

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 19, 1930

No. 25

ENDOWING "THE HUMANITIES."

Mrs. Annie Sinton Taft, widow of Charles Phelps Taft, has just given the University of Cincinnati \$2,000,000 to endow the study of "The Humanities." Her explanation, which follows, is interesting:

"In referring to 'The Humanities,' I include particularly literature and language, philosophy and history, and with these I have also in mind economics and mathematics. Without wishing to lessen, or to regard in any way lightly, the great efforts being put forth for the material and physical betterment of mankind, to which great funds are everywhere being devoted, I believe that there is some danger of a lack of emphasis on the value of thought and conduct and character, and I have therefore confined my gift to 'The Humanities,' which are concerned particularly with the development of ideas, of thought, and of character."

Coming at this time, when so much attention is being given to the "bread and butter" subjects, this gift is significant. We believe thoroughly in the practical studies, because life is practical; but it is fundamentally important that these practical studies should be pursued by those who know the true value of life itself, and that is often ignored in institutions which are primarily concerned with the practical subjects.

It is generally agreed that nowhere are "The Humanities" pursued with greater zeal and success than in the small denominational colleges. Without these institutions little emphasis would be given to the finest things of life and life itself. There a choice group of Christian teachers comes in close contact with a group of students from the truly Christian homes, and together they consider the deepest things of life. From these institutions go forth the men and women who are, for the most part, to save the country from materialism and skepticism.

In the denominational colleges of Arkansas we have institutions which can and will do this important work; but they need to be strengthened and endowed so that it may be well done.

"THE WEAKNESS OF THE WETS."

The Nation, a radical paper published in New York, has never shown much sympathy for the cause of Prohibition; hence its opinion cannot be said to be biased against the "wets." In a recent editorial, commenting on the present situation, is the following paragraph which the "wets" would do well to consider:

"The great weakness of the wets remains their inability to offer any definite program. They are unanimous in demanding the repeal of the Amendment or the Volstead Act, and they are profuse in asserting that they are not in favor of the return of the saloon. But when it comes to specific proposals they are utterly at sea, for most of them have nothing to suggest. The herd mumbles something about the Canadian or Swedish system and lets it go at that. Any real knowledge of what those systems connote they have not. It is amusing to see that some of the richest men who are backing the Du Pont Repeal Association and its \$25,000-a-year secretary, Mr. Curran, are apparently quite willing to put the government into the liquor business, although their daily prayer is that the government be taken out of every bit of business that private citizens could carry on. If this Association really wishes to aid the repeal campaign, it could do nothing more valuable for its cause than to call a nation-wide convention to formulate a definite plan for the substitute for the saloon that the wets need to agree upon. With a definite, clear-cut, specific program to offer they could rally many to their standard who would not vote in a Literary Digest poll because they cannot see whither repeal leads."

The Christian Century throws light on the pro-

JUDGMENT ALSO WILL I LAY TO THE LINE, AND RIGHTEOUSNESS TO THE PLUMMET; AND THE HAIL SHALL SWEEP AWAY THE REFUGE OF LIFE, AND THE WATERS SHALL OVERFLOW THE HIDING PLACE. AND YOUR COVENANT WITH DEATH SHALL BE DIS-ANNULLED, AND YOUR AGREEMENT WITH HELL SHALL NOT STAND; WHEN THE OVERFLOWING SCOURGE SHALL PASS THROUGH, THEN YE SHALL BE TRODDEN DOWN BY IT.—Isaiah 28:17-18.

DEFINITE SPIRITUAL ADVANCE.

Let us make the new quadrennium a four-year period of definite spiritual advance. The time is propitious. The occasion is inviting. Everywhere among Christian people there seems to be a yearning after a deeper and more vital experience of religion. The questions that for a time divided us, we have now put behind us. The fears that were entertained by many devout souls, that our preachers were no longer true to the faith of our fathers, have turned out to be largely groundless. Our ministers are true and faithful men. They themselves are far more anxious about these things than many people know. The Spirit of God seems to be brooding over His Church and awaking within us unutterable longings. Let us respond to his wooing. Let us rise in response to the Divine urgency. Let us welcome the opportunity and prepare to meet it. What we most need is the deepening of the religious experience of our own people; the revival of family religion in the homes of our Church members; the fuller interpretation of the mind of the Master to the men of today with reference to all aspects of human living; the bringing back of the Divine presence into the common, everyday life of men; the development of a broader spirit of brotherly love among ourselves and with reference to all God's people everywhere; and a very definite effort by personal and pastoral evangelism and by the faithful preaching of the gospel of the grace of God to bring to Christ the multitudes who as yet have not been reached through the ordinary channels of Church activity.—From the Address of Our Bishops to the General Conference.

gram of the "wets" by calling attention to the testimony of some of them before the Congressional committees. It says: "William H. Stayton, chairman of the Association Against the Prohibition Amendment, quote Irene du Pont, largest contributor to the funds, as saying that repeal of the Amendment would lift ten million dollars off the taxes of one of his corporations. Mr. du Pont expected that the government would recoup this amount by a 3-cent tax on beer. Numbers of form letter were brought out of the files of the Association to show how continuous is the appeal being made to the wealthy to support repeal as a way of escaping taxation."

The Christian Century adds: "Other sections of the Curran testimony make equally illuminating reading. There was, for instance, the frank admission that, after studying a large number of plans for the control of the liquor traffic after the repeal of the 18th Amendment, most of them written by directors of the Association, the body had decided not to support any plan. Major Curran testified that to do so would be to rend his support to pieces. The Association has therefore united to work for repeal only, since that is the only thing on which it can unite."

The following from a letter by Pierre du Pont, brother of the heavy givers, to Dr. Nicholas Murray Butler, is significant: "I believe that guaranty against the return of the saloon will be necessary. . . . If we are to act quickly we must plan to keep the saloon position where it is now. Have we not a sufficient task to provide for the orderly return of the 'by-the-bottle' trade, leaving the strictly retail or 'by-the-glass' business for future consideration?"

It is easy to read the implications of the last sentence. The only hope the "wets" have of securing repeal, is to say that they do not favor the return of the saloon; but it is evident that, if they can secure repeal, they will then be in position to bring back the saloon. Let us "beware of the Greeks bearing gifts."

MESSAGES TO THE EDITOR.

During the last month the editor has received many messages in connection with his activities in behalf of Prohibition at the General Conference. They have come from points as remote as Maine and California and from all kinds of people. Most of them have been congratulatory and heartening. A few have been bitter and caustic; but practically all of the latter have been from writers who were unwilling to sign their names, and are similar to those received two years ago in questioning and misjudging motives.

We deeply appreciate all of the congratulatory messages and wish that we had time to answer; but pressure of other duties prevents. While we cannot say that we enjoy the bitter criticisms, nevertheless there is a grim satisfaction on account of the fact that, as Sam Jones used to say, "It is the hit dog that howls."

We are getting many clippings from the metropolitan "wet" press that show the dense stupidity of the writers. Some people have such obsessions that they cannot or will not understand. We are reminded of Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites described by Nehemiah; also of the words of the Psalmist, "Why do the heathen rage and the people imagine a vain thing?"

All the raging and vain imagining are stirring up God's people to strive the harder to preserve what has been won by a century of hard and persistent fighting. The ravings and excesses of the "wets" and their allies are reacting against them. We are awake and on guard. This is the year of elections. Let the friends of prohibition smite the candidates who are not consistently for the preservation and strengthening of our prohibition laws and their strict enforcement.

SUNDAY AT DUMAS

Neither too hot nor too cool, last Sunday was, from the standpoint of a preacher, an ideal day. It was spent by the writer in the charming little city of Dumas with Rev. M. W. Miller, the efficient and popular pastor. It was a pleasure to talk to the Men's Class in Sunday School, and then to preach to a very attentive congregation at 11 o'clock. Mt. Sequoyah was briefly presented and a nice freewill offering taken. Our people everywhere respond cheerfully to this worthy cause. Pastors who do not present it lose an opportunity to direct their members to the institution which will help them to appreciate their church and return them from vacation more loyal members.

In the last three years I have visited Dumas several times and described it and our church; but I cannot refrain from saying again that our people have a very beautiful and convenient church building and a wonderfully attractive new parsonage built during the pastorate of Rev. C. N. Smith. The church is out of debt and arrangements have been made to finish paying for the parsonage at the rate of \$80 a month, the first

(Continued on page 3, col. 2.)

METHODIST EVENTS.

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

Dr. O. T. Gooden, professor of Economics at Hendrix-Henderson College, last week submitted to an operation for appendicitis. He was well prepared for it and is reported as doing well.

Dr. T. S. Staples, professor of History and Political Science at Hendrix-Henderson College, is teaching at Peabody College for Teachers at Nashville this summer. For several years this splendid teacher has been in the summer faculty of Peabody.

We know of three well trained young women who would like to have positions in good high schools. If directors who need such teachers and are willing to pay a living salary will communicate with the editor, he will furnish the addresses of these teachers.

While working with window draperies preparatory to leaving Conway for a trip to California, Mrs. W. O. Wilson, assistant librarian at Hendrix-Henderson College, suffered a serious injury to her eye. It is hoped that she will not lose the sight of the eye.

Presiding Elder H. Lynn Wade announces that Rev. Elisha Dyer, who has been pastor of Second Church, Fort Smith, has been appointed by Bishop Boaz as assistant director of Superannuate Endowment till Conference meets, and will live in Conway. Rev. J. E. Snell has been appointed to the pastorate of Second Church.

Hon. Wallace Townsend of this city has just been appointed U. S. Attorney for the Eastern District of Arkansas. A graduate of Hendrix-Henderson College, a member of our First Church, a successful lawyer, and one of the leaders of the Republican party in Arkansas, Mr. Townsend is one of our most distinguished citizens and well worthy of the appointment, which has just been confirmed by the Senate.

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Many old friends will regret to learn of the recent death at Tulsa, of Dr. J. H. McCulloch, a Hendrix-Henderson graduate and brother of Mrs. S. R. Twitty of Florala, Ala., who after teaching for several years, had been a successful physician in Oklahoma. The family have the sympathy of many friends in their bereavement.

It is announced in the St. Louis Christian Advocate that Bishop A. F. Smith will make his residence in Columbia, Mo., the seat of the State University, where he will have opportunity to preach to a large number of Methodist students. We think in that way he will come nearer reaching all Missouri Methodism than he would if living in St. Louis or Kansas City.

On Tuesday of last week Rev. J. E. Cooper, pastor at Fordyce, underwent an operation for sinus trouble at Trinity Hospital this city. He regrets that on account of this he was unable to attend all of the sessions of the Pastors' School at Conway and will be unable to fill his place as dean of the League Assembly. He is convalescing at home and hopes to be entirely well again in a few days.

Announcement is made of the election of Prof. W. W. Jackson to the presidency of Westmoorland College for Women at San Antonio, Texas. Prof. Jackson, who is well known in Arkansas, having had charge of Hi Y. work in this state following the war, has been for several years president of our mission school for Mexicans at San Antonio, and this year is on leave of absence while he and his wife, who was Miss Ruth Goddard, have been doing graduate work in Yale University.

The Commission on the Ecumenical Methodist Conference, of which Bishop Ainsworth is chairman, met at Louisville last Friday and decided to hold the Conference at Atlanta, October, 1931, the exact date to be fixed after consultation with the British representatives. This Conference, which meets every ten years, met in Washington in 1891, in Toronto, Canada in 1911, and in London in 1901 and 1921. The Conference numbers about 550 delegates of whom 230 will come from across the ocean.

While visiting his wife's relatives in our city last week, Rev. M. S. Monk, formerly a member of Little Rock Conference, but more recently a member of Louisiana Conference, called. In order to avoid a threatened break in health he took the superannuate relation at his last Conference session, but he is now rapidly recuperating and hopes to be effective this fall. He resides at Monroe, La., but will spend a part of the summer in the Ozarks near Winslow where he and his brother, Rev. Alonzo Monk, evangelist, have cottages.

It has just come to our attention that Mrs. Lula M. Thomas, widow of Rev. B. B. Thomas of Little Rock Conference, died in Memphis May 9 from injuries received in an automobile accident. She was 62 years of age and at the time of her death a member of Madison Heights Church, Memphis. She is survived by a daughter, Mrs. George R. Gordon of Camden, Ark., a sister, two brothers and a niece. The funeral was conducted by Rev. H. C. Spraggins, pastor of Madison Heights. A good woman has gone to her reward.

Missouri Wesleyan College, an institution of the Methodist Episcopal Church in North Missouri, and its interests have been merged with Baker University, a stronger institution of that Church, at Baldwin, a small town in Kansas. Its alumni become alumni of Baker and the latter protects all the ethical and legal interests involved. With meager resources Wesleyan, in the midst of a group of stronger colleges, has for years struggled for existence, but has finally yielded to the inevitable. It might have been expected to be absorbed by the proposed University of Kansas City, but Kansas City, with all its wealth, has responded so slowly to the opportunity that it is extremely doubtful whether the University will be organized as planned. As both Methodisms in Missouri and Kansas have all the colleges they can support, it is questionable whether it would be wise to undertake to do what was proposed at Kansas City. It is probable that, after a few years of waiting, that city will develop a municipal university. Our Methodism in Missouri has wisely concentrated on Central College at Fay-

ette, and from an institution with only 130 students in 1903 it has become the strongest denominational college in Missouri with an enrollment of nearly 1,000. Dr. W. D. Agnew, now president of our Woman's College, at Montgomery, Ala., was once president of Missouri Wesleyan.

It is gratifying to note that the attendance at the summer school of the University of Arkansas, 906 last week, is the largest in its history. It is evident that the large attendance at the two State Teachers Colleges and the agricultural colleges has not cut down the attendance at the University. It should be thus, because the kind of work done in the University is different. It is hoped that by offering strong credit courses in advanced work the University may hold many who would otherwise go out of the state for it. For our future welfare it is necessary that our own University hold many of the graduate students and even draw from other states.

The editor has just enjoyed a visit from his brother, Rev. Chas. C. Millar, D. D., who is "pastor at large" of the Butler Presbytery of the Presbyterian Church, U. S. A., a position somewhat similar to a presiding-eldership in our own denomination. It is his business to find pastors for vacant pulpits in his Presbytery and to fill these pulpits during the interval between pastorates. He had been attending the General Assembly of his Church which met in Cincinnati the previous week. Dr. Millar is a graduate of Westminster College, Mo., and of Western Theological Seminary and a post-graduate of Princeton Theological Seminary. He was for many years a missionary in Mexico.

The State Teachers College at Conway reports a record-breaking enrollment. Already 1,420 students have been enrolled for the summer session, and President McAlester announces that only students who are specially prepared will be admitted this summer. It is gratifying that the large attendance at the new Teachers College at Arkadelphia has not reduced the attendance at Conway. While we have too many of certain kinds of schools supported by the state, it is evident that there is room for both of these schools for the preparation of teachers. It was a happy event for the state as well as for Arkadelphia when the Legislature accepted the property at Arkadelphia for a teachers' college. With more well educated teachers for our public schools, we may expect better schools.

The Blue Book of Southern Progress for 1930 has just been received. As always, it is a thesaurus of information about the South and should be on the table of every progressive lover of the South. It is informing, suggestive and prophetic. As one reads he becomes more and more convinced that the South holds a truly strategic position in the development of this country. It should convince our youth that they should stay in the South and help develop it and enjoy it. The great need in our section now is for educated leaders. It is more and more evident that our destiny depends on our colleges. Every Methodist in Arkansas should be working for the strengthening of our institutions so that our own youth may be prepared to take their part in the forward movement. Send 50 cents for the book to Manufacturers Record, Baltimore, Md.

A LAST CALL.

Brother Pastors, if you have not yet circulated petitions for the Bible Reading Law, please do so at once. Almost enough have been received to insure the submission of the law to the voters; but the time is short and the signatures might lack a few of the required number. Do not fail to do your part. Circulate the petitions, or if you do not have them, get them by next mail. Send lists or write for petitions to Moral Culture League, 324 West Fourteenth Street, Little Rock. Be sure to get your lists in by June 24.

ANNOUNCEMENTS OF CANDIDATES.

