Defense. Through the State Councils, the governors could arouse State law-enforcing officers, better co-ordinate them with the Federal officers, and at the same time through the State and Federal councils the people generally could be awakened and brought into step behind a constructive program. Through such an educational endeavor, our Federal State Department could be prompted to work out treaty arrangements with foreign countries, especially with Canada and Mexico, with a view to discouraging their exportations to us of the intoxicants prohibited by our laws.

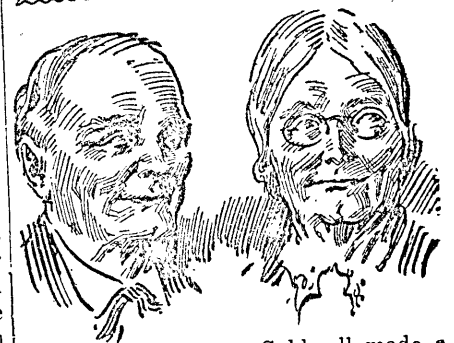
Among other things that might be considered in the interest of more effective enforcement of our laws might be mentioned:

1. Better co-ordination of the custom and prohibition officers on our borders, so that responsibility for supervision at ports and on national borders shall be made more effective. This could be assisted by having the officers in the customs group also commissioned as enforcing officers. Again, have State officers commissioned also as Federal enforcing officers.

2. Let the attorney-general of the United States seek frequent conferences with Federal judges, United States marshals, and United States district attorneys, for the purpose of establishing greater uniformity and greater effectiveness in the punishment of offenders.

3. Through the Federal and State Councils on Law and Order, the leading segments of society could be co-ordinated through their respective groups represented by people sympathetic with the effort to give the prohibition law a fair trial. For instance, a group of physicians from the American Medical Association could be appealed to to formulate amended rules and regulations for a better control of prescriptions for intoxicants; a group of motion picture and theater managers for the purpose of enlisting their co-operation in producing pictures and in conducting their shows in a manner constructive and not destructive to prohibition sentiment; a group of representatives of industry under the Council on Law and Order to build prohibition sentiment in the interest of good citizenship, stressing the advantage of the present law to the best industrial results its contribution to the happiness of the home, the prosperity of the individual, and the safety of society.

OLD DOCTOR'S IDEA IS BIG HELP TO ELDERLY PEOPLE



In 1885, old Dr. Caldwell made a discovery for which elderly people the world over praise him today.

Years of practice convinced him that many people were endangering their health by a careless choice of laxatives. So he began a search for a harmless prescription which would neither gripe nor form any habit. At last he found it.

Over and over he wrote it, when he found people bilious, headachy, out of sorts, weak or feverish; with coated tongue, bad breath, no appetite or energy. It relieved the most obstinate cases, and yet was gentle with women, children and elderly people.

Today the same famous, effective prescription, known as Dr. Caldwell's Syrup Pepsin, is the world's most popular laxative. It may be obtained from any drug store.

TEMPERANCE AND SOCIAL SERVICE

Following are excerpts from the Report of the Board of Temperance and Social Service:

Today in Prohibition.

At this stage in prohibition warfare it is important, indeed necessary, to consider very carefully the real facts. There is much clamor, beating of drums, throwing dust in the air, false charges, false claims, a ceaseless wet propaganda.

But the great basal facts have not changed. There is no place for beverage alcohol in industrial, social, education, domestic, or Church life. It has always been, and is equally so today, a destructive, and never a constructive factor. The branding of the liquor traffic as criminal was the effort of society to protect itself from the selfish indulgence of the individual. Intoxicants, whether sold legally or illegally, produce the same effect. The Church can make no compromise in its warfare with the body and soul-destroying liquor traffic, legal or illegal.

Old Enemies Pursuing.

Despite the ceaseless clamor and insolent bitterness of sections of the metropolitan press, the vicious, hypocritical assaults of congressmen representing districts with large foreign-born, wet population, the brazen defiance of certain elements of so-called high society life, the friends of prohibition must meet the issue firmly and unwaveringly, with a clear discernment of the tremendous issues at stake and the assurance of the support of the majority of the steady, substantial citizens of the country. We urge our people to select public officials who believe in enforcement, "not only because prohibition is the law, but because it ought to be the law."

