

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, JULY 10, 1938

No. 28

BEWARE!

All good citizens should try to know who are safe men to send to the Legislature. The same forces which tried to legalize race-track gambling and Sunday movies and other abominations at the last three sessions of the Legislature are still at work, and will elect the men to serve them if the good people do not see that safe representatives and senators are elected. Then it is important to elect only safe men to Congress, and voters should know that candidates are dry and right on all moral questions. Beware! The rascals will outwit you if you are not vigilant.

WHAT IS THE MATTER WITH ARKANSAS?

The census report shows that our state has gained in the last ten years only 5.7 per cent in population. With the exception of a few of the very fertile agricultural counties, the growth is practically all in the cities and towns. Even as good a county as Benton, with its fine orchards and diversified farming, has lost, and Washington County has gained only because Fayetteville and environment have gained.

The chief losses have been in the hill or upland counties, and especially where, as in Sebastian, the coal industry has declined, and in Yell, where the lumber industry has used the forests and quit.

It is not difficult to account for the slow growth of population in the state as a whole and the losses in certain sections. It will be found that practically all other states which depend largely on agriculture have made little gain. With labor-saving machinery it is possible with fewer farmers to grow enough crops to maintain the country. This accounts for the small growth in such a fine agricultural state as Iowa. Texas is a great agricultural state, but its growth has been almost wholly in its cities.

Arkansas has much poor hill land which cannot be cultivated profitably and on which improved machinery cannot be advantageously used. Farmers have simply deserted such lands and in many cases have allowed them to be sold for taxes. The better farmers, who preferred to continue to farm, have migrated to the rich bottoms, and thus the fertile eastern counties have increased in population at the expense of the hill country. In many cases the more ambitious young men have gone to the larger cities to obtain the high wages offered in certain industries. As we have no cities that have big business that invites the most progressive, many young men have gone to the large cities of the North and East. In addition to the desertion of the poorer farms, thousands of our people have been forced to leave the state because the lumber companies have used their forests and quit manufacturing.

If we had been practicing forestry so that the supply of timber had been maintained, thousands of workmen would still be in these lumber industries. If we had factories and mills in our cities, many who have left the farms and gone to the distant cities, would have found employment in industries at home.

Since a much smaller number of farmers than formerly can supply the people with their products, Arkansas cannot hope to secure any large increase through the taking up of more farms. Indeed, the probability is that many more poor farms will be abandoned, and by using improved machinery and better methods on the fertile lands, a still smaller number will be able to grow enough agricultural products. If we are to believe the students of world conditions, it is altogether probable that cotton growing will become less profitable, as it will be grown with cheap labor in India and Egypt, and we may lose our export market.

If Arkansas is to increase in population and wealth, we must grow trees on the poor lands and replant abandoned and cut-over lands so as to have the material for mills. Then we must

AND JACOB AWAKED OUT OF HIS SLEEP, AND HE SAID, SURELY THE LORD IS IN THIS PLACE; AND I KNEW IT NOT. AND HE WAS AFRAID, AND SAID, HOW DREADFUL IS THIS PLACE! THIS IS NONE OTHER BUT THE HOUSE OF GOD, AND THIS IS THE GATE OF HEAVEN.—Genesis 28:16-17.

encourage the development of hydro-electric power so that we may promote manufacturing. Ignorant and prejudiced men in our Legislature have prevented progress by opposing forest conservation and by passing laws which threaten the progress of manufacturing and other large investments.

Arkansas is suffering from an oversupply of demagogic politicians and lack of properly educated leaders. Let us elect better men to the Legislature and other public offices, and strengthen our public schools and colleges, and thus raise up a generation that will make Arkansas a safe place for capital and industry, as well as for better agriculture.

There are those who insist on calling ours "The Wonder State" on account of its great variety of natural resources; but, when we consider these resources and their lack of development, the "wonder" is over the lack of development. We have a good state and good people; but we are in the hands of demagogues who barter the welfare of the state for public office, and keep capital away and force our most promising youth to find careers in other states. Let us change these conditions, and keep our ambitious youth at home.

SCIENCE AND LEGAL STUDIES.

It has been commonly supposed that History, Economics, and Philosophy are the best preparatory studies for the student of law; but Dr. W. B. Monro, a distinguished member of the Harvard University faculty, has arrived at a different conclusion. He says:

"It is the glory of pure science and of mathematics that these subjects train men in orderly and objective thinking as no other subjects can. Here are fields of study in which loose or crooked thought leads inevitably to demonstrable error, to error which cannot be glossed over or concealed. . . . Some years ago, in the Harvard Law School, we thought it worth while to inquire into the educational antecedents of the student body, with a view to ascertaining whether there was any relation between success in the study of law and the previous collegiate training of these young men. In the Harvard Law School there are more than a thousand students, all of them college graduates, drawn from every section of the country. Nearly all of them have specialized, during their undergraduate years, in some single subject or group of subjects—languages, history, science, philosophy, economics, mathematics, and so on. Offhand one would probably say that the young man who had devoted most of his attention to history, government, and economics while in college, would be gaining the best preparation for the study of law; for these are the subjects which in their content come nearest to law; but that is not what we found. On the contrary, the results of this inquiry showed that the young men who had specialized in ancient languages, in the exact sciences, and especially in mathematics, were, on the whole, better equipped for the study of law, and were making higher rank in it, than were those who had devoted their energies to subjects more closely akin."

In view of the fact that so many of the students of Hendrix-Henderson College look to the study of law, it is fortunate that the college is soon to have a well equipped science building and that the sciences will be well taught. Let the friends of the college make the work in science attractive and helpful. It will pay.

"THE DARKEST CLOUD."

The following editorial in the Michigan Christian Advocate is worthy of serious consideration:

"We have little to fear from our bitter enemies outside our camp. They are noisy and persistent, often unfair and sometimes blasphemous, but they are not as dangerous as the unrecognized enemies within the camp, who unintentionally and all unconsciously break the morale of the crowd. The darkest hour on the Church horizon today is the fear that is paralyzing Kingdom advance today by the insistence on looking after our own church budgets first, on the theory that God is not great enough to back us for the whole task. We can grow eloquent in our defense of a non-missionary, save-self-first policy, but does anyone know of a church that is really winning out by such a plan? We know churches that THINK they are. But are they?"

One of the most distressing features of the last General Conference was the unwillingness to make any considerable increase in the quotas to be raised during the quadrennium. While our people are living in luxury compared with their style of living a quarter of a century ago their contributions to missions, the great objective of true Christians, have increased relatively little. We are willing to lavish money on local buildings and furnishing and create debts which will run for a generation, while we halt and hesitate and murmur when asked to do large things for the salvation of the world. Of course, the needs of the local church must be considered, but they are relatively too large, and are often used as an excuse for the larger giving to the greater purposes of Christianity. Then, too, our giving to local objects is often influenced by pride and selfishness. Our real motives may often be measured by the giving that seems to have no direct return; where indeed the return is known only in pleasing the Master.

REMEMBER MT. SEQUOYAH.

If you are planning a fine vacation, remember the Western Methodist Assembly at Mt. Sequoyah. There you can have recreation and inspiration. You can grow stronger both morally and physically. Be sure to attend during the week of August 4-10. This is Farmers' Week at the University and at the Assembly there will be a great program of Temperance and Social Service. Get your friends to go. Mention the Assembly to farmer friends so that they may utilize the advantages of the Assembly while attending the University program. They can camp on the Assembly grounds.

ANNUAL MEETING OF BOARD OF TEMPERANCE AND SOCIAL SERVICE.

The annual meeting of the Board was held at Lake Junaluska, July 2-4.

Bishop Cannon presided, and after the regular business had been transacted he read a transcript of the testimony which had been taken by the Senate Committee on Lobbying. It was clearly evident that he had frankly and fully answered all of the questions which the Committee, under the resolution creating it, had authority to ask, and that in refusing to answer questions concerning his political activities in the campaign of 1928, he was not only protecting his own inalienable rights, but the rights of all private citizens to resist unreasonable inquisition into their political action. The Board heartily approved of his action as he represented it.

President James Cannon, Secretary E. L. Crawford, Vice-President A. C. Millar, and Dr. S. C. Hatcher and Levin Smith were constituted the executive committee of the Board.

After considering the action of the General Conference on Prohibition the following policy was adopted and announced, with comments by Bishop Cannon, at a public meeting.

(Continued on page 8, col. 2.)

METHODIST EVENTS.

Mission School, Mt. Sequoyah, July 1-12.
 Young People's Miss. Conf., Mt. Sequoyah, July 18-16.
 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. 18-22.

PERSONAL AND OTHER ITEMS

Dear reader, if your label shows that your subscription has expired, please renew promptly. You need the paper and the paper needs the money.

Dr. P. W. Quillian, pastor of Winfield Church, is taking his vacation in study at Union Theological Seminary, New York. Rev. M. T. Steel is supplying the pulpit in the absence of the pastor.

Dickinson College, an institution of the Methodist Episcopal Church in eastern Pennsylvania, has decided to limit its enrollment to 600 students and to limit the number of women to 125 within five years.

The sympathy of many friends goes out to Mrs. J. J. Galloway and family of Brinkley on account of the death of her father, Mr. W. J. Burkhead, who died at the Confederate Home, aged 97, on July 3. The burial was at Charleston, his former home.

Several weeks ago Rev. J. M. Cannon was in a hospital in this city and submitted to an operation for a sinus trouble. He returned to his home at Eudora, but is still far from well on account of the poison in his system. It is now eight weeks since he first became ill. It is hoped that he will soon be well.

Asbury College students voted on May 24th in chapel 599 to 3 for strict enforcement of the prohibition law. Thirty-seven members of the college faculty voted on the same question and were unanimously for continuance of prohibition. Asbury, which is at Wilmore, Ky., now claims the honor of being the driest college in the United States. In the last presidential election, the students voted almost unanimously for Herbert Hoover and at the same time gave a heavy majority for the Democratic candidate for Congress.—Ex.

ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY.

A. C. MILLAR Editor and Business Manager
 J. J. GALLOWAY Commissioner
 ANNIE WINBURNE Treasurer

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

Board of Managers

Little Rock Conference.	N. Arkansas Conference
James Thomas	J. M. Williams
J. D. Hammons	R. C. Morehead
W. C. Martin	Wm. Sherman

Pastors Are Authorized Agents

SUBSCRIPTION RATES:

One year, in advance	\$2.00
Clubs of Ten	1.50
Rate to All Ministers	1.00
Superannuated Methodist Preachers	Free

As cash in advance is required, subscribers should watch the date on label and remit before expiration to avoid missing any issues. If date on label is not changed within two weeks, notify the Office. If mistakes occur, they will be cheerfully corrected.

Office of Publication, 1018 Scott Street
 Little Rock, Arkansas.

Make money orders and checks payable to the
 ARKANSAS METHODIST.

All matter intended for publication should be addressed to the Editor, at 1018 Scott Street, and should reach the office Monday, or earlier, to insure appearance in the next issue. Obituaries should be brief and carefully written, and five cents a copy should be inclosed if extra copies containing an obituary are desired.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1102, Act of October 3, 1917, authorized September 12, 1918.

ADVERTISING DEPARTMENTS.

Our Foreign Advertising Department is in charge of
 JACOBS & CO., CLINTON, S. C.

Soliciting Offices and Representatives.

Mr. E. L. Gould, 118 East 25th Street, New York, N. Y.
 Mr. J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.
 Mr. C. E. Ivey, 3 North Blvd., Richmond, Va.
 Mr. G. H. Ligon, 431 Biltmore Avenue, Asheville, N. C.
 Mr. J. B. Harris, 804 Burt Building, Dallas, Texas.
 Address correspondence to the Home Office or Jacobs & Company, Clinton, S. C.

Arkansas Advertising Manager, O. E. Williams.
 1818 Scott Street, Little Rock, Arkansas.

Announcement is made of a gift of \$1,000,000 from the family of the late John Deering, the harvester manufacturer, to Northwestern University, the great Methodist institution at Evanston, Ill., for a library building. Plans are also being made for a million dollar school of music and \$5,000,000 for a hospital.

Brother pastor, please see your members and secure renewals and new subscriptions. Now is a good time to do this when you are not unusually busy about other matters. Call attention to "The Romance of Methodism," a splendid serial which will run for many months, and to the fact that the Arkansas Farmer will go to all who renew and to new subscribers.

The year 1800 saw religious conditions in this country at a low ebb, and the Church seemed wrapped in apathy and gloom. There were only 364,872 communicants in all the Protestant Churches in the United States. At that time one in every sixteen of the population was a communicant of some evangelical Church, whereas, now about one in three is a communicant.—David M. Sweets.

Inquiries concerning the summer attractions of Arkansas, which are being received almost daily by the Arkansas State Chamber of Commerce from Indiana to Texas, indicate that the state needs only to tell the outside world about them to develop a tremendously profitable tourist business. Even in Arkansas there are thousands who do not realize what the state possesses in the Ouachita and Ozark National Forests and the Ouachita and Ozark Mountains. With millions within two days' motoring distance of these areas and with networks of excellent highways through them, these sections now should be fairly alive with vacationists. All should see Mt. Sequoyah.

Efforts of the Arkansas State Chamber of Commerce to induce the Legislature next winter to enact legislation that would tend to accelerate the economic development of the state will have the backing of the Arkansas Bankers Association. The Legislative Committee of the Chamber thus far has determined upon only a few of the objectives it will seek to obtain. They include the adoption by the state of a forest protective and reforestation policy, relief for property owners in the delta districts who are burdened with drainage and levee taxes, a state-wide cattle tick eradication program, adequate financing for common schools and an expansion and increase in the efficiency of the State Department of Agriculture.

The march of events makes it now quite probable that in 1932 a decisive step will be taken to write term episcopacy into the law of the Church. Considering present-day conditions and the needs of Methodism, it is desirable that such action should be taken. Elect for twelve years with the privilege of re-election for another four. A shorter term would be hardly fair to the bishop or to the Church. An episcopal leader should have time to familiarize himself with the demands of his office and to make a worthwhile contribution to the progress of Methodism. A longer term would lead into some of the same difficulties that now beset the Church. As for re-election for an additional four years, it requires no argument to show that only a pre-eminently efficient man could ever weather the gale of re-election. There are, needless to say, many shortcomings to term episcopacy, but upon the whole it would make, we believe, for the advancement of genuine democracy in the Church and for higher efficiency in the episcopal office.—Zion's Herald.

BOOK REVIEWS.

The "Spirit of Protestantism; by Harris Elliott Kirk, D. D., LL. D.; published by the Cokesbury Press, Nashville, Tenn.; price \$2.00.

It is especially fitting that the Cole Lectures for 1930 should deal with "The Spirit of Protestantism." Dr. Kirk affirms and clearly demonstrates in his lectures that the Spirit of Protestantism is a corrective for the many blights which today threaten the true spiritual religion of the individual and the nation. The author says: "In this little book I have tried to say to the rising generation of preachers some of the things I wish some one had told me when, thirty-two years ago, I set out on the great adventure." It is an effort to reaffirm one's confidence in the redemptive gospel of Jesus Christ, as the only adequate remedy for our present spiritual distress. The subjects of the lectures are interesting, well chosen

and handled in a clear, logical and masterful way. The reader will find the book both helpful and inspiring.

The Bibles of the Churches; by Andrew Sledd, Ph. D.; published by the Cokesbury Press, Nashville, Tenn.; price \$1.00.

Dr. Sledd has treated in a thorough and most interesting manner the growth of the various Bibles of the different religious bodies that share, in part at least, a common heritage. To the average reader a Bible is a Bible and he would be at a loss what to ask for if shopping in a well stocked book store for a Bible. Dr. Sledd has presented the matter so clearly that the general reader is able to gain an intelligent understanding of the interesting process of the growth of the Scriptures. Dr. Sledd handles his subject in a most reverent manner. His material is well organized and the book makes a most excellent text for Christian Education classes.

Behaviorism: A Battle Line; edited by William P. King; published by the Cokesbury Press, Nashville, Tenn.; price \$2.25.

Dr. King, recognizing the pernicious tendency of materialistic Behaviorism, considered it timely to give the reading public a symposium of the teachings of the most distinguished authorities on the subject. The writers, naturally, show some diversity of opinions but all stand firmly against materialistic Behaviorism. All who wish to get a clear and comprehensive view of the subject would do well to read and study carefully this book. For those who might wish to make a more extensive study, a well chosen bibliography accompanies the text.

PASTORS, ATTENTION.

If you have not yet taken the freewill offering for the Western Methodist Assembly, be sure to do it now. Mention the Assembly and get your people to attend. The money is needed, but attendance of our people is the important thing. The Assembly is for them. It is a great advertisement for our state. Use it.

A WEEK EAST OF THE RIVER

Leaving the office Tuesday evening, I journeyed to Lake Junaluska and there spent a part of three days in the meetings of the Board of Temperance and Social Service. The weather was cool and our stay was pleasant. Companionship with the brethren of the Board was greatly enjoyed. Bishop Cannon had discarded his crutch, and is well, but weary on account of the pressure of many duties. He will soon go to Brazil and it is hoped will rest on the voyage.