Many years ago this paper occasionally carried announcements of political candidates with commendatory notices. When candidates began to publish matter that could not consistently be used in the columns of a religious paper, we refused all such announcements. Now, however, we have decided that we will open our columns to announcements, which shall be merely the names and offices sought by the candidates. This is

THE DALLAS GENERAL CONFERENCE

All human actions are imperfect. We do not claim infallibility for the recent General Conference, but it will go down to future generations as a great Conference. The giving of liberty to Methodists of other nations to organize Methodist churches of their own, was perhaps the greatest ecclesiastical legislation of modern times. The cropping out in various ways of a new and greater democracy in the Church, accompanied by a greater effort to make of the ministry of the Church a greater brotherhood, was gloriously prophetic. The emphasis put on evangelism, the stressing of family religion, and the strong exhortations to our people to avoid diversions that cannot be taken in the name of the Lord, are indications of a rising tide in the Spiritual forces of the Church.

It was delightful to those of us who are old, who were trained under the old masters, to see with what constancy and enthusiasm that great body of great preachers and laymen used the Apostles' Creed in their devotions.

The General Conference has also made it clear to the world that the Southern Methodist Church can never be used as a mere trailer to any political party; that she will never put partisan politics above morals; that she stands for the Christian religion, and her prime object is to follow the Master. Some of us who were opposed to the elec-

tion of any more bishops acquiesce in the election of three of our finest young men to the episcopacy, with a view to utilizing their evangelical forces in the coming quadrennium.

The Bishops' address and the report of the Committee on Temperance and Social Service were great documents. It sounded like Wesleyan Methodism when the Conference adopted the report of the Committee on Temperance, which contained the following utterances. "We deplore and condemn the efforts of certain manufacturers and dealers to induce our young people and women to use cigarettes, and we urge our people to do everything in their power to curb and counteract such subtle influences." "It should be distinctly understood that good Methodists can not consistently be members of the 'Fast Set,' in modern society."

Let us labor and look for great things in the next quadrennium.—P. H. Greathouse.

THE ROMANCE OF METHODISM

By Paul Neff Garber.

Avoiding Superfluity of Dress

Today it is almost impossible to recognize a Methodist preacher by his mode of dress. There are many Methodist ministers who might easily be mistaken by their appearance as business or professional men. Such, however, was not the case in early American Methodism. There was then among the circuit riders a uniformity of attire. They could be distinguished as far as they could be

seen by their peculiar and somber appearance.

The outstanding note of the pioneer preacher's costume was its simplicity. It consisted first of a dark-colored, straight-breasted cutaway coat which had a high standing collar and a forked or swallow tail. Under this coat was worn a plain straight-breasted waistcoat, sometimes fastened with hooks and eyes instead of buttons. Sometimes there was a black or white cravat. Knee trousers and long stockings were worn. Leggings were used in cold weather. A broad brimmed Quaker hat completed the outfit. Such attire can easily be recognized as the common dress of the early colonial period which, after the American Revolution, was supplanted by the frock coat and long trousers.

The early Methodist preachers clung to these garments because they felt that a man's apparel depicted his character and spiritual state. They were not of this world; their hopes and aims were elsewhere. They felt that they must express that feeling by avoiding the fashionable attire of society. If a minister should adopt the mode of the world it signified that he had yielded to temptations of the flesh; that he had fallen from grace.

Those sincere circuit riders also considered it wicked to put much money into clothing when there were so many needy people in the world. Once when John Wesley Childs had bought material for a new suit he

felt a cloud come over him, obscuring his vision of God. He then reflected that he could have been as comfortable in a cheaper suit and could have given the difference to the poor and destitute. Childs was so dejected that he wrote in his journal: "If God will pardon me in this instance, I will by His grace assisting me, do so no more."

A study of the journals of the early Annual Conference reveals the fact that many resolutions were adopted to enforce uniformity and simplicity of clerical dress. In 1805 the Baltimore Conference declared that "in the future the preachers shall not have their waistcoats made with double breasts." In 1821 the same Conference requested its members "to wear strait-breasted and plain coats." At the Illinois Conference of 1832 when it was found that some of the brethren had adopted worldly styles, Samuel Mitchell was asked to explain the old Methodist costume. After his speech the preachers agreed to "wear hereafter plain, strait-breasted coats." In 1833 the ministers of the Tennessee Conference passed a resolution stating: "We deplore the extremes to which many of our preachers have gone in dress; therefore we pledge ourselves in future to endeavor to be more plain and Methodistic in our apparel."

The Conferences did more than pass such legislation. Attempts were made to prevent the licensing of young preachers who did not adopt

done without in any way committing the paper or the Church for or against any candidate, but simply to let our readers know who are running for the several offices. During the summer, the dull season for business advertising, but the busy season for candidates, we appreciate these announcements.

CIRCULATION REPORT.

The reports are few for this week, probably because many of the pastors have been at Pastors' School and League Assemblies. We appreciate the work done, and appeal to pastors to do all they can before the vacations of their people begin. They have a little money now. When they have had their vacations there will be little left. Pastors who hold meetings should get subscribers. New members will always subscribe, and re-awakened members will usually subscribe. Try to get them. The report is as follows: Tuckerman Circuit, H. W. Jett, 1; Lavaca, J. B. Stewart, 1; Carr Memorial, R. E. Simpson, by L. W. Evans, 1; Rector, H. O. Bolin, 18; Pleasant Plains, W. T. Griffith, 5; Haynes, C. H. Harvison, 100 per cent, 11; Lakeside, E. C. Rule, 1.

BOOK REVIEW.

The Lord of Life; by H. T. Andrews, Vernon Bartlett, F. C. Bryan, A. T. Cadoux, G. E. Darlaston, D. Miall Edwards, H. H. Farmer, John Lewis, Malcolm Spencer; published by the Macmillan Co., New York; price \$2.50.

This book consists of a series of studies based on experience. The discussions possess unity because the thoughts and experiences upon which they are based were shared and compared in frequent conferences. Through a fresh contemplation of Christ as Lord of Life they give us a fresh approach to the Incarnation. We will hardly agree with them in every point since the authors themselves are not on all points agreed. The object of the book is to set forth a Christ that will meet the needs of man today. Part I. The Human Problem; Part II. Christ in the New Testament; Part III. Christ in Theology; Part IV. Christ Today. Under each part there are two or more reverent, thoughtful and thought inspiring discussions.

Our Friends in Other Folds; by Martyn Summerbell, Ph. D.; published by the Christopher Publishing House, Boston; price \$1.50.

This book was written with a view to bringing about a closer affiliation of Christians of all denominations. Dr. Summerbell is a man of true peace.

spiritual insight and great moral earnestness and has given deep study to this subject. He points out the leading characteristics of six of the leading Protestant denominations and earnestly advocates a closer union. Especially happy is his treatment of the Methodists whom he characterizes as the "Church of Spirit and Fire." Throughout the entire book runs the spirit of Christian sympathy and understanding and true brotherliness. A careful reading of the book will give you a deeper insight into and a keener appreciation of your fellow Protestant denominations.

Church Publicity; by Rev. William H. Leach; published by the Cokesbury Press, Nashville, Tenn.; price \$2.25.

The author of this book is not unknown to the reading public. He has written several books on the various phases of church management. After a long and careful study of materials and methods used successfully by several progressive churches, he offers us this boon on Church Publicity. It is a splendid reference book and is well worth a careful reading and a place on the pastor's study table or the church's workshop bench. In this book you will find mediums, motives and methods of effective church publicity.

Scroll Poems; by Arkansas Poets; Estil Alexander Townsend, editor; published by the Scroll Press, Howe, Okla.

This is an interesting little book. The workmanship is artistic and attractive. It will be of especial interest to Arkansas readers. The editor says that among its poems are to be found varying grades of merit since the authors range from high school students to recognized poets. The Poets' Scroll is making for itself an assured place in the literature of the day, thus rendering a real service to aspiring authors. The editor is a graduate of Hendrix-Henderson College and was once a member of Little Rock Conference.

The Red Harvest; A Cry For Peace; assembled and edited, with an introduction by Vincent Godfrey Burns; published by The Macmillan Company, New York; price, \$3.75.

The avowed purpose of this book is to stem the tide of hate and establish peace upon a firm basis for all future ages. Much care has been given to the selection and arrangement of these poems. In most cases they are the works of people who were in the war and who, therefore, knew the actual horrors of war. It is a book calculated to do much toward cultivating a universal desire for

SUNDAY AT DUMAS

(Continued from Page 1.)

W. M. S. of which Mrs. J. A. Russell is president, alternating with the official board in making the payments. The parsonage has been beautifully furnished by this Society. Between the parsonage and the church is a wide grassy lawn which lends itself readily to social purposes. With the planting of additional trees and shrubbery the church property will be unusually attractive.

Although the membership is only 128, of whom Bro. Miller has added 16, it is active and aggressive. Last year all finances were in full and nothing less is expected this year. Some liberal pledges have also been made on the educational fund. The official board, with W. T. Fish as chairman, does its work well. Under the careful superintendency of Wilborn Killingsworth, the Sunday School is well organized and progressive. James Meyer is president of an active Senior League; Miss Jeanette Killingsworth is counsellor of a fair Epworth Hi League, and Mrs. Miller is superintendent of a small Epworth Junior League. A Primary Missionary Society under the superintendency of Mrs. J. O. Brown, assisted by Mrs. R. A. Adcock, is flourishing. The condition of the church as a whole is good. Next week, with Rev. J. M. Hamilton of Pulaski Heights assisting, Bro. Miller will begin a protracted meeting with the hope of increasing the spirituality and strength of his membership.

Dumas, strategically situated, with splendid agricultural lands around it and suffering little from the floods, is constantly improving. Its two hardwood mills are valuable assets. The mill management, under the leadership of Supt. A. M. Horton, is converting much cut-over land into farms and pastures. For years the public schools, with Supt. D. W. Gill as the guiding genius, have been superb, and with the fine new high school building the A-grade work can be made even better. An abundant supply of soft water from a deep well adds to the physical assets of Dumas. The Baptists are strong and have a large and attractive church building.

Saturday night I was comfortably quartered at the elegant little hotel maintained by the mill company, over which Mrs. A. M. Horton presides as hostess. At noon I dined with the Millers in the roomy parsonage. The third member, little six-month-old Miss Marian, contributes to the happiness of the household. Quiet and modest, Bro. Miller, a Hendrix-Henderson graduate, is meeting expectation in this fine little charge.—A. C. M.

the Methodist ministerial garb. When George F. Pierce, later Bishop Pierce, came before his Quarterly Conference for a recommendation to preach, the minister of the Circuit, John Collingsworth, objected to granting the license because Pierce wore a suit of broadcloth with brass buttons and a velvet collar. It was only after Pierce explained that the blue broadcloth was his only presentable suit that he was given permission to preach.

The laymen, believing that simplicity of dress contributed to ministerial humility and usefulness, helped to enforce Conference legislation. When Stephen Timmons saw how meticulous Henry Bascom was in regard to his garments, he turned Bascom's horse into a large muddy field so that the young preacher would soil his clothes in securing the horse. While on the Augusta Circuit in Virginia in the year 1835, Thomas O. Summers found that his double-breasted English-looking suit destroyed his work with the older members. In 1848 John Mathews was sent to the Fayetteville Station in Tennessee, but, upon his arrival, he found that two laymen who had seen him at Conference had already publicly criticised him, declaring, "He won't do! His shirt collar is too wide." Lovick Pierce was told by a layman that if he did not look so much like a lawyer he could convert half the world.

When long trousers came into use suspenders or "galluses" as they were called, became popular. Methodism, however, proclaimed them to be objects of pride. At a quarterly Conference near Pittsburgh it was decided that the members would use all their efforts "to put down the ungodly practice of wearing suspenders." When Bishop Capers was a young itinerant he used suspenders until a devout layman said to him: "O Brother Capers, how I love you! I love to hear you preach, I love to hear you meet class, I love you anyhow, but oh, them gallowses. Won't you pull them off?"

"Pull them off, my brother, for what?" asked Capers.

"O," replied the layman, "they make you look so worldly; and I know you ain't worldly neither, but do pull them off."

It was thought sinful for a preacher to possess jewelry. A gold or silver watch chain was a sure sign that the minister had become worldly. Thomas O. Summers found many persons on the Augusta Circuit who objected to his wearing silver-rimmed spectacles. Some declared that Summers was proud. Others doubted that Summers really needed spectacles, suggesting that he was only pretending that he had read many books. Summers was told that if he had to wear spectacles he should at least get a pair with steel frames. In 1807 a layman in the New Hampshire District brought a charge against his preacher on the ground that he wore "silver knee buckles."

The demand for simplicity and plainness of appearance applied even to the care of the preacher's hair. He was expected to brush it flat down on his head; to dress it in any other manner was a concession to pride. George F. Pierce, who had difficulties with John Collingsworth over the broadcloth coat, was also criticised by the latter because Pierce's hair stood up on his forehead. "George," said Collingsworth, "why do you wear your hair as you do? All the rest of the preachers wear theirs like Bishop Asbury, brushed down, and you brush yours up."

"But, Uncle Collinsworth," replied Pierce, "I have a cowlick; God made my hair to grow up, and I can't make it grow down."

The early Methodist preachers were expected to have a smooth shaven face. According to John Peate, there was a time in the Erie Conference when there was not one man "who wore a beard, long or short." At the Erie Conference of 1860 one preacher prayed earnestly for the brethren who were "adopting Jewish customs." In 1848 considerable excitement arose in certain sections of Alabama because the preachers were turning out their beards. Some laymen declared that they would not allow a bearded man to enter the pulpit. In 1866 when Enoch M. Marvin was elected to the episcopacy, he was the first Southern Methodist bishop with a full beard. Even then there was enough opposition to cause the senior bishop to advise Marvin to have his face shaven. Marvin's reply, however, was, "They'll have to stand it, they elected me in my beard and they must endure me in my beard."

Bishop Asbury soon discarded any distinctive episcopal dress. At the beginning, however, of his episcopal labors, Asbury had worn a gown similar to that used by Anglican bishops. At the laying of the cornerstone of Cokesbury College, Asbury appeared "in a long silken gown with flowing bands." At Salisbury, North Carolina, Asbury preached in a "black gown, cassock and band." This episcopal custom was out of keeping with American Methodism. Jesse Lee, the preacher at Salisbury, became alarmed over the bishop's gown. He feared that it would hurt the Methodist cause among the poor people. Lee was so caustic in his criticism that Asbury shortly after abandoned this formal dress. He had also found by that time that there was no room in his saddle-bags for such unnecessary articles.

No account of the Methodist preacher's costume would be complete without mention of the "new suit for Conference." A minister did not object to being ragged during the year, but he did desire a new suit for the annual meeting of the preachers. During the last quarter of the conference year, he made plans to secure a new outfit. He could always expect some help from the laymen, because even though they had given the preacher very little money, they wanted their leader to appear well with the other ministers. Even on the poorest circuits there were always some good sisters who volunteered to furnish some part of the suit. One might offer some homespun cloth; another might agree to make the minister's coat, while yet another contributed the waistcoat or trousers. An outstanding illustration of the desperate effort on the part of the people and preacher for a new suit for conference is found in 1845 on the Monitowoc Circuit, Wisconsin. Some rowdies there who attempted to break up a Methodist meeting were captured and they were released by the laymen only when they promised to furnish the preacher with a full suit, plus socks, shoes and gloves. As a result, according to the record, the preacher "came to conference as well dressed as the best."

Methodism was unable to maintain her early uniformity and simplicity of ministerial dress. Even though the Conferences passed resolutions to stem the tide, by 1830 it was plainly a losing fight. The younger men

who entered the itinerancy refused to abide by the old customs. Jones says, "Our young ministers soon quietly gave up the keel bottomed coat with its standing collar for the neat-fitting frock coat." One layman insisted that even the chickens realized the change in the preacher's attire. He claimed that in the early days the chickens hid themselves when they saw Methodist ministers approaching, but now the preachers dressed so much like lawyers that the chickens could not recognize them.

It amuses the modern Methodists to read about these curious episodes concerning the attempt to avoid superfluity of clerical dress. But to those devout Methodist leaders it was not a laughing matter; they truly believed that the preacher's clothing symbolized his spiritual condition. It would be unbecoming indeed for modern Methodists to smile unkindly at the eccentricities of pioneer circuit riders on this subject. It was the motive behind their acts and legislation that should be remembered.

GENERAL CONFERENCE. WOMEN IN THE MINISTRY.

(Address of Mrs. J. H. Spillman, speaking to Report No. 8 of the Committee on Itinerancy.)

May I say to Bishop McMurry, I find myself in the position of Paul when he stood before King Agrippa, and said: "I count myself happy to speak before thee this day, knowing thee to be expert."