Lawless Defiance.

When the Eighteenth Amendment destroyed the legalized liquor traffic, the traffic and its supporters openly declared that the law "cannot be enforced," and have not hesitated to employ bribery, corruption, and murder to prevent its enforcement. The recently declared determination of the president and of "dry" leaders in Congress that the law shall be enforced, as are other laws, and the gradual, steady tightening up of the enforcement agencies have caused the liquor traffic and its supporters to rise up in murderous rebellion, even to hold mass meetings, proclaiming liquor smugglers as martyrs, Government officials as murderers, openly declaring that the Prohibition Law shall not be enforced.

Baneful Press

These threats of rebellion and anarchy have been broadcast throughout the nation by speeches of certain blatant congressmen, but especially by certain metropolitan newspapers, which have from the beginning led in the circulation of defeatist propaganda, not only denouncing the law (which they have the legal right to do), but attacking Government officials because they were faithfully trying to enforce the law, with, however, not only no word of condemnation for bootleggers, rum-runners, hi-jackers or for that social element which inconsistently and foolishly flaunts its defiance of that particular law, but, on the contrary, with clearly indicated sympathy for such lawless activity in both their news and editorial columns. Many of these papers have not simply fought the Prohibition Law, but they have been traitors to the fundamental elements of Constitutional Gov-

ernment, criticizing Government officials, from president down, for their efforts to comply with their oaths of office. The most baneful influence in the public life of the nation today is that section of the press which opposes every form of legislation which has for its object the protection of society from the excesses of "selfish individualism," recently so absurdly extolled by President Butler as "higher lawlessness."

Future Policy

Education, Legislation and Enforcement must go along together to secure the desired results. No prohibitionist claims that the Prohibition Law is fully enforced, or that conditions cannot be greatly improved, but it is confidently asserted that political, industrial, economic, domestic, and general social conditions of the great masses of the people have vastly improved under prohibition, as compared with old saloon days. The cure for admittedly imperfect observance and enforcement is to press the campaign of education: First, as to the evils of alcoholism and the ever-baneful liquor traffic, and, second, as to the benefits of prohibition and the great need for it in our complex social life. At the same time we call upon the Government to furnish whatever money and men may be necessary to secure effective enforcement. All admit (the wets included) that return to pre-prohibition conditions is impossible. The wets insist that the present bootleg regime in certain sections is intolerable. Why not try education and strict enforcement and see what results will follow?

BOARD OF LAY ACTIVITIES

By G. L. Morelock.

The General Board of Lay Activities, organized by the General Conference in 1922, is composed of the Conference Lay Leaders of the several Annual Conferences of the Methodist Episcopal Church, South, together with the General Secretaries of the other General Boards as consulting members.

Other Organizations.—In addition to the General Board, there are Conference, District, Circuit, and Church Boards of Lay Activities working in co-operation and under the direction of the General Board.

Program of Work.—The work of the Board of Lay Activities has been organized by the General Conference along four main lines:

1. The Promotion of the Payment of the Benevolences. This is being done by the several Boards of Lay Activities in co-operation with the bishops, presiding elders, and pastors. For the past quadrennium an extensive and intensive cultivation has been carried on for the payment of the General and Conference assessments. Prior to 1926 there had been a decrease from year to year for two quadrenniums. The following table shows clearly the results of the work of the Board of Lay Activities in this field during the quadrennium 1926-1930:

Year.	Assessed General and Conference Work.	Paid General and Conference Work.	Increase Over 1926
1926	\$4,717,916.00	\$3,182,202.96	
1927	5,032,268.00	3,596,127.72	\$413,824.77
1928	5,015,620.00	3,372,455.21	190,152.25
1929	5,039,190.00	3,410,586.19	228,283.23

Total increase during the quadrennium over 1926.....\$832,260.25

It is apparent at once that this achievement of the Board of Lay Activities has related in helpfulness to all the work under the General Conference Boards of our Church.