A large group of North Carolina Epworth Leaguers were holding their Assembly in the Sunday School Building. I had the pleasure of eating lunch with them one day and enjoyed the fellowship of some of their leaders. The cafeteria service is similar to that at Mt. Sequoyah. Everything at Junaluska was attractive, and the prospects, under the management of Supt. R. E. Nollner, are good.

On Friday I ran over to Durham, N. C., to visit at Duke University, and had a profitable day Saturday under the guidance of President Few and Dr. R. L. Flowers. In a later article I shall describe the wonderful university which is being developed.

Leaving Durham I proceeded to Birmingham, on my return, and Sunday night preached in McCoy Memorial Church, of which Rev. Claud Orear is pastor, and then had a pleasant social hour with the Orears, President and Mrs. Snively, of Birmingham-Southern College, and Dr. J. W. Pearson, pastor of First Church, Ensley. This church is just across the street from the campus, and is a beautiful modern brick built under the care of Dr. Orear. The total cost of the plant is approximately \$200,000, and the membership is nearly 1,000. Dr. Orear, who will be remembered by many in Arkansas as the principal of the Stuttgart Academy, is in the fifth year of this delightful pastorate. The college, with several new buildings since I had seen it last, is flourishing under the capable presidency of Dr. Guy E. Snively. It has a bright future. It was a privilege to meet Miss Ethel Wilson, a Hendrix-Henderson graduate, who has for six years been dean of women and who will spend, next year in graduate study in Northwestern University, and Prof. and Mrs. Rutledge, formerly of the faculty of Hendrix-Henderson, and to have on the platform Dr. M. E. Lazenby, the able editor of the

THE ROMANCE OF METHODISM.

By Paul Neff Garber.

The Bishop's Men.

At the Christmas Conference of 1784, because there were no ordained Methodist ministers in America, thirteen preachers, eleven of whom were present at the Conference, were elected as elders and were thereby given the right of administering the sacrament of the Church. Then in order that the sacraments might be available for all the Methodist people, these men were instructed to administer the ordinances in the places where there were no ordained Methodist preachers. To accomplish this from two to eight circuits were assigned to each of the elders.

The presiding eldership of American Methodism evolved from the office of elder. Francis Asbury, during the first year of his episcopacy found that it was impossible for a bishop, personally, to supervise all the work of the church. He, therefore, turned to the elders for assistance. He began to assign special duties to them. In 1786 the elders were instructed to exercise within their own districts, during the absence of Asbury and Coke, all the executive power vested in the bishops.

The General Conference of 1792 approved these actions of Bishop Asbury. In that year the first section dealing with the "presiding elder" was placed in the Discipline. A distinction was made between the

elder and the presiding elder. The latter, according to the Discipline, was to be the bishop's representative in a certain defined area. He was to preside, during the absence of the bishops, at the quarterly conferences; was to enforce the laws of the church upon both the clergy and laity; was to keep the bishops informed of the work; and was to "attend the bishop when present in his district." In this manner there was created the presiding eldership, an office of such importance that it is impossible to understand American Methodism apart from it.

Four times a year the presiding elder met in quarterly conference with the officials of each circuit in his district. He made a minute inspection of the work. The class leaders, exhorters, stewards, local preachers, and circuit riders reported to the presiding elder as to their stewardship during the past three months. In this manner there was in all parts of American Methodism a quarterly examination of the affairs of the Church.

The presiding elder while on these quarterly visits served as the peacemakers of his district. If he found friction between the preachers and the laymen, he endeavored to remove it. He mediated between the factions in the church. If charges were made against a brother the presiding elder investigated them. He listened to appeals from dissatisfied

members. Early Methodism was fortunate in having an officer to whom ecclesiastical trouble could be referred.

The laymen looked forward with great anticipation to the visits of the presiding elder. His presence at quarterly conference caused people to gather from miles away. Hundreds and even thousands assembled to meet and hear him. In contrast with modern quarterly meetings, these early conferences lasted from Friday until Monday.

The public interest in the presiding elder was due mainly to the fact that he was considered, next to the bishop, the outstanding preacher and the chief defender of the faith. The laymen expected to hear great sermons from their presiding elder. Thomas Ware declared that "if a presiding elder did not break down everything before him, he did not, in their estimation, magnify the office." Under the leadership of the presiding elder, a revival usually occurred at the quarterly conference. Conversions were normal events at those meetings. It is recorded of Henry Summers, the first presiding elder in Iowa, that "over one hundred conversions have been known to follow his preaching at a single quarterly meeting."

The presiding elder was the guide and counselor of the preachers in his district. He directed the circuit riders in their course of study and cor-

rected their homiletical errors. He inspired the discouraged ministers. These were great services in the day when the preachers were mere boys. Methodism owes much to the presiding eldership for its care in training the inexperienced itinerants.

The presiding elders were instrumental in securing recruits for the Methodist ministry. They were constantly seeking young men of piety and talent to fill the ever increasing calls of the itinerancy. James Quinn found in the Muskingum District six young men whom he encouraged and prepared for admittance to the Annual Conference. He wrote: "With this lovely group of young men I spent many a pleasant or profitable hour; for, although I was not very competent or apt to teach, yet they were apt and more than willing to learn."

The bishop's representatives were the advance guard of the church. They were ever attempting to broaden the Methodist sphere of influence. They were the men who formed the new circuits. They led in the early missionary work of Methodism. They were the pioneers in the Sunday School movement. To them was intrusted the task of furnishing the circuits with Methodist literature.

The rapid growth of American Methodism brought another duty to the presiding elders. When the Church was small, Bishop Asbury, because he was personally acquaint-

Alabama Christian Advocate, with whom I had had pleasant association at Lake Junaluska and the week before at Nashville.

Leaving Birmingham at midnight, after a warm journey, I arrived home Monday noon to find that my wife, on Friday before, had slipped on a pebble, and had fallen and broken her left arm at the wrist. She had had good medical attention and was improving, but suffered considerable pain on account of the bruises and strain as well as the fracture.—A. C. M.

POLICY OF THE BOARD OF TEMPERANCE AND SOCIAL SERVICE.

(Continued from page 1.)

The Board calls the attention of our people to the action taken at the recent session of the General Conference at Dallas, Texas.

First and foremost, it was declared that to our people prohibition is no longer classed as an experiment; we hold it to be the settled policy of the nation imbedded in the Constitution by an overwhelming majority after a century of conflict. We do not propose to surrender the protection afforded by this constitutional provision against the legalized liquor traffic. The persistent refusal to obey the law by supporters of the liquor traffic, finally culminating in a policy of open nullification and rebellion in sections of the country where alien, foreign-born population largely predominated, has not changed one whit the importance and the value of the prohibition law.

While the prohibition law is not perfectly enforced, as is no other law, it is far better than the open saloon or than government sale. The General Conference, therefore, meets the challenge of the wet forces with the unanimous pledge "to enlist our every power to maintain in full force the Eighteenth Amendment and all laws of state and nation for its observance and enforcement."

In furtherance of this declaration of the General Conference, our Board notes:

1. The passage by Congress of the major part of the Law Enforcement legislation requested by the President and favored by our General Conference. We urge our preachers and people to give their active, persistent, hearty support by word and by deed to the efforts of the officials of the Federal Government who have just been appointed under the new legislation to enforce effectively the Eighteenth Amendment.

2. We emphasize also the declaration of the General Conference that the "full power and authority of the states must be exercised in co-operation with the Federal Government."

We strongly condemn the lack of co-operation in the enforcement of prohibition, amounting to practical nullification on the part of states like New York and Maryland, and urge the strict enforcement of our state prohibition laws that our people may secure the great benefits which will inevitably follow wherever the prohibition law is fully and effectively enforced.

3. In view of the costly, spectacular campaign which is being staged by the Association Against the Prohibition Amendment and similar organizations to secure the nomination and election of Senators and Congressmen opposed to prohibition, we would especially emphasize in the approaching primary and regular elections of Senators and Congressmen the declaration of the General Conference:

"That in our states from constable to governor, and in the nation from revenue agent to President (including Congressmen and Senators), officials must be selected who believe in enforcement not only because prohibition is the law but because it ought to be the law."

Other questions are indeed important, but at this time when the enemy is making prohibition the main issue, our people should give their hearty, active support to those candidates who favor the prohibition law.

We regret that many of the outstanding leaders of one of the great religious bodies of the country are severely criticizing and denouncing the prohibition law and throwing their influence against the efforts of the President to secure its effective enforcement. Our General Conference, on the contrary, went on record as declaring:

"We pledge our sincere support to all officials of the law from the lowest to the highest, who are vigilantly using their best endeavors to end violations of this and all laws. We will never surrender the advance made for national sobriety. No retreat shall be sounded by the Methodist Episcopal Church, South."

We call upon our people to buckle on their armor once more as they did in years gone by. We propose to fight on in this great cause till this has been made in fact as in law a sober nation.

We sincerely regret that in this great conflict all the religious bodies of the country are not standing shoulder to shoulder in the warfare with the common enemy of all—the saloon—by whatever name it may be called.

Our people must face the fact that there is really no alternative to prohibition except the saloon or government control. Whenever the sale is legalized in any state there must be a place of distribution, either a private or a government

saloon. The opponents of prohibition are almost unanimous in their declaration of opposition to the saloon. Government control in Canada shows tremendous increase in sales. What substitute will the wet newspapers and those they represent propose for prohibition? Let them come out in the open and frankly state their proposals.

Stalker Amendment.

In view of the fact that under the new apportionment several states will suffer the loss of a number of members of Congress, which losses are principally in dry states, and since the states with the large wet, alien-dominated cities now have approximately 30 Congressmen, 30 electoral votes, and 60 delegates to the national nominating conventions who represent not American cities but seven and one-half million of unnaturalized aliens, we heartily approve the Stalker resolution providing for an amendment to the Constitution of the United States which will eliminate entirely all unnaturalized aliens in the enumeration of the population to determine Congressional or electoral representation, thus placing control of the government of the country in its own citizens. We believe that such action will be most helpful in eliminating a factor which is unfriendly to prohibition and law enforcement.

Conference Boards of Temperance and Social Service.

Because of the continued output of propaganda on the part of the wet metropolitan press and because of the unceasing and increasing antagonism by the supporters of the liquor traffic against the enforcement of the dry laws and because of the insidious efforts to discredit and even to repeal the Eighteenth Amendment, thus forcing us to face on important crisis in the prohibition conflict,

Therefore, Be It Resolved, (1) That the Conference Boards of Temperance and Social Service at all the approaching Annual Conferences are earnestly requested to arrange for a special night or a special hour during the regular Conference session for an impressive meeting on this question of the observance, enforcement, and maintenance of the Prohibition Laws, that there may be no question as to the emphasis which our Church is placing on this great moral, social reform.

Resolved (2), That our secretary be instructed to write to all the presiding elders in Southern Methodism urging them to lay particular emphasis upon the Quarterly Conference question which calls for a report from the Committee on Temperance and Social Service of each charge, and, if such Committee does not exist, to see that it be immediately organized in the local church.

ed with all the preachers, was able to make the appointments without asking the advice of anyone. In 1808, however, when William McKendree became bishop, he felt the need of advice in this important task. He turned, therefore, to the presiding elders, and as a result the "Cabinet" of American Methodism came into existence. The presiding elders became so valuable in this capacity that even Bishop Asbury, late in life invited their opinions as to the appointments. In a letter of November 27, 1812, Asbury wrote: "I must repose great confidence in, and expect great help from the presiding elders. They must be my committee of information, counsel, and safety."

With so many important duties attached to the presiding eldership, it was, of course, a position which required the services of the strongest preacher. It was the accepted belief that only the best ministers could hold the office. William Green says that it was required in the pioneer days of American Methodism that a presiding elder "should be more than a medium man. The office was large and the man must correspond to the office. No refuse or worn-out man was selected; he must be social, able-bodied, religious, a good judge of men, and a good preacher."

The presiding elder of the early Nineteenth Century had to possess physical endurance because he was obliged to travel large districts. In 1800 William McKendree was assigned to a district that included Kentucky, Tennessee, Ohio and part of what is now West Virginia. In 1804 Joshua Soule was appointed to the Maine District, which was twelve hundred miles in circumference. At one time all of North Carolina except a few circuits made up a single district. Regardless, however, of the size of his district, the presiding elder was expected to make four annual visits to all the circuits.

The presiding elders were often called the "bishop's men" and sometimes the "bishop's pets." This resulted from the fact that they were appointed by the bishop and were responsible only to him. Many of the preachers felt that this practice was undemocratic. They began to argue that the presiding elders should be elected by the Annual Conferences. Here was started an issue that has lived to the present time. One historian has written: "For nearly a hundred years the mode of electing and appointing the sub-bishop has been under warm discussion, and much ink has been shed, much paper wasted, and occasionally some bad blood stirred up."

The advocates of an elective presiding eldership argued not only that it was not democratic or American to have a superior ecclesiastical officer who was appointed in an arbitrary manner, but also that as long as the bishop selected his lieutenants they would be amenable to him and not to the preachers. It was further contended that the members of the Annual Conferences could choose the presiding elders more wisely than could the bishops. The reply to such arguments was that appointments by the bishops prevented petty electioneering; that if the presiding elders were chosen by their fellow preachers they would hesitate to enforce the discipline; and that the bishops would not be influenced in making their choice by friendship or local opinion as the preachers might be.

At every General Conference from 1792 to 1820 the method of choosing the presiding elders was an important topic of discussion. By 1820,

however, the sentiment was so much in favor of an elective office that the General Conference of that year, by a vote of sixty-one to twenty-five decided that the bishop should nominate at the Annual Conference three times as many men as were needed to fill the vacancies in the presiding eldership; that the members of the Conference should select from this number their superior officers; that these men, when chosen, were to be an advisory council to the bishop in stationing the preachers.

It would seem that such a decisive vote would have settled this long debated issue, but it did not. Joshua Soule, bishop-elect, refused to be consecrated if that resolution was to be enforced. He insisted that an elective presiding eldership was unconstitutional since the fundamental law of the Church instructed the bishops "to oversee the business of the Church." This function, Soule asserted was impossible, if the presiding elders, the agents of the bishops, should be amenable to the Annual Conferences and not to the episcopacy. Soule was supported in his contention by Bishop McKendree. So pertinent were their arguments that the delegates resolved to suspend the resolution for four years. By the time of the next General Conference the Church had approved the stand of Soule and McKendree. The appointive presiding eldership has remained in episcopal Methodism to this day.

The attitude of the laymen to the sub-episcopate must not be overlooked. Some of them, like their modern successors, claimed that the presiding eldership was an unnecessary expense to the church. The following speech delivered by a disgruntled layman at a quarterly conference expressed the sentiments of perhaps many an early Methodist: "We've got to pay our elders for preachin' one or two sermons at our quarterly meetings, and generally not much of sermons at that, and then we've got to be ruled over by them in a way that's not pleasant, and can't have our way in anything. I see no use in this sort of thing and I don't believe it's scriptur' or just; and, for my part, I won't stand it much longer."

The early presiding elders made an office not considered necessary when the Methodist Episcopal Church was organized, the second important executive position in Methodism. The modern presiding elders have the same opportunity of magnifying the office. The future of the sub-episcopacy will be determined by the type of men appointed to it.

YOUTH AND THE CHURCH COLLEGE

Make it more personal—my boy, my girl, and the Church college.

Last week we were reading about Behaviorism, a "theory that man is a machine, and his every action a reflex action, a purely mechanical effect of a physical stimulus"—every action, walking, thinking, willing, laughing, weeping, praying. "It is a theory utterly incompatible with any view of man as a responsible moral being and utterly incompatible with any religion that the plain man could recognize as such; a theory which represents man as incapable of choosing between good and evil, as the purely passive sport of circumstances over which he has no control; a theory which, if it is accepted, must make all talk of self-control, of self-improvement, of purposes and ideals seem sheer nonsense." The writer whom we are quoting, Dr. McDougall, of Duke University, in a chapter on "Behaviorism, a Battle Line," recently issued by our Publishing House, says that "Behaviorism, as taught in a large proportion of American colleges, is not content to figure as an abstract scientific doctrine. Rather, it draws its practical deductions and actively urges them upon a credulous public." He refers "to three of the many spheres in which its influence is already great." (1) "It openly and confidently treats all religion as mere illusion and superstition surviving from the pre-scientific age and seeks to close the door to all further thought and inquiry in that direction." (2) It debauches the domestic realm. "Romantic love, marital fidelity and pre-marital chastity for either sex, all these become absurd and pernicious survivals." One of its chief proponents "has foretold that within fifty years marriage will have ceased to be an American institution." (3) A brutalizing effect upon life. Yet this theory, with its devastating consequences, is "taught doctrinally every year to hundreds of thousands of innocent school teachers and college students," "has spread across the continent like prairie fire before which nothing can stand. Even the South, America's last refuge for piety and conservatism, is rapidly becoming mechanized with the sarban theory in every school. A Southern teacher recently complained to me that, wherever he goes, he finds Behaviorism rampant in the schools, and that, because he cannot accept it, he finds himself regarded by his colleagues as hopelessly out of date."

