

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 17, 1930

No. 29

SO TEACH US TO NUMBER OUR DAYS, THAT WE MAY APPLY OUR HEARTS UNTO WISDOM. RETURN, O LORD, HOW LONG? AND LET IT REPENT THEE CONCERNING THY SERVANTS. O SATISFY US EARLY WITH THY MERCY; THAT WE MAY REJOICE AND BE GLAD ALL OUR DAYS.—Psalm 90:12-14.

AN IDEAL UNIVERSITY

Duke University, at Durham, N. C., has, nearing completion, the first and only whole group of buildings in the world as a harmonious unit at one time for a great university. No institution has ever been in position to undertake and carry out such a perfect plan. The University of Chicago and Leland Stanford University have had fairly consistent plans, but they were not all worked out at one time nor always executed as originally designed. The Massachusetts Institute of Technology approximates it, but not in magnitude and completeness. Leland Stanford has much land as a part of its productive endowment; but its campus does not equal the 5,000-acre campus of Duke University. Everything about Duke University was carefully planned with the knowledge that there were funds sufficient to execute the plans and with the understanding that everything should be as nearly perfect as human skill and ingenuity could make it. It has the advantage of profiting by all the mistakes of others and the use of the latest and best in everything, and was under no urge to finish its buildings by a specified date. Consequently in its plant it is ideal. Its buildings challenge the admiration of the educational world.

For two years I have desired to see this wonderful plant; but had deferred my visit until the buildings should be practically complete. When I found that I was to be at Lake Junaluska July 2-3, I decided that that would be my best opportunity to make the visit. I had informed Dr. W. P. Few, the president, of my purpose and had been encouraged to go; hence when I arrived on July 5, he was expecting me and gave the larger part of the day to conducting me through the plant and over the campus and surrounding country. He proved to be an intensely interesting guide. Ordinarily quiet and reserved, he opened up as we traversed the rooms and corridors, and fairly sparkled with his illuminating explanations. Whistling like a happy boy and walking with elastic step, he led me a merry chase on a hot day. Well might he be happy, as he was seeing his dreams fast coming to full realization; for never in history has a college president had such an opportunity to lead in a marvelous enterprise.

Look at the picture on this page. It is a faithful reproduction of the beautiful group, all of which are practically completed and will be ready for use in September, except the magnificent Gothic chapel and 240-foot tower. These massive buildings are of stone, and such stone as never before entered into college walls. After testing materials from all the famous quarries of the land, the architects discovered within a few miles of the site an immense bed of gray granite, which after most thorough testing proved to be superior to all others in strength, coloring, and other qualities. The entire deposit on a 360-acre tract was purchased, and thus the cost of material was reduced by multiplied thousands of dollars, and a supply of stone for all future needs secured. Where is there another great institution whose stone was found almost on its campus, and that stone best adapted to its purpose?

Incidentally, it is interesting to know that on this land the famous Senator Thomas H. Benton was born, and the house in which he lived is still standing and will be preserved as a memorial of the great man that North Carolina furnished to Missouri and the nation. Then, too, only a short

distance away is the place where General Johnston surrendered to General Sherman. I was carried out to these places, but a heavy rain prevented my actually seeing the quarry.

If these buildings were placed end to end they would constitute a house half a mile long. Here are all the buildings now needed for the truly great university—library, administration, study and lecture halls, laboratories, chapel, dormitories, medical school, hospital, law school, dining rooms, cafeteria, recreation halls, gymnasium. They are fire-proof, water-proof, weather-proof, bug-proof, and boy-proof. All are connected by halls, corridors, tunnels, and arcades so that it is possible to go from one to another without exposure. The fire-proof construction obviates the necessity of separating the buildings and will make for great economy of time in passing from class to class. The hospital, already in use, is a marvel in its appropriation of all the devices and appliances suggested by modern science, medicine and surgery. Here, correlated with other hospitals throughout the state, will develop a unique School of Medicine where unusual facilities will be afforded for research work, as well as the care, at nominal cost, of the sick and afflicted of North Carolina.

Just outside of the fine little city of Durham, with its factories and population of some 60,000, were little farms among many acres of the primeval forests. By wise management some 5,000 acres were secured at reasonable cost, and under the direction of landscape architects there will develop a campus of rare beauty. Undulating, with small streams, it will afford diversification that will satisfy the artistic eye. With sufficient forest for experiment and exemplification a School of Forestry will be established which will supply a long felt want in the South. In this one particular the University will render a distinct service.

It was provided that old Trinity College, with its background of nearly a hundred years, should become the College of Liberal Arts around which the University should grow. The plant, which has been used for Trinity, only a mile away and connected by a paved road running under the railroad and highway, within the last five years has been greatly enlarged and improved and will become a co-ordinate college for women. It already has buildings and grounds equal to those of any woman's college in the South, and with its connection with the University will have unsurpassed advantages for 1,000 young women. Some members of the University faculty will teach in this college and the more advanced students may take courses in the University. I had seen the old campus sixteen years ago, but was hardly pre-

pared for the transformation which had taken place. Between the campus of the Woman's College and the University campus some three-hundred houses will soon be erected for the use of the members of the faculty. This will create a unique scholastic village with everything to inspire and promote the highest type of life.

Located near a city which is not so large as to overshadow it and yet large enough to supply all that modern use requires, a community which has grown up around the old college, and under the influence of the Duke family; in the very heart of the Southern state which in the last quarter century has made the most substantial growth on all lines of any Southern state; midway between North and South, with equable climate in both summer and winter; having every advantage that money can supply, this young university, with the traditions of an established Christian college, but facing toward the front and seeking to combine the best of past and present, has such an opportunity as has no other institution in the land. Happy are they who have a part in its creation and its progress.

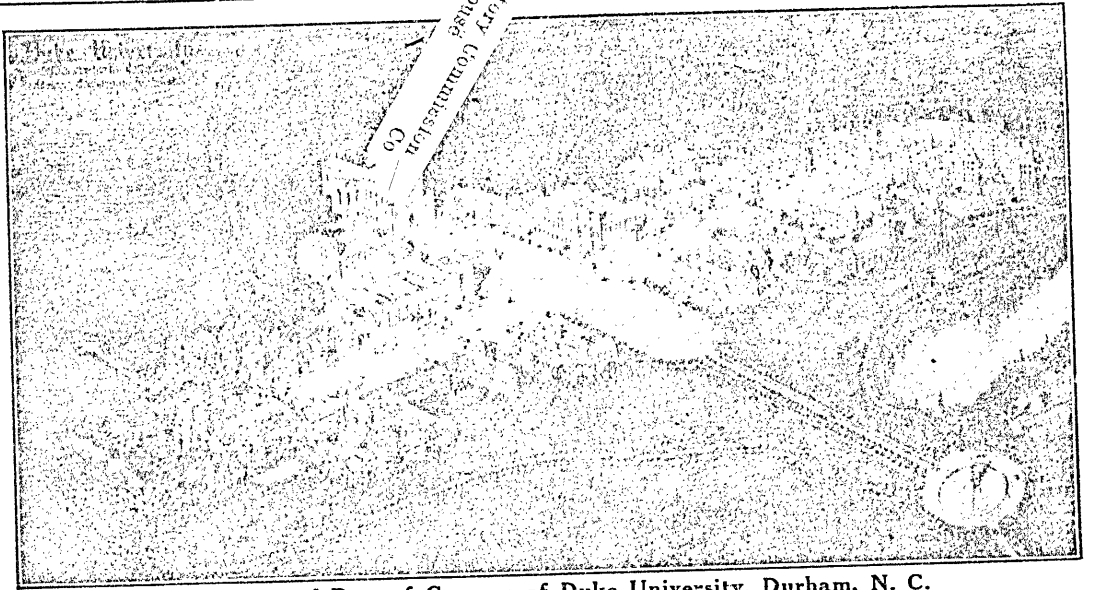
There was once a bare possibility that I myself might have had a part in its history. In 1894, when he was retiring from the presidency, having watched my work in trying to make a college under difficulties in Arkansas and when he had secured the removal of Trinity to Durham, Dr. Crowell wrote me that I was his choice for a successor and urged me to seek the position. Conditions were such that I could hardly hope for election and I made no serious move in that direction. I have no regrets, but cannot help thinking that I might have had some part in this development if I had seriously sought it. It is quite probable that those who have controlled its destinies have builded better than I could have done.

There is so much to be said that I must reserve for next week a further discussion of the spirit of the University and its benefactor, James Buchanan Duke, possibly the greatest business genius the South has yet produced, who built an enduring monument within sight of his birthplace.—A. C. M.