Members of the Conference, I want a few minutes to speak to you on this memorial from the Woman's Missionary Council. The Council has found there are some faithful, prepared women who are called to preach the gospel of Jesus Christ. We are asking for the rights of the clergy on equal terms with men. In the face of all that has been said on the floor of this Conference against women preaching, I dare tell you that God called me by his Holy Spirit when I was a child ten years old. I, like Samuel, did not understand it, and after a restless night in a trundle-bed in our mountain home, at the foothill of the Cumberland in Eastern Kentucky, I went to my godly mother next morning and told her that some day I was going to preach. She, astonished and happy, said: "I do not understand all this, but out of eleven children, all of whom I have dedicated to God, you are the one whom I have asked God to raise up and take my place in the

Church. You get ready, and if God wants you to do it, he will open the way." For twenty-eight years he has opened the way, and in various ways I have tried to preach the gospel. If this amuses you, let me say that when I began a quarter of a century ago I had all the misunderstanding, misrepresentations, ridicule and sarcasm that a woman could have, and still I have gone "forth to him without the camp, bearing his reproach." And I count it all joy. During these years I have held meetings for many Southern Methodist pastors (Methodist Episcopal pastors, too), and have had more calls than I could answer. The pastor and official board of Burgin, where I live, unanimously called me for a two weeks' meeting in March of this year. My own pastor and his official board unanimously called for a meeting just before Easter. My last presiding elder, who is a delegate to this body, voting for this memorial, had me preach at his District Conference two years ago. My presiding elder, also a delegate and one of your secretaries, preached in Harrodsburg on Sunday morning, held the Quarterly Conference of which I am a member by virtue of being the superintendent of the Sunday School, and definitely prayed God's blessings on our meeting, knowing that I was to hold it. During the last eighteen years my five pastors, when they were leaving town, in most every instance asked me to occupy the pulpit during their absence, and I conducted these Sunday morning services. Yet the Discipline says they shall not do this. Many pastors have done it and will continue to do it. Why not remove the restriction and make it legal? In some of these meetings young women have confessed they were called to the mission fields of the Church; the Church took them at their word, and the bishop put his hand on their heads and commissioned them to go. Young men have likewise said they were called to the ministry, and the bishop put his hand on their heads and said: "Take thou authority to preach the gospel." Why believe the word of some and doubt the word of others as to the call? You will please pardon my thus speaking of myself, but I am representing a number of called women who feel as I do. They will always be in the minority, but that does not alter the principle. May I say that most all other organizations recognize the worth of their women and are using them to the fullest extent? They have appointments and calls from various organ-

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izations to serve, but many of us prefer to dedicate our lives to Jesus Christ through the channels of the Methodist Church.

I do not think the Word of God discriminates against women. You remember Miriam laid claim to joint leadership with Aaron and Moses when she said to Aaron: "Hath God spoken only by Moses? Hath he not also spoken by us?" Micah corroborated her statement when he said nearly four hundred years later: "I sent before thee Moses, Aaron, and Miriam." Moses represented the law, Aaron the priests, Miriam the prophets. Dr. King, in giving up the Review, is rendering a larger service to the Church in his splendid comments on the Sunday School lessons of the Home Department Quarterly, which, to my way of thinking, is one of the very best Sunday School periodicals in existence. Sunday, July 27, we will study, "Deborah, a Leader in a National Emergency." Commenting on this lesson, Dr. King says: "Deborah was an actual commander in a victorious battle that rescued Israel from cruel oppression. The faith and courage of a commander or leader are indispensable. The spirit of Deborah was more than a thousand troops. Deborah poured iron into the blood of Barak and his army which far outweighed the iron chariots of Sisera." Madeline Sweeney Miller on the same lesson says: "Deborah, who judged Israel and tried to reveal God's will to her people in every troubled situation, was indeed a 'Mother in Israel'—as she describes herself in the battle song which is one of the finest martial pieces of the world's storehouse of poetry. There is something massive, powerful, masterfully commanding about this woman judge of Israel. In these two chapters of Judges we have the three prototypes of today's womanhood—the home-dwelling mother, Jael the militant annihilator of evil, and Deborah through her judicious leadership and spiritual energy by directing her people in the hour of crisis. In our own age, when women have been given responsibility in the parliaments and congresses of the world, we ask, 'Has the Church kept pace? Woman's very nature fits her for ministering in the tenderest way to the needs of the human heart. It will not be questioned that woman has a tremendous contribution to make to the theology of our new day, and when a voice comes to express that contribution it will stress the fact that God is Love, that we

are all a part of a great international family, and that the world is our home." Our sainted and ascended Frances E. Willard and Belle H. Bennett belonged to Deborah's class, though the Church would not follow ancient Israel in recognizing their ability. We find in the New Testament that Jesus Christ himself laid aside all forms and customs and commissioned the woman at the well—to whom he preached one of his greatest sermons—as the first Christian missionary to the Samaritans. His first appearance after his resurrection was to a woman to whom he said: "Go tell my disciples." One disciple had betrayed him and then committed suicide; another had cursed and sworn and denied that he knew him; "they all forsook him and fled." Jesus knew they needed a woman to tell them something. As to Pentecost, we have the statement: "And they continued in prayer and supplication with the woman, the number being about 120." Again, we have the statement: "And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing, mighty wind, and cloven tongues like as of fire sat upon each of them." The women thus received a tongue of fire as well as the men, and with these tongues went out to preach. "Philip, the evangelist, had four daughters, virgins, which did prophesy." Paul said: "He that prophesieth speaketh to the Church to edification, exaltation and comfort." He likewise said, "If a woman prophesy, let her head be covered," and added later: "Her hair is given her for a covering." Miss Davies belongs to this class. Phoebe was a servant of the Church, and therefore must have been ordained. Paul said: "Help those women which labored with me in the gospel." Doubtless they sewed on buttons, darned socks, reared the children, kept their homes, and in many instances preached the gospel. In this our great year of Pentecost, when we all admit the Church needs a fresh baptism of the Holy Spirit, will you not allow the women who are faithful, called, and prepared, under the sanction of the Church, to help in this great spiritual revival?

We base our claim finally on Joel's prophecy: "It shall come to pass in the last day, saith the Lord, that I will put out of my spirit upon all flesh, your sons and daughters shall prophesy, your young men shall see

visions, and old men shall dream dreams; upon my servants and my handmaidens will I pour out of my spirit in those days, and they shall prophesy." At Pentecost Peter said: "This is that which was spoken by the prophet Joel." Later Paul summed up the situation when he said: "In Christ there is neither Jew nor Greek; no racial distinction; 'neither bond nor free'—no social distinction; 'neither barbarian nor Scythian'—no intellectual distinction; 'neither male nor female'—no sex distinction.

I have been interested to hear you brethren say: "We cannot limit a man's efficiency by the calendar." May I ask you, "Can you limit the operation of the Holy Ghost by sex?"

DISCUSSION OF CLERGY RIGHTS FOR WOMEN

J. A. Anderson:

Mr. Chairman, I move the substitution of the minority report. There are one or two tendencies, when we come to discuss a matter of this sort, to which I wish to call attention. One of my delegation has just said: "You are too chivalrous to speak against the women." It is true that there is that tendency to chivalry in discussing matters of women, but I submit that this is a matter of involving a fundamental order of the Church, and that it will be very unbecoming in us to be guided by anything except fundamental principles in this matter. I have some very deep convictions on this subject, arrived at after a lifetime study of the facts of nature and of history and of the Holy Scriptures. I am sure that we should not do this thing; not because women are not worthy. I have gone on record over and over again that, next to the preaching of the gospel, our good women in their Missionary Society are doing the most gracious and most fruitful work in our Church. I am far from deprecating it. But that fact does not afford a reason for bringing them into the ministry of the gospel. From the beginning of the Bible to the end there is no word licensing the women to preach. Not one word. We ought to pause before a fact like that. It is true that in the New Testament the word "prophesy" is used; but if you will study that you will find that it means nothing more than that woman has a perfect right to tell the dealings of her heart with God. And nobody would attempt to deny her that. But that is not an indication that she should preach the gospel. All the implications of the Scriptures are against it. All of them. Especially in the New Testament. Jesus was here once upon earth establishing and founding the Church. He called persons into the ministry. There is no woman in the list of the apostles. There was no woman sent out to be an evangelist by his order. It seems to me that we are assuming a good deal when we change that order that God established. History will not uphold this thing. The history of the Church is against it. There have been exceptions. I shall not deny that. But you cannot pass a law on its exceptions. Laws are not made on exceptions. They must be based on rule. It is against Methodist tradition. You remember the statement of John Wesley in this matter. John Wesley laid down this rule: that if a woman feels in her heart a call to speak the word of God, no man shall forbid it. She can stand on her own feet as an exceptional woman, but he could make no rule that admitted her into the ministry.

Mrs. Nat G. Rollins:

Mr. Chairman, I wish to speak against the minority report. In the first place, I wish to say that the brother who just spoke said something about John Wesley. It reminds me of a story I heard not long after Mr. Wilson had gone to heaven; that he was met there by Moses, and Moses said unto him: "Weren't you the president of the United States of America?" And Mr. Wilson said: "I was." "Didn't you have a war recently?" "We did." "Weren't you the author of the fourteen points that were made down in your country after the war?" "I was." And Moses said: "I think you would be very much surprised if you could see now what they have done to the fourteen points." And then Mr. Wilson answered: "And I think if you went back to the world and could see what they have done to your Ten Commandments you would be very much surprised." And I am sure that if Mr. Wesley could know what has been done to some of the things he recommended he would be just as surprised as he would to know that the women of Southern Methodism are asking for this. In my childhood I learned a little jingle,

"You would scarcely expect one of my age
To speak in public on the stage,"

as an apology for youthful failures in speaking, and so I will remind you that this is my maiden effort in speaking at a General Conference on this question; and to allay any suspicion of my motives I will tell you that I do not expect to apply for license to preach. For this reason I have no desire to be admitted into full connection one day and then when the bishop calls and asks the next day, perhaps, who are superannuated, to have to answer to my name. I am of the same opinion of the women of London when a great jurist said he didn't believe women should be hanged, and the women of

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London gathered themselves into a great mass meeting and demanded the right to be hanged. If you could have been in the Committee on Itinerancy and heard the discussion there and the remarks of one layman to the presiding eldership, we would have needed no other argument, because everything he said there would be applicable to us.

Now, the brother who just spoke mentioned the fact that Jesus never called a woman to be a member of the college of disciples, as we speak of them. What was Jesus' attitude toward women? The same as his attitude toward men. He spoke to Nicodemus in a very careful, painstaking way about the mystery of the new birth. He was not any less painstaking when he spoke of the doctrine of the resurrection to Martha, the cook and housekeeper. He spoke to the rich young man, and the young man went away and was never heard of more; but when he talked to the woman of Samaria he told her "God is a Spirit," and that the worship of God is not a matter of place or ritualism, and the woman immediately began preaching, and a great revival occurred, and the Master did not forbid it.

I will speak of the qualifications of the womanhood of Methodism. Are they spiritually prepared? I think not one of you would say no. Are they faithful? That needs no stating. Have they executive and administrative ability? Look at the great organizations in Church and State which woman has brought to a successful issue, and you will not question their ability. Is woman bold and earnest to carry out a command from a program of the Church? Some one said that the women of Southern Methodism had no better sense than to accept and act upon whatever is handed down from headquarters. If you give the women the right to occupy the parsonages in the capacity of preachers as well as of wives, no legitimate program will be lost between the parsonage and the Church. Some have been talking about domestic excuses. Some one said: "I promised my wife not to vote for this." Others say: "My wife is responsible for this vote." Some say that the women at home do not want it. How many of you asked your wives or your husbands how to vote on the great issues that have been before this body. Every one of you has voted his or her private opinion on these subjects, and not some one else's. Let me say about the remark, "No woman ever came to me to tell me she had been called to preach," that when a woman knew a man felt that way about it she could not open her heart to him.

Economic reasons are urged. They said to license women will push the men out of places. My answer is, raise your standard and demand the same of men and women alike. Some have said that there are impossible situations, as if a woman had home duties which prevented her, or her husband was assigned to some other place of service. If she had no more sense than not to want to go with him, she would not have sense enough to preach. It is said no one likes to hear women preach. Some do not like to hear any woman preach, and others do not like to hear some women preach. You do invite women to fill your pulpits. All my life I have accepted the pastors that have been sent to me by the Church. I did not like to hear some of them preach. In fact, I have suffered many things at the hands of many preachers, and am no better for it,

either. I think you might be willing to accept some suffering too.

But, seriously, the Church needs the ministry that women can give. All over our world there are great unredeemed areas. Look at the problems in the rural field. Look at the great mass of unchurched people in the cities and at the opportunities for women to serve in the foreign field, not excluding them from any field of service. No ministry will be complete without women in the ministry, any more than the home is complete without it. Whenever a vacancy occurs in the home there is a great effort to fill the vacancy!

The Church is not quite Christian in its attitude toward women. The Church has been a great civilizer. We heard from our brother in Arkansas who argued about what the great apostle to the Gentiles said. St. Paul said not only what that brother stated, but also said: "Help those women that labor with me in the gospel." And he said: "In Christ Jesus there is neither male nor female." But in fact it is really old custom that makes this seem impossible to you. Some women are doing the things that were long regarded as strictly masculine. Will you not be willing to allow women legally to have an opportunity in the greatest and highest and most important work that is going on under heaven? As the Master looked out on the world and saw the teeming millions he was moved with compassion. Women have been called of God, not of the Church, to go out and preach to people that they may have the life here and the life abundant hereafter.

N. M. Rowe (83-year-old layman):

The time has come in the history of our country when women have to take care of themselves and of the men; so I am not afraid of giving them every privilege and right that a man has, not only in the Church, but in the State. If our good women feel that they want to preach, I am in favor of their preaching. The best and most forcible speech I have heard since I have been here was by a woman.

Mrs. W. J. Piggott:

Members of the General Conference, you will see from the memorial which was before you that we based our plea for clergy rights entirely upon what we conceived to be the attitude of Jesus toward women. That has been somewhat discussed, but we want to go into it a little more fully, because we want it known that in those days the traditions of the times were against women taking any part in anything that had to do with public affairs, and that even their religion was given to them through what was conceived to be the religion of men. That was the traditional attitude. The non-Christian religions all assigned women a definite place in the kingdom, or a definite place in society, and restricted them in all their activities. The non-Christian religions assigned certain virtues which were peculiarly feminine, patience and gentleness and submission, while they gave to men the virtues of courage and independence and self-reliance. Jesus made no such distinction and assigned all virtues alike to men and women. The prayer of the synagogue, the morning prayer, was often uttered: "I thank God who has not made me a Gentile, a slave, or a woman." But that had no part at all in the thinking of the Son of God. He based his attitude toward women entirely on the sacredness of personality. And while I would not wish to compete at all in exegetical or theological

knowledge with the ministry of such men as have preceded me, yet we can find nothing whatever in our three years' study which would seem to indicate that Jesus had any other attitude toward women except that which was expressed so often in this ideal of sacred personality, the right of every individual soul to reach the highest to which he seems to be called. This ideal was set forth in that marvelous episcopal address so often referred to from this platform in a most forceful way, in the section dealing with industrial conditions. It said: "At the center of our Lord's teaching of spirituality and conduct is the equal right of all to reach the objective of the whole being." I listened recently to Bishop Du Bose, who said: "Human personality is the most divine thing in the far reaches of God." It is upon this plea that we base our request that we be given clergy rights. Reference has been made to the apostle Paul, and to the fact that he said: "Let your women keep silence in the churches." He did. And the Church has interpreted that in a very broad sense. "The letter killeth, but the spirit giveth life." In the same way our thirteenth article of religion is interpreted very broadly: "The visible Church of Christ is a congregation of faithful men in the which the pure word of God is preached." We know how broadly that is interpreted. In like manner St. Paul gives this great charter of spiritual freedom: "There is neither Jew nor Greek, bond nor free, male nor female, but ye are all one in Christ Jesus." The greatest effort of the great apostle's life was to make Christianity a universal religion, and he spent his greatest force on the first item in this charter of spiritual freedom—"neither Jew nor Greek." The second did not receive so much attention, so that slavery still existed in the world, though there is no one now who will try to prove that Paul thought human slavery right. But some try to prove that Paul in the restriction of woman's relations to her own soul is right. Paul said: "Rejoice evermore, pray without ceasing, in everything give thanks." That is interpreted as applying to all. But the Church does not restrict the spirit of faithful teachers, and the Church does limit the admonition to despise not prophesying, and limits it as meaning that the prophesying must be ever in a bass voice. There have been some prophecies here as to what Wesley might have thought. I am inclined to think that this far-thinking churchman, if he were here

today, might be willing to remove all these restrictions. I have a fragment of a letter which Wesley wrote on January 3, 1791: "Conscience will not permit you to be silent when God bids you to speak, yet I would have you give as little offense as possible. Therefore I would advise you not to speak where a preacher is speaking at the same time, lest you draw away his hearers." I would not attempt to say whether that was satire or a bit of sound advice. But I do believe that men are probably more magnanimous now than then. At any rate, they see farther and know more. And I do believe that at this hour they are moving rapidly on toward that consummation so devoutly to be wished, the removal from Christ's faithful daughters of every disability that has been ecclesiastically imposed upon them.