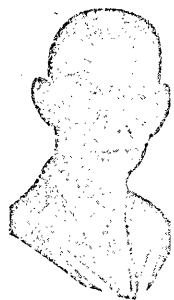
It has long been known that there is a materialistic science which banishes God from His universe and that the same spirit, in more or less pronounced form, permeates other branches of learning. And this sort of substitute for sound knowledge is widely taught. It is also known that there is a religious interpretation in many institutions which professes to magnify Christ, but, even as it exalts Him, tears the crown of Deity from His brow, reduces His stature to the proportions of a mere man, and denies the fundamental doctrines upon which Christianity is built. Are these things matters of vital consequence? Then it is imperative that our boys and girls shall attend only those schools whose teaching steers clear of these destructive terrors. And where can such schools surely be found except under Church control?

But there is a positive side also. Not only must our youth be safeguarded from such perilous teaching, but they must be instructed in that truth which makes free and upon which, as a foundation of rock, they can build characters which will stand when the rains descend, the floods come and the winds beat. Where can such instruction certainly be found except in Church schools?

There may be difference of opinion and debate as to which is the most determinative period in life of human destiny, but no thoughtful person will deny that the years which are ordinarily embraced in the college course are tremendously significant. The formative time is still on. Youth is painfully sensitive to current opinion and dangerously receptive of that thought which is pronounced from a college chair garnished with degrees. It is of the last importance that the opinion which speaks so powerfully shall be uttered by men who hold loyalty to God and His revealed truth, under conditions which tend to promote piety and in an atmosphere permeated from above. If destructive error wears the garb of pretentious scholarship, assumes the air of strutting superiority and speaks with the tone of presumptuous finality, it carries mortal threat; especially when college comrades pay obsequious court to the ruling oracle and receive the latest hypothesis as demonstrated fact; and especially again when the susceptible youth is removed from the surroundings of a home which might have proved a counter-acting factor.

Where shall most favorable conditions at this impressionable age most likely be found? There is the place for our youth. Common sense answers—"Church colleges."

Many parents must face during this season the choice of the institution to which they will entrust their dearest possession. Soberly should it be approached and faithfully, in the fear of God, should it be determined. The responsibility is on the parents. The impulse of youth cannot be relied upon in so grave a situation. It may even be that a pre-



CHAS. B. (CHOCK) DAVIDSON

Candidate for

County and Probate Judge

Pulaski County

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

VOTE FOR

CARLE E. BAILEY

Candidate for

Prosecuting Attorney

Pulaski and Perry Counties.

Democratic Primary, Aug. 12, 1930.



Judge John C. Sheffield

FOR GOVERNOR

"The People's Candidate"

Platform:

COMMON SENSE AND COMMON HONESTY

Democratic Primary, August 12, 1930.

"Bob" Will Appreciate Your Vote and Support.

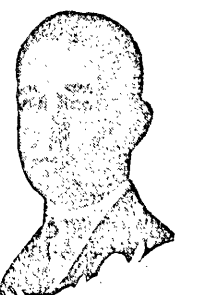
Courteous — Competent

R. L. (Bob) Montgomery Jr.

Candidate for

State Treasurer

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



vious decision demands to be re-thought and a change of institution made. Facing this choice parents who hold their responsibility seriously must weigh the claims of Church schools to be entrusted with their boys and girls. And of Church schools, the institutions of their own denomination are entitled to first consideration.—Wesleyan Christian Advocate.

EDUCATION THROUGH THE CHURCH PAPER

A passion for education is one of the chief characteristics of our day. The evidence for this is not to be looked for merely in the growing em-

phasis upon the public school, but also in literary clubs, home makers' clubs, and many similar societies that have sprung up all over the country. In the average small town hardly a month goes by in which the local paper does not carry a news item about somebody who has just left for a club convention. The easy way of explaining this is to say that we have the "convention habit." But habits do not just spring up. They come from the repeated gratification of a desire. Back of the convention habit is a desire, a need, and one writer has aptly named it the desire for improvement. We attend conventions to get new ideas, to secure information, to rub shoulders with other people for the sake of improving ourselves.

More magazines, newspapers and libraries are being patronized now than ever before. Radio schools and correspondence courses are being organized on a line of subjects ranging all the way from music to raising puppies. Letters which offer to teach us how to make other people sit up and take notice, how to be "the life of the party," are being answered, partly because of an innate tendency to want something for nothing, and partly because of a widespread desire to keep abreast of the times, to be informed.

The best preaching has met the challenge of this yearning to know. A pulpit that does not enlighten is an impoverished pulpit. I heard Bishop Mouzon say that if he were starting over in the ministry his aim would be the same as it had always been—to be an instructive preacher. People have tired of exhortation. They are longing to know the secret of life. They want a preacher who can speak with authority on something that is worth knowing.

The church paper is the minister's most reliable ally in the meeting of this demand. It is an educational institution. One woman who has never had the opportunity of a formal education, but has kept herself well informed through this agency, says, "I read the Nashville Advocate and the Conference Advocate through each week. Most all that I know I have learned through them. They have been an education to me."

There are at least three ways in which this may happen. The church paper is a source of information about those things which are near to the heart of every true Christian. Through it we find out what the Church is doing and what our neighbors are doing for the kingdom of God. Surely the good Methodists will not care more about the outcome of the last prize fight than about the proceedings of the General Conference! What true Methodist would seize the daily paper to learn of yesterday's ball score, yet never read a copy of the Advocate to inform himself of the achievements of his own Church? Though not all news in this paper is of interest to any one person, in every issue is something that every church member should know.

Every educator knows, however, that there is something more to education than the accumulation of knowledge. Ideas are often more potent than figures. No man's time is wasted who in reading an entire book gains one great idea that will become a revolving center for his life. For this reason the editorials, the sermons, the thought articles of a paper are often worth more than the news items. Interpretation of facts, inspiration, and wholesome ideas are as necessary to efficient living as information.

In addition to these two things, I

have my editor to thank for helping to protect me against a perverted press. While the church paper is not concerned with secular news as such, it does keep a check on the twisted news of those who are opposed to the moral rigor of a social order that has set up restrictions to protect its health. The public is growing more and more suspicious of much so-called news by journals that have become the pawns of a nation-wide propaganda against prohibition. It is not an uncommon thing to find one of these papers making a martyr out of some criminal who has been injured because he defied officers and resisted arrest. I find myself looking forward to my religious periodicals with a sort of implicit faith that they will protect me against the grossest of these misrepresentations.

These are arguments enough to induce us to line up behind our Conference journal of religious and moral education, not to mention the matter of personal loyalty to the man behind the editor's desk. Somehow my conscience hurts me when I remember that we have laid upon this man the command of the Church to dispense all these benefits, then left him without a larger audience for his prophetic labors.—Hugh O. Isbell, in St. Louis Christian Advocate.

THE BISHOP CANNON CASE

The careless unreliability of reporters for certain news-gathering organizations was painfully illustrated by some reports broadcast from Dallas during the sessions of the Southern Methodist General Conference.

Consider two examples. During consideration of the proposal to set up the Christians of certain foreign lands in churches of their own control, a most constructive harmony prevailed. Minor amendments were proposed and accepted. Above a newspaper story of those deliberations was a headline, "Action Is Disputed!" The British Wesleyan fraternal delegate was quoted as saying he doubted the success of prohibition in America. When this was brought to his attention, he hastened to say his views had been greatly misunderstood—"misunderstood" was not exactly the word he used!—and that he thought it would be a calamity if America surrendered prohibition. Men have not lost the power to create fables. However, fables should not be reported as facts! But on nothing else were reports so muddled as on the question of bishops in general and Bishop Cannon in particular.

The passing of a bishop's character is entrusted to the Committee on Episcopacy of the General Conference. It is composed of the leading preacher and laymen of each Annual Conference, as evidenced by the highest votes when the delegates are elected. This saves it from any possible charge of being "packed," which might be made if its members were appointed. Furthermore, this insures that the committee shall be made up of outstanding churchmen, clerical and lay.

There was a desire in some quarters for the humiliation of Bishop Cannon on the charge of impropriety in prominent participation in certain public affairs. Complaints to this effect, made by men not of the General Conference, were not respected by even the Conference delegates who opposed Bishop Cannon. The Church left her leaders free to extend their influence into every movement which relates to man's happiness and moral welfare.

The men who made formal complaint against Bishop Cannon for

improper stock market transactions realized that much of the popular clamor against "playing the market" was insincere and inconsistent. The list of patrons of the firm wherewith Bishop Cannon entrusted money contained the names of other clergymen—not Methodists. Some who were so horrified about Bishop Cannon have been strangely silent about others. Nevertheless, the Methodists could not have their attention distracted from the real issue of the inconsistency of wholly disreputable clamor. What if others were shielded? That was no good argument that we should shield our own.

Never Before.

It is generally accepted that, after a law is passed, it should not be used to convict an offense committed before the law was enacted. Therefore we are protected against ex-post facto laws. According to a similar spirit, officials may issue a warning against certain law violations, content to punish law-breaking which occurs only after that warning. In addition to these observances, the specific application and interpretation of a great moral law must be with mercy when it is first done. If any church, or secular organization with a moral code, has, before now, punished and made an example of one for "playing the market," we have not heard of it. It would hardly be required of them that they do so without first giving a warning against this offense. However, the Methodists did, in effect, this thing which could not be required of them.

Only three things can be accomplished by administration of church discipline. First, and of little importance, the suffering of the offender. Second, to clearly express its condemnation of an offense by condemnation of an offender. Third, to bring about improvement of the conduct of the offender.

Had Hearings.

Some of us, because of what we knew, said Bishop Cannon should be tried. Some of us, because of what we knew and thought we knew, said he should not be tried.

Each side could freely express itself to the committee and to the committee members—and we did. This committee worked long hours for many days. In the end it knew more than either side. When it took final action, 83 per cent voted that Bishop Cannon should not be prosecuted in a church trial. But, willing to go the extra mile in the interest of public morality, the committee publicly presented the statement of Bishop Cannon that he deeply regretted the offense had given to people of the Church and that he would never again give any occasion of offense. To this, the committee added its own statement of regret that the Bishop had brought any hurt to any in the Church. Bishop Cannon limped forward on his crutch and read a second statement similar to the one just made public. It was a dramatic, high-charged moment. He who witnessed it would have good reason to say that all three purposes of church discipline were achieved and that the Church, in the interest of morality, went far beyond the standards of the world.

Church Goes On.

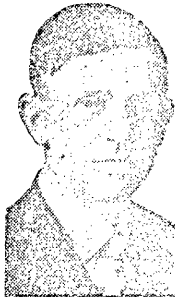
Of course, among the hundreds there would be at least one demagogue itching for publicity and desiring confusion rather than peace. Of course there would be at least one who would insist that the Bishop's statement was insincere. But, as would be expected in a gathering of people who have learned of the merciful Christ, little place would be



Public Good
Above Private
Gain.

**BROOKS
HAYS**

For
GOVERNOR



"LET'S ALL"

VOTE FOR

**Walter G.
Brasher**

FOR

State Treasurer

Subject to the Action of the Democratic Primary, Aug. 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

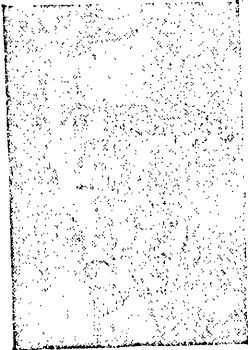
VOTE FOR

**CLAY S.
HENDERSON**

of Walnut Ridge
for re-election as

**Railroad
Commissioner**

First District



I Will Appreciate Your Vote and Influence.

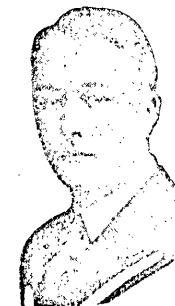
(One Good Term Deserves
Another.)

W. F. SIBECK

Candidate for

**County and
Probate Judge.**

Pulaski County.
Second Term



given to the demagogue and doubter. The whole affair became a closed incident. Bishop Cannon was in "good standing." That he had made a mistake, most were willing to agree. But the Methodist Church finds it necessary to carry on its work with people who have made mistakes. A later attempt to discriminate against Bishop Cannon by refusal to name him as a member of a prominent board was promptly and decisively voted down.

An eminent Methodist layman of Missouri who signed the formal complaint against Bishop Cannon and who contributed much to the wholly successful effort to keep the matter on a high plane of fairness and brotherliness, expressed himself as wholly satisfied with the outcome. We are referring to the Hon. Orville Zimmerman of Kennett.—St. Louis Christian Advocate.



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.

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

BEVERLEY HALL

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

FOR YOUTH

JOYS AND DANGERS OF VACATION TIME

Probably you have been eager for vacation time to come. Now that it is here and that you are enjoying yourself ask yourself the question: "Why do I have a vacation?" Perhaps you think you just ought to have it. Suppose we put the question this way: Now that you have a vacation, what are you going to do with it? Some boy has said that a vacation is a kind of extended holiday. Another boy defined a holiday as a "hollow day" and said he wanted to fill it with the best things he could. Now you have it. You have a long string of "hollow days." What are you going to do with them all?

What are some of the joys of this vacation time? We are free to do practically as we wish. We have the great out-of-doors, the warm weather when you can splash into the inviting waters of a pool or stream. There is the joy of playing baseball, of going fishing, of playing tennis, of rowing or hiking.

But along with this freedom of the out-of-doors comes certain dangers. We see our friends going on camping trips, we see our best chum go to a lake resort and we become dissatisfied. I wonder if it is necessary to spend a lot of money, to go to a resort, to travel away from home to enjoy the great out-of-doors? Then on those hot afternoons when the ball game has been going against us we have a tendency to forget our ideals of sportsmanship. Which counts most, the way you play, or the score?

There is another danger that stands out very clearly. Here is a conversation between two boys:

"Oh, yes, we saw Boston." "No, we did not have time to visit the library or museum." "No, we didn't go to Lexington and Concord, but we did go to Nantucket for a shore dinner and the sea food is great at that place. How did you spend your vacation?"

"Oh, we didn't get to travel any, but I spent my spare time reading some real live, wide-awake books. Bob and I took a few camping trips out at the edge of town. One of the most wonderful experiences I had was hearing the song of the thrush at twilight as we searched for moths near the edge of the swamp. I'll never forget that thrill as long as I live. You know, being away from the crowds and in the midst of so much beauty makes a fellow think."

Which boy, do you think, really saw things? Which built up within himself more physical, mental, and spiritual worth from his vacation experiences?

Vacation brings the thrill of new friendships. A national leader of young people confesses that many of his fondest memories and many of the ideals which he still preaches most earnestly had their origin in the friendship of a girl whom he met while on a vacation. "That girl friend gave me a lift forward and upward," he said. Girls, would you rather have it said of you by boys that you are "some sweet mamma," or that you are "the kind of a girl that makes you want to be better?"

Your vacation will be a great, challenging game of friendships. It demands all of you at your best.

Vacation presents a splendid time for helping others. During school days you have been busy, but now comes the joy of helping Mother and Father in the home. There may be

FOR CHILDREN

WHO WAS IT?

The apple was mellow,
Quite large, ripe and red,
It hung within reach,
Just over his head;
"I want it, I want it,"
"I'll pick it," he cried,
A stern voice protested,
More loudly inside.
"Don't touch it, don't touch it,
It is not your own,
Just mind your own business,
And leave it alone."

"Oh, mother, who was it,
That warned me that way?"

"Dear child! it was conscience.
Whom you must obey.
This man has an orchard,
Of prize apples rare,
For which he has labored,
To take to the fair.
He has a fierce watchdog,
And well have you done.
When facing temptation,
Resist it, my son."—Z. I. Davis, in Methodist Protestant-Recorder.

POOR LITTLE EFFIE

"Mamma, what do you think? There is a little girl in our school who never had a doll in her life! She says she has a rag doll, but not a real one. I feel so sorry for her."

"Do you want to give her one of your dolls?" asked her mamma.

"Why, no, I hadn't thought of that, mamma, but I feel so sorry for her. She lives way down by the river in a little bit of a house, and I guess her folks are awful poor."

"Perhaps you had better divide your playthings with her," said Mrs. Ross. "You have too many for one little girl anyway."

"All right, mamma," said Amy,

some neighbor boys and girls who cannot enjoy the things you do. You may not realize it, but there is more than one boy or girl who would be much happier if you would invite him or her to play with you.

Your mothers and fathers have been buying your clothes all winter; now is your chance to earn some money of your own to go to camp and go to school. Is there a danger that one will spend his money for foolish things when Nature offers so much pleasure free?

Is there a danger that one will be so interested in his own good times that he will forget the interests of others?

Vacation time offers time for improving your mental and spiritual life. Vacation church schools give great opportunities for learning more about enduring things of life. Young people's conferences offer splendid opportunities. Most intermediates are too young for leadership training camps, but you can begin to have a share in the Christian program of your church by helping to send several representatives from your church to a good summer camp or school.

It is so easy to drift through the summer so thrilled by the joys of amusements that we come through the summer with shallow lives, with "hollow days" filled with trashy books and magazines, late hours at parties and dances. You will agree with me that such things do not prepare us for a better and happier winter.

The greatest joy of vacation is that you have a life of vim and vigor to let God use for the betterment of the world.—J. A. Weber, in The Watchword.

who was a generous little girl. "How can I get them to her?"

"I am going to see if Effie's mamma can do some washing for me?" said Mrs. Ross, "and you may go with me. Pick out the doll you want Effie to have, and we will start at once."

"Poor little Effie," said Amy as they neared the little house. "Just think of living in that little bit of a house and having no playthings!"