MT. SEQUOYAH

I spent last Saturday and part of Sunday on Mt. Sequoyah. The Mission and Sunday School Training School, and Young People's Conference closed at noon Saturday. The attendance was fine, that of the young people by far the best in the history of the Assembly, and the courses and work done were pronounced unusually satisfactory.

Sunday morning and night Dr. M. N. Waldrip preached great sermons to large congregations. (Continued on Page 2, Column 2.)



Buildings and Part of Campus of Duke University, Durham, N. C.

METHODIST EVENTS.

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

Rev. J. E. Cooper, our pastor at Fordyce, taught a course on "Worship" in a district-wide training school in Sardis, Miss., last week. In the spring he taught a similar course at Greenwood, Miss.

Plan to hear Mrs. Mary Harris Armour, wonderful lecturer of the National W. C. T. U., who will speak at Mt. Sequoyah August 10. She is easily the most interesting prohibition speaker in the United States at this time.

On his way to Southern Methodist University, where he has a scholarship for a six weeks' term, Rev. G. R. Ellis, formerly of N. Arkansas Conference, but now of St. Louis Conference, called. He is pastor of our church at Steele, Mo.

Rev. and Mrs. W. R. Harrison of this city, carried last Saturday in his car to Fayetteville by their son, Major J. J. Harrison, are now enjoying the pleasures of Mt. Sequoyah, and will probably remain until the close of the season.

Let all readers of the paper do their part now in promoting circulation. Their work will be appreciated. Now is the time to put the paper in the hands of new members of the church. It will help them to start their church life aright.

We regret to learn that Rev. J. M. Cannon, our pastor at Eudora, had to be brought back to this city a week ago for further treatment. His condition is considerably improved, but he is still confined to his bed, and will probably be here until August.

I was the guest of honor of a man who, in the midst of his plenty, had given liberally to every good cause. Overtaken by misfortune he was now living in comparative poverty. "Do you ever regret the money you gave so freely to churches, schools, hospitals and missions?" I queried. "Not for a minute," he replied. "That's all I have left. The farm is gone, the store had to be sold, the bonds were lost and even my insurance lapsed, but they couldn't touch what I had invested for the Kingdom of Christ. I have what I gave."—Ex.

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Rev. G. L. Cagle, preacher in charge at Carthage, writes: "The Methodist and Presbyterian Churches are in a great union meeting in an old time bush arbor. The attendance is fine and great good is sure to come. The meeting will continue till July 27."

Our business is not to build quickly, but to build upon a right foundation, and in a right spirit. Life is more than a mere competition as between man and man; it is not who can be done first, but who can work best; it is not who can rise highest in the shortest time, but who is working most patiently and in accordance with the designs of God.—Joseph Parker.

The many friends of Rev. and Mrs. J. R. Cason will be saddened to learn that Mrs. Cason passed away July 10, at their home in Del Rey Beach, Florida, after an illness of many months. Bro. Cason was once a member of Little Rock Conference, but had transferred to Florida Conference some years ago. She is survived by her husband and seven children.

Co-operative training in elementary teaching is provided for students in the School of Education at Southern Methodist University through the co-operation of the Dallas Public Schools. Last year 14 young women from S. M. U. served as "cadet-teachers" in the Dallas schools, and all of these have secured positions in Dallas schools on the basis of their work.

Four hundred and ninety-six former students of Southern Methodist University are teaching in Texas high schools, according to the most recent issue of the Texas State Directory of High School Teachers. Evidence that this number will be greatly increased in a few years is seen in the fact that 206 students in the School of Education applied for teachers' certificates in 1929-30.

Graduates from Southern Methodist University with the M. A. degree in Education are filling responsible positions, according to a recent compilation made by the School of Education. Among these are one college president, one vice-president, 34 college professors, five high school superintendents, nine principals, and five teachers; three are in business, and one is doing further university work.

Our pastors should not fail to mention the Western Methodist Assembly and its campground on Mt. Sequoyah to all of their members who expect to be in Fayetteville on account of Farmers' Week at the University. During that week four of our bishops will preach, and the program of the Board of Temperance and Social Service will be given. Many should take advantage of these three events between Aug. 1 and 10.

We have received from the editor, Mr. J. W. Case, a copy of The Monette News, which has a special souvenir supplement devoted to the opening of the beautiful new Methodist Church at that place. For a city the size of Monette the building is a credit to the membership and the citizenry who made it possible, and to the enterprising pastor, Rev. E. J. Slaughter, who has brought the enterprise to successful completion. Later a picture and description of the structure will be published. The News deserves congratulations and compliments for giving such fine publicity to this achievement.

Emelyan Yaroslavsky, head of the Soviet Society of Militant Atheists, has a long article in Pravda on the growth of atheism in Soviet Russia. He calls upon the Communist party congress opening tomorrow to give anti-religious workers throughout the country clear, definite instructions for continuation of their war upon God. While pointing out that the atheist movement in Russia has grown enormously until the Society of Militant Atheists now numbers 3,500,000 against only 87,000 three years ago, Yaroslavsky admits religion still is a mighty force in Russia and must be attacked from every quarter.—Ex.

The editor of the Michigan Christian Advocate joyously announces that his paper has secured a piece of valuable property at a very moderate price. He says: "Can you imagine a couple buying a home after having paid rent for fifty-seven years? Fifty-seven years, in which we have paid \$57,000 in rent! Once, years ago, our Advocate fathers almost bought a home, but the cautious laymen on the board were too canny. If we had bought then, by this time we could have sent the

Advocate free to every Methodist in Michigan." We congratulate our Michigan confrere, and trust that his fondest hopes may be realized. We hardly expect such an increase in value as has occurred in Detroit, but we believe that in the purchase of the property for which we are now paying our Board has done a good thing. Let us pay all the pledges and assessments accepted by our Conferences, and then we shall be ready to build such a building as we need.

Dr. J. A. Anderson, presiding elder of Jonesboro District, reports that Rev. Carlos Womack, who recently graduated from Duke University, has been placed in charge of Luxora Circuit, Jonesboro District, looking to the opening of some new territory that lies in that fine region of country. He and Rev. Herschel Couchman, who is serving Macey and Lakeview, and who has oversight also of Caraway and Lunsford, all of which is adjacent territory, are working together this summer, seeking to evangelize and organize that region. It is one of the most important regions in Arkansas, and undoubtedly has a great future.

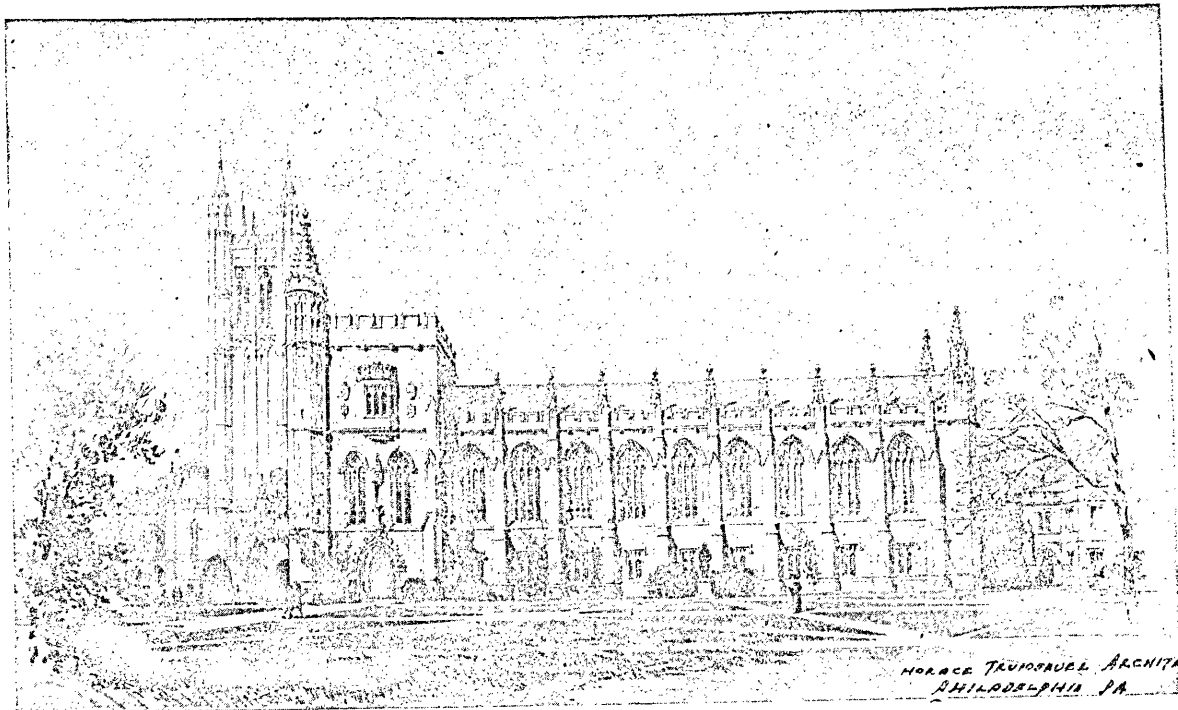
The 347 graduates of Southern Methodist University in 1929-30 compose the largest group ever to finish from the University in a single year. According to President Charles C. Seleckman, the failure list at S. M. U. is far under the national average for American universities. He attributes this to the effectiveness of the S. M. U. system of counselling, which includes freshmen advisors, advisory professors in the student's major department, the Dean of Men and the Dean of Women. These counsellors advise students concerning their college courses, student activities, class work, outside work, and whatever other problems may arise.