W. G. Henry:

It seems to me we have not at all attacked the real issue before us. It is not a question as to whether women have intellectual ability or not. I think that is not open for discussion. As far as I am concerned, I am willing to concede they have as much as men, and maybe more. It is not a question of mere ability at speaking. We men would have surrendered long ago had that been the contest. It is not a matter of mere ability in the gift of public speech. It seems to me it lies entirely within the realm of psychology; not necessarily of theology, of the Bible, of Church history, or what not. The main point is that if we grant license to preach to women, of course that opens the whole field, the presiding eldership, the bishopric, etc. Eighty-five per cent of the crime of this country is committed by persons from twelve to twenty-five years of age. We know that if boys are left by themselves, to their own free will and choice, they will not go to church or public school or high school. It seems to be a characteristic of the youth of this land that they are not willing to attend high school or public school when they must receive instruction from women. At one fell stroke you will have lost your hold upon boys twelve to sixteen years of age, for if left to their own discretion they will not attend a church service conducted by women, however gracious and good. It seems to me that in this matter of the hearing of the gospel the psychological side is at the very heart of the matter. Therefore I am in favor of this minority report.

Nathan B. Thompson:

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I will not say to every woman, "You shall preach," nor say to every woman, "You shall not preach." On one of my trips through the mountains of North Georgia I came to a cross-roads store. Some men were there whittling, talking, and chewing tobacco. After passing the compliments of the day, as Uncle Remus would say, I entered into their conversation. Before I left I made bold to inquire why Colonel Jones got so few votes for Congress in their county. More than one spoke up at once: "Case when he was down there in the legislature he voted for women lawyers." That day I saw more women than men working in the fields and at the syrup mills.

See the thousands of our women at early dawn driven unwillingly into factory life. See the hundreds dodging traffic to find their way to the marts of trade. The professions are stingily opening their doors. Have they failed as teachers? Consistency, surely "thou art a jewel," as a watch charm not worn by all men.

I asked a friend once why, in the days of witch-burning, there were no men witches. "Why," he said, "that is easy to understand. The men made the laws." This memorial comes up to us from one of the finest groups in all our Church, and for intelligence and Christian consecration they are not surpassed by any group in the Church. No, brothers, fair play, common sense, and Christian charity will make us find the key and unlock the door to woman's larger ministry.

My vote today shall be to give an intelligent, consecrated, God-called, Spirit-filled woman a voice, along with men and angels, saying, "Be not afraid, behold we bring you glad tidings of great joy which shall be to all people."

Bishop Moore read the following communication from the college of

bishops:

"The college of bishops regret the necessity of calling the attention of the General Conference to the fact that the action taken this day concerning the licensing and ordination of women to the ministry of the gospel, when Report No. 8 of the Committee on Itinerancy was adopted, was by the legislation enacted by the General Conference in 1918, with reference to what was called "Laity Rights," declared to be a constitutional matter which was not included in the question of laity rights, then submitted to the Annual Conferences, but was specifically excepted and, therefore, was not submitted to the vote of the Annual Conferences. By that action of the General Conference of 1918, and by our duty under the constitution, your bishops feel bound to decide that the legislation now proposed which authorizes the licensing and ordination of women is a constitutional matter which requires that it be submitted to the vote of the Annual Conferences by a two-thirds vote of the General Conference.

The College of Bishops.

(By John M. Moore, Secretary.)

Mrs. W. J. Piggott:

Mr. President and brothers of the General Conference, with the most profound respect for the decision of our bishops regarding this matter, notwithstanding that decision we have prepared a resolution which we wish to present.

The secretary read the following resolution:

"Whereas the twenty-first General Conference on May 23, 1930, voted affirmatively on the memorial granting to faithful, called, and prepared women the rights of the clergy on the same basis as they are granted to faithful, called, and prepared men;

"Be it resolved, That this General Conference request the bishops to submit to the Annual Conferences, the first year of the quadrennium, the question of the interpretation of sections of the Discipline which refer to preachers.

"Be it resolved, That in determining the constitutional questions involved in granting to women the rights and privileges of the clergy the bishops be requested to submit to the Annual Conferences the following question: 'Shall all paragraphs in the Discipline referring to preachers be interpreted as meaning both men and women?'

(Signed: Mrs. W. J. Piggott, Mrs. J. C. Handy, Mrs. J. W. Mills, Mrs. Nat G. Rollins, Mrs. James H. Spillman.)

Mrs. W. J. Piggott:

Mr. President, we only have a word to say in this regard. We are not asking that you do this because of the chivalry which men feel in regard to the things that women are asking. We are asking it simply in the interest of justice and fair play—that you let the Annual Conferences vote upon this matter.

The Bishop:

The question before us would be this: Will the General Conference recommend to the Annual Conferences, to adhere to its decision of the morning?

Nathan Newby:

Mr. Chairman and members of the Conference, I am not permitted to discuss the result of the veto of the college of bishops. I had prepared a speech on that line, but I will have to suppress that. I do hope, however, that in view of the fact that when the decision was rendered in 1896 the three paragraphs of the Discipline which are cited in justification

of the decision—I desire to call attention to the fact that the same body that made the paragraphs have the right to change, and that has been done. Therefore I hope, in view of the fact that a substantial majority here have voted to give the women these rights, that two-thirds of the members present will at least give a referendum to the Conferences of Southern Methodism. Certainly we are democratic enough to ascertain, or desire to ascertain, the views of our great constituent bodies on this question. You heard Mrs. Armour the other night, and I think she was correct. The women have made up their minds that they are going to have this, and they are going to have it. Even our first mother, though she recognized the fact that the Lord Himself had forbidden the fruit, asked Adam to partake, and he fell. Our profession of the law, our medical profession, and every other profession has been opened to the women, and it seems to me that we ought to be willing to find out from our constituents whether or not they are going to get into line with the great progressive movements of the age to remove this artificial restriction; and I tell you that I believe that our Southern Methodism is so organized that they can protect us against Brother Shuler's friend, Mrs. McPherson, and people of that type in Los Angeles and elsewhere, because they have to pass the various Conferences before they can be ordained as preachers in this Church; and having passed that scrutiny of the Conferences, they ought to be permitted to stand in the pulpit and bring to us the inestimable riches of the gospel of Jesus Christ.

Bob Shuler:

It is true that I do come from the very center of women preachers, I suppose, as far as this country is concerned. I picked up the Los Angeles Examiner the other morning and read the Church advertising page and the advertisements. The women preachers lacked only one of advertising as many services as the men preachers of the city. I noted also that more than half the women preachers, advertising were divorcees. Not that we expect to have such if we have women preachers in Southern Methodism. But I call your attention to one point that has been overlooked. The normal American woman is not going to preach. She is going to marry and raise a family. When you open the doors to women preachers you are going to get the freaks and the old maids (God bless them, they are all right, but they become very eccentric) and women whose husbands will not stay at home while they ride the circuit, and take care of the children while they preach. You are entering upon a very dangerous policy. Not because women are not capable. My wife left her seven children when I went to jail and walked into the pulpit and took her place before the microphone and did her work so well that the people have said to me repeatedly that I am the second man in my home now. But when I get back home, if they don't put me back in jail, you will not find her carrying on in the pulpit. One of the last things she said was: "I hope you will get there in time to let them know there are some mothers in the Methodist Church who do not care to compete in the pulpit with their husbands." They appeal to us on the ground of good sportsmanship to hand this down to the Annual Conferences. I appeal to those wonderful women who have won our hearts, and because of our chivalry we have voted with them. I appeal

to them to carry this matter to their own organizations before they ask to take it to the Annual Conferences. I have a society of three hundred and fifty women who have a vote, and they will vote three to one against the women of Methodism, and if the women of Methodism ask us for it, then it is time enough to decide whether it is the thing to do. God knows where I would have been but for a Christian Methodist mother, and without the glorious Christian wife who has stood so loyally by my side, a second cousin to Bishop Hoss. But I stand today with a great love for the Methodist Church, and I want to say this—that there is something fundamentally more important today than the Church, and that is the home. And this desertion of the home for the practice of medicine and law and the ministry is bankrupting our firesides today, from the standpoint of idealism. If the glorious motherhood of the Church will find her place where our mothers found it, they can control and sway in every battle of the future, and that is where woman gloriously belongs.

J. W. Johnson:

Mr. Chairman and ladies and gentlemen of the Conference, I have not taken up much time on this Conference floor, not because I did not have anything to say, but because others wanted to say it for me perhaps better in most cases than I could have said it. I did not intend to say anything on this subject, but I do not believe it fair to say of the women that only the freaks would take advantage of it. I do not believe that. I believe that the great Church to which we belong can protect us from that, from any danger of that. We must remember that sometimes some freakish men get in also. I want this sent down to the Annual Conferences. I want the women to have a chance; and the reference to women following the practice of medicine and other places which men fill, medicine and law and all the balance of it, as blighting the home life of today—I do not think that is the cause of present conditions to which Dr. Shuler refers. The cause is economic. I do not believe that you will have women leaving their children to run about on the street, leaving their homes to take advantage of this provision which you propose to make.

The Bishop:

The question before the General Conference is, will you adhere to the vote of the morning to send down to the Annual Conferences this question now before you? It requires a two-thirds vote. All who will send down to the Annual Conferences this matter which is a constitutional question rise and stand quietly until counted; all opposed do the same.

The vote resulted: Aye, 164; nay, 128.

The ayes not having a two-thirds majority, the motion to send down was lost.

Mrs. J. H. Spillman:

A question of personal privilege. Members of the General Conference, I ask for this high privilege because I stood before you this morning and stated that I felt the Lord had called me to preach; and my beloved brother has said that no normal woman ever claims to be a preacher. So I ask for this privilege. I stand before you as a woman who for seven years previous to my marriage held continuous evangelistic services. I did it at the request of pastors and presiding elders, and on one occasion a pastor who has gone to glory wrote to a bishop who has gone to glory and asked that I might hold his meet-

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LYNN, MASS.

ing, and the bishop gave his consent. I am willing for the Kentucky Conference to pass as to whether or not I am considered a freak. As a youthful woman I always wanted a family and a home. There came a time in my life when my home was established, and in that home twice I have gone down to the jaws of death to bring my children into the world. Every woman who knows the experience knows there came a fullness and a depth of understanding of human nature that I never would have had otherwise. It gives me a breadth of character that you cannot understand. Paul said: "All things are lawful, but not all things are expedient." He did not have a wife and family because he wanted to be a missionary. Some unmarried women feel that way. Some childless women feel that way. I hold no brief for any woman who refuses marriage or motherhood in order to go out and preach the gospel. But there are certain circumstances under which a woman who is a mother has a right to preach. I do not think you need fear it economically. When I started twenty-five years ago I went through all the misunderstandings and misinterpretations and sarcasm that a woman could do, but I was willing to bear His reproach and go forth to Him without the camp. I do not belong in the Aimee McPherson class, or with any divorced women. A few years ago there was one woman on the Pacific Coast preaching in one of these Oriental temples who was the granddaughter of one of the finest missionaries we ever sent to China. There are all sorts of schisms out there. My sympathies are with Brother Shuler. Many women will never be called. But that is no argument against it. Your laymen do not want the rights of the clergy because you do not feel you are called. But if they do want it they have a right to it.

Bob Shuler:

A question of personal privilege. I want to say that if I offended Mrs. Spillman or any woman here, I sincerely beg her pardon. I think this Conference understands me. If the women preachers are all like this woman, I would vote one thousand per cent with you.

Mother!

Baby's Best Laxative is
"California Fig Syrup"



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

FOR YOUTH

COLLEGE COACHES DENY BOOZE CHARGES MADE AGAINST ATHLETES OF COUNTRY

College coaches representing nearly 100 leading colleges and universities of the United States who gathered in Chicago last week at the ninth annual National Collegiate Athletic Association track and field meet, gave the lie to sensational charges of "booze fighting" and widespread physical degeneration among American athletes which appeared in a current issue of a national weekly and in the newspapers of this country and Canada.

Indignant refutation of these charges was brought out by the American Business Men's Prohibition Foundation through personal interviews with these coaches and investigation of conditions under which this national meet was carried out.

The articles which aroused the athletes and their coaches is entitled "Booze Beats Our Athletes," and is credited to the pen of Charley Paddock. It is a six thousand word attack upon American college athletics. It asserts that "the stamina" of American athletes has deteriorated in the past ten years, charges that this deterioration can be traced directly to the influence of alcohol, that drinking "hard" liquor is practically universal among the athletes of the entire country, that coaches "drink themselves after the games in the presence of their men," that specifically prohibition is the cause of American defeats in international events involving golf, polo, tennis, swimming and football. The article concludes by declaring that "the beginning of our physical deterioration coincides exactly with the event of prohibition," and approvingly quotes a recent criticism from a European visitor, himself a world champion in his event, who says "good wine and beer taken in moderation serve as body builders rather than as stimulants."

The article also declares that few new college records have been made in the last few years. Almost simultaneously with the appearance of this article, refutation was given by the smashing of seven championship records and again at the recent meet where new records were hung up.

Interviews with coaches of winning teams and of leading institutions participating reveal the fact that personal liquor problems are practically a minus quantity among the teams represented in this great association, while the coaches themselves with but one or two exceptions set the men an example of abstinence and frankly give the weight of their influence in keeping alcoholics completely out of the picture.

Dean Cromwell, coach of the victorious University of Southern California track team, declared, "There is absolutely no liquor problem among the athletes of our school. Booze and the slipshod sort of athletics that go with it have no interest for our boys."

"Our rules, so far as drinking is concerned, have never changed, but there has been no feeling of resentment or rebellion among our men since the coming of prohibition. They are a fine, clean bunch of fellows, who have no more use for alcoholics than they would have for dope."

"During recent months we have made extensive trips throughout the country. Our schedule took us as far as Montreal, but the open liquor stores of the Canadian capital

were of no interest to our men.

"I know the coaches of our Association well, and practically without a single exception they are dry and their influence is reflected among the boys they train. College athletics, so far as my experience goes, are 99 per cent free from booze."

Several members of the Southern California team expressed astonishment at the charges made by Paddock.

W. L. "Bill" Hayward, the popular track coach and football trainer at the University of Oregon, said: "This Paddock story certainly does not apply to athletics at the University of Oregon, where we have no trouble whatever with the men over drinking of alcohol in any form."

"I attended the Amsterdam Olympic meet and know by personal observation that the sensational charges of liquor drinking there by the American contestants have no basis of truth. I am surprised that Charley Paddock would make such unwarranted statements about conditions."

Coach Castleman of the University of Ohio declared there was very little trouble with drinking within the ranks of his Buckeye state athletes.

"In fact, I can remember but two cases, one in 1917 and one in 1923, in which any instance of drinking has required discipline. Our men are not of that mind. We have gone from the Atlantic to the Pacific on our regular schedule and during the past five years I haven't seen a drunken school boy in all that time and only one man, not a collegian, under the influence of drink at any meet."

C. S. Edmundson, track coach of the University of Washington, declared there was very little evidence of drinking among his men and no indications of revolt or resentment at the rules forbidding the use of alcoholics.

Frank Anderson, track coach at the Texas Agricultural and Mechanical College, declared that during the past ten years there has been a steady and sustained advance in athletic records not only at his school, but throughout the Southwestern Conference, which includes, besides his own college, University of Texas, Southern Methodist University, Rice Institute, Baylor University and Texas Christian University.

"So far as our personal acquaintance goes, 99 per cent of the various coaches at these and other schools are dry," he said. "We make a specialty of teaching the facts of hygiene to our men and that includes the serious effects of alcohol whenever used."