But when they reached the house three rosy little children were digging their pink toes into a heap of warm soft sand, and having the best time in the world. There were corn-cob dolls standing solemnly around the sand pile, and each child had a tiny farm with pebbles and shells for animals, and little stick fences to divide the fields. Amy dropped right down to see them made, and forgot all about Polly Dolly, wrapped in a newspaper.

"What did Effie think of Polly Dolly?" asked mamma when they started home.

"I didn't give her to Effie, mamma," said Amy. "She has the loveliest playthings in the world, and mine aren't half as nice. She isn't poor at all, but rich."

"All little boys and girls are rich who know how to have good times and be happy," said her mamma. "Never forget that, dearie! All the playthings in the world will not make selfish children happy, while good boys and girls can make their own playthings and have good times all the year round. I am very glad to hear she isn't poor little Effie, but a rich, happy little girl!"—Hilda Richmond, in Methodist Protestant-Recorder.

An Army Surgeon With Fighting Troops in the Trenches.

Samuel G. Boyce, M. D.

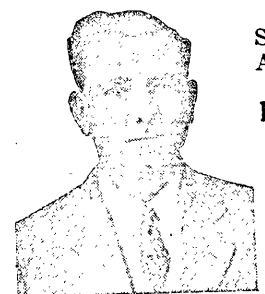
CANDIDATE FOR

Coroner of Pulaski County

To Succeed Himself.

Subject to Democratic Primary, Aug. 12, 1930

Courteous and Efficient Economy in State Government.



Safe Business Administration

Lawrence E. WILSON

Candidate for

Lieutenant Governor

Subject to Action of Democratic Primary.

The Essentials for An Efficient County and Probate Clerk—

Practical Training—
Integrity—Courtesy—

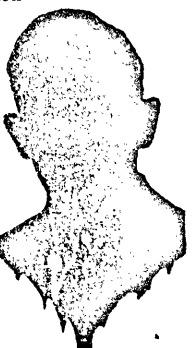
LUTHER W. ADAMS

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.



WHERE ARE YOU GOING TO SPEND YOUR VACATION?

Why Not Enjoy the Inspiring and Refreshing Atmosphere Atop Mt. Sequoyah, at Fayetteville, Arkansas? . . . Also

Enjoy the Western Methodist Assembly Programs

NOW ON, AND RUNNING THROUGH JULY, AUGUST AND SEPTEMBER

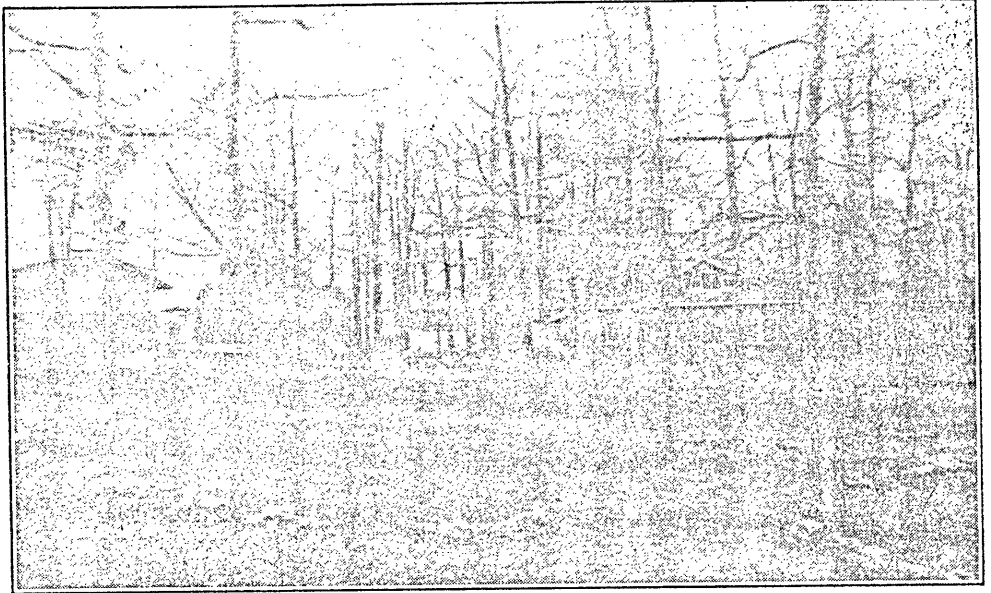
INFORMATION CONCERNING THE WESTERN METHODIST ASSEMBLY

Nine years ago twelve Conferences of the Methodist Episcopal Church, South, with some 800,000 actual members and a constituency of nearly 2,500,000 in Missouri, Oklahoma, Texas, Louisiana and Arkansas, authorized a Commission to establish an Assembly for the purpose of providing opportunities for summer spiritual, educational, and recreational activities, because they believed that the conditions of the present age require such activities for the fullest and richest life of the people.

Spending a year inspecting locations and considering propositions, the Commission located the Western Methodist Assembly on East Mountain, just outside the city of Fayetteville, Ark. This selection was made because the location combined in a remarkable degree the following advantages: (1) Altitude of 1,722 feet; (2) Adequate sanitation and water supply; (3) Proximity to the University of Arkansas with its rich and varied summer courses open to all and to a city remarkable for its beauty and for its culture and morals; (4) Centrality and accessibility by both rail and highway to the five patronizing states; (5) Salubrious climate and pleasant and inexpensive living conditions; and (6) the scenic beauty and interesting natural features of the surrounding country.

To these advantages were added Fayetteville's bonus of 400 acres of valuable land admirably adapted to the Assembly's uses, \$35,000.00 in cash, the building of a good road from the city to the top of Mt. Sequoyah, and connection with water, sewer, light, and telephone systems. It cost Fayetteville \$100,000.00 to fulfill these conditions, the land alone at moderate prices costing \$50,000.00.

The name of East Mountain was changed to Mt. Sequoyah by the Board as a result of a prize contest in which Mrs. Millar, wife of A. C. Millar, president of the Board, submitted the following reasons in support of the name: It is distinctive; most of the summer assemblies have Indian names;



Mt. Sequoyah Publishing House, Office, Drug Store, and Cafeteria

it is euphonious; and there is a tradition that Chief Sequoyah, the inventor of the wonderful Cherokee alphabet, had camped with his tribe at the spring at the foot of the mountain on their way to the Indian territory.

Employing nationally known landscape architects of Kansas City to lay off the grounds, the Board incorporated under the Arkansas law, using Fayetteville's \$35,000.00 and proceeds of the sale of lots and a small loan



Sam M. Yancey, Supt. Western Methodist Assembly, Mt. Sequoyah.



Volley Ball and Other Games on Assembly Grounds

Visitors to Farmers' Week

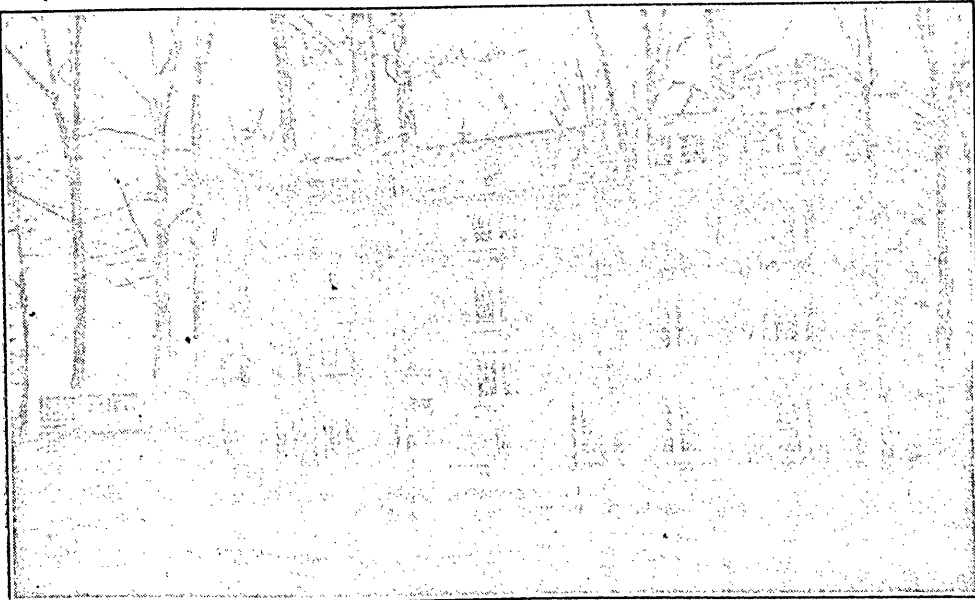
May secure camp cottages and other living quarters on Mt. Sequoyah at reasonable rates, at the same time be convenient to the University campus. We welcome you also to our Conference meetings.

and immediately built the chapel, cafeteria, office, superintendent's home, porter's lodge, two dormitories, 22 cottages, erected the water tank, and laid water and sewer mains and beautified the grounds, and opened the Assembly the summer of 1923. Bishop Atkins, father of the assembly at Lake Junaluska, stated at the opening that the Western Methodist Assembly was the most important enterprise of the M. E. Church, South, west of the Mississippi River, and he and other world travelers declared it one of the most beautiful spots in the world. Since the opening season the Epworth Leaguers have built the Epworth Hall costing \$25,000.00, the Woman's Missionary Society has built the Elza-Stephens-Rommel Hall costing \$40,000.00, and the Arquoyah Club has erected a \$2,000.00 Library and Study Hall, while the Assembly has added many cottages and begun the improvement of a golf course and a dam for a 16-acre lake on the famous Happy Hollow Farm east of the mountain. The Publishing House of the Methodist Church, South, at Nashville, Tenn., has built a handsome and commodious book house and keeps a supply of books during each season. The Sunday School Board is considering the erection of a \$50,000.00 building for their activities. As soon as funds are available the dam and golf course will be completed and will provide ample facilities for varied sports. This year a fine miniature Golf Course has been constructed. The charge is low, and it is to be maintained for the benefit of Assembly visitors.

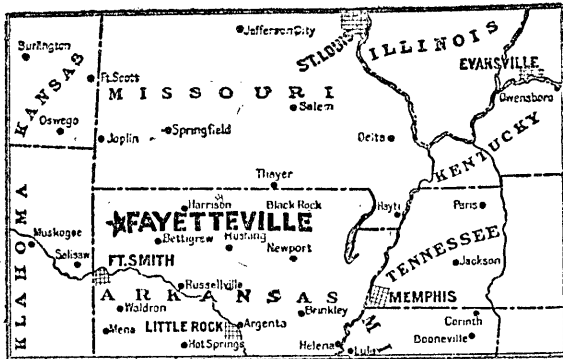
The property of the Assembly is conservatively valued at \$225,000.00 and only a small debt has been incurred. It is hoped that this will be extinguished by the sale of lots and by donations in the near future.

Hon. J. L. Bond, former state superintendent of public instruction, was elected superintendent of the Assembly and for nearly four years capably managed the affairs, giving to its initial life splendid direction. He was followed by Rev. J. W. Workman, afterwards president of Henderson-Brown College, and then by Rev. Sam Yancey, the present efficient superintendent, who has maintained the high standards of his predecessors and ably promoted every interest.

(Continued on page 11.)



Woman's Missionary and Epworth League Buildings



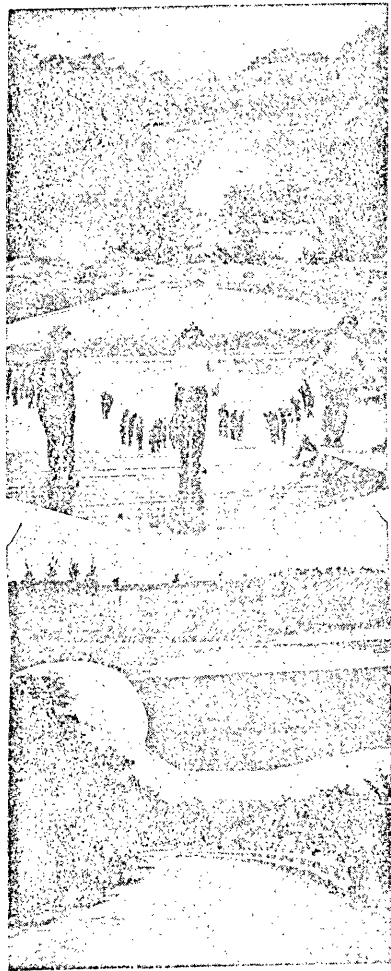
Map showing geographical location of Fayetteville. Note its close proximity to important cities, Arkansas, Tennessee, Kentucky, Missouri, Illinois, Kansas and Oklahoma. Only a few hours over hard-surfaced highways puts you in "The Land of a Million Smiles."

THE SOUTHERN GATEWAY TO THE OZARKS

Served by the main line of the St. Louis & San Francisco Railway; a night's ride from St. Louis, Kansas City, Dallas, Oklahoma City and Memphis. Two branch lines serve the territory to the east and west.

Fayetteville

Are Calling You—The V
Comm



BEAUTIFULLY SITUATED

Situated on the crest of the Ozark Mountains in Northwest Arkansas, fifteen hundred feet above sea level, is the beautiful and important city of Fayetteville. Tier after tier of sloping timberlands forming a vista of captivating beauty on every side, along with many paved and other hard-surfaced scenic highways radiating in all directions, makes the location of this city a most attractive and inviting one. The beautiful mountain scenery, with prevailing cool breezes, sunshiny days, and the constant temperate climate, makes Fayetteville admirable to everyone who chances to visit her.

Fayetteville offers a happy combination of healthful surroundings with unusual recreational advantages and opportunities for cultural development. It is fast becoming a Mecca for tourists in ever increasing numbers, from year to year. There are sporty golf courses, swimming and boating facilities, cool, clear mountain streams, scores of waiting woodland trails, libraries and modernly equipped theatres. In fact, every type of entertainment to meet the

changing fancy of the vacationist.

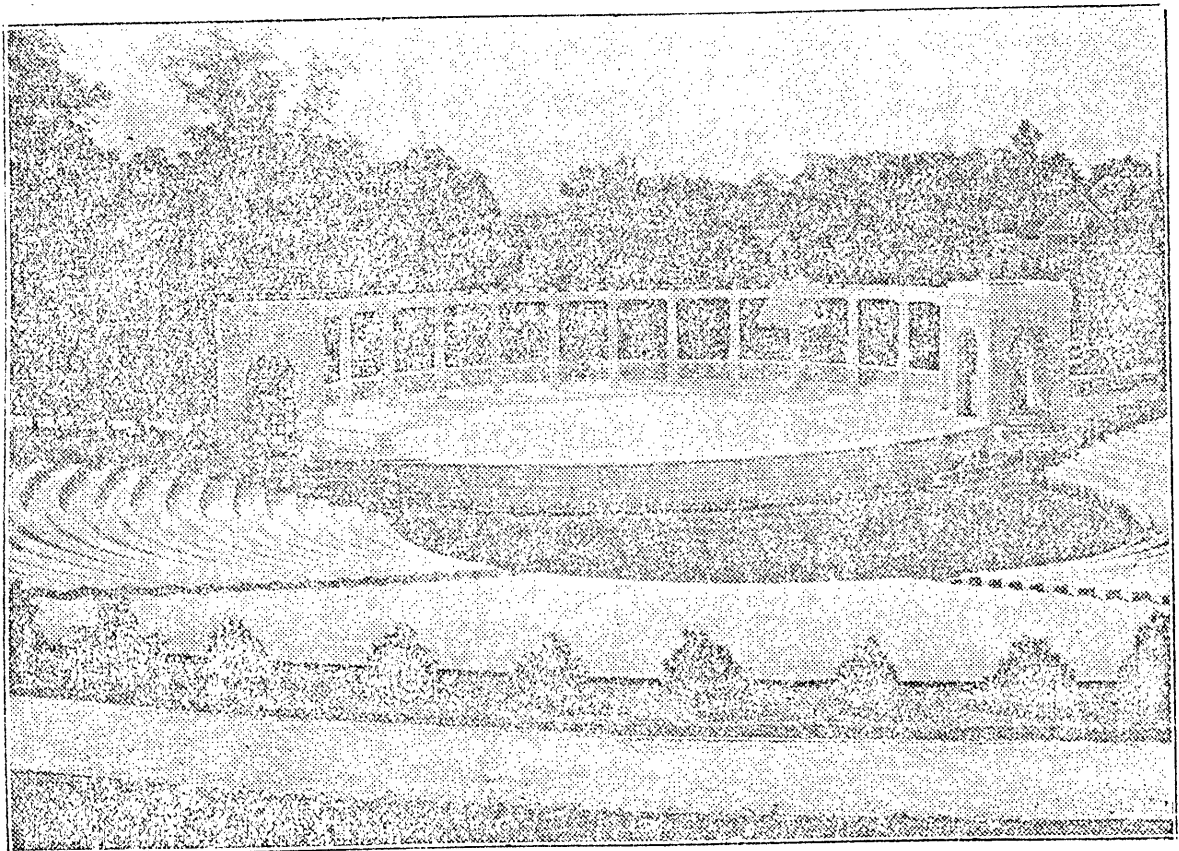
Here is located the State University, which offers, in addition to its winter curriculum, a complete summer course. It enjoys the attendance of more than 1,000 students. Bordering on the East is Mt. Sequoyah, the site of the Western Methodist Assembly, with a well arranged summer program of conventions, nationally known lecturers and chautauqua entertainments.