The appointment of Miss Rachel Timberlake of Jacksboro, Texas, niece of Mr. J. J. Perkins of Wichita Falls, as counsellor for women in religious activities, and as instructor in the Department of Religion at Southern Methodist University has been announced by President Charles C. Seleckman. Miss Timberlake was formerly a student in S. M. U., during which time she was an official on the Honor Council, a member of the Women's Self-Governing Board, Women's Athletic Association, and Y. W. C. A. After receiving the B. A. degree at S. M. U. she taught for two years, and later did graduate work at Columbia University, securing the Master of Arts degree there. For two years she was in charge of special work among women for the Y. W. C. A. at Syracuse, N. Y.

The presiding elder of Jonesboro District, Dr. J. A. Anderson, tells us that progress is being made. Rev. P. Q. Rorie has received 200 new members this year; Rev. W. J. Leroy has Lake Street going, having received about 100 new members; Rev. H. K. King has received about 100 at First Church, Jonesboro; while the other two churches in Jonesboro, Fisher Street and Huntington Avenue, are doing well; Rev. E. J. Slaughter, at Monette, and Rev. W. E. Hall, of Tyrone, will each soon move into a new church; the Methodist and Presbyterian congregations at Bono, under Rev. Griffin Hamilton, have been consolidated, and will build a new church; Rev. H. F. McDonal, at Manila, is living in an elegant new parsonage; and there are many lesser signs of progress in the District.

In the organization of the new Board of Christian Education, effected at Lake Junaluska last week, under which the old Board of Education and the old Sunday School and Epworth League Boards were merged, Prof. W. E. Hogan was elected treasurer and business manager, Rev. J. Q. Schisler was elected head of the Department of Churches, and Rev. W. M. Alexander was elected head of the Department of Schools and Colleges. Since all of these men were this editor's "boys," the first two at Hendrix College, and the last at Central College, the editor is well pleased and thinks the new Board will function correctly. Dr. W. F. Quillian, former president of Wesleyan College for Women, was elected general secretary by the General Conference. The Board elected Dr. L. H. Estes of Memphis permanent recording secretary. He had demonstrated his fitness for such work as secretary of the last General Conference.

Commenting on a criticism of Harvard University, The Nation says: "Every college is lamentably lacking in teachers, and for two reasons among others: First, because God in his infinite

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wisdom did not create enough of them; second, because American college authorities have been suffering for a third of a century from the Ph. D. delusion—the fantastic notion that anyone wearing that badge of servitude has at least a presumptive right to be considered a teacher. There are encouraging signs that this delusion is passing and that the real teacher is once more to get the institutional recognition he has always deserved. He has always had the enthusiastic devotion of the undergraduate. Research is a primary university function; but no institution has any right to palm off on an undergraduate research men who do not care to teach and do not know how."

CIRCULATION REPORT

Since publication of the last report the following subscriptions have been received: Bryant Circuit, J. E. Waddell, by J. F. Taylor, 1; Fayetteville, Wm. Sherman, 1; Bradley, T. M. Armstrong, by L. W. Evans, 5; Pine Bluff Circuit, L. T. Rogers, 1; Lakeside, Pine Bluff, E. C. Rule, by L. W. Evans, 1; Crossett, O. L. Walker, by L. W. Moffatt, 25; Fordyce, J. E. Cooper, 1; First Church, N. L. Rock, A. E. Holloway, 1; Stephens, R. A. Teeter, 22; Hartford, S. O. Patty, 4. Some of these are fine reports. Let others follow while there is ample time for this kind of work.

BOOK REVIEWS.

Community Conflict; published by The Inquiry, 129 East 52nd street, New York; price in boards \$1.50; in paper \$1.00.

This is a formulation of case studies in community conflict. It is accompanied by discussion outlines. All who are interested in community problems will find much of interest and many helpful suggestions. The book is intended for men and women who are really concerned with the improvement of their community. It is expected to stimulate thought and discussion and thus help solve the problems. A careful study of this book will prove both interesting and helpful to all students of social science.

Illustrations From Art; by William E. Biederwolf; published by Richard R. Smith, Inc., New York; price \$1.50.

This is a companion volume to the author's book, "Illustrations From Mythology." Dr. Biederwolf, in a most striking and happy manner, connects art with life by stories which have to do with the origin and influence of majestic music, paintings and sculpture. His wide knowledge and appreciation of these subjects enable him to select illustrations rich in religious messages which he knows so well how to drive home. This will be a valuable little book for the preacher, teacher or other public speaker to have at hand.

The Boast of the Seminole; by D. Lange, published by Lothrop, Lee and Shepard Co., Boston; price, \$1.50.

Mr. Lange has given us a wholesome, interesting story of a boy's adventures in the land of the Seminoles, among the Everglades. Much Indian lore and many interesting facts of natural history add charm to the narrative. The illustrations, by

Harold Cue, add much to the interest of the book. The story will give your boys several hours of wholesome, entertaining reading and a store of nature lore for future reference, and side-lights on the Indian character that will help them to understand many passages in our country's history.

THE ELKINS COMMUNITY CHURCH

My trip to Fayetteville was partly to meet an engagement at Elkins. Sunday morning Rev. W. A. Downum, pastor of the Community Church, came for me, and in half an hour, driving over a fine graveled highway, we were in the parsonage at Elkins, thirteen miles southeast of Fayetteville. At ten we attended Sunday School and then at eleven I preached to a fair congregation. The pretty frame church is in a beautiful grove which affords shade so that it was not excessively hot, and my collar did not wilt, as is customary on summer days. The building belongs to no denomination, but to the churches of the community.

The membership is composed of Baptists, Christians, Presbyterians, and Methodists, who hold their relation to their several denominations, but co-operate in maintaining an organization with one pastor. They are at liberty to select any pastor, but have so far had only Bro. Downum, who served them three years, was away a year, and is now in his second year of a second pastorate. During the interval, they had no pastor. They unite in paying him a fair salary, and one denominational board contributes \$300 missionary money. Members contribute to the benevolences of their own denomination. There are about 150 members, of whom 65 are Methodists, most of them having united during Bro. Downum's first pastorate. They work together harmoniously, but perhaps have a little less zeal than is expected in a denominational church. The Sunday School, under the superintendency of Mr. Clint Jones, who is also the superintendent of the public school, is well organized and doing good work.

The two-story school building accommodates the 150 or 160 pupils of the consolidated school, which has five teachers and runs nine months with twelve grades. Pupils are transported from the more distant points. It is probable that other districts will be included and additional transportation provided.

Elkins, in a lovely valley between two forks of White River, is a village of perhaps 200 people, and is on the St. Paul Branch of the Frisco Railroad. Being on the recently improved highway between Fayetteville and Ozark, it is now easily accessible. It is claimed that this highway shortens the distance to Little Rock some thirty miles, and, as it has much scenic beauty, it will attract many travelers. Midway it traverses a section hitherto little known to wayfarers.

Elkins is in the heart of a fertile and well-improved agricultural region. One-third of the livestock shipped from Washington County is shipped from that station. There are many canning factories, and the products of five are shipped from Elkins. The principal vegetables are tomatoes and beans. One factory has 500 acres of tomatoes

under contract. Corn, hay, wheat, and oats are raised, and many cattle, hogs, and sheep. Considerable cream is shipped.