Ralph Young, track coach at Michigan State College, said: "We have had no trouble so far as liquor is concerned in the past seven years during which I have been coach at Michigan State. In fact, the liquor problem is negligible in our school, where we have 2,000 boys out of a total of 3,000 students."

Amos Alonzo Stagg, distinguished coach and director of athletics at the University of Chicago and host of this year's meet of the National Association, was most outspoken in his comments upon the Paddock story.

"There is no question as to what the athletic coaches generally will think of such a parade of wild statements. The Paddock story gives an absolutely false picture of the facts. It is largely bunk."

"It is hard to believe that any athlete of the standing that Charley Paddock has had in years gone by would ever voice such a tirade of sen-

FOR CHILDREN

THE HORSE THAT COULD READ

Molly and Tom and Don came home in great excitement. "There's a horse over in Lincoln Street that can read!" they cried all together.

Grandmother Layton was very busy, so she did not pay much attention to what they said. She knew a man had been in town a few days before with trained horses wandering about getting what money he could by making the animal perform on the streets.

"Did you ever see a horse that could read?" asked the children.

Grandmother never had, but she was busy; so they ran to tell the wonderful news to Grandfather Layton. "Well, one time I saw a trained horse that could push blocks together with his hoof and spell out words," said grandfather.

"But this horse was hitched to a big covered wagon," said Don.

"And nobody told him what to do," said Molly.

"And he could read just as well as anybody," said Don.

"And there were no other animals along," said Don.

"I wish we had run over home and taken you over to see it," said Don. "I just know they've gone to some other town by this time. I looked for a man to come with a hat to get the pennies, as they do when the monkey does tricks, but there wasn't anybody."

"And we couldn't stay long," said Molly, "because we had promised grandmother to hurry back with the loaf of bread."

So all hope of seeing the wonderful horse was given up until the next day, when they were over on Lincoln Street playing with the Grove children.

"O, there's the iceman!" said Robert Grove, "and mamma forgot to hang out her card. I'll run and get it."

Robert hurried to hang out the big red card, and just as he did so the horse hitched to the wagon came across the street. The iceman was in another house getting the ice into

(Continued on page 9.)

sational untruths.

"The main hypothesis of the Paddock story is false, namely, that the stamina of American athletes, of whom 90 per cent of the stars are college men, is deteriorating as a result of alcohol. The records of the past 10 years, and especially the results of the national collegiate meet last Saturday, are a sufficient answer to these charges."

"It is unnecessary even to answer such absurd claims so far as those who are acquainted with the facts are concerned. Conditions among the athletes at the University of Chicago include no liquor problem whatever. Our athletes are not drinkers, nor is there any resentment or spirit of revolt as alleged by Paddock against the rules of training or the prohibition law."

"I am sorry that our annual Association meeting of coaches was not aware of this article before its session was concluded. If it had been, I am confident that there would have been unanimous action in denouncing its misrepresentations. I believe that in this matter I express the almost universal attitude of the college, preparatory, and high school coaches of America in all branches of athletics including track, football, basketball, and other forms of sport."

(Continued from page 8.)
the box, but the big horse came without him.

"O, it's that wonderful horse that can read," said Tom. "You just watch him!"

Sure enough. The minute the ice man went into the house to put Mrs. Grove's ice into her refrigerator, the big horse went right up to the row of houses until he came to one with another red card out, and there he stopped.

"There! You see he passed a bread card and a laundry card and went right to where it said 'I-C-E!'" cried Molly. "I wonder who taught him to read."

The iceman laughed and laughed when they told him that if he would pass his hat they would put some pennies into it. "You see, he learned the route, and he knows our customers," he said. "It isn't because he can read."

But the children believe to this day that the horse can read. "How else can he tell a bread card from an ice card if he can't spell the words?" they said. "Of course he can read."—Hilda Richmond, in Presbyterian of the South.

HERE'S A PRESCRIPTION

Intended Solely for Bladder Weakness

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

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Thirteen years after his graduation, Dr. Caldwell became famous for a single prescription, which now, after forty years, is still making friends.

Today Dr. Caldwell's Syrup Pepsin is the world's most popular laxative. Millions of people never think of using anything else when they're constipated, headachy, bilious, feverish or weak; when breath is bad, tongue coated, or they're suffering from nausea, gas, or lack of appetite or energy.

Dr. Caldwell's Syrup Pepsin is made today according to the original formula, from herbs and other pure ingredients. It is pleasant-tasting; thorough in the most obstinate cases; gently effective for women and children. Above all, it represents a doctor's choice of what is safe for the bowels.

Woman's Missionary Department

Mrs. A. C. Millar, Editor.

Communications should be received Saturday for the following week.

ACTIVE NEW AUXILIARY AT KNOBEL.

The Knobel Missionary Society was organized in January of this year. The meetings are held at the church each Thursday afternoon. The devotional program is given the last Thursday in each month.

The organization has raised seventy-five dollars this year. This money was made in various ways. We staged a play, made several quilts and bonnets, sold toilet goods, and had two old-fashioned spelling bees.

We are glad to report that our Society is growing. There is now a total of nine members.

The officers are, Mrs. John Smith, president; Mrs. Jeanette Hope, secretary and treasurer; Mrs. N. C. Dave, vice-president.—Mrs. E. C. Cox, Reporter.

ZONE MEETING AT MOUNTAIN HOME.

The auxiliaries of Zone Three met at Mountain Home May 22. Meeting opened with Mrs. W. P. Jones, new District secretary, presiding.

Devotional was led by Mrs. L. B. Poindexter of Batesville.

Three auxiliaries were represented, Yellville, Mountain Home, and Gassville. About forty ladies were present.

Good reports were made from all the auxiliaries.

We were delighted to have Mrs. Snetser with us. She gave a very interesting report from Council.

Many items of interest were reported. This was a very fine and instructive meeting.

We feel we are going to like our new secretary very much.

Our next meeting will be with the Yellville Auxiliary.

The Mountain Home ladies served a refreshing lunch at the noon hour.—Mrs. Wyth Adams, Sec.

MORRILTON AUXILIARY'S BIBLE WOMAN REPORT—CHINA FIELD FOR YEAR END. ING DEC. 31, 1929.

1. Name: Miss V. J. Vi. (Vi Vung Ji).
2. District: Taitsang.
3. Station: Taitsang.
4. Appointment: Practice Work, Taitsang District.
5. Status: Practice Worker. Graduate of Junior Middle Department in Virginia School.
6. Date of Entering Work: September, 1929.
7. Former Appointment: Teacher.
8. Supervised by: Miss Tseu Sung Wo.

This was the first year of my evangelistic work at Taitsang. I will report my works which I have done. I always go out to other places and help the Short Term Bible School, evangelism, etc. I have helped the Short Term Bible Schools at six places, such as Chenzah, Huchow, Taitsang, Wangching, Soochow and Badeau; and also helped in the evangelistic meetings at Vouchiao, Saung Vong and Wangching.

You know that for a long time we have planned to have a children's Short Term School Village school. On March 13, we opened this school at Dong Chun. There were twenty children and there were three teachers to teach them. I was one of them.

Our study hall was in a tent. The lessons were Bible, Chinese, Mathematics, Bible Stories, Songs and games. We taught them six hours for each day.

We ran that school for about six weeks. When we had finished the school we had a Mothers' Meeting and commencement. There were eighteen students to get their certificates.

God blessed our work every day, so we could get a good harvest. When we had finished the school work, we organized a Children's Missionary Society. Thank God for his blessing.

Besides these things, I was at Taitsang to help the prayer meeting, Sunday School, village evangelism, evangelism in the jail, and general visiting.

I thank God for His blessing. I truly desire to be a kind and faithful worker for Him and let His name be glorified. These are my future hopes. Respectfully submitted,
Vi Vung Ji.

PLAN TO ATTEND MISSIONARY LEADERSHIP SCHOOLS AT MOUNT SEQUOYAH, FAY- ETTEVILLE, JULY 1-12.

Mount Sequoyah

If your Auxiliary is in any of the Conferences between the Mississippi River and the Rocky Mountains or in the first Conferences bordering on the Mississippi River on the east, you should be represented in this charming spot during the Leadership School conducted jointly by the Board of Missions and the Sunday School Board, July 1-12.

No more delightful place for study, Christian fellowship, and spiritual uplift can be found than this. An investment by your Auxiliary in sending a representative to this school will pay big dividends.

Missionary Courses and Leaders

The following are among the missionary courses offered under the leaders named: "The Interpretation of the Missionary Task," taught by Dr. G. B. Winton, of Vanderbilt University; "The Trail of the Conquistadores," current foreign mission study book, taught by Miss Sara Estelle Haskin, woman editor of the Missionary voice; "Principles, Methods and Materials of Missionary Education," given by Miss Mary De Bardeleben, teacher of Religious Education, Lubbock, Texas.

During the first six days a daily forum on "International Understanding Toward Peace" will be conducted by Mr. Paul Harris, Secretary of National Council for Prevention of War, from Louisville, Ky. The outline of "Between War and Peace," by Mrs. Boeckel, which will be the home mission text for the coming autumn, will form the basis of these discussions.

There will also be periods for the discussion of practical methods of missionary education and promotion in the local Church conducted by the secretaries of the Mission Board.

Location and Accommodations

Mount Sequoyah is a charming spot in the Ozarks, approximately seventeen hundred feet above sea level. The site commands a view of lovely valleys. About the top of the mountain, simple but comfortable cottages have been erected for the housing of the guests. In these, accommodations may be had for 50 cents and 75 cents a day. An attractive and well-conducted cafeteria affords wholesome food at reasonable rates.

The Woman's Building affords all modern conveniences at a cost slightly above that charged for the

cottages. For definite instructions concerning rates, address Rev. S. M. Yancey, Manager, Fayetteville, Ark.

Inspirational Features

Missionary leaders and missionaries, as well as experts in all social-religious questions, will speak from the platform at the evening hour during the Leadership School, affording information and inspiration for all in attendance.

Worship.—A spiritual atmosphere pervades the grounds. It is enhanced by beautiful surroundings and is evident in the class work, in the fellowship, and particularly in the daily worship period where leaders of deep spiritual power lead the devotions. This worship period sets the key for the day's life. In this year which commemorates the ninety-ninth anniversary of Pentecost, the greatest thought will be given toward making the worship periods helpful and impressive.

Camping.—A section of the grounds is set aside for camping, so that those who come in autos and desire to provide their own food may do so comfortably and at small expense.

Rest and Recreation.—All class work is done during the forenoons. The afternoons are open for rest and recreation. There are provisions for horseshoe throwing and other simple sports on the grounds. The city of Fayetteville offers a swimming pool at small expense. Beautiful drives make possible outings in cars.

Fellowship.—One of the most enjoyable features of Mount Sequoyah is the fellowship of congenial spirits. You will like the people you meet. They are interested in the things you like most. There is no conflict of interests. The entire group is engaged in the same programs.

Young People's Conference, Mount Sequoyah, July 1-12, 1930

One of the outstanding features of the summer will be the Young People's Conference at Mount Sequoyah, Fayetteville, Ark., July 1-12. The Conference will be operated under the joint direction of the Departments of Young People's Work of the Sunday School Board and the Woman's Section of the Board of Missions.

Young people of the Church between the ages of 18 and 24 who are searching for a richer, fuller Christian experience, who desire to share life in all of its beauty and fullness with others, who wish to prepare themselves for effective leadership in their Church, are asked to attend the Conference.

The twelve days will be full of fun, fellowship and enriching experiences. An effort has been made to make it in every way a Young People's Conference, the young people themselves having a large share in determining the program.

The following leadership courses will be offered: Building a Christian World, The Organization and Program of the Young People's Department, The Social Principles of Jesus, A Survey of the Old Testament, The Christian's Personal Religion, Life in the Growing, Recreational Leadership, Principles and Methods of Missionary Education.

Some members of the faculty are: Miss Myrtle Charles, Dean of Women, Hendrix-Henderson College; Miss Mary De Bardeleben, College of Technology, Lubbock, Tex.; Dr. J. V. Thompson, Northwestern University; Dr. Ernest Webb, University of Texas; Mr. Sherwood Gates, Superintendent of Young People's Department of the General Sunday School Board; Miss Julia Lake Stevens, Superintendent of Young People's Work, Board

of Missions.

There are a number of dormitories and cottages on the mountain which are cool and comfortable. All necessary conveniences, as shower baths, tub baths, bed linen, are provided. The rates are seventy-five cents a day for a bed to yourself, fifty cents a day for two in a bed. Delicious meals will be served at the cafeteria at a reasonable rate. The total expense of attending the Conference should not exceed \$30. Reservations may be made by writing to Rev. S. M. Yancey, Mount Sequoyah, Fayetteville, Ark.

Those coming to the Conference by train will buy a ticket to Fayetteville, Ark. Ask for summer round-trip rates. Registration will be held Tuesday, July 1, and class work will begin Wednesday morning, July 2. An opening party will be the night of July 1. For further information write to the Dean of the Conference, Sherwood Gates, 810 Broadway, Nashville, Tenn., or to Miss Julia Lake Stevens, Doctors' Building, Nashville, Tenn.

ARKADELPHIA ZONE No. 1.

A very helpful zone meeting was held in Tourist park at Arkadelphia Wednesday at 10:30. Rev. R. E. L. Bearden gave opening devotional. Mrs. J. W. Mann, wife of our presiding elder, spoke on Children's Work.

Each phase of work was discussed and plans made for summer work in each department. Round-table talk on "How We Attained Council Recognition" was led by Mrs. George Hughes of Benton. A picnic lunch was greatly enjoyed. Three Auxiliaries answered roll call—Benton, Bethlehem and Arkadelphia. Malvern and all Hot Springs churches were invited, but could not attend. Sweet fellowship with each other and a nearness of God's presence under the beautiful stately oaks made each feel 'twas good to be there.—Reporter.

SOCIAL AT OLA.

On Wednesday afternoon, May 28, a social, with silver offering, was given by the Ola Missionary Society on the lawn of Mrs. Gladys James as our last regular social during summer.

The women from Plainview and Danville Missionary Societies were invited and several came from both places.

Miss Myrtle Foster, assisted by Mrs. Selma James, Mrs. Ben Tilman, Mrs. Pat Murphy and Mrs. T. W. Howell served punch as the guests arrived.

Everyone enjoyed an afternoon of games and contests, led by Mrs. T. W. Howell, Mrs. Glyn Thompson and Miss Pearl Gillespie, after which a plate of delicious cake, jello and whipped cream was served by members of the Ola Society.

Thirty-two ladies were present and a nice offering was received.—Reporter.

Sunday School Department**SUNDAY SCHOOL DAY OFFERING NORTH ARKANSAS CONFERENCE FOR WEEK ENDING JUNE 14.**

Batesville District.
Alicia \$20.00
Dowell's Chapel 5.00

Booneville District.
Booneville \$35.96
Magazine 5.00

Conway District.
Cabot \$30.00

Fayetteville District.
Bentonville \$40.00
Decatur 5.67

Fort Smith District.
Central \$ 3.00

Helena District.
Mellwood \$ 5.00
Wabash 10.00
Elaine 15.00

Jonesboro District.
Osceola \$38.28
Fisher Street 30.00

Paragould District.
Smithville \$ 7.79
Camp Ground 2.50

Total \$253.20

Standing by Districts.
Fayetteville \$330.21
Jonesboro 318.13
Conway 281.32
Fort Smith 222.89
Batesville 160.35
Searcy 146.77
Helena 107.00
Booneville 63.18
Paragould 59.45

Total \$1,687.30
—G. G. Davidson, Treas.

LITTLE ROCK CONFERENCE SUNDAY SCHOOL DAY OFFERING, COMPLETE TO JUNE 14.

Arkadelphia District.
Midway \$ 4.00
First Church, H. S. (Add) 70.00
Magnet Cove 11.50
Friendship 1.64
Previously reported 268.31

Total \$355.45

Camden District.
Parker's Chapel \$ 10.00
Hampton 20.00
Previously reported 281.20

Total \$311.20

Little Rock District.
Rogers Chapel \$ 2.50
Previously reported 631.11

Total \$633.61

Monticello District.
Lake Village (Add) \$ 20.00
Previously reported 596.00

Total \$616.00

Pine Bluff District.
Previously reported \$337.53

Prescott District.
Doyle \$ 3.03
Gurdon (Add) 30.00
Smyrna 1.00
Sweet Home 2.50
Saline 2.00
Midway 4.25

Previously reported 285.58

Total \$328.36

Texarkana District

Walnut Springs \$ 8.00

First Church, Texarkana 200.00

Previously reported 192.50

Total \$400.50

Standing by Districts.