You are invited to come, spend a week, an entire summer, or a lifetime, and catch the buoyant spirit of these beautiful Ozarks, where health, happiness, rest and recreation soon tease away worldly cares.

Surrounded by the famous grape vineyards, apple orchards and prosperous farms, with their rich production of berries, poultry, grain, livestock and dairy products, Fayetteville offers opportunities for the home-seeker to observe at first sight the activities of a progressive farming country.

AN IDEAL HOME CITY

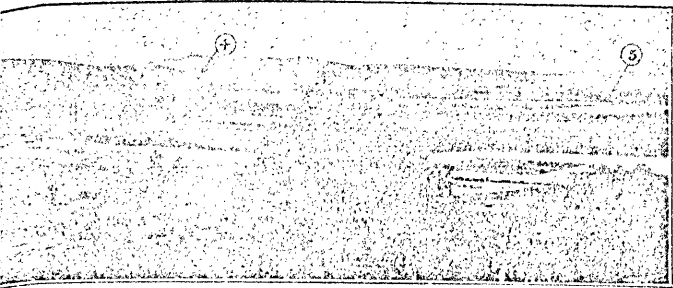
Fayetteville is a city of beautiful homes, with well kept lawns, paved and well lighted streets, modern in



Chi Omega Memorial Amphitheatre at University of Arkansas—Dedicated June 28, and Seats 2,750 People.

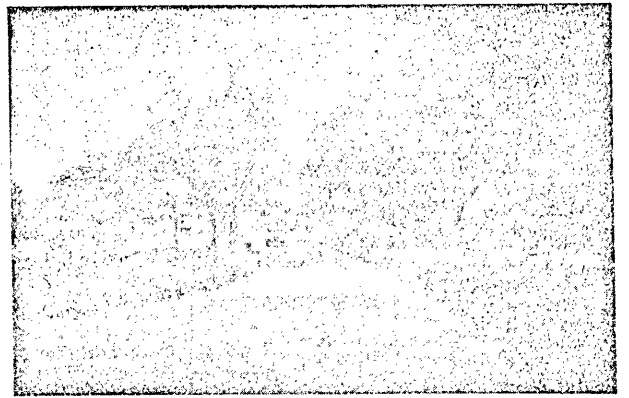
The following

CHA
ARK
FIRS
McIL
SOU
PAL
SHIL
LEW
FAY
SIM
OZA
BLO
FAY
MAR
POL
VIC



IN "THE LAND OF A MILLION SMILES"

A city of 9,730 happy and contented people, according to the 1930 government census. Taking into consideration the enrollment of the University, Fayetteville has an average population of over 11,000 and is the county seat of Washington county.

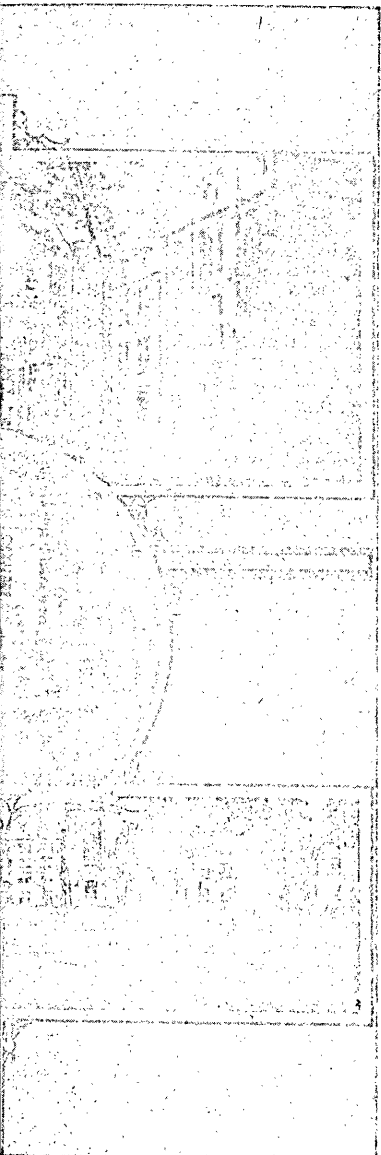


Motoring over hard-surfaced highways through the Ozarks is a pleasure not soon forgotten. You'd enjoy a tour of this section immensely.

of Western Methodist Assembly

d the Ozarks

me Seeker—Farmer—Manufacturer—
an. "See Arkansas First"



every sense of the word. In fact, it is one of the most modern and cultured centers to be found anywhere. Its modern department and other retail stores, strong banks, with combined resources of over five million, its modern talkie theatres, splendid civic and commercial clubs are animated with a spirit of progress, coupled with the cultural atmosphere so frequently prevalent in university towns. Fayetteville serves a large trade area, and by reason of this fact, has developed into an important trade center with numerous retail and wholesale establishments, handling various lines of merchandise usual to a city of even larger proportions.

The Public Schools, Hospitals and Public Buildings are well equipped and modern. Pure water is supplied direct from the nearby White River, one of the most beautiful mountain streams in the Ozarks. Electric current for all purposes is supplied by the Southwestern Gas and Electric Company. Natural gas is supplied

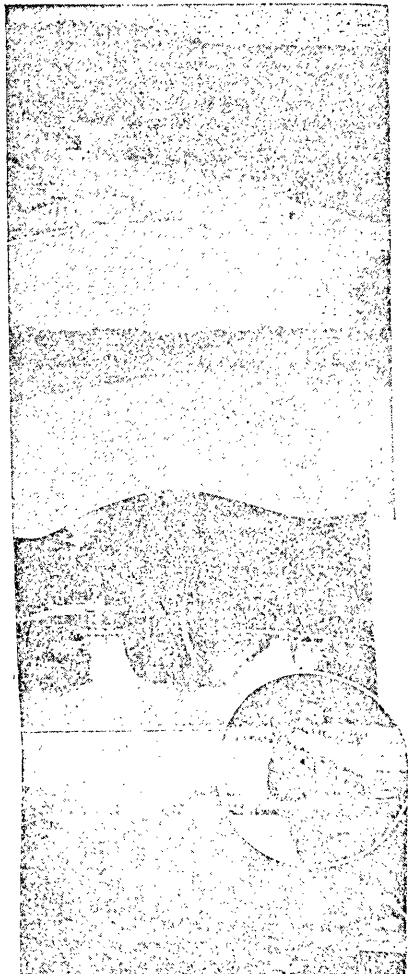
by the Arkansas Western Gas Company.

The happy combination of sunshine and bracing fresh mountain breezes builds here in Fayetteville, a climate that is ideal for rearing a family; one where extreme healthful conditions are enjoyed. For further information, address Fayetteville Chamber of Commerce.

FAYETTEVILLE CHURCHES

Important among the features of Fayetteville we would mention, are its splendid churches and their organizations. There are eleven churches embracing practically every denomination as follows: First Christian, Central Presbyterian, Church of Christ, First Baptist, St. Joseph's Church (Catholic), St. Paul's Episcopal, Central Methodist, First Church of Christ, Scientist, White Chapel and Cumberland Presbyterian. In these houses of worship, a warm welcome awaits the stranger who visits Fayetteville, also the fellowship of those wishing to unite with the church of their choice. We

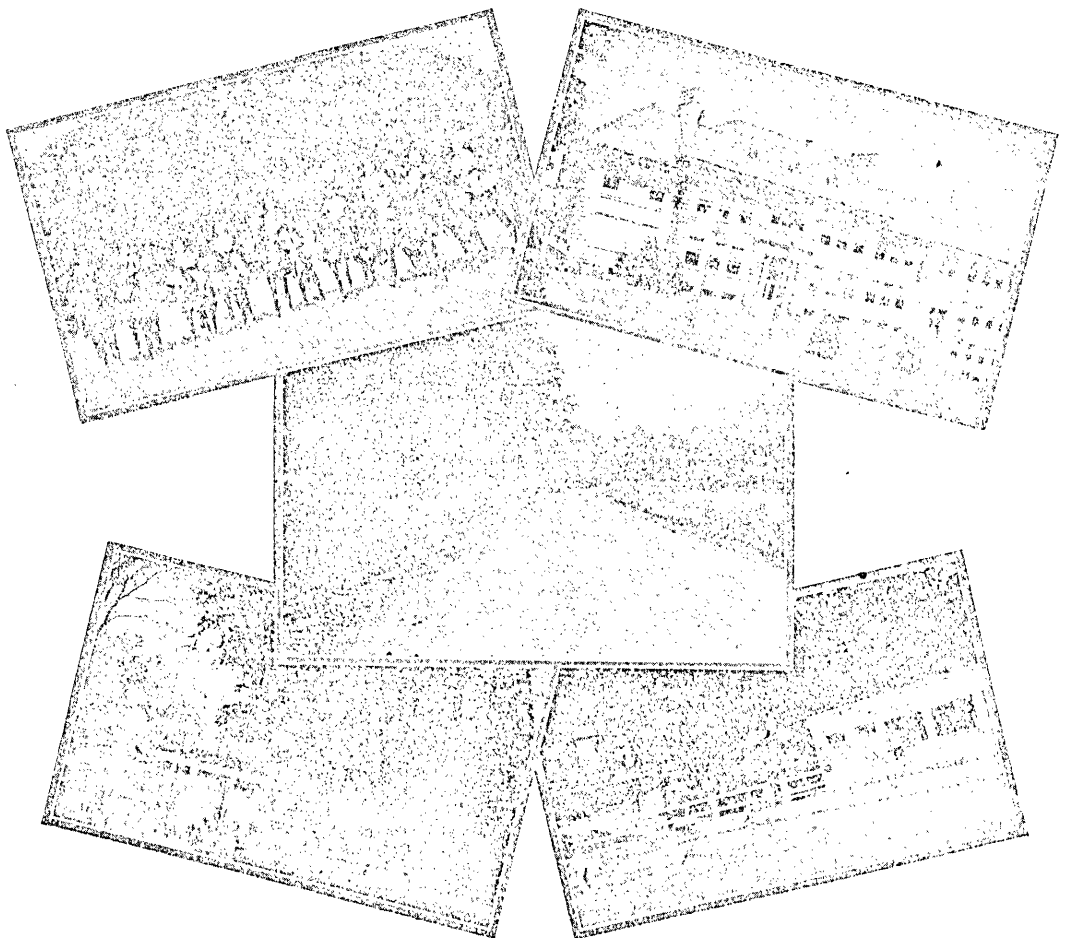
(Continued on page 10.)



ty of Arkansas

this advertising feature on Fayetteville, the Western Farmers' Week:

HEERWAGEN BROS CO.
PALACE DRUG STORE
QUAKER DRUG STORE
TUCK MOTOR CO. AND OZARK STATION
FERGUSON LUMBER CO.
RED CROSS DRUG STORE
ARKANSAS ICE & COLD STORAGE
MONTGOMERY WARD & CO.
W. S. DUGGANS
VALETERIA CLEANERS
KARSTEN'S BAKERY
JOHN BYNUM
GUISINGER MUSIC HOUSE
KELLEY BROS. LUMBER CO.
ARCADE BARBER SHOP
W. D. SHERROD SERVICE STATION
WESTERN METHODIST ASSEMBLY



Horseback Riding—City High School—Scenic Highway—Mountain Stream—
Swimming at City Park

FOR FARMERS AND THEIR FAMILIES—AUGUST 5, 6, 7 AND 8, 1930

TWELFTH ANNUAL FARMERS' WEEK—COLLEGE OF AGRICULTURE—

UNIVERSITY OF ARKANSAS

FAYETTEVILLE, ARKANSAS

(Editor's Note—The following article is reproduced from The Extension Co-Operator, for the benefit of those who may be interested.)

Fayetteville, Ark.—With an array of 12 out-of-state speakers of national importance, and a multi-phase program of instruction and entertainment, the 12th annual Farmers' Week, to be held here by the University of Arkansas College of Agriculture August 5, 6, 7, 8, will far exceed the programs of all previous Farmers' Weeks, is the statement of Dan T. Gray, dean of the College of Agriculture, in announcing the completed 1930 program.

Out-of-state speakers of national prominence who will appear on the general programs of the 1930 Farmers' week program will include: C. A. Cobb, editor of the Southern Ruralist, Atlanta, Ga.; Earle W. Hodges, director of public relations, Henry L. Doherty Co., New York; W. C. Lasseter, managing editor, Progressive Farmer, Birmingham, Ala.; Dr. Marietta Eichelberger, assistant general director, nutrition service, American Red Cross, St. Louis; P. P. Claxton, former federal commissioner of education, Knoxville, Tenn.; James Speed, editor, Southern Agriculturist, Louisville, Ky.; Miss Amy Kelly, state home demonstration leader, Manhattan, Kan.; Paul B. Naylor, state extension lecturer, University of Missouri, Columbia, Mo.; G. H. Collingwood, forester, American Forestry Association, Washington, D. C.; B. H. Hibbard, department of agricultural economics, University of Wisconsin, Madison, Wis.; and I. W. Hill, field agent, United States Department of Agriculture, Washington. D. C. State speakers on the general programs are George N. Cade, University of Arkansas; Mrs. C. B. Davis, Banks, Ark., and George Vaughan, School of Law, University of Arkansas.

New attendance records were set up last year when more than 6,000 people attended Farmers' Week. Early reports from numerous counties and requests for reservations indicate that the 1929 record breaking crowd will be exceeded this year.

The 12th annual Farmers' Week, which is the common goal of thousands of farm people of the state, will be marked by many features on the general and sectional programs. As in the past, there will be horseshoe pitching, riding, and old fiddlers' contests. In addition there will be log sawing, terracing, ironing, plant identification, and home finding contests, with suitable awards to the winners. Other interesting and entertaining attractions will be roadside marketing demonstrations, home crafts demonstrations and exhibits, poultry stores exhibit, and foods demonstrations.

A huge pageant, "The Ten Commandments of Agriculture," will be presented the night of August 8, with

more than 1,000 persons taking part. This pageant has been written, and will be directed by Miss Annie Stark Foster, director of music, Little Rock High School. The thousands of farm folk who have attended the 10th and 11th Farmers' Weeks will remember the pageants as parts of the climaxing features of those programs which were the work of Miss Foster.

Two playlets as features of the general programs will be "Lift Up Your Heads!" presented by the Arkansas Farmer, Stanley Andrews, editor, in charge; and "Sparkin'", presented by the 4-H Clubs of Ouachita county.

Farmers' Week is vacation time to thousands of farmers and their families and the University of Arkansas will again, as in the past, furnish

free camping space, fuel and water. This year farmers' families are especially being urged to take advantage of this facility that insures an economical trip for the entire family.

Those now making plans to attend the 1930 Farmers' Week are urged to see their county and home demonstration agents at once regarding reservations.

Specialists to Speak at Farmers' Week



W. C. LASSETER
BIRMINGHAM - ALABAMA



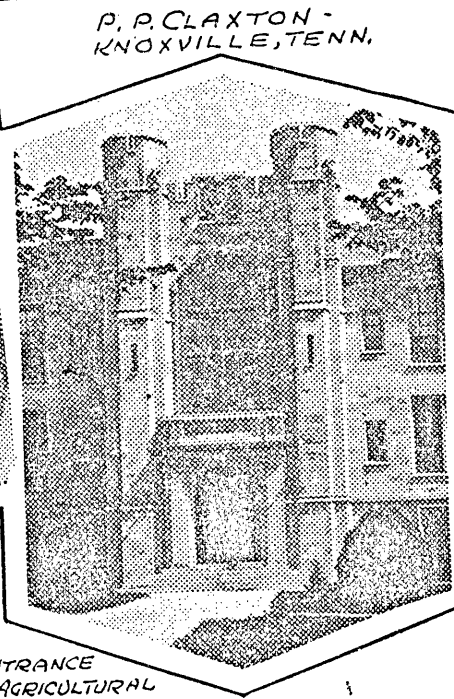
P. P. CLAXTON -
KNOXVILLE, TENN.



C. A. COBB
ATLANTA, GEORGIA



DR. MARIETTA
EICHELBERGER - ST. LOUIS



ENTRANCE
OF AGRICULTURAL
BUILDING



MISS AMY KELLY
MANHATTAN, KANSAS



J. W. HILL
WASHINGTON, D. C.



B. H.
HIBBARD
MADISON, WIS.



G. H. COLLINGWOOD
WASHINGTON, D. C.

WHERE ARE YOU GOING TO SPEND YOUR VACATION?

(Continued from Page 7.)

The General Boards of the Church have each year put on great programs for workers in Sunday Schools, Missions, Young People, Lay Activities, and Temperance and Social Service, and Chautauqua programs of a high order have been offered in which lecturers, musicians, preachers, and educators of nation-wide reputation have appeared.

An average of 200 people are lodged continually on the grounds during the summer season, July and August, and some 15,000 people pass through the gates and enjoy the advantages each year, and the number is constantly increasing. It is confidently claimed that the Assembly is giving Arkansas more favorable publicity in the Southwest, if not in the nation, than any other one thing.

While the programs are largely of the M. E. Church, South, the Assembly is open to all, and other denominations and civic bodies are invited to put on programs in harmony with the purpose of the Conferences.