2. Christian Stewardship. The Stewardship Committee is the partic-

(Continued on Page 16.)

SUNDAY SCHOOL

Lesson for June 15

JESUS ON THE CROSS

LESSON TEXT—Matthew 27:1-56.
GOLDEN TEXT—Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

PRIMARY TOPIC—Jesus on the Cross.

JUNIOR TOPIC—Jesus on the Cross. INTERMEDIATE AND SENIOR TOPIC—The Suffering of the Cross.

YOUNG PEOPLE AND ADULT TOPIC—Calvary.

The grand climax of the six months' lessons is reached in this one. To miss the significance of the crucifixion of Christ will be to render valueless all the preceding lessons. It is not a matter of learning the lessons taught by a great teacher or imitating the examples of a great and good man, but of apprehending the atonement made by the world's Redeemer.

I. The Place of Crucifixion. (vv. 33, 34).

They led Him away to Golgotha, a hill north of Jerusalem, resembling a skull. He was crucified "without the gate" (Heb. 13:12). At first He was compelled to bear His own cross, but when physical weakness made it impossible for Him to continue, they compelled Simon the Cyrenean to bear it for Him (v. 32). In order to strengthen Him for the ordeal before He was nailed to the cross, the soldiers offered Him a stimulant of vinegar mixed with gall. He refused the stimulant offered and consciously drank the cup of sin to its bitter dregs.

II. Gambling for the Clothing of the Lord (vv. 35, 36).

It was the custom for the soldiers who had charge of a crucifixion to receive the garments of the one crucified. We have here a fulfillment of Psalm 22:18. What sacrifice for them to gamble for His seamless robe under the very cross where He was dying!

III. The Accusation (v. 37).

It was customary to place over the victim on the cross his name and indicate his crime. This superscription was placed over Jesus by Pilate to vex the Jews. He was their King in absolute truth. They had long looked for Him and now, when He had come, this is the kind of treatment they gave Him.

IV. Two Malefactors Crucified With Him (v. 38).

We are not told who they were. Perhaps they belonged to the band of Barabbas. This was another fulfillment of Scripture (Isa. 53:12). In these three crosses we have set forth a spiritual history of the whole world.

V. The Dying Savior Reviled (vv. 39-44).

This reviling was engaged in by the passerby, the chief priests, the scribes, elders, and the malefactors who were crucified with Him.

1. "He saved others, Himself He cannot save" (v. 42).

This jest was meant to show the absurdity of Jesus' claims, but it demonstrated them and showed the reason for His suffering. He could not save Himself and others, so He chose to give Himself to save others.

2. "If he be the king of Israel, let him now come down from the cross" (v. 42). His refusal to abandon the cross established His rightful claims. The devil offered Him the kingdoms of the world if He would escape the cross (Matt. 4:8-10). Through His death He came into His place of kingship over all who bow to Him.

3. "He trusted in God. Let him

deliver him now" (v. 43).

His obedience unto death was the sacrifice which met God's full approval.

VI. The Death of Christ (vv. 45-50).

Who is sufficient to comment upon this tragedy! Let us contemplate it in adoration and wonder. So shocking was this crime that nature threw around the Son of God a shroud that the godless company could not gaze upon him. Darkness was upon the land at noonday. Upon the termination of the darkness, He cried with a loud voice, "My God, my God, why hast thou forsaken me?" He became sin for the world and the world's sin hid God's face from Him. God forsook Him, turned from Him who had taken the sinner's place. God was dealing with sin on the innocent substitute. No one can understand that but God, but we can believe. When the price of sin was paid, He cried out with a loud voice, showing that He still had vitality; that His death was not from exhaustion, but by His sovereign will. He yielded up the ghost and sent away His spirit.