Camden District \$ 311.20

Prescott District 328.63

Pine Bluff District 337.53

Arkadelphia District 355.45

Texarkana District 400.50

Monticello District 616.00

Little Rock District 633.61

Total \$2,982.92

—C. E. Hayes, Chairman.

53 PASTORS NOW ON HONOR ROLL.

During the past two weeks twelve new charges have sent in their Sunday School Day Offering in full and placed twelve more fine pastors on our beautiful honor roll to be displayed at Conference. This makes 53 charges out in full before the first of July, and is the best record we have yet made. A number of other charges are nearly out. The list of new charges and pastors is as follows:

Pullman Heights, Hot Springs—S. K. Burnett.
Banks Circuit—C. B. Davis.
Fountain Hill Circuit—J. N. Simpson.
Hermitage Circuit—W. T. Bone.
Portland - Parkdale — George E. Williams.
Wilmar Circuit—M. K. Rogers.
Friendship Circuit—L. O. Lee.
First Church, Hot Springs—J. D. Hammons.
El Dorado Circuit—E. D. Hanna.
Hampton-Harrell—C. M. Thompson.
Lake Village—A. J. Christie.
Gurdon—C. E. Whitten.
—Clem Baker.

VACATION SCHOOL AT ENGLAND

The Daily Vacation Bible School at England was thoroughly enjoyed by the children and young people.

We had four departments, Primary, Junior, Intermediate and Senior. The enrollment went beyond a hundred. We had no outside help except Rev. M. T. Steel, who led the Seniors in their discussions. Bro. Steel had from fifteen to twenty high school students present each day in his discussion class. These discussions concerning the problems of every-day living for young people were so interesting that the class called for an adjourned session.

Brother Steel preached each evening to the delight of all who heard him. His very first sermon won his way into the hearts of our people. There is no doubt that he is capable of filling the pulpits of our largest churches. To know Bro. Marshall Steel is to love him.—B. F. Roebuck, P. C.

For Nervous Headaches

Nothing gives such quick and delightful relief as Capudine. It's liquid, therefore, acts almost instantly. Soothes the nerves and brings peaceful relaxation. Does not upset the stomach. At drug stores in single doses or in 10c, 30c and 60c bottles.

CAPUDINE
It's Liquid.

News of the Churches**ANOTHER BIG GIFT TO BARNES HOSPITAL**

Dr. Malvern B. Clopton is furnishing the equipment for the two surgical floors in the new building at Barnes Hospital. This gift will amount to \$250,000, and will be a memorial to a member of his family. This is the third gift of the same amount received by Barnes for this million dollar addition.

Dr. L. H. Burlingham is the skilled hand that guides this great institution. Dr. C. W. Webdell is its busy pastor and chaplain.—C. C. Jarrell, Secretary General Hospital Board.

COMMENDING SUPERINTENDENT LOSINGER

In a letter to the editor from Congressman W. D. Upshaw, is the following: "I have spent six weeks in the state with your remarkably efficient superintendent, and my fellowship with Losinger has been increasingly refreshing. I know Anti-Saloon League men, and have worked with them from Maine to North Dakota, and I regard W. J. Losinger as

I Solicit Your Vote and Influence



L. B. Branch

Candidate for
**Sheriff and
Collector**
of Pulaski County.

Subject to Action of the Democratic Primary, August 12, 1930

VOTE FOR

LEWIS RHOTON

Candidate for

**Prosecuting
Attorney**

Pulaski and Perry
Counties.

Democratic Primary, August 12, 1930

I Will Appreciate Your Vote and Influence.

(One Good Term Deserves
Another.)

W. F. SIBECK

Candidate for

**County and
Probate Judge.**

Pulaski County.
Second Term

Democratic Primary, August 12, 1930.

"Bob" Will Appreciate
Your Vote and Support.

Courteous — Competent

**R. L. (Bob)
Montgomery
Jr.**

Candidate for
State Treasurer

Subject to Action of the Democratic Primary, August 12, 1930

STANDARD FOR 50 YEARS
**WINTERSMITH'S
CHILL TONIC**

For over 50 years it has been the household remedy for all forms of

It is a Reliable,
General Invigorating Tonic.

**Malaria
Chills
and
Fever
Dengue**

one of the best equipped men for League work in America."

"My reception among the schools and colleges and the public generally has been so encouraging that he has invited me to return for more than two months in the fall. I certainly hope to see you and have some dry fellowship with you when I return to the state."

REVIVAL AT JELKS.

On June 8, we closed one of the most effective revivals ever held in the bounds of my charge. Rev. B. L. Wilford, our Conference evangelist, was in charge of the meeting, and the greater part of our success came out of his untiring efforts and practical and Scriptural methods of revival work. He preaches salvation through Christ out of a living, personal experience, and does not fail to prove it all by the Bible. He has caused a real revival of Bible reading in our midst. In the three weeks we had more Bible reading than had been here in years. He has reminded all of us that the Bible is to be read and put into daily practice. He is uncompromising with sin and yet able to manifest his love of sinners and to point them to Christ, who only is able to save them from sin. And his sermons and methods are such as will result in great help to the Church. He labored here under very difficult circumstances. He had many kinds of weather. Sometimes cold and sometimes hot. We also had a wind and cold rain, which hindered us, the meeting being under a small tent, and most of our people were very busy, being farmers. In spite of all the difficulties, Bro. Wilford preached to an overflowing tent most of the time at night, and had more people at the day services than were ever known here before, so far

as I know. The meeting resulted in forty-four conversions and reclamations, and a general revival of love of God and each other in all of us. Fifteen new members joined the Methodist Church and twenty-three renewed their membership.

The revival will also result in a better Sunday School and a new Epworth League at Jelks.

If you want pure, practical, Scriptural holiness preached in such a way that all honest people will appreciate, Brother Wilford is the man you have been looking for.—R. A. Bevis, P. C.

GALLOWAY COLLEGE NEWS

All the buildings and other facilities at Galloway Woman's College were placed at the disposal of delegates and visitors to the annual Epworth League Assembly of the North Arkansas Conference the week of June 2, and the gathering proved a worthwhile one. The Epworth Leagues have continued their forward march in service and reports made to the Assembly indicate how much has been accomplished in advancing this work among the young people. The gathering at Galloway was strictly one by and for young people.

With the close of the annual session the Galloway faculty members will be scattered over a fairly wide territory and the majority will spend the summer in graduate schools for further preparation for good teaching.

On the final semester examinations the students as a whole made an excellent scholarship record, and four of the number qualified for the high distinction of "A" grades in six subjects. This honor was won by Elizabeth Green of Hope, Alice Proctor Martin of Warren, Marjem Ward of England and Gertrude Westmoreland of Prescott. With this grade in five subjects on the first semester examinations, Miss Westmoreland qualified as leader for the entire session.

Others named on the semester honor roll were as follows:

Five subjects—Mildred Burks, Dermott; Anna Mack, Newport; Caroline Score, McCrory.

Four subjects—Nina Hays, McCrory; Joda John, Eureka Springs; Mary Lawson, Pine Bluff; Ruth Lindley, Tuckerman; Mary Louise McMahan, Stamps; Gladys Murphy, Junction City; Mary Lou Parker, Camden; Willie Mae Singer, Warren; Mary Appoline Smott, Beebe.

Three subjects—Grace Atkinson, Fordyce; Mary Manda Cole, McGee; Willine Forrest, Waldron; Mary Paul Jefferson, Bradford, Tenn.; Clare Philips, Newport.

Two subjects—Edith Backs, Wynne; Virginia Blankenship, Pine Bluff; Martha Blevins, Corning; Louise Bruce, Fort Smith; Nell Brummett, Arkadelphia; Eugenia Castel, Huntington; Corinne Crossett, McCrory; Frances Gardner, Vannale; Alta Mae Garlington, Searcy; Rubelle Gray, Newport; Carolyn Greeson, Prescott; Jewel Hamilton, Forrest City; Helen Harrison, and Mildred Johnson, Judsonia; Minnie Bonker Kittrell, Augusta; Ethel McGraw, El Dorado; Bernice Medlin, Dierks; Harriet Moon, DeQueen; Mary Morris, Parkdale; Marie Smith, Prescott; LaVerne Thomas, Fort Smith; Clarice Wade, Caruthersville, Mo.; Margaret Whaley, Searcy.

One subject—Thelma Baugh, Pauline Beauchamp, Katherine Blackwood, Elizabeth Blanks, Frances Choate, Ruthal Brown, Lucille Copeland, Wyona Curtis, Florence Cypert,

Lillian Douglass, Katherine Few, Elma Forrest, Marguerite Gammin, Mildred Gossett, Mae Granam, Evelyn Grammer, Mildred Henderson, Mary Ella James, Hess Jonsson, Margaret Ann Lake, Lois Lature, Dorothy McMahon, Sue Martin, Pauline Matthews, Sallie Matthews, Etheine Mayo, Louie Ruth Murphy, Margaret Sue Nugent, Louise Oglesby, Eleanor Park, Mary Florence Scobey, Elizabeth Sharp, Mildred Veasey, Pauline Walker, Willie Mae Walker, Bonnie Warriner, Norma Whitley, Faye Williams, Farris Williams, Ida Woodward.—Reporter.

PRESCOTT DISTRICT CONFERENCE.

The Conference will meet at Bingen June 26, at 7:45 p. m., and the opening sermon will be preached by Rev. J. H. Cummins, after which the Conference will be organized.

Friday, June 27.

8:00 a. m. Devotional Services—Rev. F. G. Roebuck.

8:30 a. m. Conference opens.

1. Reports from the pastors.

2. Reports from Sunday School superintendents.

11 a. m. Preaching—Dr. James Thomas.

12:30 p. m. Dinner on the ground.

1:30 p. m. Sunday School Institute—Theme: Building Up Our Sunday School Membership.

1. The Sunday School Membership Situation in the Prescott District—J. A. Henderson.

2. Building the Sunday School Membership by Looking After Absentees—Rev. J. A. Sage.

3. Building the Sunday School by Looking After the Cradle Roll or Nursery Department—Rev. J. H. Cummins.

4. Building the Sunday School Through the Adult Bible Classes—Rev. F. A. Buddin.

5. Building the Sunday School Through the Plan for Home Members—Rev. R. E. Fawcett.

6. How Can We Hold Our Young Men and Women in Our Sunday Schools?—Miss Roxie Deal.

7. Building the Sunday School by Looking After Our Rural Churches—Rev. S. T. Baugh.

8. Report of Committee Summarizing the Superintendents' Reports.

9. Prescott District Plans and Goals—Rev. Clem Baker.

3 p. m.—Election of Delegates to the Annual Conference.

3:30 p. m.—Selecting place for the next District Conference—J. A. Henderson, P. E.

NORTH ARKANSAS CONFERENCE COLLECTIONS

Gardner Memorial Church, North Little Rock, I. A. Brumley, pastor; Mrs. W. H. Harris, treasurer, takes first rank in per cent not only in the Conway District, but also in the entire North Arkansas Conference, of all the charges that have not yet paid out. Its big check, the largest that I have received this month, puts it within \$159 of completing its year's quota. Better still, it is planning to be 100 per cent in the near future. An extraordinary achievement!

First Church Blytheville, Jonesboro District, P. Q. Rorie, pastor; P. E. Cooley, treasurer, has the honor of having made the largest Golden Cross Offering of the present year. In addition, \$4,000 of the church debt has been retired with interest. Church Treasurer Cooley reports that they had a fine revival recently. This was conducted, I understand, by Bro. Rorie.

Last year Lavaca, Fort Smith Dis-

trict, under the leadership of Bro. J. B. Stewart, paid out before Conference. This year Brother Stewart and his folks intend to retain this high distinction, most of the "Assessment" being already covered with good subscriptions. Its payment is in advance of any previous year for this date.

Bentonville, R. S. Hayden, pastor; P. W. Furry, treasurer, sends in a goodly "Golden Cross Offering," the largest so far from the Fayetteville District. Brother Furry writes: "We will make it out all right before the close of the year." Sure!

If one doubts that the heroic, self-sacrificing spirit still lives in the hearts of Methodist preachers all such a one needs to reassure him is to read some of the letters that the Conference treasurer receives from the men who are serving their Christ and Church under difficult financial conditions. One of these pastors (I withhold his name) writes: "I do my work on foot. I have walked 350 miles so far. Will get my 600 miles, I expect." He is looking well after the "Collections," having remitted from five of his churches. God bless such a preacher and his wife and all his folks! Talk about "Apostolic Succession"! Here it is in full flower. Smithville, A. W. Harris, pastor, leads the Paragould District in the size of its Golden Cross Offering, and is well in advance of all its previous records for this time in the Conference year. You can count on a great report from this charge.

Waldron Circuit, Booneville District, V. F. Harris, pastor, expects to surpass its 1929 "Collections" total, and proves its faith by its works, being considerably beyond last summer's figures. Watch here for an "In Full" record!

Hackett, J. W. Johnston, pastor; C. C. Bailey, Golden Cross director, holds first place in the Fort Smith District in the number of remittances, and Cecil, L. A. Alkire, pastor, second place. Both of these pastors are doing extra good work on the "Collections."—George McGlumphy, Treasurer.

CONGRESSMAN UPSHAW'S SPEAKING TOUR

For more than six weeks, former Congressman Wm. D. Upshaw of Georgia and I have been making a triumphant tour of Arkansas. With but three or four exceptions he spoke to packed houses.

During April he gave eighty-five addresses. He spoke at the public schools and institutions of learning during the day, addressed civic clubs at their noon-day luncheons, and then addressed a Good Citizenship mass meeting in the evening. Great enthusiasm was manifest everywhere and the calls for our meetings were more than we could meet.

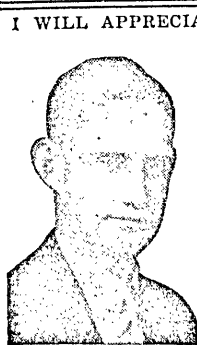
No man on the American platform today compares with Mr. Upshaw as an inspiration to the youth of the land. He has taught his famous and inspiring motto, "Let nothing discourage you; never give up," to more than four million students in the public schools. Seeing what he has done in his crippled condition leads them to feel that they, with good health and a strong body, can do anything their Maker wants them to do.

If our financial condition permits, we expect a return of Mr. Upshaw the first part of October for more than two months and we will continue as fast as money is available to meet expenses until we have covered the entire state. I take this opportunity to express my apprecia-

Tom W. Campbell

Candidate for
United States Senator

Democratic Primary, Aug. 12, 1930.



Roy V. Leonard

Deputy State Treasurer

Candidate for
State Treasurer

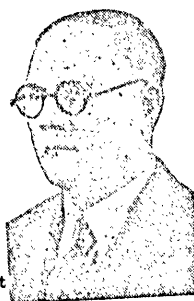
Subject to Action of the Democratic Primary, August 12, 1930.

J. A. Reed

Candidate for

County and
Probate Clerk
Pulaski County.

Courteous — Efficient
Progressive



tion for the hearty co-operation we have received from pastors, teachers, editors and civic leaders everywhere. —W. J. Losinger, Superintendent, Arkansas Anti-Saloon League.

BISHOP HOYT M. DOBBS

For four years our Conference has had the leadership of Bishop Dobbs. We are glad to say that we believe that no man ever gave more devoted, conscientious service, unflinching and unselfish, than did Bishop Dobbs. Within the four years, something like one hundred times he visited Florida. The allowance for his traveling expenses would not cover half of that, not to speak of the travel in the other parts of his district. So it is certain that he did not spare his salary when it came to looking after his work. Nor did he spare himself. Considering only the hours he spent on the train alone, coming and going, it was a tremendous task.

Bishop Dobbs was always courteous, always gentle, always patient. So far as we have heard, no man ever sought an interview that he did not get it; no man ever got an interview but he was graciously received and properly heard.

The last quadrennium has been a hard period in the history of Florida. It started when Florida was not yet out of the mesmeric spell of the boom. Not only were values inflated, but a large proportion of our membership thought themselves independently wealthy, when as a matter of fact they were hopelessly mortgaged. Churches had been built, or added to, or improved almost everywhere. Big debts, many of them far beyond the bounds of reason, had been contracted on every hand. There was an artificiality in our condition which was little short of tragic.