Already the Assembly is the greatest institution of its kind in the Southwest and it is the ambition of its Board to make it the greatest in the world.

Located in the heart of the beautiful Ozarks, with every natural and acquired advantage, surrounded by the immense Mississippi Valley, the richest agricultural section of the nation, destined to support an immense population of splendid people who will seek in these mountains spiritual, educational, and recreational opportunities each summer, and already the goal of millions of tourists, the Assembly, now worth nearly a quarter of a million, is firmly established in the esteem of the best people of this section.

Lots valued at some \$60,000.00 are being sold and the proceeds invested in improvements. Already many beautiful homes have been erected on the mountain and it is hoped that many more will follow, thus adding to the number of people who have the advantages of the Assembly and providing rooms for summer visitors who prefer to live near but not on the grounds.

Fayetteville, city beautiful of the Ozarks and seat of a great University, has within seven years grown from a population of 5,000 to some 9,000 and more than a thousand new houses have been built and much public improvement has been carried out and others are in contemplation. It has become in a very real sense the Summer Capital of Methodism in the Southwest and is destined to enjoy further growth and favorable development.

Western Methodist Assembly Program.

The Assembly opened July 1 and closes the last of September.

Conferences.

July 1-12—The Mission School with the Sunday School and Young People's Conference co-operating.

July 13-16—Dr. Marion Waldrip, pastor of our great Church at Columbia, Missouri, will preach each morning and night. Dr. Waldrip is one of the best platform entertainers in America.

July 13-16—Young People's Missionary Conference.

July 17-31—The big Leadership School and Seminar, sponsored by the Sunday School Board. This will possibly be the largest conference ever held on Mt. Sequoyah.

July 24.—The Annual Board meeting of trustees. It is hoped that each

of the 33 trustees will be present.

August 1-6—Bishop's Week. All Bishops west of the Mississippi, Bishops Hay, Dobbs, Boaz, Moore, Kern and Smith—have been invited to be present and take part in the program. Most of them have already accepted. Come and meet our three new Bishops and get better acquainted with the old ones.

August 6-10—Temperance and Social Service Conference. At this conference some of our ablest speakers appear on the program. It should be well attended.

August 11-12—Good program at the auditorium.

August 13-22—Epworth League Conference. At this time Mt. Sequoyah will be covered with a splendid enthusiastic group of young people.

August 23-24—An outstanding speaker will close the summer program.

Rates on Mt. Sequoyah.

In all cottages, dormitories and League Building, double beds \$1, single beds 75c and cots 25c per day. This includes all linen and maid service. Some of these buildings have baths, all others are convenient to both shower and tub baths.

The Woman's Missionary Building, double bed \$1.50 per day and single beds \$1, with baths convenient.

Auto Camp Cottages, 12x14 feet, plenty of room for four cots, \$1 per day. These cottages are not furnished. The Assembly has cots to rent at 10c per day or 50c per week. Lights, water, camp kitchen and good bath house with hot and cold water free to all who rent camp cottages.

All occupants of the cottages, dormitories, League and Woman's Building are expected to take their meals at the cafeteria. Those using the Auto Camp Grounds may prepare their own meals in the camp, or come to the cafeteria, whichever they desire.

Railroad Rates.

The railroads will sell the regular summer tourist tickets. These will be on sale any day beginning May 15th and are good until October 1st. Stop-overs are allowed. For detailed information see your railroad agent.

Automobile Roads.

The highways to Mt. Sequoyah are in excellent condition. People will be driving here by the thousands.

For further information, write Sam M. Yancey, General Superintendent, Fayetteville, Ark.

FAYETTEVILLE AND THE OZARKS

(Continued from page 9.)

shall not go into details on those various denominational churches, in as much as the majority of the readers of this publication are of the South Methodist Faith, but will give some information regarding the Central Methodist Church for the benefit of those who are interested in this particular church:

Central Methodist Church Progresses

During the past year 54 members have been received into the church, with a loss of 30, making a net increase of 24. The present membership is 1,124. A two weeks' revival held during the month of April resulted in 26 additions on profession of faith. During the year just ended, considerable repair work has been done to the church building. The main auditorium has been re-roofed, and the interior has been repainted and decorated at a cost of near \$4,000. The financial conditions of the church is now in a much improved condition, according to Rev. William Sherman, pastor. Miss Mary Burton

has been employed as secretary, and C. G. Atkinson has been elected Sunday School Superintendent with Dr. C. G. Milton, assistant. The Woman's Missionary Society has elected Mrs. F. M. Tolleson, president to fill vacancy left by Mrs. W. N. Pittman, retiring president. This organization too, is reported to be progressing in a very helpful and satisfactory manner. The Epworth League is also doing good work. Rev. H. M. Lewis, student pastor, is serving as Superintendent of the Young Peoples Department, in addition to his work teaching Bible Classes at the University. Mr. Lewis is an A. B. from Hendrix College and holds a B. D. degree from Southern Methodist University, and has served in his present assignment three years. He serves more than 600 Methodist young people who come here to attend the University.

The Presiding Elder of this district, Rev. F. M. Tolleson, D. D., and Mrs. Tolleson have gone for a trip to the Holy Land, by way of Nashville, Tennessee, and New York, sailing from there July 2. The Rev. William Sherman has been appointed to look after the affairs of the district in Dr. Tolleson's absence.

A two weeks' training school, in which 12 units were given, has been conducted by Mr. Sherman and Mr. Lewis, student pastor, and considered very successful.

Educational Advantages Supreme at Fayetteville.

With the presence of the State University and Fayetteville's splendid public school system, no better opportunity is offered anywhere for education.

Fayetteville's public schools offer all standard subjects taught in the public schools of the state, in both grade and high school departments. There are 52 teachers employed, 15 in the high school which is located practically in the center of the city, 35 in the four white elementary schools, and two in the colored elementary school. The average enrollment of the high school is 460 and in the white elementary school 1500. A class of 74 graduated this year. The high school is class "A" and a member of the North Central Association. According to F. S. Root, Superintendent, 85 per cent of graduates from this school go to college.

Professor Root came to Fayetteville in the year 1900 as a teacher, and in 1906 was appointed Superintendent of the City Schools and has held that position since.

New School Buildings Being Erected

The school board, headed by Bert Lewis, president, has a building program on this year, representing an expenditure of approximately \$150,000. Two new modern plants are being erected to replace old and inadequate elementary buildings.

Fayetteville Business College—Recognized Nationally.

Failure on the part of any writer purporting to give an exposition of Fayetteville's educational facilities, to mention the Fayetteville Business College as an important institution of training, would be a mistake, for the successful business world of tomorrow is dependent upon the youth of today. With such training as is given here, the business men and women of tomorrow will be better qualified to carry on successfully the future business world. This being true, then it behooves the public to lend such support, and give such credit as this institution deserves.

The "aim" set up by H. O. Davis, President of this worthy institution, is thoroughly indicative of the splen-

did training the country's youth receives at this school. Here it is:

"Our aim is to teach the student who enters the Fayetteville Business College to THINK, to use good JUDGMENT, and to develop nobleness of character, which will assure him of success when he goes out into the great Business World. We shall attempt to teach all of these things aside from the fundamental principles and application of the same in Shorthand, Typewriting, Bookkeeping, Accounting, Banking, Telegraphy, Salesmanship, and the necessary literary subjects which are included in the course for which he enrolls."

Twenty-nine students of the Fayetteville Business College have attained a high degree of efficiency and have been awarded diplomas by the A. N. Palmer Company of New York City. This is thought to be one of the largest classes receiving diplomas from this company, according to President Davis.

This Business College also holds the distinction of supplying the state's champion typist for two successive years, 1928 and 1929, each year competing in the World's Novice Championship Contest. With such honors, Mr. Davis can well boast of the good work both he and other members of his faculty are doing.

Through the courtesy of Dr. A. C. Millar, editor of the Arkansas Methodist, Fayetteville Business College students are supplied with weekly copies of the Arkansas Methodist for their reading room.

WASHINGTON HOTEL

SAM J. PECK, Proprietor

Equipped with Simmons Beds, Springs and Beauty Rest Mattresses.

Excellent Coffee Shop in Connection.

FAYETTEVILLE, ARK.



Tom W. Campbell

CANDIDATE FOR

United States Senator

Democratic Primary, Aug. 12, 1930.

Better Schools

More Roads



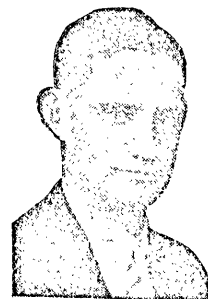
Harvey Parnell

for Governor
(SECOND TERM)

Lower Property Taxes

Complete Hospital for Tubercular and Insane.

I WILL APPRECIATE YOUR SUPPORT



Roy V. Leonard

Deputy State Treasurer

Candidate for

State Treasurer

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

Woman's Missionary Department

Mrs. A. C. Millar, Editor.

Communications should be received Saturday for the following week.

ZONE MEETING AT NORTH LITTLE ROCK.

The Southern Zone of Conway District met June 24, at the First M. E. Church, North Little Rock. The meeting was called to order by Mrs. J. P. Park of Cabot. Opening song, "Jesus Is All the World to Me."

The morning devotional was given by Mrs. Jno. Green of Highland Church, Little Rock. Her subject was "Fruit Bearing." Prayer was offered by Mrs. Green.

Vocal solo by Lois Evans, accompanied by Marie Braden.

Discussions on attendance and membership in local auxiliaries were given by Mrs. J. C. Garner, Mrs. J. F. Wills of First Church, Mrs. L. H. Priest of Gardner, Mrs. J. E. Gregory of Cabot, and Mrs. J. I. Miller of Washington Avenue.

A very interesting talk on Prayer and Fellowship was made by Mrs. Jno. Green. A talk on Prayer, by Mrs. Gieck followed.

Song, "Have Thine Own Way."

Vocal solo, by Phyllis Stipe accompanied by Mrs. Walter Strong.

A lovely pot-luck dinner was served at the noon hour.

The afternoon devotional was led by Mrs. J. E. Gregory of Cabot.

Mrs. Griswold, District Study Superintendent, of Conway, was present and made a most helpful talk on conducting study classes, stressing the mission study for the next quarter.

Vocal solo by Miss Alberta Welton, accompanied by Mrs. Walter Strong.

Mrs. Gieck, a returned missionary, brought a wonderful message on the schools and colleges in China, and also showed some beautiful handwork of the Chinese and Korean people.

Instrumental solo, Miss Marie Braden.

Thirty-two ladies attended the meeting.—Mrs. Joe Scott, Sec.

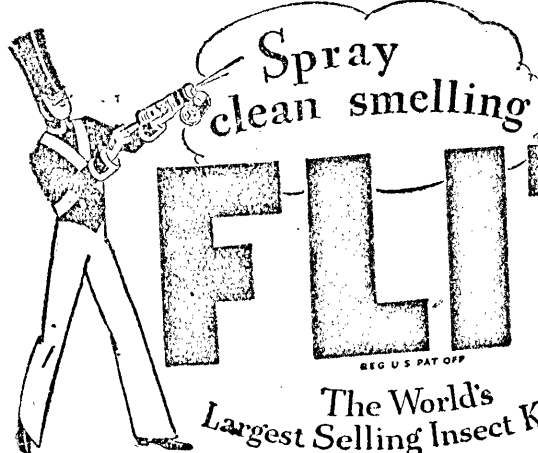


Cuts and scratches should be promptly treated. Soothe, heal and protect them with Gray's Ointment. At all drug stores. For free sample write W. F. GRAY & COMPANY Nashville, Tenn. 748 Gray Bldg.

Kill those Disease-Carrying

flies

Get your Flit and the special Flit Sprayer—Today!



The World's Largest Selling Insect Killer

Flit is sold only in this yellow can with the black band.



© 1930 Stancor Inc.

Sunday School Department

SUNDAY SCHOOL DAY OFFERING FOR NORTH ARKANSAS CONFERENCE FOR WEEK ENDING JUNE 28. Booneville District.

Waldron	\$ 32.11
Conway District.	
Atkins	\$ 50.00
Fort Smith District.	
Oak Grove	\$ 5.00
Alma	20.00
	\$ 25.00
Jonesboro District.	
Pleasant Valley	\$ 4.57
Paragould District.	
Marmaduke	\$ 7.54
Gregory Charge	9.00
Paragould, 1st Ch.	100.00
	\$116.54
Searcy District.	
Kensett	\$ 15.00
Cotton Plant	35.00
Higginson	18.00
Garner	4.25
	\$ 77.25
Total	\$297.47
Standing by Districts.	
Fort Smith	\$401.14
Jonesboro	349.90
Conway	340.32
Fayetteville	332.62
Searcy	224.02
Batesville	188.35
Paragould	175.99
Helena	155.25
Booneville	135.29
	\$2,302.88

—G. G. Davidson, Supt.

HUMPHREY COKEBURY SCHOOL

Complying with a request from the pastor and people of Humphrey, for a Cokesbury School, I taught the new Worship course there the week of June 29-July 3. We have seven credits. Rev. G. W. Robertson is the pastor, and Mr. P. H. Matthews is the superintendent.—S. T. Baugh.

IN PINE BLUFF DISTRICT.

While teaching at Humphrey I visited Rev. and Mrs. W. C. Hilliard, at Altheimer, and found them happy in their work. They were expecting to begin a revival meeting at Wabbaseka July 6, with Rev. Virgil Eady leading the singing.

Visited Rev. J. A. Coleman at Hawley Memorial, Pine Bluff, and planned some work with him at two

Epworth League Department

LEAGUE ORGANIZED AT WHELEN SPRINGS.

The Gurdon Epworth League motored to Whelen Springs, a neighboring town Sunday night, June 29, and gave an Epworth League program the following taking part: Robert Tucker, Russell McClain, Horace Whitten, Annie Bayless, and Edith Nelson. After rendering a very interesting program, the District Secretary, assisted by Robert Tucker of Gurdon, organized a Senior Epworth League chapter at Whelen Springs. The following officers were elected: Miss Grace Benton, senior advisor; Miss Flossie Friezel, president; Reed Barringer, vice-president; Miss Audrey Sullivan, secretary; Duke Wells, treasurer; First Department Superintendent, Naomi Guldridge; Second Department Superintendent, Mrs. Barringer; Third Department Superintendent, Mrs. Wells; Fourth Department Superintendent, Miss Hazel Mosely. There were twenty-two present from Gurdon and twenty from Whelen Springs. Five subscriptions to the Epworth Era were secured.—D. Avance, Dist. Sec., Prescott Dist.

churches he is serving on the Sheridan road where Rev. L. T. Rogers is to help him in a meeting in August.

Had a few minutes visit with Rev. R. E. Simpson, pastor Carr Memorial, Pine Bluff. He and his people have completely reworked their church building, placing stucco on the outside and replastering the inside. It wonderfully improved the appearance of the building.

Spent a few minutes with Rev. E. C. Rule, pastor of Lakeside Church. He is leading his people in re-emphasizing the importance of Sunday School work.

Dr. J. M. Workman, the presiding elder of the Pine Bluff District, is hopeful of every charge in his District. His District took third place in the per cent of Sunday Schools making a remittance on the Dual Mission Special for May, 1930.—S. T. Baugh.

WADE'S CHAPEL COKEBURY SCHOOL.

Rev. A. C. Rogers, of Foreman, taught a Cokesbury School at Wade's Chapel, on the Richmond Circuit, the week of June 8-13. The text used was The Small Sunday School. There were six credits. Rev. J. B. Pickering is the pastor.—S. T. Baugh.

PRAIRIE HALL.

Sunday, July 6, I met Rev. Ted McNeal at the union depot Little Rock, and we drove to Prairie Hall about eight miles out from Monticello, 114 miles from Little Rock, where we met one of his congregations in the afternoon and organized a Cokesbury School.

After organizing the school we drove back to Little Rock. This was a long, hot, dusty trip, all for the sake of aiding one rural community in making their Sunday School a better school and more nearly meet their needs.—S. T. Baugh.

News of the Churches

MISSIONARY ITEMS.

Three Districts Leading the Church. According to reports from the Nashville office a few days ago, there were only three Districts in the whole Church from which a missionary offering had been received from every charge in the District. The Little Rock Conference has the distinction of having these three Districts. This is an unusual attainment when you think that there are about 300 Districts in the Church. These three Districts and elders are as follows: Monticello, J. C. Glenn. Little Rock, James Thomas. Camden, J. J. Stowe.

Not Far From This Goal.

There are three other Districts in the same Conference that are almost in the same class as the above. The Texarkana District, Rev. J. L. Hoover, P. E., lacks an offering from Paraloma Ct.; the Prescott District, Rev. J. A. Henderson, P. E., has no offering from Spring Hill Ct., and the Pine Bluff District, Rev. J. M. Workman, P. E., lacks only one charge, Altheimer-Wabbaseka. In the North Arkansas Conference the Fayetteville District, Dr. F. M. Tolleson, P. E., lacks only two charges and the Paragould District, Rev. E. T. Wayland, P. E., has three charges without an offering. These and other Districts will have an offering from every charge before the end of the year. Brother J. W. Crichlow, the live presiding elder of the Conway District, has just been in to see me and to assure me again that every charge in his District will report a missionary offering before Conference.

Another School of Missions.