Bro. Downum, the popular pastor, was born near Siloam Springs, and got his education in the old Hendrix Academy at Gentry. He taught school for several years in Oklahoma, and has preached as a supply for thirteen years. He built our church at Lincoln. Last fall he entered the Conference and expects to be a real itinerant, having "won his spurs" in the local ranks. He is wide-awake, tactful, capable, and seems to be a perfect fit in his present rather unusual charge. As there is no parsonage, he and Mrs. Downum live in a comfortable rented house just outside the village, and have a good garden and even raise many flowers which he sells through the city florists.

I had a bountiful dinner at their home, and then Bro. Downum carried me five miles southwest to Sulphur City, where I visited for an hour with my wife's people, Mr. and Mrs. Neil McKinnon, who have lived in this community for some years while Mr. McKinnon works in the highway party in that vicinity. It is a rugged and picturesque place, but rather inaccessible. We had ice cream with the Prices, across the way, whose son Miss Margaret McKinnon had recently married. Then we returned to Elkins and I was carried on to Fayetteville, where I had supper and heard Dr. Waldrip preach before I took the train for home.—A. C. M.

MT. SEQUOYAH

(Continued from Page 1.)

He was expected to continue preaching until Wednesday. He is a truly wonderful preacher, instructive, inspiring, picturesque. He always draws great audiences at Fayetteville, near his boyhood home and where he is best known. His friends are very proud of him.

The outlook for attendance during the season is unusually fine. Reservations for 10 to 12 from a single church have been made. During the period from Aug. 1 to 6, three or four of our bishops will be present to preach and lecture. The next week, Aug. 6-10, will be devoted to a program of Temperance and Social Service, and speakers of national fame will be there. As it will also be Farmers' Week at the University, it is hoped that many of our farmer members will camp on the Assembly grounds. The cost is nominal, and they will get a double benefit. Our pastors are requested to mention the Assembly to their farmer members.

When I left home Friday night it was intensely hot and I suffered all night on the sleeper. At Fayetteville it was hot in the sun, but there was a different atmosphere; and in the shade on Sequoyah one could always find a cool breeze and at night it was possible to keep comfortable. There had been enough rain to preserve the grass and shrubbery and the trees are green. The crops generally look well. On the return trip I was reasonably cool, and found a slightly lower temperature, but still no rain. The drouth is becoming alarming and seriously threatens farming over a large part of the state.—A. C. M.

WHAT CAN BE DONE TO PROMOTE REVIVALS?

At our last District Conference the subject of holding revivals came up. Many of the preachers lamented the fact that it seemed almost impossible to get people serious and under conviction. The question was asked, "What is the trouble? And what can be done to promote revivals?"

Some suggestions were given, but none seemed to give a satisfactory solution of the problem.

One thing was not mentioned that is very vital, if not the most vital, according to God's Word, and past history of the Church.

There is very little said these days about God's Holy Law, His justice and His judgments. . . . That was the kind of preaching or exhortation that made Felix tremble when the Apostle Paul was before him. He reasoned with him about "righteousness, and self-control and the judgment to come." (R. V. Acts 24:25).

The office of the Holy Spirit is to convict "of sin, and of righteousness, and of judgment." (John 16:8). But He uses human agents to work through, and especially through the preaching of the Word.

What was the theme of the early Methodist preachers, as well as some of the other denominations, when they had those mighty revivals and demonstrations of the Spirit? Was it not the preaching of the law, and of righteousness, and of the judgment to come, and without "sugar-coating"? They preached "The Whole Counsel of God," like Paul of old, and that without fear or favor. (Acts 20:27). "The whole counsel of God" takes in Sinai as well as Calvary. A sinner, when he comes face to face with Sinai, and beholds the fiery indignation of God, Jehovah, on account of a broken law, and realizes that he is lost and undone, and hell awaits him; when he gets fully awake and arouses from the deadening, stupefying influence of sin, will cry for mercy. Then, and not till then, he will appreciate Calvary. Then, when he looks by faith, and feels the burden roll away, his soul filled with an indescribable peace, is there any wonder if he demonstrates and gives vent to his great joy and begins to sing, yea shout, "Glory! Glory!"

Sinai first, Calvary next, like the Pilgrim in "Pilgrim's Progress."

Some say that you must not scare people into getting religion. That suggestion is of the Devil and originated in Hell. If there is anything in this world that people ought to get aroused over, and to such a degree that they will actually become frightened, it is when they come to themselves and wake up to the fact that they are sinners, and on the very brink of an eternal Hell.

Some will hold up their hands and cry "Fanaticism." The spiritual life of the churches is not dying from the effect of fanaticism, but they are dying from stagnation and formalism.

What has become of the clear, singing, joyous, positive testimonies to the power of God's grace that we used to hear some years back? Have the testimony and the shouts of victory left the church? Through the testimonies of the Saints many have been brought under conviction and found God and His Christ to their souls.

God's love is wonderful, but to preach that only is just part of "the counsel of God." We might call love His crowning attribute. Justice and judgment are also His attributes, the very foundation of all others. "Right-

eousness (or justice) and judgment are the foundation of thy throne." (Ps. 89:14).

Preaching on this line will stir up opposition. It will disturb sinners and will disturb all the Satanic forces. Much "knee-work" is necessary to be successful with this kind of preaching. If you are not willing to wait on God and get the unction of the Holy Spirit, don't try it.

If you are afraid of your salary, don't try it. But it is better to be true to God and be rich in glory, even if the way may seem lean. If you stop and confer with "flesh and blood" and listen to the Devil it will look like poverty.

We need the Spirit of Christ, His love for sinners that will cause us to weep over them; that will condemn sin and hypocrisy in His spirit of earnestness; that will agonize with Him in the garden or on the mountain side, yea, that will even taste the agony of Calvary; that will be willing to suffer with Him, that we might win some for Him and have part in His glorification.

Do not worry about getting people to join the church. Get them to join Christ. Get them into the "light and liberty of the children of God" and church affiliations will take care of themselves.—E. A. Anderson, Paragould, Ark.

THE "LOGOS"

All my life the opening words of the Gospel of John have been nebulous to me, conveying no very distinct idea. Recently I came upon a key to them. It is worth passing on to the readers of the Arkansas Methodist.

John opens his Gospel with these words: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life, and the life was the light of men."

The commentaries told us that the Greek word here translated Word is "Logos" and that this idea of the Logos was taken from that system of Greek philosophy of which Philo of Alexandria was the chief expounder, and the idea represented a medium of communication between God and man; and that is about as far as I could get by means of the commentaries, for they did not tell how this medium was conceived. And thus they conveyed no definite idea of what John meant.

But here is the key I recently came upon: First of all, this Alexandrian philosophy held that God the Infinite so far transcends all finite things, including man, that there is a great gulf between us, needing to be bridged, one that must be bridged if we get any real conception of God. And so God has provided such a bridge, known as the Logos. The Logos is a very ethereal substance pervading men and all things—very much like our modern idea of ether, a sort of something halfway between matter and spirit; and this is rational, capable of being a medium through which ideas may be communicated; which, in short, the medium through which all the activities of God come to our world.

Now John wrote his Gospel long after the Synoptics wrote, probably during the later years of his life, while he lived in Ephesus, a Greek city. He was thoroughly familiar with this Alexandrian idea of the Logos. What he is saying to us is that the principle of the Logos is an-

tirely correct. God is transcendent and does need a medium through which to reach men, and the world has such a medium in Christ; this Logos is Christ; it is through Him, God made all things, through Him that God deals with us. This Logos was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

The preface of John's Gospel, what in classical language you would call the prologue, is the first fourteen verses, setting out what John is going to write about. It is this Logos, this Christ, who is the medium and the mediator between God and man. Read that preface in the light of what we are here saying, and you will get more clearly what John was seeking to convey.—Jas. A. Anderson.

THE ROMANCE OF METHODISM

By Paul Neff Garber.
Methodist Bethels

The future of American Methodism would have appeared very dark if it had been judged by the number of church buildings which it possessed during the period, 1784-1830. In the language of Alfred Brunson, church edifices in pioneer Methodism "were like angels' visits, few and far between." In 1801 Charles Giles wrote that a "Methodist church was a strange thing—a wonder in the land." It is interesting to know that the anti-Methodist pointed to the scarcity of Methodist houses of worship as one reason why the Wesleyan movement would fail in America.

The absence of consecrated edifices did not, however, prevent the early Methodists from having their Bethels. Like Jacob of old they erected their rude altars in strange places. For example, the log cabins that dotted the American frontier served as the first churches of Methodism. The pioneer circuit rider would visit from cabin to cabin until he found a family that welcomed religious services. That home then became the preaching place for the surrounding neighborhood. The first itinerants rarely ever preached in a church. As late as 1825 only two of the twenty-three preaching appointments for the Muskingum Circuit were in church buildings.