Then came the crash. Men failed to make hoped for deals; thousands had to give up property which they had bought and already paid part—really more than it was worth, but piece by piece they gave it up because they were not able to make the payments; property, unimproved and often laden with taxes, went back to men who could ill afford to receive it. Taxes had gone wild, and big paving and sewage bills were being demanded; contracts had been thrown over, building stopped, and thousands were thrown out of work; several times the state was swept by storm and flood; several thousands were moving out, leaving houses vacant, and often leaving bills unpaid; creditors were threatening foreclosure on churches; memberships were shrinking for two reasons, because people were going away and because those staying could not assume the burden incident to church membership. Collections were bad and salaries were tumbling like toy houses, and needs were multiplying. Naturally pastors and flocks were thrown into a state of unrest, dissatisfaction, almost frenzy. People blamed preachers for lack of growth

and preachers blamed people for lack of support.

Sorry as we are to say it, there came about an unusual amount of fault-finding, criticism, and even hostility among brethren who by every law of God and reason should love one another, and labor for co-operation. Some men have gone through trials and difficulties which would break the hearts of men less strong, or drive to desperation men less true.

It has been no easy task for a man to lead in times like these. Who could say what was wise? Who could foresee today the happenings of tomorrow? Tossed and shaken as the old ship has been, who knows how much worse it would have been had we not had a leader so gentle and kind and painstaking?

Does the last quadrennium show up well? No. Is any man or set of men to blame? God forbid that we should say so. But for the patient suffering of our good bishop, our presiding elders, our loyal pastors, and our faithful people, the old ship might have gone down. God bless Bishop Dobbs and the other men and women who have carried on the Church through these tempestuous times.—Florida Christian Advocate.

LOOK BEFORE YOU JUMP!

(Read before the Quarterly Convention of the W. C. T. U. and the Business Women's Council in Washington, D. C.)

Look before you jump! Yes, it is uncomfortable here in the frying-pan; but to jump into the fire would be worse! Think the matter through to the end before you give your approval to a change in the Volstead Act.

If we are to have wine and beer they must be sold somewhere. Would you like a wine parlor next your home? If not would it be fair and just to ask for it next some one else's home? Would you like your wife, husband, son or daughter to frequent wine parlors?

Oh, you would not have wine parlors. You would have beer and wine sold only in hotels and restaurants. Would you like young men to take your adolescent daughter to a hotel to drink wine with them? Whether we admit it or not, it is a fact that wine inflames the baser passions and at the same time deadens the conscience or moral sense, thus causing much immorality, as past history proves. Do you think it would be safe for young girls to be taken to hotels to wine parties?

Oh! You would have wine and beer sold only by the bottle and not drunk on the premises. Would that help the situation? The young men could easily stop and buy one or more bottles of wine or beer when taking your daughter out. Would you feel quite comfortable about it? If not how about other mothers' daughters?

Oh! You would have wine and beer sold only by the case at wholesale and through mail orders? Then Uncle Sam would be using the mails to further the liquor business and so become a partner in it. Besides the poor man having no bank account could not send a check, neither would he be likely to have sufficient ready money to spare to buy a whole case of wine or beer, and the wets have always been so solicitous about his being deprived of his beer, so that would not do.

Besides, with wine and beer bought by the case and kept in the house one would not even have to go out architecture, a thing of beauty and to get a drink, so having it so handy naturally more of it would be drunk,

and it would always be ready to treat furnaces and heating machinery, also

one's friends when they dropped in. Even the young people would find it convenient for treating their friends, some of whom would not get it in their own homes. The home itself would lose its sacredness and become a kind of refined saloon.

Oh! You would have it sold not in quantity but just by the bottle in grocery and drug stores, and not to be drunk there. How would you like it when you went to the grocery or drug store to find the place filled with men like those who used to hang around saloons waiting to get their bottles of beer and to be jostled and crowded by them while you stood a long time in line waiting to be served? Would it lend a pleasant air to the store? Would you enjoy it? Would you like to send your child to such a place on an errand?

Oh! You would have it sold only at government stores? Would you like your government to become a liquor dealer?

Every one, even ardent wets, say the saloon must not come back. But neither is there any other satisfactory place for the sale of wine and beer, as we have just seen. Also let us remember that it was not the place where the liquor was sold that caused the harm, the evil was inherent in the liquor itself. Saloons selling only non-alcoholic beverages would never have been objectionable!

Furthermore we find in prehistoric times as shown in inscriptions on the ruins of ancient Egypt that even then they made laws trying to prevent some of the evils of wine drinking.

Noah himself after coming out of the ark planted a vineyard, and became disgracefully drunk on his pure, so-called, harmless home-made wine, before distilled liquors were ever invented.

France, flowing with wine, had to suppress absinthe; it was destroying her people; and now they leave their wines for cocktails, and it is said they are considering prohibiting cocktails.

You might as well seek to prevent crime by striking out laws forbidding theft, burglary, and murder, as to try to cure the drink evil by striking out the laws against the sale of wine and beer. The only cure for the drink evil is prohibition enforced. We have a President in the White House who can do it if we give him a fair chance. He wants to do it, he believes in it. Will you help him?—Georgia Robertson.

THE GLIDE FOUNDATION AND EVANGELISTIC CENTER.

A vision was flashed on the mind and heart of a godly woman. The voice which spoke in the vision said "San Francisco," and all down through these years Mrs. L. H. Glide, a woman beautiful in character, simple in faith, unselfish in thinking, Christ-like in spirit and purpose, has held that scene and has remembered that voice, and now in the providence of God she is beginning the consummation of her long-cherished plans.

This center of evangelism is to be located on the northwest corner of Ellis and Taylor Streets, in the city of San Francisco. Here the tides of human life ebb and flow; here the traffic of commerce is dense, revealing the spirit of American genius and industry. It is on this corner that the new and attractive institution is being erected, which, when completed, will be commanding in one would not even have to go out architecture, a thing of beauty and to get a drink, so having it so handy naturally more of it would be drunk,

The basement will provide the usual

a large recreation hall and gymnasium, together with dining hall and kitchen, storage rooms, etc.

The ground floor will contain eight stores. In some of these it is proposed the publishing interests will be housed, together with the editorial rooms and offices of the Pacific Methodist Advocate.

There will be an assembly hall, which will provide for young people's work, and evangelistic meetings in the evenings, as well as halls for large Bible classes.

There will on this first or ground floor also be provided adequate facilities of a modern Sunday School, where all ages and sizes will receive instruction in the principles of the Christian religion.

The main auditorium will be 62½ by 87½ feet. It will be one of the most beautiful, artistic and worship-inspiring auditoriums in the city, or in any city. The balcony will provide nearly three hundred seats. A great organ will lend its inspiring notes and melody to the human voice in worship.

The two towers, lifting their spires high into the sky, will provide for a beautiful set of chimes to play their devotional notes over the great metropolitan center as men and women bend under the burden of this our modern life, reminding them that a good Father is near, beholding their rowing in the midst of life's storm. The second of these towers will be equipped with radio provision, so that when one is installed the program of devotional worship, the Gospel message in song and prayer, will go on wings of the air to the tired, hungry, and toiling multitudes who will hear.

The annex building facing on Ellis Street will be 50 by 137 feet, and rise six stories above the street. In this building will be housed, as stated above, our Sunday School department, women's parlors, etc. Rooms with wall beds to the number of 36, with community kitchens, where young business women who have to go into the fields and glean may find a safe and happy home. Also there will be provided small apartments where homes may be set up and where those who are inclined to the more spiritual values in life may find refuge.

Apartment for pastor, assistant

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.

A SAFE PLACE FOR YOUR BOY

During July and August.

Camp Sapphire, Brevard, N. C., located near entrance Pisgah Nat'l Forest, Pioneer Camp of the Carolinas. Christian but Non-sectarian. Has operated 17 years under same management. Illustrated booklet free on request. Address W. McK. Fetzer, Camp Sapphire, Brevard, N. C.

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pastor, and other workers are provided.

This great foundation is built, not for denominational exaltation, but as a life-saving station. It is desired that the program will be launched on a plane which will command the respect and co-operation of all who love our Lord Jesus Christ in sincerity, and in return will make a real contribution to all Churches and to the economic and social life of our great city.

Our charter provides for the training of a Christian leadership, both for our work in the United States and in mission fields. It also provides for an advisory board who will confer and counsel with the board of trustees and staff of workers that will represent other Christian denominations. This institute for the better training of Christian workers will, in addition to academic training, provide a social and religious clinic whereby and wherein students and prospective life workers may be given opportunity of service and practical experience in the great city of San Francisco. Here one will find almost any class of social life into which one may purpose entering after their training. One can find great student bodies, organized labor, Korean and Chinese groups among whom they may labor, and while evangelizing or bridging the chasm between organizing Christianity and organiz-

ed labor and other phases, they are at the same time getting experience that will be of vast value to them when once they enter upon the life work assigned them by their respective denominations.

If we can realize our objectives we will contribute to the sane and scriptural evangelizing of San Francisco while preparing for a world program of evangelization. To Mrs. L. H. Glide is due this gigantic enterprise, which is erected for the worship of God and the preaching of an evangelistic gospel, and in memory of her highly esteemed husband, who passed away twenty-three years ago.—W. J. Sims in Daily Advocate.

WHERE DO THE PREACHERS COME FROM?

Some of the problems relating to ministerial supply and education are intimately connected with the facts in regard to the geographical derivation and the financial and marital condition of theological students. Conditions at Yale divinity school, which has for a long time been as thoroughly undenominational as any similar institution in the country, are representative of those generally prevailing. In his recent annual report, President Angell quotes the results of a statistical study made by Mr. M. E. Sadler, a religious education expert with the United Christian missionary society. Divinity students at Yale average about four years older than students in law and medicine. Ninety-five per cent of them are partly or wholly self-supporting, as few students in the other professional schools are. More than one-third of them are married. Their fathers are ministers, farmers or laborers, while students in medicine and law are typically the sons of business men or professional men other than ministers. The great majority of Yale divinity students come from small colleges in the South and West, while the majority of the law and medical students come from the larger institutions of the East. These facts about the theological students in a single Eastern university are probably representative of students for the ministry in general. They come from homes of something less than affluence, they get their undergraduate training in small colleges, the West and South furnish more than their proportionate share of them, they work their way, marry early, and carry their education well into the years of their maturity. These conditions can probably not be altered much by any amount of pressure or influence. They are basic facts to be taken into account in any project for improving the quality of the ministerial output.—The Christian Century.

tion implies social redemption. The good man is not the saint in the cloister but the devout Christian in the stress and conflict of the world. This present world is to be made a better place in which men and women can live and labor, and children can be brought to maturity. Such teaching becomes revolutionary. All social, industrial and moral conditions are involved. It is no accident, therefore, that the churches are in the fight for temperance, for a higher wage, for better living conditions, for justice between man and man. This means a conflict with lust and greed and man's inhumanity to man.

The liquor business has been in politics through all the years and it persists in such. The effort just now is to save itself by keeping the church out of politics. How unreasonable the cry! Churches are not going into partisan politics, but the Christian forces of America will continue in this struggle for a better social and political and industrial order until the leaders are ready to retire to the cloister. However, it is too much to expect a return to the habits and practices of the middle ages. The modern church has not so learned Christ. The efforts at social betterment and world redemption will not allow such a course of action.

Methodist preachers are not in partisan politics but through all the years they have been in the fight against the rum traffic and those who are making money out of the liquor business without regard for the welfare of men, women and little children. These men are not yet ready to surrender because of some political slogan. They put conscience and humanity above political expediency.—North Carolina Christian Advocate.

STUDENTS IN SMALL COLLEGES

There are now approximately one million students in our institutions of higher learning. The tax-supported colleges and universities enroll 250,000 of them. The 100 non-tax-supported institutions with the largest endowments, possessing among them three-fourths of the total endowment funds held by all the institutions of higher learning in the United States—enroll 250,000 of these students. Some 600 colleges, with one-fourth of the total endowment funds, enroll the remaining 500,000 students.—Board of Education.

A REMARKABLE RECORD.

The best proof of the progress made in this country since the war, both in industrial expansion and improved living standards, is found in the amazing increase in the production and use of electricity.

Since 1922 electric output has increased twelve times as fast as the population. As a result, we now use as much or more electricity than all the rest of the world combined.

Last year total production reached a new high record of almost 100 billion kilowatt-hours, an appreciable increase over 1928. While the average revenue received per kilowatt-hour was 2.64 cents in 1928, it was 2.57 in 1929.

Fuel, rather than water, remains the chief source of power in this country, and the industry has made a remarkable record in raising the efficiency of operation. In ten years the amount of coal needed to produce one kilowatt-hour of power has been reduced from 3.2 to 1.6 pounds, and three times as much energy is now generated with but 87 per cent more fuel.

The industry has faith in the fu-

ture of America. Its 1930 budget of \$913,000,000 is the largest in its history, and six per cent greater than that of 1929. Sixty-one per cent of the budget is being used for extension of transmission and distribution facilities and the rest for plant construction. The electric industry never falters in its endeavor to provide the American people with better service at a lower cost.—Bulletin.

WILL SOME FATHER ANSWER TOMMY'S QUESTION?

"Daddy," said Tommy to his father, as he stood by his side in their new garage admiring their new car, "is this the best motor car in the world?" "I wouldn't say that," said his father. "There are cars that cost more; but still, for its price, there isn't anything to beat it. And it cost a lot of money."

"Is that why you've got such a nice house for it?" asked Tommy.

"Of course," said his father. "A machine built like that, my son, must be considered as an investment, and a good business man always takes care of his investments."

"And that's why you watch it so much, and keep a man to look after it?" proceeded Tommy.

"Certainly," was the reply. "A careful man is bound to look well after his investments, and see that they are always in good order. That's only common sense, my boy. You surely understand that much."

"Yes, Daddy, I do," said Tommy, and then, after a few moments of quiet, given to thought, he raised his voice again.

"Daddy," he said, a little wistfully, "you don't think much of me as an investment, do you?"—Methodist Recorder.

POWER IN POLITICS.

The political lines are forming for the battle between advocates of publicly owned and operated electric utilities and supporters of our present system of private ownership of such properties. This issue will probably be prominent in the Congressional elections next November and the Presidential election of 1932.

It is an indisputable truth that electric service is the best in our history, that rates are lower and steadily decreasing and that expansion of electric facilities progresses on an unprecedented scale. American citizens and workers use more electricity and apply it to more tasks than do the citizens of any other country.

It is a notable fact that electric development has been slowest in those European countries where utilities are politically-owned and operated.

It will be up to advocates of political ownership of this industry to convince the American people that even if the government could sell tax-free electricity a few cents cheaper per family per annum than

RED EYES Dickey's Old Reliable Eye Water cools, heals, strengthens, cleanses. Use after sewing, reading, driving. Drug stores or by mail 25c. **DICKEY DRUG CO., BRISTOL, VA.**

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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.

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THE COLLEGE WITH A BACKGROUND OF CULTURE AND SCHOLARSHIP

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

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The ordinary oils not to be compared with this. Price—\$1.25

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Big Busy Drug Store
120 Main St. Little Rock, Ark

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

"THE CHURCH IN POLITICS."

Just now certain church leaders, not a few politicians and much of the secular press is raising a hue and cry about the church going into politics. Every one acquainted with the facts know that much of this is a gross exaggeration. Comparatively few preachers and churches have anything to do with partisan politics. But all must admit that the attitude of organized Christianity toward social and industrial and political movements of today is quite different from that of a few decades ago. It could not be otherwise.

The new stress placed upon social movements looking to human betterment is telling mightily upon all the churches. The gospel for the individual has become also the gospel for the group. Individual redemption

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling—Imparts Color and Beauty to Gray and Faded Hair—25c. and \$1.00 at Druggists. Hilsco Chem. Wks. Pathecoque, N. Y.

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With its soothing, healing antiseptic action, is a most effective remedy for cuts, bruises and skin troubles. At all drug stores. For free sample write **W. F. GRAY & COMPANY** For Gray Bldg., Nashville, Tenn.

private enterprise—a supposition which has never been clearly proven—that it would be in the best interest of the people of this nation to give up our basic principles of government which recognize individual rights to do business, in order to try a socialistic theory.

It is certainly logical to believe that once government goes into one business it will go into others as fast as politicians can pass the necessary bills.

Do we want our sons and daughters to ultimately become mere cogs in a big political machine or do we want them to remain free agents able to develop their own businesses and industries free from needless political domination and dictation?

We must maintain government "by the people" instead of too much government "of the people."—Bulletin.

THE SALT TAX OF INDIA.