Last year during September and October a number of the pastors conducted a class in missions in their churches. People are thinking about going to school in September. It is a fine thing for a pastor to capitalize this time of the year in his church work. A wide-awake pastor will not let this time slip up on him without preparation. Therefore begin to plan now for a School of Missions in your charge during this period. I will be glad to help as many pastors as are interested in this work as I possibly can. In this way you can greatly help your people and incidentally give them a chance to earn another credit towards their Missionary Certificate in the Local Church Department.—J. F. Simmons, Secretary.

MALVERN

We have been engaged for the last two weeks in a great tabernacle meeting here, having with us Brother H. H. Griffin of Camden, and Brother A. M. Hutton of Clarksville as singers.

Brother Griffin did some powerful preaching, the people of Malvern were delighted with him, and Brother Hutton captivated the people with his singing.

While the visible results of the meeting were not what we desired or prayed for, there was a general revival in the church and community.

BLACKSTONE COLLEGE FOR GIRLS

Blackstone, Virginia. Two year diploma courses in COLLEGE, TEACHER-TRAINING, and COMMERCIAL departments. Certificate and diploma courses in Organ, Piano, Violin, and Voice. High School Department member of Southern Association. Special work in Dramatics, Physical Education, and Home Economics. Our ideal is a happy, Christian College home offering the best of EDUCATIONAL advantages in its field of service.

ALL BUILDINGS NEW AND FIREPROOF

Write for Catalog and View-book, Dept. J.

Geo. P. Adams, Sec.

W. B. Gates, President

Great crowds were in attendance at each service. The morning service at times had as many as one hundred and thirty-five to one hundred and fifty present. Our town will not soon forget the visit of these servants of God.—J. D. Baker, P. C.

DES ARC

The following preachers of the Little Rock Conference will fill the pulpit at Des Arc at the 11 o'clock hour on Sunday morning during the month of July: Sunday, July 6, Rev. M. O. Barnett, of Hazen; Sunday, July 13, Rev. Charles Simpson, of Hickory Plains; Sunday, July 20, Rev. I. O. Donaldson, of Carlisle. The pastor, Rev. John Leiray Tucker, and Mrs. Tucker, left Friday, July 4, for Waco and other points in Texas, where they will visit with relatives and friends. Brother Tucker is scheduled to assist in a ten days' meeting in Texas, beginning July 6.

The revival meeting that ran for 10 days at our New Bethel Church on Highway No. 11 between Des Arc and Hazen closed Tuesday night, July 1. Rev. E. T. Miller, of our 28th Street Church, Little Rock, is a wonderful evangelist, and we consider the meeting just closed as the very best that has been conducted there. Large crowds attended all services, great interest was manifested by all. A number of reconsecra-

tions were realized, several came forward on profession of faith, the whole organization of the church was greatly strengthened, and nine family altars were established among the families of the community. The influence of the meeting will be felt for days to come.—Reporter.

NORTH ARKANSAS CONFERENCE COLLECTIONS

Parks Church, Waldron Circuit, Booneville District, has paid in full its 1930 quota of the Circuit's Benevolences. This is a small church, but it has done a mighty big thing in going on the Honor Roll in the middle of the year. No wonder the pastor, Brother V. F. Harris, expects this to be the greatest year in the history of the Circuit. It is already much beyond any former midsummer record.

In spite of financial conditions Newark, Batesville District, under Brother I. L. Claud's leadership is doing well on the Conference Collections. As I have said before, Brother Claud insists on the "Claims" receiving their full pro rata of all receipts. Such a spirit can not fail of victory. E. G. Magness is Newark's church treasurer.

Another check from Conway's treasurer, Guy A. Simmons. This great church is blessed with a pastor, Rev. J. W. Workman, and an official board, and a membership that believe in large things for Christ and His World-wide Program, and are underwriting their belief with deeds.

Bentonville, Fayetteville District, R. S. Hayden, pastor, P. W. Furry, treasurer, has remitted again, and expects to keep up its campaign until it finishes in triumph as it did last year. Brother Hayden has been sick, but is now fully recovered, and—it is wasting printers' ink to say it, for he is built that way—busy from dawn to dark, and then some, about the Master's work.

I have just issued Bexar's fifth receipt for the current year to Brother J. T. Heath, its pastor. Bexar holds second honors in per cent paid on quota in the Batesville District, besides being far ahead of its best previous record for this time in the Conference year.—George McGlumphy, Treasurer.

ARKANSAS METHODIST ORPHANAGE

(On account of errors in this report in last week's issue we are running it again this week.)

During June we have received the following cash contributions:

X. B. K. Class, First Church, City	\$5.00
Nancy Green Bible Class, Highland Church, City	5.00
Marguerite Clifford Class, Winfield Church, City	5.00
Mattie Jewel Class, Hope	5.00
Susanna Wesley Bible Class, First Church, Texarkana	5.00
Morganton Circuit Sunday Schools	1.25
Wesley Bible Class, First Church, Warren	5.00
Christmas Offerings.	
To correct error:	

In the issue of January 4, 1930, we reported the following offering: Mt. Pleasant Sunday School, Quitman Charge, Searcy Dist. \$2.25 This should have been reported as being from the Conway District.

James Thomas, Supt.

MAMMOTH SPRING.

Revival began the second Sunday in June and closed Friday night before the fourth Sunday with 15 professions and 17 additions to our

church.

This was the most effective revival here in some years. Rev. Fred M. Glover, our young pastor, did all the night preaching. He is serving his second year here and is a very earnest and consecrated worker and preacher. Our people love him because of his devotion to his work as pastor and preacher.

Brother John Glover did all the day preaching and directed all the singing—a very fine choir leader and an earnest and consecrated preacher. We were very glad to have him with us in the meeting.

Our church here is in much better condition as the result of the meeting. Other churches were benefited. May the good work go on.—E. N. Bickley.

THE BOOK OF BOOKS

Address Before the General Conference, May 13, 1930, By Dr. James I. Vance.

Mr. Chairman and Christian friends, I count it a distinguished honor and privilege to be permitted to address this audience that gathers in connection with the Quadrennial Conference of the Southern Methodist Church. I have a profound respect for the Methodist Church, and a keen admiration for many of its preachers whom I know. I am sometimes taken for one of them myself—not because of the collar I wear. That sometimes gets me called "bishop," often "father." And sometimes, because of what I preach, I am called "Brother Vance," and then I know I am among the elect. They think of me as a Methodist preacher, and my hand goes to my hat and my heart to my lips to thank them.

I am to speak to you tonight about the Book of books. The Bible is the Book of books not simply because it is the world's best seller, and not simply because of the profound impression it has made on human life, individual and collective. It is the Book of books because it is the one Book for all people. It stands unique and commanding among all

the books of the world and amid all the literature of time, because of its unity and universality. These two features vindicate the claims it makes.

The Bible, of course, is literature as well as a book. History, philosophy, poetry, theology, oratory, drama, music, tragedy, strategy, travelogues, fables, folklore, war tales, love tales, law, jurisprudence, sermons, songs, warnings, prayers—all are there. What a literature is in the Bible! The Bible starts with a garden and ends with a city. It begins with a day that was followed by a night, and ends with a day that shall know no night. It begins at the shut gates of the lost Eden, and it ends at the open door at the top of the road. It starts with "In the beginning God," and it hushes the tired world to rest with "The grace of the Lord Jesus Christ be with you all." The Bible begins with "Thou art cursed," and ends with "Whosoever will let him come and take the water of life freely." It opens with a condemnation, and it closes with an invocation. At the closed gates of the shut Eden stands an angel with a drawn sword, and at the open gate at the top of the road the Bride and the Lamb wait to welcome all those who would enter the door that no man can shut. The Bible breaks at dawn with God's voice saying, "Let there be light," and it sets at dusk with God's voice saying, "Let there be light." Between the two speak all the voices that can breathe a prayer, or tell a need, or confess a sin, or utter a warning, or sob a sorrow, or sigh a penitential tear. Between the two are the tragedies of hate, and the follies of fear, and the sob of the sinner, and the saddened shame of sin, and the paralysis of doubt, and the choke of the fog that ends it all. Between the lids of the Bible are the stories of nations, and the sagas of heroes, and the fall of kingdoms, and the rise of empires, and the decline of dynasties, and the tramp of armies, and the crash of civilizations, and the coming of Him who is "the bright and

HUGHES' CHILL TONIC

For Over Sixty Years
A RELIABLE FORMULA FOR
Malarial Chills and Fever
Also an
EXCELLENT GENERAL
TONIC
RETAILS 60c AND \$1.20 PER BOTTLE
Prepared by
ROBINSON-PETTET CO.
Incorporated
LOUISVILLE, KY.

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

Mary Baldwin College

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

Dependable Remedies From Our Own Laboratory

Snodgrass' Kidney Remedy—60¢
Bracy's Germ Destroyer—50¢
White Headache Rx—30¢

Full Quart Pure Imported Russian Mineral Oil

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

SNODGRASS & BRACY'S

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 School of Law
Nashville **Henderson University** Tennessee
Member of The Association of American Law Schools.
Approved by The American Bar Association.
Three-year Course — Earl C. Arnold, Dean.
Summer Session begins June 23 — Regular Session begins Sept. 24.
For Catalogue and information address
SECRETARY OF THE SCHOOL OF LAW

HERE'S THE LIQUID
KILLS 'EM ALL
QUICKER—because
"IT PENETRATES"

Black Flag Liquid is sure death to flies, mosquitoes, moths, roaches, ants, bedbugs, fleas. It penetrates their breathing tubes. Not one escapes. Always costs less than other well-known brands. Money back if not satisfied.

©1930, E. F. Co.



morning Star."

What a literature is in the Bible! The masters of the world's best literature, the journalists and essayists and historians and poets, have sat at the feet of the authors of the Bible as their masters. Any literature, any culture that ignores the literature of the Bible condemns itself, and any study of the Bible that blinds itself to the literary beauty and charm of its pages may not hope by any assumption of piety to escape the penalty for such stupidity.

For several years I have been speaking at some Lenten theater meetings in one of the lakeshore cities in the North. The chairman of the committee promoting these meetings usually takes the Scripture lesson at these services. He reads it from memory. One morning the Scripture lesson was the first chapter of Genesis. And, standing before the great audience that packed this big theater without a Bible, or a scrap of paper, in a deep, rich, mellow tone

of voice he recited the divine story of the creation. Suddenly I was wide awake. I was listening to something I hadn't seemed to hear before. I was discovering that the first chapter of Genesis is a great poem. It is the song of the morning of the world. It is the childhood of the race singing the dawn hour of creation. It is poetry; not fiction, but poetry. It is the breath of God.

But the Bible is more than literature. The Bible is one book. Read it from start to finish, and there is not a jar. Begin at Genesis and go to Revelation, and the line of thought is one. There is no muddying of the thought. There is no contradiction of ideals. There is no shifting of moral standards. There is progress; progressive revelation is there. Things are getting clearer and plainer, but clearer only as the sun gets clearer as the mists and cloud leave the skies. It is the same sun. John is plainer than David, but they do not contradict each other. Paul is plainer than Isaiah, but they worship the same God. The Ten Commandments, the Sermon on the Mount, the Golden Rule, the epic of Job, the Psalms of David, the love song of Solomon, the twelfth chapter of Ecclesiastes, the fifty-third chapter of Isaiah, the thirteenth chapter of First Corinthians, the fourteenth to the seventeenth chapters of the Gospel according to St. John, the love letter of Paul to the Philippians—all are there, and a thousand other priceless gems of literature. Let them all speak at once, and there is no discord. Bind them all together in the pages of the Bible, and they do not fight each other.

What is the secret of the oneness of the Bible? It is not a theological oneness. Men have attempted to give to the religion of the Bible that sort of unity. They have hammered the truth of the Bible into dogmas and have erected theological systems of logic so closely linked that to question one particular is to be anathema. But the unity of the Bible is not the unity of a chain. It is not an ecclesiastical oneness. The religion of Jesus has been subjected to a kind of treatment which would seem to make it dependent upon the imprimatur of the Church or upon an ecclesiastical tribunal for its authority. And as a result of all this the sects have quarreled among themselves as to this or that or the other theory of the Bible; but the unity of the Bible is not the unity of a hierarchy. The wonders of the Bible are not ritualistic wonders. It is not the sort of oneness that comes because it establishes postures or phrases on some outward form. Men have tried to give to the religion of the Bible that sort of oneness, and the result has been to substitute the unreal for the real, to mistake a clay figure for the living God. The unity of the Bible is the unity of a person; the oneness of the Word of God is dependent upon the presence of Him who comes to meet us on the pages of the Bible. The oneness of the Bible is not the oneness of form. What is the secret of it all? One word explains the unity of the sixty-six books that are bound together in the volume we call the Bible. It is the name of Jesus. "In the volume of the Book it is written of me."

The Bible is not only one Book. It is THE one Book. We waste much energy attempting to steady the ark of God. We give our selves needless anxieties, fearing lest some hostile influence will tear down the impregnable rock of sacred Scripture. We contend and argue and engage

in controversy among ourselves as to this or that or the other theory of inspiration, concluding that God's throne stands or falls with our theory. Meanwhile the Bible goes on proving that it is inspired by inspiring, proving that it is the Word of God by producing the things which the Word of God should produce. "The words that I speak unto you, they are spirit, and they are life."

At Johnson City, in East Tennessee, hard by the spot where John Sevier and his heroes rendezvoused for the battle of King's Mountain, there starts the narrow line that carries a little railroad out of Happy Valley into the Land of the Sky. In the building of this road the mule teams when led down over the road along a dizzy mountain precipice to the ledges of rock on the mountain side. One who reaches this road in one's journey comes to a place called Purdy's Point, where ages ago a mountain and a river met and contended for the right of way, and the river won. And you can see today the scars of the battle. You can see where that little river has worn through the mountain of granite a channel for itself, and above the noise of the train you can hear the roar of the triumphant waters in the gorge far below. It is the picture of that stream, that divine truth, that runs out from the throne of God, the Bible. Again and again the river and the mountain have met and contended for the right of way, and ever the river has won. The old Book is scarred over with the tokens of the battles through which it has passed. The river doesn't need to be protected. It protects itself and the land through which it flows. And God's Word does not need to be protected. It only needs to be proclaimed. It protects itself and the land through which it flows, and will as long as rivers run to the sea and God's Word can find a voice.

But the Bible is not only one Book! It is one Book for all people. It is as much at home in one land as in another. Every land is its mother country, and it finds its audience wherever a man is found. We might expect the Book to be provincial rather than universal. If a Bible were written today, we can understand how it might be a book or a Bible for all people, because the barriers are down, the walls are gone, the world has become one great neighborhood; navigation, transportation, journalism, trade, science, steam, electricity, the wireless telegraph, the telephone, the airplane, the radio, have made of all the peoples one people. But when the Bible was written the barriers were still up, and the world was not one people; and it took the inspiration of the Holy Ghost to inspire the men who wrote the sixty-six books which constitute that volume which we call the Word of God. Then the world was full of barriers. War was its habit. Hate was its mood. Bigotry was its creed. The little country that produced the Bible was hedged in by natural barriers that were well-nigh impassable. On the west was the great sea, on the north the high mountains, on the east and south the barriers of the desert. The men who wrote the Bible were steeped in religious exclusiveness. They were so saturated with the spirit of nationalism that centuries of persecution have been powerless to reduce and dissolve it out of the blood of the Jew. The authors of the Bible regarded themselves as God's chosen people. They regarded Jehovah as a Hebrew monopoly. Their entire religion was a rite of separation. Their rites and

ceremonies and ordinances, the very name they gave Jehovah, were all significant of a penned-up salvation.

How was it possible for such a land and such a people to produce a Book that was to take on the stamp of universality and be for all people? For that is what greets us when we open the pages of the Bible. Every verse is a revelation. The Book flames with universality. The Bible is not provincial; it is cosmopolitan. It is not a Book for one people or a dozen people; it is a Book for all people. There is something in the Bible for everybody. Somewhere a light shines to show every pilgrim the way back home. Somewhere a voice is saying, "Take heart," to ev-

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—In successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

For applications and particulars, address
HENRY P. MAGILL, Sec'y and Mgr.
1509 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, General Agent
Southern Church Department
808 Broadway, Nashville, Tenn.

TWO WAYS TO BE SURE

Discriminating buyers of monuments, desirous of securing the most permanent, beautiful and perfect stone, specify Winnsboro Granite in their purchase contracts, which affords a granite of greatest crushing strength; freest from water, lime and iron, which are deleterious, and in time tend to disfigure the monument; and which affords a stone of an even and beautiful crystalline structure.

The buyer may be absolutely sure of getting the real Winnsboro Granite if he insists upon the dealer delivering a certificate from the management of Winnsboro Granite Corporation, to the stock used being Winnsboro Granite; but to make assurance doubly sure the purchaser may test monuments by throwing water upon it. If there are then apparent any black or white streaks, black or white splotches of size, or if there is any wave in the grain, some mistake has been made, and the monument is not of Winnsboro Granite.

Mistakes are always possible, as there is quarried from the Winnsboro quarries a second grade stone, known as "Smith stock"; also as there is quarried from many other quarries stones not so good, but resembling Winnsboro Granite.