The pioneer Methodists held their divine services in places even more unusual than a log cabin. In pleasant weather they worshiped under the giant trees or in brush arbors. Barns often served as Methodist temples. When the school houses came to the frontier the Methodists used them as meeting houses. The first Methodist sermon in New Albany, Indiana, was delivered in a bar-room. When the Methodists entered Dubuque, Iowa, the only place available for preaching services was "a small inconvenient room over a grocery, the entrance to which was by a rickety stairs outside. While the few above were engaged in singing, praying and speaking to one another of the good things of God to them, those in the grocery below were drinking, cursing, quarreling, and fighting."

The Methodists were not content, however, to worship in such odd places. They longed to have consecrated buildings. The circuit riders were the leaders in this building program. The Log Meeting House on Sam's Creek, the first Methodist Church edifice in America, was built by Robert Strawbridge, the pioneer itinerant of America. Glezen Fillmore, single handed, erected in 1818 the first Methodist Church in Buffalo, New York. He had as he related

"no trustees, no time to make them, and nothing to make them of." When James Axley was appointed to the Louisiana Territory he was unable to find a permanent preaching place. He decided, therefore, in 1807 to erect a Methodist Church. With his own hands he cut down trees, hewed them into shape, made the shingles for the roof, built the pulpit, and cut the doors and windows for a house of worship.

Under the leadership of the preachers the laymen became interested in the erection of churches. Many chapels today bear the name of laymen who contributed the plot of ground for a house of worship. The early Methodists were poor, but they gave their labor freely. Such materials and merchandise as they had they offered to the church. In 1811, when the first Methodist Church was built in Dayton, Ohio, only \$78 of the \$451.05 subscribed was in cash. One individual was allowed four dollars for "spinning wheel and sundries." The only money expended in building the Methodist Church in 1793 at Truro, Mass., was eight dollars for nails. The subscription list for the first Methodist Church in St. Clair, Mich., had these two items: "Laura Graham, \$1.25 in sewing. Lucretia Peer, \$1.25 and short stockings. Paid."

On account of the haphazard method of building the first Methodist churches poor choices were often made in selecting sites. Edifices were usually built in obscure places; remote from the centers of population. The circuit system, of course, was largely responsible for this. The first houses of worship served the

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



rural people, but they did not attract the people of the villages. When the Methodists in Detroit, Mich., were offered a building site, they foolishly chose one entirely outside of the city. Bishop Asbury before his death complained of the poor statesmanship which was shown in the erection of the early churches. He said: "Some benevolent man would give us a site, the ground being so poor you could not raise mullein stalks on it, and we would thank him and erect a home upon it, where people would be sure not to find it. Again Asbury wrote: "I tell you what it is; if we wish to catch fish, we must go where they are, or where they are likely to come. We had better pay money for a site in a central position in a city, town or village, than have them give us half a dozen lots for nothing in some by-street or lane."

Legal steps had to be taken early in Methodism to protect the church property; to keep it under the control of the rightful authorities. This was especially necessary after the O'Kelly movement in 1792, when the followers of James O'Kelly claimed certain Methodist churches. The General Conference of 1796 remedied that matter by preparing a model deed, by

which the churches were to be held in the name of the trustees, but on the one condition that the trustees were never to close the churches to the preachers sent by the Annual Conferences. After 1820 the Methodists refused to accept any church that did not agree to this arrangement. That policy started in early Methodism has lasted to the present time. No Episcopal Methodist Church can ever be closed to the duly appointed preacher.

The early Methodists desired plain churches. In answer to the question, "Is anything advisable with regard to building?" The Methodist Discipline of 1784 said: "Let all our chapels be built plain and decent; but not more expensive than is absolutely unavoidable: otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent upon them, yea, and governed by them. And then farewell to the Methodist discipline, if not doctrine, too." Bishop Asbury opposed any signs of Roman Catholicism or Anglicanism in the Methodist architecture. When he saw a bell on a Methodist Church in Augusta, Ga., he wrote: "And behold here is a bell over the gallery—and cracked, too; may it break! It is the first I ever saw in a house of ours in America; I hope it may be the last." A steeple on a Methodist Church at Lynn, Mass., caused Asbury to remark: "They have built a neat house in Lynn, but I am afraid of a steeple; and if they put the foolish addition it must not be with Methodist money. . . . They may pay for their own pride and folly." On another occasion Asbury exclaimed: "O rare steeple houses, bells! (Organs by and by!) These things are against me and contrary to the simplicity of Christ."

Disciplinary action, however, was not needed to secure plainness in the early Methodist churches. That was above all the outstanding characteristic of those early houses of worship. In 1799 when Bishop Asbury found in Stokes County, North Carolina, a Methodist church which had "glass windows and a yard fenced in" he was so surprised that he made a note of it in his journal. In 1800, when Bishop Asbury visited a Methodist Church in Nashville, Tenn., he wrote concerning it: "If it were floored, ceiled and glazed, it would be a noble house." A church in Wilmington, N. C., that was sixty-six by thirty-six feet, Bishop Asbury described as being "elegant."

The poverty of the early Methodists prevented them from providing means for heating the churches. As a result, in the winter they worshiped in cold buildings. After Bishop Asbury had preached in a church in Maryland that had neither windows nor doors, he recorded: "Putting my handkerchief over my ears, I preached two sermons, giving an hour's intermission, and such was the eagerness of the people to hear the Word that they waited all the time in the cold." In 1811 William Burke wrote concerning the church in Cincinnati, Ohio: "The Methodists being too poor to buy a stove to warm the house in winter, and on Sunday morning it being generally crowded, their breath would condense on the walls and the water would run down and across the floor." Bishop Morris preached at Wolf's Creek, Ark., in November, 1841. He states that the "people kindled a large fire in the front yard and when they got too cold to sit in comfort, they would go out to the fire, warm, and return."

The American Methodists followed

the policy of John Wesley in requiring the separation of the men and women in the churches. The answer to the question in the Discipline of 1784, "Is there any exception to the rule, 'Let the men and women sit apart?'" was, "There is no exception. Let them sit apart in all our chapels." The strictness of the early Methodists on this point has caused Seaman to jokingly say that the "middle aisle was a dividing line over which neither sex dared to trespass."

The Methodists also demanded that all seats in the church should be free; that there should be no pews reserved for persons of wealth or influence. They demanded democracy in the meeting houses because they believed that all men were equal in the sight of God. The first who came were the first to be seated. "Free grace and free sittings" was the proud boast of the first followers of Asbury.

The policy of "free seats" did not satisfy the Methodists of New England, for some of the churches there adopted the current congregational custom of meeting the financial obligations by the sale or rental of pews. Jesse Lee, when he returned to Boston in 1808, admitted that the Methodist Church in Broomfield Street was very handsome, but he said, "it is not on the Methodist plan, for the pews are sold to the highest bidder." In 1811 the Chestnut Street Methodist Church of Portland, Maine, sold nineteen pews for the sum of five hundred and forty dollars, and for the benches without backs, charged one dollar a seat. The New England Methodists claimed that the pew system enabled families to be seated together; caused the highest classes of people to attend Methodist services, and solved the financial problem.

The pew system never became popular in Methodism outside of New England. On the contrary, the Methodists of the Southern and Western states demanded disciplinary action against the pewed churches. The cry arose that the Methodists were forgetting the poor and catering to the wealthy and aristocracy. Peter Cartwright declared that the pew system excluded the poor, contravened the divine law, and prevented "the realization of that blessedness that God provided for the poor." One Annual Conference resolved that the selling of pews had "a tendency to subvert the glorious peculiarity of our holy religion—'The poor have the gospel preached unto them.'" So strong was the feeling of the Methodists upon this issue that the General Conference of 1820 voted that it was contrary to Methodist economy to build houses with pews to sell or rent. The Conference furthermore suggested that the Annual Conferences use their influence to prevent such churches from being built. The pewed churches were always in the minority in early American Methodism. They were foreign to the Methodist conception of democracy.

The modern Methodists rejoice when a new church is dedicated, but it is doubtful if it brings any greater joy than did the erection years ago of those rude one-room log buildings. Methodists of today gather in houses that are architecturally correct, but is there always to be found the warmth of feeling and the depth of devotion that characterized the worship in those pioneer Bethels? Those small houses of worship, marked by extreme simplicity, will always hold sacred memories for the Methodists of the Twentieth Century, for in them their forefathers confessed their sins, sang the great hymns, heard

the Divine Word read and explained, and thereby came into vital contact with their Saviour.