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NASHVILLE TENNESSEE

PROTECTION
Against Old Age

(Continued From Page 15.)
ular organization that is set up to function in the local church in promoting the practice of the principles of Christian stewardship. In addition to the work in the local church, stewardship cultivation is carried on in co-operation with the pastors' schools, the Sunday School Board in standard training schools, Cokesbury schools, in organized classes in the Sunday school, and likewise through the distribution of literature, use of pageants, sermons, lay addresses, lay programs, and stewardship revivals. In 1929 the stewardship course was included in fifteen pastors' schools, two leadership schools, one state-wide training school, and fifty-nine standard training schools. Many stewardship classes have been organized in individual churches.

3. The Wesley Brotherhood. The Brotherhood is an organization of men to promote Christ's kingdom among men and to develop its members in fellowship, personal evangelism, and all phases of men's work, and to assist the pastor in promoting the entire work of the Church. Wherever Brotherhoods organized have had adequate leadership the achievements have been unusual.

4. Co-operation with Other Agencies in the Church. The Board of Lay Activities is related in a very definite way to the promotion of every other interest in the Church as represented in the various general and Conference agencies.

The Board of Lay Activities publishes a 24-page monthly magazine, the "Methodist Layman." This paper features from month to month ar-

GRADING WINNSBORO GRANITE

Vast as are the deposits of granite, only a very meagre percentage is available for monumental purposes. Even in the great Anderson quarries of the Winnsboro Granite Corporation, Rion, S. C., though the granite mass is wonderfully uniform, surpassing most noted granite quarries in this particular, only about 50 per cent of the granite quarried is considered sufficiently perfect to grade as "Winnsboro Granite."

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Send for latest free booklet of designs to Winnsboro Granite Corporation, Rion, S. C., and insist on your dealer supplying you a quarry guarantee that the stone used in your monument is "Winnsboro Granite"—a guarantee signed by the management of the Winnsboro Granite Corporation.—Ad.

ticles of human interest in Church work and life, and likewise articles on stewardship, the benevolences, personal evangelism, organization, etc. Its circulation has varied from 12,000 to 30,000. It goes to all the ministers in the Church.

OUR SUNDAY SCHOOL LITERATURE.

By E. B. Chappell, Sunday School Editor.

I.
The Graded Courses from the Beginners' through the Senior Department have been completely rewritten; and, although defects have been discovered in the new courses that will need to be remedied in future editions, I am sure that, taken all in all, they are far superior to any other series of lessons that has ever been issued.

The teaching material based on the Improved Uniform and Group Lessons has been made more vital and adapted more thoroughly to the needs of the various age-groups for which it is designed; and the helps for teachers using this material have been greatly strengthened and enriched.

Increased emphasis has been given in our various periodicals to evangelism and missions and to practical guidance in Christian living. And the make-up of practically all of these periodicals has been made more artistic and attractive.

The Elementary Teacher has been changed from a quarterly which carried only lesson material for teachers using the Primary and Junior Group Lessons to a beautifully illustrated monthly which carries lesson helps, suggestive articles, and worship programs for teachers using both the Group and the Closely Graded Lessons.

Our Little People (for primary pupils using the Group Lessons) has been changed from a quarterly to an artistically illustrated four-page weekly folder.

The High Road, our weekly paper for young people, has been changed to a twenty-four page magazine.

Childhood Guidance in Christian Living, a delightful new quarterly designed for the use of parents and teachers of young children, was launched at the beginning of the current year.

Other publications have been improved in both content and dress without being radically changed in form.

II.

While the total volume of our Sunday School literature has increased during the quadrennium, the increase has been small as compared with that of previous quadrenniums, and a number of our most useful periodicals have actually lost in circulation. Doubtless a number of causes have combined to bring about this loss. There is one fact, however, which is quite sufficient to account for the greater part of it—the fact, namely, that there has been a decrease of 886 Sunday Schools and of 87,987 in enrollment.

This at once suggests one of the most serious problems by which American Protestantism today is confronted. For there are convincing reasons for believing that these losses have occurred mainly in our rural sections, since the decline in the circulation of our literature is confined almost entirely to the periodicals that are used in our rural schools. For instance, the Closely Graded Courses which are used mainly in our town and city schools have increased in circulation every year during the

quadrennium, while the Group Lessons which are largely used in the country have sustained considerable losses.