So much has been written and spoken about India's salt tax, and much of it so misleading, that people on this side of the Atlantic have been led into serious misunderstanding of the present situation in India. The facts supplied by the British Library of Information in a recent statement

An Army Surgeon With Fighting Troops in the Trenches.

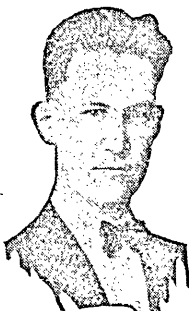
Samuel G. Boyce, M. D.

CANDIDATE FOR

Coroner of Pulaski County

To Succeed Himself.

Subject to Democratic Primary, Aug. 12, 1930



Edward B. Dillon

Candidate for

State Senator

Pulaski and Perry Counties.

SECOND TERM

Subject to Action of the Democratic Primary, August 12, 1930

The Essentials for An Efficient County and Probate Clerk—

Practical Training—
Integrity—Courtesy—

LUTHER W. ADAMS

Candidate for

County and Probate Clerk.
Pulaski County

Knows first-hand the duties of the office to which he aspires.

Subject to Democratic Primary, August 12, 1930.

VOTE FOR

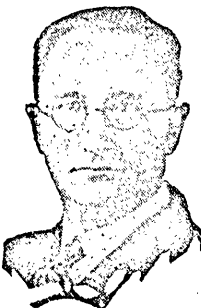
A. R. LAMB

Candidate for

Sheriff and Collector

of Pulaski County

Subject to Democratic Primary, August 12, 1930



issued from its New York offices seem, somehow, to have escaped the notice of most newspaper editors on this continent. The impression left in the minds of the general public is that of the patriot Gandhi, fighting an iniquitous law imposed upon the poor of India by British greed and tyranny. The fact is that the salt tax was not of British institution; it had been general in Europe and Asia for centuries and was in operation in India before the British nation was born. India had many forms of taxation when England first entered that country. Most of them were oppressive and have been abolished by British rule. The salt tax was retained because it was the simplest and fairest and lightest form of taxation that could be employed. Salt is, perhaps, the sole commodity of absolutely general consumption in India, and the tax was thus spread over the entire population "without imposing undue burdens even on the poorest." The average annual consumption of salt by one person in India is thirteen pounds per annum. Since 1924, the tax has stood at fifty-five cents per cwt. So that the most any citizen of India pays under this tax is a fraction over seven cents a year. The cry that Britain is oppressively taxing a necessity of life in India is thus seen to be ridiculous. The truth is that Gandhi is merely using the salt tax as the thin edge of the wedge in a plan to cut off all sources of national revenue. The salt-tax campaign is merely a gesture and a symbol. But it is a clever gesture. As the tax touches every person in the nation, Gandhi seeks to arouse the entire population and to involve the whole of India in revolt against British rule.—The New Outlook.

OKLAHOMA BAPTISTS DEFINE A CHRISTIAN COLLEGE.

In Oklahoma the Baptist Convention found agreement with Pastor J. W. Gillon's definition of what a Christian college is and upon that basis launched a million-dollar campaign for the State Baptist University at Shawnee. Here is his definition: "First, and fundamentally, a denominational college may be defined to be a college founded or adopted and operated by some Christian denomination, in the interest of the type of Christianity represented by the denomination founding it.

"Second, it may be defined to be a college owned and controlled and operated in the interest of some particular denomination. This means, of course, it is a college run to conserve and propagate the doctrines of the denomination which owns and operates the college.

"Fourth, the denominational college may be defined to be a college which exists to exalt the interpretation given to the Bible by the denomination which owns and operates the college.

"Fifth, the denominational college may be defined to be a college owned and operated by some one denomination given for the purpose of training leaders for the churches of the denomination operating the college.

"Sixth, the denominational college may be defined to be a college which has for its faculty only men and women who are members of the churches of the denomination owning the college, and who are in full sympathy with the doctrines and programs of their denomination, and its work.

"Seventh, the denominational college may be defined to be a college the bulk of whose students have come from Christian homes of the types of

homes that make and support the churches of the denomination which owns and operates the college.

"Eighth, the denominational college may be defined to be a college which has a pronouncedly Christian and denominational atmosphere. It is a college which will not tolerate reflection upon the denomination which owns and operates it, but which exalts and magnifies the denomination.

"Ninth, the denominational college may be defined to be a college owned and operated by some denomination, in the interest of leading all unsaved students to Christ and into churches of the denomination operating the college.

"Tenth, the denominational college may be defined to be a college which seeks to educate the ministry of the denomination which owns and operates the college, and which exalts denominational ministerial education."

A CATHOLIC PRIEST SPEAKS FOR PROHIBITION.

The Right Reverend Monsignor M. F. Foley, pastor of St. Paul's Catholic Church, Baltimore, has been fighting on the side of temperance and righteousness ever since the beginning of his ministry in Baltimore. He is now celebrating the sixty-eighth year of his public ministry, and the following from his pen in the American Issue is all to the point:

"The shouters for 'personal liberty,' unable to deny that the saloon was a blot on civilization and a menace to good government, tell us that they do not want to bring back the old saloon, but a heavenly resort where angels might gather and men may drink their fill of what they will and get drunk, beat their wives, starve their children or commit murder. We hear a lot of rot about the bringing back of light wines and beer as the panacea for the evils laid at the door of prohibition, and as the great European promoter of temperance. Nonsense! The wets of today, some conspicuously, some unconsciously, are preparing the way for the return of the 'good old saloon,' with all its horrible satellites. He who wills the means wills the end. We dries have a big job ahead of us; but, by the grace of God we shall win out!"—Methodist Protestant Recorder.

ONE REACTION TO BISHOP FISHER'S DECISION.

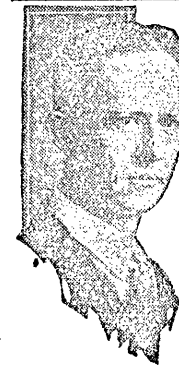
It was with great pleasure that I read your editorial comment on the resignation of Bishop Fisher from the episcopacy. It has not been my privilege to know Bishop Fisher personally, but it has been my pleasure to hear him preach.

As you comment, his action is without precedent. At last, something new has happened under the sun. No wonder many raise the question as you did, "Why did he do it?" Cannot a man preach and still be a bishop? If notice is given in advance that Bishop Blake, Bishop Hughes, or Bishop Fisher will preach, will not a greater audience be attracted than by the announcement that Pastor Blake, Pastor Hughes or Pastor Fisher will preach? By his very position is not a bishop supposed to be a final authority? Is his influence upon people through his ministry greater or less as a bishop than if he were a preacher? As with many a question, an answer satisfactory to all will probably never be arrived at.

But to me it presents a great possibility for the future of the Church. Nothing has been done in years to

compare with Bishop Fisher's action toward glorifying and dignifying the simple offices of the pastorate. With every one clamoring for advancement, position, and power, a bishop lays all these aside and becomes a pastor. How well I recall some few years ago when I myself, having a ministerial mind, was thrown in with others of a like mind! And what was the attitude in the majority of cases toward the pastorate? Simply a means to an end. Men who were already in the ministry were analyzed for their probable chances to become bishops some day. To become some day a bishop was the crowning glory. Yes, there were others who were not concerned over the matter.

So, I believe, the pastorate takes on a new significance. Bishop Fisher, by this one gesture has influenced and will influence many young and old men. Young men will be attracted to the ministry, ministers will feel a new joy in their work, the Church has been benefited for generations to come. Am I altogether wrong?—Ralph C. Crandall, in Zion's Herald.



Public Good
Above Private
Gain.

BROOKS HAYS

For

GOVERNOR

VOTE FOR

CARLE E. BAILEY

Candidate for

Prosecuting Attorney

Pulaski and Perry Counties.

Democratic Primary, Aug. 12, 1930.



VOTE FOR

Walter G. Brasher

FOR

State Treasurer

Subject to the Action of the Democratic Primary, Aug. 12, 1930.

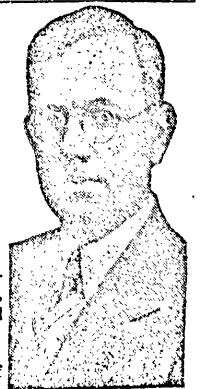
Sam M. Wassell

Candidate for

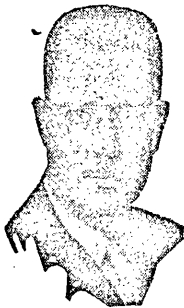
Congressman
Fifth Congressional District

Composed of
Conway, Faulkner, Perry, Franklin, Johnson, Pope, Pulaski, Yell Counties.

Subject to the Action of the Democratic Primary, August 12, 1930.



Your vote and support will be appreciated.



Arthur J. Jones

FOR
State Senator
Pulaski and
Perry Counties

Subject to Action of the Democratic Primary, August 12, 1930

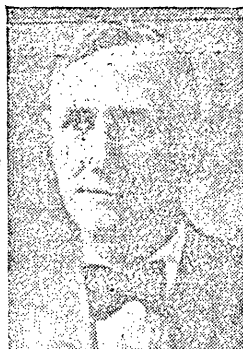
VOTE FOR

CLAY S. HENDERSON

of Walnut Ridge
for re-election as

Railroad Commissioner

First District



J. Frank Beasley

of WALNUT RIDGE

FOR
State Treasurer

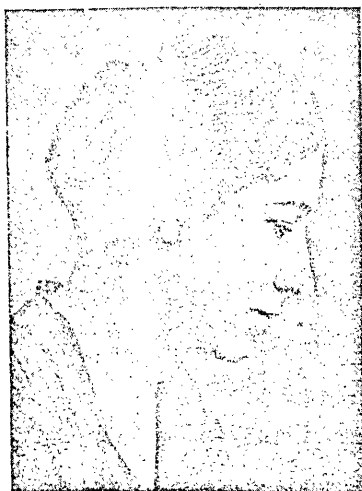
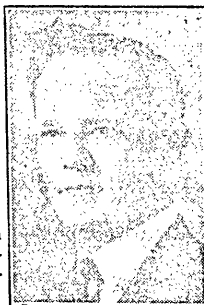
Subject to Action of the Democratic Primary, August 12, 1930

ED F. McDONALD
GRANT COUNTY

Candidate for
Secretary of State

Running on my own merits and not on demerits of my opponents.

Primary, Aug. 12, 1930



Mrs. Belva Martin

Candidate for

State Land Commissioner

Subject to Action of the Democratic Primary, Aug. 12, 1930.

OBITUARY

Horton.—Mrs. Mattie Lou Horton, after a lingering sickness of several months' duration, passed to her reward in Dermott on April 13. She was born November 19, 1867, and was married to J. H. Horton on December 18, 1892. She was converted early in life and joined the Methodist Church and ever remained among the most faithful members at Dermott. Before she went away she called her faithful husband and eight children around her bedside and told each one good-bye and told them she would soon be in heaven and for them to meet her there. Her life was adorned by faithfulness and fidelity to Christ, and in her going away her power to keep her unmoved on the brink of the river of death, was one of those heavenly visions we are not often blessed to see. We will meet her again in that "House not made with hands."—W. W. Nelson, Pastor.

Rodman.—John T. Rodman was born July 9, 1868. Professed faith in Christ at the age of 16. Joined the Masonic Lodge at the age of 21. Was married to Miss Mattie L. Stroud, Dec. 24, 1870. To this union were born six boys and two girls: Mrs. Alpha Blankenship, Alvin and Alfred Rodman, Mrs. Alma Townsend, Adelbert, Algie, Albert and Glen Rodman, who are all near or at the old home except Alvin, who is in Little Rock. Bro. Rodman has served many years as steward in his Church at Pleasant Grove. A few years ago his health gave way. On April 16, God said, "Your suffering is over, come and be with me." His body was laid to rest in the Pleasant Grove Cemetery. Mrs. Rodman has lost a faithful companion, the children a loving father, the Church and lodge a loyal member and the people a good neighbor. But we can all meet him in "The land where we'll never grow old." The services were conducted by Rev. L. R. Ruble of Wiseman, and the pastor.—L. L. Langston, Pastor.

Dillard.—Bennie Oralene Dillard, daughter of Mr. and Mrs. Luther Dillard, was born July 5, 1927; was dedicated to the Lord in holy baptism March 11, 1928. She was a bright child, had a pleasant turn, and was

(Continued on Page 16.)

SUNDAY SCHOOL

Lesson for June 22

THE RISEN LORD AND THE GREAT COMMISSION

GOLDEN TEXT—Go ye therefore and teach all nations.

LESSON TEXT—Matthew 28:1-20.

PRIMARY TOPIC—Carrying on Jesus' Work.

JUNIOR TOPIC—Our Marching Orders.

INTERMEDIATE AND SENIOR TOPIC—Our Marching Orders.

YOUNG PEOPLE AND ADULT TOPIC—The Great Commission.

I. The Empty Sepulchre (vv. 1-7).

1. The earthquake (vv. 1-4). This occurred when the glorious angel descended from heaven to roll the stone away from the tomb. This work of the angel was not to allow Jesus to escape, but to show that the tomb was empty. Christ needed not even the help of the angel, for He came forth from the grave by His own power as the seal of His atoning work on the cross (Rom. 1:4). The open tomb and the angel sitting upon the stone with calm dignity, is a graphic picture of Christ's triumph over the devil, and the terror of the keepers is a sample of what all of Christ's enemies shall one day experience when He comes in glory to reign as King.

2. The angel's message to the women (vv. 5-7).

(1) Fear not (v. 5). While the enemies had occasion to fear, these women who loved the Lord received good news from the empty tomb. The empty tomb puts an end forever to all doubts and fears. Let every teacher endeavor to show the greatness of the fact that the tomb was empty, for it shows that we have a living Christ. The resurrection of Christ should be the major theme of those who give out the Christian message. (2) "Come, see" (v. 6). The angel told the women that the Lord had risen and invited them to see the place where He lay. The Lord made special effort to convince the disciples of the reality of His resurrection. He remained with them for forty days, giving them many "infallible proofs." (3) "Go quickly" (v. 7). Having seen for themselves, their responsibility was to go and tell the message. Experience is necessary before testimony. They were to go quickly to the disciples with the message, assured that the Lord would go before and meet them.

II. The Risen Lord Meets the Women (vv. 8-10).

The women quickly obeyed the command of the angel, and were running to bring word to the disciples. Jesus met them on the way. Those who have an experimental knowledge of Christ should go speedily to tell others of it. When they saw Jesus—that He was really the Lord—they worshiped Him.

III. Paying Money to Circulate a Lie (vv. 11-15).

That Jesus arose from the dead could not be denied even by the Sanhedrin. They saw only one way out of the difficulty; that was to bribe the keepers to tell a lie. They had paid money for His betrayal—now they paid more money to circulate a lie about His resurrection. This shows the wonderful power that money has over the lives and consciences of men. It not only induces people to lie, but it even muzzles the mouths of some teachers and preachers.

IV. The King's Great Commission (vv. 16-20).

1. The royal authority (v. 18).

By virtue of His divine authority, He issued this command to the disciples in order to prepare them for

the reception of this command, He declared unto them that all power in heaven and earth had been given unto Him.

2. The commission itself (vv. 19, 20).

It consists of three parts. (1) Go teach all nations. This is the first and primary business of the disciple. This command has been issued to all disciples by the risen and mighty Lord. (2) Baptize them in the name of the triune God. Those who have become disciples of the Lord should receive the rite which signifies that relationship to Him. (3) Teach them to observe all of Christ's commandments (v. 20). Those who have become Christ's disciples should be taught conformity to His will.

3. The available power (v. 2).

Those who obey Christ in carrying out this commission shall enjoy His abiding presence.

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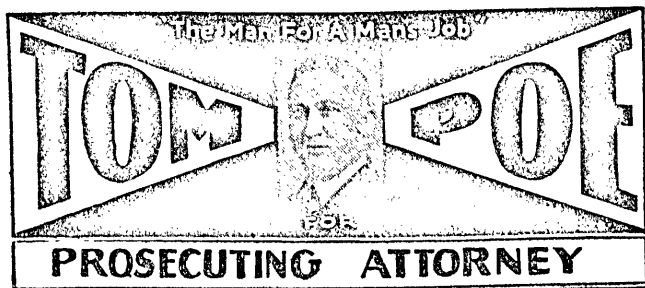
J. F. RAWLS, Treas.

General Work, Board of Missions,
M. E. Church, South
Box 510

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PROTECTION Against Old Age

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Pulaski
and
Perry
Counties

Subject to the Action of the Democratic Party, Aug. 12, 1930