THE CHRISTIAN COLLEGE AN IMPERATIVE NECESSITY IN OUR DAY

The Christian College is called upon today as never before to justify its existence. The tremendous gifts for endowment and equipment received by the great undenominational and state universities and colleges have raised the question in the minds of many persons whether the Church ought not to turn over all educational work to these large institutions. The Church in past years has insisted that there is a place for denominational colleges, because religion as a personal experience is excluded from the curriculum of the great undenominational and state institutions.

There is undoubtedly a duty resting upon the Church to provide adequate religious education for its boys and girls. Each Synod in our Church has throughout the years recognized this obligation and has sought to build up colleges worthy of the traditions of the Presbyterian Church. Some of these colleges have experienced challenging difficulties and are facing today problems of inadequate income. The Church must face fearlessly and courageously these problems that are pressing upon the Christian college. Dr. Cleland Boyd McAfee, retiring moderator of the General Assembly of the Presbyterian Church, U. S. A., said in his review of his year's service as moderator: "We must move strongly in behalf of our Christian colleges or let them go the way of the church academies."

Dr. McAfee calls attention to the fact that every Protestant Church is facing difficult conditions that challenge the very existence of our Christian colleges. A recent college conference in Chicago received a suggestion that five hundred million dollars might wisely be asked for the maintenance of at least five hundred small or church colleges, in view of the limitless sums now available for state education. Dr. McAfee adds: "We must frankly decide whether we feel the need for this church education alongside the public education, whose advancement is so rapid."

This challenge to the Church to endow and equip its Christian colleges comes with tremendous force at the present time. What will the Church do with regard to the needs of its splendid colleges that have served it so faithfully for many years? Will the Church permit them to die or will it rally to give them that adequate support which they deserve? This is the critical situation in which the Church finds itself today.

The complex problems that our nation faces today give conclusive proof that there is unprecedented need for more education and more advanced education. The development of leaders for every walk of life is the one problem that our nation must face at the present time. It is well for us to remember the wise words of President Hoover, spoken more than a year ago: "If we would prevent the growth of class distinctions and would constantly refresh our leadership with the ideals of the people, we must draw constantly from the general mass. The fullest opportunity for every boy and girl to rise through the selective processes of education can alone secure to us this leadership."

The Christian college has always been recognized as one of the most efficient training grounds for wise

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 ap-
preciated.

**Arthur J.
Jones**

FOR

State Senator

Pulaski and
Perry Counties

Subject to Action of the Democratic Pri-
mary, August 12, 1930

VOTE FOR

**CLAY S.
HENDER-
SON**

of Walnut Ridge
for re-election as

**Railroad
Commis-
sioner**

First District

and unselfish leadership. The Church can help our nation by developing young men and young women in its Christian colleges who will go forth with high standards of morality, with high ambitions to serve their fellow-men and with unpurchasable purity of motives to serve their country and their God. There is something about the Christian education that a young man or a young woman receives in a genuinely Christian church school that is rarely duplicated in an undenominational or state institution. This does not mean that the state should retire from the field of college and university education, but it only emphasizes the duty of the Church to meet fully the responsibility that God has laid upon the Church to train young men and young women for noble and unselfish lives.

Dr. Frederick E. Stockwell, general director of the Department of Colleges, Theological Seminaries and Training Schools of the Presbyterian Board of Christian Education, U. S. A., called attention recently to the slowing up in student enrollment in universities and colleges. This general tendency is shown in Presbyterian colleges, as well as in the state-controlled institutions. Dr. Stockwell says: "Readjustments and consolidations undoubtedly must take place among the institutions through which the Churches make their contributions to a higher education that lays special stress on character building. These changes must take account of all such undertakings by Protestant Churches in order to avoid wasteful maintenance. But there is ample demand for the small college, in spite of the enormous growth of state-supported schools and the comparatively small number of independent institutions that have attracted vast endowment. What is needed for the small college is equipment and endowment that will enable it to do its work with a thoroughness for which the limitation of numbers is particularly favorable."—Christian Observer.

ENFORCE THE STATE LAWS. (M. S. Pittman at Democratic State Convention in Michigan.)

The Democratic party in Michigan and in America stands at a critical point today. It is at the point where the roads divide on the great issue as to the best methods for dealing with the difficult problem of liquor control. The Democratic Party must choose which road it will take. The success of the party and the service which it will render rests upon the wisdom of that choice. There are four ways open to us. We should choose the best of those ways.

1. We may satisfy ourselves by merely condemning the Republican Party for the unsatisfactory state of the public mind upon this issue and dismiss the whole problem in that way. While the Republican Party deserves the condemnation, and while that would be an easy way out of the situation, to dispose of it in this fashion would be cheap and cowardly on our part. It is true that the Republican Party has been in power in state and nation ever since the Eighteenth Amendment was a part of our constitution, and therefore the party deserves the unqualified condemnation of all good citizens who believe that official oaths should be kept and that laws should be enforced. For us to dodge the issue, though, by merely doing that would not entitle us to the confidence and the support of the intelligent and high minded people of Michigan. Condemnation of others is no justification of ourselves.

2. We can declare for the repeal of the Eighteenth Amendment and

for a return of the control of liquor to the several states. While I admire the courage of the advocates of this proposal, I do not believe in either their political sagacity or their statesmanship.

In the first place, this would mean a social and economic reaction to the highest degree. Progress does not come by this method. It would be a return to a method of control which we have already tried, found wanting and have dismissed. We had state control of the sale of liquors for nearly a century and a half after the formation of the Federal Union, and we found its operation was fraught with many ills. We have forgotten during the few short years that have elapsed since that time the difficulties which we then encountered. To return merely to state control would mean that we would multiply our present problems by forty-eight. In the second place merely to repeal the Eighteenth Amendment as has been advocated, would be to take an entirely negative position. The proposal is lacking in all of the details as to how we would handle the problem after repeal. Shall we have government distribution? Shall we have only wines and beers? Shall we remove all restraint and go back to the good old days? What are the details of the proposal? It is the details that vex us and divide us on this issue.

In the third place, for the Democratic Party to take this position would mean the cutting of a main artery of the party from which its life blood would flow. The best minds of America, the most unselfish souls of America, and financial wisdom of America never have, do not now, and never will support any political party which advocates ways and means by which humanity may be made less efficient and less noble. Ultimately the best people and the wisdom of Democratic America will support the party which champions the highest ideals. This has been true throughout entire history, and history will repeat itself on this principle in the future.

3. We can advocate a national referendum on this entire question. To do so would be a frank admission of the confusion of public opinion on the subject. It would be granting the other fellow the right to express his opinion in a truly American and democratic fashion. No one believes that there is perfect unity of thought or feeling on this issue. A national referendum would clarify the issue, would provoke serious consideration of it and would develop an honest vote and would perhaps stop the argument as to what American opinion really is. If we were to have a referendum, we would then know what the people really think and really wish.

4. The fourth position that we can take is the one which I wish to advocate, viz: that of standing by all of the gains that have thus far been attained and of devising ways and means of correcting the ills that now prevail.

Let us see the route over which we have travelled to the position at which we now are.

1. We have tried the system where there was no control by law, where mere physical might determined right. We discarded that system on the theory that law is essential to liberty.

2. We have tried the system of regulating the legalized saloon. We know the harvest of disaster which we reaped through that system. Even the wettest today do not advocate a return to that practice.

3. We have tried local option. It

was better than the open, uncontroll ed saloon. It was better than the legalized saloon, but it was difficult to administer because of the small area in which it operated.

We have tried state-wide prohibition, but our memories are surely not so poor that we cannot remember the difficulties and the ills which we encountered while operating under that system.

5. We have discarded all of those methods and by regular legal and constitutional process we have declared that we wish the entire United States to be dry.

Now, of course, we are having our problems with the enforcement of our prohibition laws. We shall always have our problems in the enforcement of the laws that deal with any issue which lends itself to the passions and the selfish interest of people. We are having our problems with robbery, theft, grafting, swindling and murder, but we are not repealing our laws because we have not yet attained one hundred per cent of our ideal. On the contrary, we are devising ways and means by which we may secure less robbery, theft, grafting, swindling and murder. The cure for a vice is not to repeal the law against it. The cure is to enforce the law that deals with it.

Our prohibition ills come from four sources:

1. From the bootlegger who derives profit from the business.
2. From the disloyal officers who for lack of honest courage or because of graft, do not stop the illegal practice.