A few years ago the Church was mainly concerned about what was known as "the city problem," but it is quite evident that "the city problem" has now become secondary in importance to the rural problem. The Methodist Episcopal Church, South, has always been and still is largely a rural Church. Our rural work has been vital and aggressive, and we have depended upon it very largely for the recruiting both of the membership and of the spiritual life of our town and city congregations. It is a matter of deep concern, therefore, that we have come to a time when many of our country Churches are declining in membership and when the proportion of Church membership to population is almost twice as large in the city as in the country. No question will come before the General Conference that calls for more intelligent and prayerful consideration than that which this situation suggests. For the situation has evidently been brought about by new conditions calling for adjustments in our methods that can only be intelligently made only after the most careful investigation.

Of course I do not overlook the fact that our deepest need is the need for a great revival, a genuine renewal of spiritual vitality and power. But, if I do not misread the early history of Methodism, one of the conditions of such a revival is the adaptation of both our message and our methods to the conditions that have been brought about by the rapid changes that have taken place during recent years in our social life.

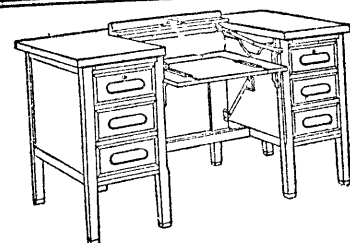
For this reason the work of the Church today bristles with difficulties. I see no cause, however, for despondency. The fundamental needs of human life remain unchanged, and we still have access to the old-time resources for the meeting of these needs. All that is required, therefore, to insure ultimate triumph is that the Church shall use these resources intelligently and faithfully.

OBITUARIES

Farish.—Mrs. W. T. Farish, nee Miss Nannie T. Wooley, was born September 22, 1858, near Mt. Carmel, south of Cabot, Ark., and died May 3, 1930. She was converted and united with the Mt. Carmel Presbyterian church in 1879. After her marriage she joined her husband's church, Mt. Tabor, on the Austin circuit. To this church she remained a faithful member the rest of her life. On December 15, 1880, she married W. T. Farish of Cabot. To this union eight children were born, three of whom preceded their mother to the Father's mansion. The other five are: Mrs. P. C. Ausbrook, Little Rock; Mrs. C. E. Trollinger, Amarillo, Texas; Mrs. Hubert Howell, Leno, Texas; F. C. Farish, Little Rock; B. L. Farish, Napa, Cal. She is survived

by one brother, J. W. Wooley, of Batesville, and her husband, W. T. Farish, of Cabot. Hers was a beautiful life of Christian devotion and trust. She was a true helpmeet to her companion and a devoted mother to her children. Quiet, yet powerful, was her radiant Christian experience. She recalled the days of early Arkansas Methodism, when Dr. Hunter used to ride through this part of the state. Her remains were laid to rest at Mt. Carmel cemetery, in the presence of a large multitude of friends and relatives. The funeral service was conducted by her pastor and Rev. L. L. Jorden, one of her close friends and neighbors of Cabot, a missionary of the Baptist church.—John G. Gieck, pastor.

Lewis.—John Wesley Lewis was born in Heard county, Georgia, in 1861, and departed this life May 3, 1930. He was converted and joined the Methodist Church when he was 18 years old. He lived a consistent Christian life. At the age of 23 he was married to Miss Mary E. Gross and moved the same year to Arkansas, where they reared a large family. Seven of them still survive him. His wife preceded him to the better world six years ago. Besides his three daughters and four sons, he leaves two sisters and two brothers, several grandchildren and a host of other relatives and friends to mourn his loss. Brother Lewis suffered almost constantly for five years, but bore his affliction with patience and Christian fortitude. Often has he told this pastor that he was ready to go when God called him. An older sister, Miss Georgia Lewis, who had always made her home with him, was his sole companion after his wife passed away. She gave him in his long illness all the care that a loving mother could give to a helpless child. To her and all the rest of bereaved we extend heartfelt sympathy and pray God's blessings upon them.—J. B. Stewart, pastor.



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