The water test made three times at the plant before shipment assures first grade stone being shipped on orders for Winnsboro Granite; and such stone is certificated as Winnsboro Granite. Errors, however, might occur unintentionally, and all dealers should make the test above suggested before cutting a piece of stone. Buyers can be assured by the same test.

Winnsboro Granite is of flawless, even, straight grain—the ideal monumental material.

Write for free booklet of monumental designs. Winnsboro Granite Corporation, Boston, Mass. Ad.



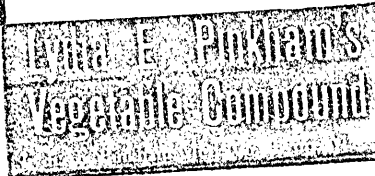
WHY SUFFER NEEDLESSLY?

Thousands have praised the qualities of Renwar. Gain relief from rheumatic pains, gout, and lumbago with this amazing remedy. Why Suffer? Send 75c to WARNER SALES CO., Nashville, Tenn.



Will Write to Any Woman

"I took Lydia E. Pinkham's Vegetable Compound both liquid and dry form before my children were born. A woman in a hospital in Missouri told me about it. Although I am rather small and delicate I have had five healthy children. I feel well and strong and I am not nervous like I used to be. The Compound has helped me more than anything else. If any woman will write, I can tell her more about my case."—Mrs. W. Haynes, 9152 110 St., Richmond Hill, New York.



ery wayfarer who is in despair.

In every word is the key that opens the door to a better age. The Bible puts a halo on the brow of every earthly relation. Of childhood it says: "Of such is the kingdom of God." Of old age it says: "The hoary head is a crown of glory if it

be found in the ways of righteousness." Of the marriage altar it says: "For this shall a man leave his father and his mother and shall cleave unto his wife, and they twain shall be one flesh." To the paralytic it says: "Take up thy bed and walk." To shame it says: "Neither do I condemn thee; go, and sin no more." To the weary it says: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

How the world widens out as we enter the Bible. As we travel its road we meet the people of all lands; as we sail its sea we catch the breezes which fan all skies; as we rest beside its rivers we hear the voices of far waters; as we linger beside its shores we sense argosies whose traffic was born beyond the dawn; and as we gaze at its skies we think of immortality. What a promised land is in the Bible! As we climb its mountains, how the world pushes back its curtain! As we camp on its plain the lights of heaven come to center in our tent. And as we enter its temple, altar fires kindle themselves across the world to show every pilgrim the path that leads back to Him.

Warnings are in this Book. Mysteries are here to puzzle the sages of all times. Promises are here. Adventures are offered to sate the ambi-

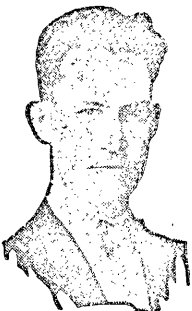
(Continued on Page 16.)

J. A. Reed

Candidate for

County and Probate Clerk
Pulaski County.

Courteous — Efficient
Progressive



Edward B. Dillon

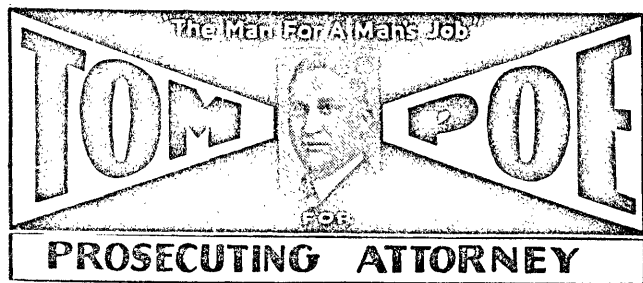
Candidate for

State Senator

Pulaski and Perry
Counties.

SECOND TERM

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

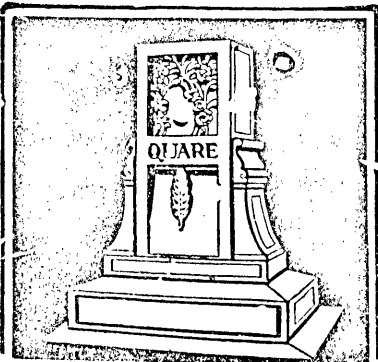


Mrs. Belva Martin

Candidate for

State Land Commissioner

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



All You Desire a Memorial To Express

Monahan Memorials of everlasting marble or granite express peace, rest, dignity and enduring love. See designs or write us.

MONAHAN & SON

412-414 West Markham St.

The Gus Blass Co.

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

Men, Women and Children

Home Furnishings of Good Influence.

SUNDAY SCHOOL

Lesson for July 13

JACOB, A SELFISH MAN, TRANSFORMED

LESSON TEXT—Genesis 25:29-34; 28:18-22; 29:18-20; 33:1-4, 18.

GOLDEN TEXT—For what is a man profited if he shall gain the whole world and lose his own soul?

PRIMARY TOPIC—Learning to Be Unselfish.

JUNIOR TOPIC—Learning to Be Unselfish.

INTERMEDIATE AND SENIOR TOPIC—What Does It Mean to Be Honest?

YOUNG PEOPLE AND ADULT TOPIC—Learning from Experience.

I. Jacob's Birth (25:21-26).

In answer to Isaac's prayer, a seed was given unto him. Before Jacob's birth God revealed unto Rebekah the fact that he should have the place of pre-eminence. "The elder shall serve the younger." In this God reversed the ordinary law concerning the position of the elder son. The act of taking hold of Esau's heel as he was born, indicated Jacob's nature. The name Jacob means "supplanter."

II. Jacob's Schemes (25:27-34; 27:1-29).

1. He secured Esau's birthright (25:27-34).

It was right for Jacob to have the birthright since it was according to God's plan as revealed to Rebekah, but his scheme to get it was reprehensible. He took advantage of a brother's weakness to drive a sharp bargain.

2. Secured his father's blessing (27:1-29). (1) Was requested to get venison for his father. (2) Rebekah's scheme (vv. 5-33). It was God's plan that Jacob should be at the head, but He did not need the sin of Jacob and his mother to bring it about.

III. Jacob's Flight to Haran (ch. 28).

Jacob's deceit and cunning got him into trouble. He was compelled to flee from his outraged brother. He now began to reap what he had sown.

1. Jacob's vision at Bethel (28:10-15).

Jacob not only had to flee to save his life, but he had to leave home and mother. When night overtook him, he was obliged to sleep in a field with a stone for a pillow. It was under such circumstances that the Lord gave him the wonderful vision at Bethel. (1) He saw a ladder reaching from earth to heaven (v. 12). Jesus Christ is the ladder, connecting earth and heaven for us (John 1:51). (2) He saw angels of God upon the ladder (v. 12). These angels were divine helpers to render needed assistance along life's way. (3) The Lord standing above the ladder (vv. 13-17). To show Jacob that the ladder did not reach merely into space God appeared and talked with him. a. He declared that He was the God of Abraham and of Isaac, thus assuring Jacob that the same favor that was over his fathers was over him (v. 13). b. He renewed the covenant as to the land. Though Jacob was now fleeing from the land, the covenant would not fall. (v. 13). c. He assured him of a numerous seed (v. 14). d. The divine presence with Jacob (v. 15). Though he had sinned, God was with him. e. Jacob should be brought again into the land (v. 15).

2. Jacob's vow (vv. 18-22).

His vow included three things. (1) Dedication of himself to God (v. 12). (2) Establishment of worship (vv. 18, 19). (3) Consecration of his substance (v. 22).

IV. Jacob's Return to Canaan (chaps. 31-33).

1. The Lord instructs him (31:11-21). Twenty years have elapsed since his experiences at Bethel. These years were spent in Padan-aram with his

mother's people. Here he served Laban for twenty years. Though it was the purpose of God for him to return, he took clandestine leave of Laban. Laban pursued him in anger, but God appeared to Laban and forbade him to lay hands upon Jacob.

2. Jacob on the way (Gen. 32).

Though Jacob fled from Laban's pursuit, a more formidable enemy faced him in the person of Esau. (1) Jacob meeting the angels (v. 1). (2) Jacob praying (vv. 9-12). Not receiving a reply from Esau, Jacob cast himself upon God in prayer. (3) The angel wrestling with Jacob (vv. 24-32). He continued to wrestle until the approach of morning, not knowing that it was God in human form wrestling with him. God humbled him by dislocating his thigh. When thus humbled, he quit wrestling and clung to God. He got the blessing when he, conscious of his weakness, laid hold upon God. (4) A new name (v. 28). He was no longer Jacob, the "supplanter," but Israel, a "prince of God." His new name was given him after he had a new nature.

THE TOWNSEND HOTEL

"One of the Best."

Modern in Every Respect.

Centrally Located
European—Moderate Rates

J. A. Townsend, Prop.

Hot Springs, Ark.

FREE GARAGE



ANNUITY BONDS

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity Bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

The Annuity Bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information, please give your age. THIS IS IMPORTANT.

For Further Particulars, Write

J. F. RAWLS, Treas.

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

NASHVILLE TENNESSEE

**PROTECTION
Against Old Age**

tion of the world. Sacrifices are demanded that would fill the world with heroism.

The Bible deals with humanity on a world scale. The religion of the Bible cannot be tethered down to any time or age or class or creed. The Bible knows no east, no west; it is for all people. It speaks with a world accent; and it offers all that God can give to every man. There is a winsomeness about the truth of the Bible that speaks with the same marvelous spell and power to all kinds and classes and conditions of humanity. The message of the Book is not the message of ignorance, nor yet is it the message of ignorance. The voice that speaks in the Bible is not the voice of the mystic, nor yet the voice of the doctrinaire. The mood of the Bible is not the mood of the conservative, nor yet of the progressive. The Bible is none of these, and yet it is all of these. The Bible was the message for the first century, and it is the message for the twentieth century, and it will be the message for the world twenty centuries hence, because the message of the Bible is the message of life, and all people pant for life, long for life. When man ceases to long for life, then the Bible will be out of date. The Bible is the cure for what Stanley Jones calls the three great opportunities of life—sin and suffering and death. The Bible's cure for sin is the cross. The Bible's cure for suffering is the love of God. The Bible's cure for death is everlasting life. And so long as men sin and suffer and die, the Bible will be the Book for them.

The phraseology of the Bible is dependent upon the person who comes to meet us on its pages. Christ's humanity is a racial humanity. Nothing that is human was foreign to Jesus. Despite all the progress of the race, Jesus today is not provincial. Despite all our advancements, he is not behind the age. He is the one figure on the sky line promising a world leadership. His humanity is real. It is not academic. It was experimental. He was tempted in all points like as we are. He suffered; it pleased God to make him perfect through suffering. And he had a wonderful sympathy, tender, sweet, and transforming, for all human needs. So as long as men sin and as long as they suffer and as long

VOTE FOR

A. R. LAMB

Candidate for
Sheriff and
Collector
of Pulaski County

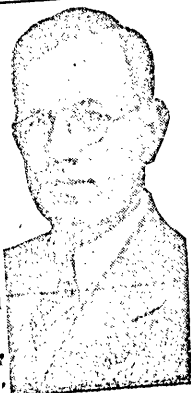
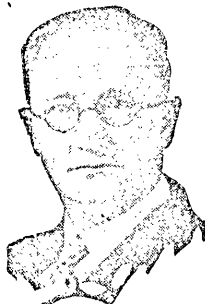
Subject to Democratic Primary, August
12, 1920

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, 1920.



Get Real Values in Education

HENDRIX-HENDERSON COLLEGE

CONWAY, ARKANSAS

Strong Faculty—Standard Courses—National Recognition

Recognized by large Graduate Schools from Columbia to California. Accredited by State Departments of Education for Teachers License from New York to Texas. Member of Association of American Colleges, and of North Central Association of Colleges (regional). Approved by Association of American Universities (national).

Standard Courses in Liberal Arts and Science, Education (for Teacher's Certificate), Bible and Religious Education, Pre-Professional Studies (Medicine, Law, Engineering, Commerce), Music (Instrumental and Voice), Dramatic Art, Physical Education.

Strong Faculty—Specialists with high training and long, successful experience in every department. A majority hold the doctor's degree or its equivalent.

B. A. AND B. M. DEGREES

Expenses lowest for high quality of service.

47th Session Opens September 8, 1930.

For Reservations address

Registrar,
HENDRIX-HENDERSON COLLEGE
CONWAY, ARK.

as they yearn for sympathy, they will say with the Greeks, "We would see Jesus." Jesus clothes this precious old Book with universality by his portrait of God. This is his picture of the Father's face—"He that hath seen me hath seen the Father." The prodigal son is not French, nor English, nor Russian, nor Italian, nor Anglo-Saxon, nor African, nor Chinese, nor Japanese. He is man. And as long as men wander into the far country the voice of Jesus will be the voice they wait to hear. Jesus clothed the Bible with universality by the vision he gives us of humanity. It is the vision of a brotherhood that is racial, made up of all people, that will never be realized by anything but love, transforming love. And so with this racial conception of human brotherhood, the Bible with its doctrines and with the "Golden Rule" becomes the Book of books, the Book of all people.

The other day some one sent me a little picture, a picture of an old colored couple down near the sunset waiting for the call. The wife lies near the window. The sun has gone down. Her eyes have closed. Her head has fallen on the pillow. The old man with his spectacles far down on his nose, and his finger on the page to keep his place, is reading from the Bible, not knowing that his comrade and life companion has slipped away to the silences before him. The name of the picture was "Listening to the Master's Voice." The Bible was the one Book for them. I am thinking of another picture. It is of a well-worn Bible, my mother's Bible. It is to be mine if the house should ever pass into the hands of strangers and cease to be the roof-tree or home for my mother's children. It was the Book whose truths guided my mother all through the long journey, and when the time came

for her going she asked us to read to her from the Book. We read from the eighth chapter of Romans' and on that she slipped away. The Bible was the one Book for her, and it is the one Book for me.

PROHIBITION IN AMERICA AS I SAW IT

(From the White Ribbon of London.) Mrs. Storey Barker declared that it was said in many newspapers that after the George Washington—which was bringing the American delegates to the Naval Conference—got out of the 12 miles radius—they put up a special liquor bar so that the peace delegation could have a jolly good time when they got out of Prohibition America. The truth was that when the delegates heard that a bar had been set up with the idea that the official American delegation wanted intoxicants, they protested so vigorously that the drink was thrown overboard!

Mrs. Storey Barker said that in three months she had gone from New York to San Francisco, and had visited the underworld, yet she had not seen a single drunken person! People said they saw only what they wanted to see. She and her husband had traveled incognito, and not as Temperance reformers, and they developed a very thirsty look.

It was true that liquor could be got if one was willing to consort with thieves and murderers to get it. But the average American did not get it, and did not want it.

She was told by a man who disliked Prohibition that it had been put over on them by the Methodists, the Baptists, the Presbyterians, the Anti-Saloon League, and the fanatical Women's Christian Temperance Union. She felt like saying, "Praise the Lord! long journey, and when the time came

There was not a single advertisement for liquor in the magazines, the newspapers, or the sky-signs. They stayed at the Morrison Hotel at Chicago, which had 2,500 bedrooms, but you could not get liquor.

As regards the so-called "Speakeasies," her husband tried it on, but was told that, of course, liquor could be got, but it was rather dangerous. "There was a murder there last week!"

OBITUARIES

Knauss.—Frank Knauss was born April 26, 1867, and passed to his heavenly home June 9, 1930. Brother Knauss was born in Erie County, Ohio. At the age of six years he moved to Illinois with his parents, where he grew to manhood. He professed faith in Christ at the age of 17, and united with the Methodist Episcopal Church, South, in which he lived a faithful Christian life until death claimed him, at his home in Ravenden, Ark. He was married April 4, 1897, to Miss Nettie Dove. To this union were born eleven children, nine of whom are left to mourn his loss. Two died in infancy. He is survived by his wife, nine children, one sister and three brothers: Mrs. Abb. French of Blueford, Ill.; Mr. Wm. A. Knauss of Fairfield, Ill.; Mr. B. M. Knauss of Genoa, Ill.; Mr. Jacob Knauss of Marked Tree, Ark. The children are Lester, Mrs. Orvel Lee, Oliver of Imboden, Ark.; Lewis, Mrs. Hosie Holder of Manila, Ark.; at home, Mabel, Cecil, Allen and Kenneth. Brother Knauss was a good citizen, neighbor and friend to all who knew him. He will be greatly missed by his wife and children and the community in which he lived. The writer lost a great friend in Brother Knauss. Funeral services were conducted by Rev. A. W. Harris of Smithville, Ark.—A Friend, T. P. J. Hirsch.

EYES TIRED? Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drug stores or by mail 25c. **DICKEY DRUG CO., BRISTOL, VA.**

Stop Headache With Capudine

For quick and delightful relief nothing is so effective as Capudine because it relieves pain by soothing the nerves—not by deadening them. Contains no opiates and does not upset the stomach. Being liquid, Capudine acts much quicker. At drug stores in single doses or in 10c, 30c and 60c sizes.

HUNDREDS have sent us discarded jewelry, old gold, false teeth, bridges, crowns, silver, platinum, diamonds, antiques. Mail your today. Money mailed promptly. Goods returned if offer is refused. R. Uhler, Station R., Brooklyn, N. Y.

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package, containing full directions. Only 35 cts. Trial size, 10 cts. (Adv.)

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.