3. From the co-operation with the bootlegger of the otherwise respectable citizen who violates a law because he himself does not like it or has not the self-restraint to co-operate with his government.

4. From the attitude of the average citizen who thinks that when a law is passed a problem has been solved and thereafter leaves its enforcement entirely to the public officials.

The cure of the problem is to be secured through three types of action:

1. The people themselves who wish a law-abiding country must obey all laws. In a democracy we cannot obey only the laws which we personally like and at the same time have a law-abiding country. We cannot have a prohibition law for the old soaks, the foreigners, the negroes and not have it for bankers, insurance men and college professors. Respectable people must obey prohibition laws if they expect the nobodies to obey that law or any other.

2. The next step in the cure of our prohibition problem is for the officials, all of them, in the state of Michigan and in all of the other states, to recognize that prohibition was and is a state matter, even before it was and is a national matter. Before we secured the Eighteenth Amendment to our national constitution it was already a part of the state constitution and the laws of the State of Michigan.

Our national legislation does in no way excuse any Michigan citizen or official to violate the law of his own state or to permit any one else to do so. The real difficulty with prohibition in the State of Michigan is that our officials have not discharged their duty in this particular.

3. The third step in the cure of this present social ill is to have the best possible co-operation between the state and the federal government. We must have the federal government to aid us in the enforcement of these laws because of the inter-state and international difficulties

which are involved. Without the aid of the federal government, the problems of the state would be far more numerous and far more complex.

Finally, fellow Democrats, I believe that we should stand by the laws of the state and the nation as they now are, because they are the product of a century and a half of effort of the noblest people that this nation has produced. For us not to do so would be to prove traitor to the high hopes, the high ideals of the unselfish effort of the great men and women who have gone before us. If we do not hold fast to all of the gains which we have attained, we shall be condemned for not protecting the interests of commercial and industrial efficiency, for not being loyal to intelligent and aspiring labor, for failing to co-operate with the teachers who are serving American childhood, for disappointing the faith and hopes of parents, for proving ourselves unworthy of the confidence of American childhood. No political party dare disregard these great forces in American life. I plead that we support the noble and the good who have gone before by sustaining the achievements of the past and by doing what we can to add to the sum total of human good.



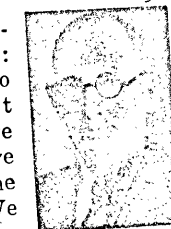
**CHAS. B.
(CHOCK)
DAVIDSON**

Candidate for

**County and
Probate Judge**

Pulaski County

Subject to Action of the Democratic Primary
August 12, 1930



**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



VOTE FOR

**LEWIS
RHOTON**

Candidate for

**Prosecuting
Attorney**

Pulaski and Perry
Counties.

Democratic Primary, August 12, 1930

CAN POLITICIANS BE TRUSTED?

Can the church trust and follow the politicians? That is a serious question, especially in this time when wealth, criminal classes and ambitious office seekers are defying not only their Constitution and laws, but also the church and Christian morality. To vote for a party and forget the principle involved is a great danger in our civic life today. In the Parker Senate debate a venerable senator said: "A man ought not to be held responsible for what he says in a political speech." Is that an axiom of political discussion? Certainly many, especially the opposers of prohibition, recklessly accept that and brazenly make assertions which will not bear investigation and misrepresent the facts.

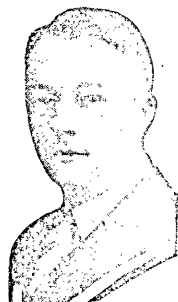
In a New Jersey campaign for the election of a United States senator I listened at an afternoon political meeting. A lawyer friend, active in his church, was the speaker. His argument was "vote for the Democratic candidate and against Senator Edge, for he has stood with Coolidge in everything." As he stepped from the truck, I said: "You were not fair to Senator Edge; you know he voted against Coolidge when the anti-

liquor treaty with Britain was before the Senate." He replied: "Oh, I can't go into details." If he had told the fact it would have strongly commended Edge to that crowd, for it was a wet crowd. Was he trying to fool the people? What would you call that speech?

That same evening I was in a crowded Republican meeting. Another respected friend of mine, a judge, a member of the same denomination, was the speaker. He had spoken to my brotherhood—a good Christian address. Unblushingly he told the Republican meeting the same story, only this: "Vote for Senator Edge, because he has stood by President Coolidge in everything." He knew Senator Edge had opposed the ratification of that treaty, but he did not want to tell that to dry Republicans. Both of these, my friends, would not lie to me for my injury—yet were they not without conscience, trying to fool the people for political effect? Shall we not hold the leader responsible? Must we not withhold our trust and refuse to follow those who distort facts for the profit in voters?

Is it not the time to break over all party lines and vote to maintain the noble experiment? A victory after a hundred years' battle. Let every Christian go to the ballot box and express his enlightened convictions—Exchange.

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

I Solicit Your Vote and Influence



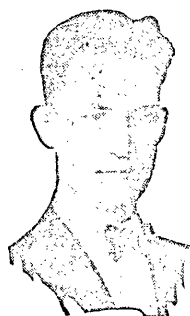
L. B. Branch

Candidate for

Sheriff and Collector

of Pulaski County.

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



Edward B. Dillon

Candidate for

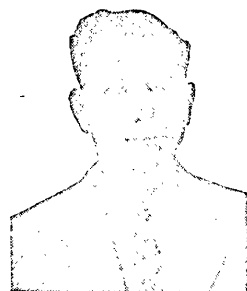
State Senator

Pulaski and Perry Counties.

SECOND TERM

Subject to Action of the Democratic Primary, August 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.

A PLEA FOR A BETTER ELECTION LAW.

Our Savior tells us that "the children of this world are wiser in their generation than the children of light."

They are wiser in the use of worldly means in carrying out their evil designs than the children of light are wise in the use of righteous means to carry out the plan of the Kingdom. I have seen this illustrated in our elections. Whiskey forces have so divided the strength of prohibition candidates as that the whiskey candidate for sheriff or prosecuting attorney has been elected, not by a majority of votes cast, but by a plurality vote. This evil could be remedied if no one could get an office except by majority of votes cast in the election. Such a way of electing officers should be a law in our state. Our state is ahead of Texas in reforms, but in this particular Texas is ahead of us. Such a law of election will prevent evil men from working their dark schemes, and gives the majority votes an opportunity to get better men elected to office. I know that righteous people are often divided in their opinion as to who are the more righteous candidates, but if we will have them assert their principles we need not be altogether uncertain as to the righteous casting of our votes. Sheriffs, prosecuting attorneys and governors should be men of highest moral courage and stand shoulder to shoulder with the preacher of righteousness on the public evils of the day. Officers and preachers that will take hush-money are veritable Judases in betraying their country; and Benedict Arnolds, selling the liberty of his country for shameful pelf.

The whiskey people are buying all the influential newspapers of the country that will sell to them, and when these papers ridicule the 18th amendment and the Volstead act, the sayings of Isaiah apply: "The ox knoweth his owner and the ass his master's crib."

Righteous people must withstand this wrong by a wise, aggressive stand for the right. This is no time for good people to sit on the fence and undertake to be neutral.

Again our enthusiasm is high for

FOR YOUTH

HOW THE CLOCK HELPED.

Peggy Parker looked up at the old clock on the mantelpiece and sighed. "Just five minutes more," muttered Peggy, "until I've got to get to my piano lessons, and how I hate it!"

Playing the piano was one of Peggy's chief delights, but practicing her lessons was anything but pleasant. Peggy liked to play little tunes instead of running the scales, and yet the teacher told her over and over she would never play beautifully unless she practiced her scales. So every morning when the hands of the clock pointed to the hour of ten, Peggy would reluctantly go to the piano and spend one whole hour, but the lack of interest in what she was doing made the lesson of little value; instead of thinking how much better she would eventually play, by practicing hard each day, she spent the hour in half-way running her scales and listening for the clock to strike eleven, so she could leave off the pretense of practice, and get outdoors.

And this particular morning Peggy wanted ever so much to leave off her hour's practice altogether, for the children of the neighborhood were having an all-day picnic in the park, regardless of the fact that winter was abroad in the land; the playground house had been warmed well and the children were to have lunch there, and then a program—so the lesson in music seemed exceedingly tiresome.

"Seems to me," murmured grandmother Gray, coming in unexpectedly, "that my granddaughter is rather indifferent about her music lesson this morning. Now, when I was your age—"

Grandma was always mentioning the fact that she was once a girl, and telling what she did, but never before had Peggy heard her mention anything about her music lessons, and thinking, as in most all cases, granny had a solution to offer, she smiled pleasantly into the kindly old face.

"How did you content yourself to practicing, granny?" Peggy asked eagerly.

Grandma's soft blue eyes twinkled merrily as she raised them towards the clock on the mantel.

civic righteousness under high pressure of sermons and influence of the crowd and then with our eyes open, we will allow a system of elections by plurality votes of evil to defeat our sacred convictions of righteousness. The farmer, after giving his sons lectures on crop raising, should not plow up his corn next day.

The forces of evil will oppose a law by the next legislature requiring a majority vote for election to office. It will cost more to have "run-off" elections and this, I regret, as taxes are plenty high. But as no good citizen regrets the loss of blood-money derived from whiskey revenue in the days of the saloon, so no one should begrudge the added expense involved in a more righteous election. Let the people of righteousness be as wise as serpents, while they be harmless as doves. May our Savior's rebuke to the righteous in allowing the forces of evil to outwit them, stir His people to put the serpent's wisdom in righteous election tactics in putting over the best our votes can command for civic righteousness for our state and nation.—J. F. Taylor.

"That—" she said, pointing to the big clock, "was one of my chief inspirations."

"That old clock!" interrupted Peggy. "How could a clock help?"

"Easy enough," laughed grandma. "You see, in music one must learn to count time, and that bothered me terribly until one morning when I had a most difficult piece to play, I suddenly discovered that the tick and tock of the old clock was perfect rhythm, so I began to practice my scales by the tick-tock of the clock, and before long I was playing as smoothly as you please, and not only that—after I learned to look upon the old clock just as a friendly helper it didn't seem to take the hands nearly so long to make the round as it did before."

Peggy's face lightened, and throwing her arms about the old lady, she promised to follow her example, and a few days later, to granny's delight, she heard Peggy going through her exercises with a decided improvement, which she mentioned a little later.

"Sure, I'm doing better, granny," replied Peggy, "but the clock's responsible for the improvement; since I've learned to accept help from it instead of watching the hands turn around the face, I'm beginning to play a lot better."

"Indeed you are," admitted grandmother, "and the more you practice, the better you will play, my dear."

And Peggy, understanding fully just how right granny was in saying that, resolved to keep at her music with genuine interest while the hands of the clock made the circle of an hour between ten and eleven each day, and today Peggy is one of the most delightful little musicians in a great big city.—Junior Girl.

THE "HONESTY BRAKE" BRINGS DONALD SAFELY THROUGH.

Donald Ferris was greatly delighted when only a week after his graduation from high school, he obtained a job in the Brown Coal Company. Mr. Brown was not an easy man to work for, but Donald was so alert, manly, and trustworthy that Mr. Brown's liking and regard for him increased every day. Donald was happy because his wages were helping his widowed mother to pay off the mortgage on their little home.

Because Mr. Brown's health was poor, the doctor ordered him to go away for an extended trip. "To whom can I trust my business in my absence?" was the question that worried the sick man. Donald knew nothing of this, but one morning he was called into the office and Mr. Brown said: "Ferris, I quoted such a low figure to the Colt Company that the only way I can square myself is to give them light weight. You see to it that every ton delivered to them is at least fifty pounds short."

Donald's face turned white, but his body straightened. "I can't do it, Mr. Brown," he declared quietly.

"Why not, young man?"

"It's a question of honesty, sir."

"If you can't obey my orders, you are discharged."

"Very well, sir," was Donald's sad reply.

Poor Donald! All his bright prospects seemed gone. But the next morning he received this letter from Mr. Brown: "Tested and found true! The young man who proves his honesty by his actions is the man that I can trust. You are promoted to the position of superintendent of the Brown Coal Company, at a salary of three thousand dollars per year. Most cordially yours, Thomas Brown."—Selected.

FOR CHILDREN

BUTTERFLIES
Oh, Butterflies! You wondrous things,
With tints of opal on your wings;
I wonder from what mystic realm
You pointed your aerial helm,
And sailed to earthly woodland bow-
ers,
Where ports of call are buds and
flowers.
Perhaps when Nature smiles in
spring
To us you will a message bring.
Pray, when you sleep, where do you
lie
To dream you are a butterfly?
—William Thompson in Our Dumb
Animals.

FROM THE HEART OF A ROSE

"This is such a pleasant, cool place," thought Dorothy, as she dropped down on the soft, green grass. Nearby was the rosebush which was in full bloom, and such lovely roses they were, too—so red and fragrant and large.

"I think I shall rest here until Grandma comes out, then maybe she will tell me a story," said Dorothy to herself. Se she stratched out on the grass and lay for a long time, just looking at the roses.

Suddenly, and to her great surprise, there stepped right out of one of the roses, a real little fairy. Oh, such a tiny, dainty little fairy—far lovelier than any Dorothy had ever read about.

She had the most pleasant little face as she smiled and bowed ever so gracefully to Dorothy. Her dress looked very much like mist or a very thin veil which, perhaps, had been made out of a fleecy cloud, only for the colors, which were white and red and purple. The beautiful, sparkling gems in her hair were also of the same colors. As she moved about from petal to petal, sometimes one color showed more than another. Then at other times all three colors seemed to blend together. Dorothy leaned forward eagerly! She was completely charmed!

"Beautiful Fairy," were Dorothy's first words, "tell me, where did you come from?"

"I came from the heart of a rose," answered the fairy, in the most musical tones that Dorothy had ever heard.

"Oh, I thought perhaps you came from heaven, you are so lovely," said Dorothy, at which remark the fairy smiled in the most friendly manner imaginable.

"Well," said Dorothy, "if you came from the heart of a rose, you must know a very great deal about roses. Pray, tell me, little fairy, where do roses come from?"

"God and the gardener make the roses," softly answered little Fairy.

"Oh, you are joking now, for our gardener couldn't even make a paper rose," laughed Dorothy.

"God gives the sunshine, the rain and the rich soil, but the gardener keeps the weeds away, he waters the bush and protects it from trampling feet. Most of all, the gardener helps by loving the roses," said the fairy.

"Oh, I think I see," said Dorothy, "somebody has to help God make roses like these."

"That is right," replied the fairy, as she turned and seemed about to go.

"Just one more question before you go," pleaded Dorothy. "Please tell me, why is it that everyone likes roses?"

"I see you have been admiring my

Woman's Missionary Department

Mrs. A. C. Millar, Editor.

Communications should be received Saturday for the following week. Address 1018 Scotot St.

PROGRAM AT MT. SEQUOYAH.

From August 6 to 10, inclusive, there will be given a very fine program on Temperance and Social Service at the Western Methodist Assembly on Mt. Sequoyah. In addition to other well known speakers, most of them specialists, will be Mrs. Mary Harris Armour, national lecturer for the W. C. T. U. Mrs. Armour is one of the most remarkable women of the South, or of the nation for that matter. She is a wonderfully gifted speaker and presents the cause of Prohibition magnificently. She stirs her audiences to a high pitch of enthusiasm. Our W. M. S. and W. C. T. U. organizations should make a special effort to send representatives to this conference so that they may catch the spirit of Mrs. Armour.

This period includes Farmers' Week at the University of Arkansas, and it is expected that 8,000 will be in attendance. Let all of our women call attention to this program and urge our farmers and their wives and children to attend some of these lectures. Urge Methodist farmers to camp on Mt. Sequoyah. It will cost little more than at the University, and will help the Assembly. The W. M. S. representatives should fill the Elza-Stephens-Rommel Hall. Let them write to Supt. S. M. Yancey for reservations. Let us get all we can out of this conference program. We need it to hearten us in our fight against the "wets" who are trying to destroy the 18th Amendment and bring liquor back.—Editor.

ZONE MEETING OF TEXARKANA DISTRICT AT OGDEN.

A meeting of the Zone comprising the four Missionary Societies of this county met July 9 at Ogden, the Auxiliary of which is a Golden Jubilee

pretty colors—perhaps it will answer your question if I explain them to you," offered the fairy.

"Oh, please do!" begged Dorothy.

"The white," began the fairy, "is the sign of a pure heart. That is why the rose has sweet perfume. The red tells of love for others. Because of this, the rose is beautiful to see. The purple means sharing one's blessings with others. And that is what makes the rose unfold its petals and grow big."

With that, the fairy bowed and smiled ever so sweetly, then gradually vanished again into the rose.

"No wonder everyone likes roses," said Dorothy aloud, "when such good little fairies live in their hearts."

"What did you say, dear?" asked Grandma, who was sitting near by.

Dorothy jumped up with a start, for she had been asleep. She rubbed her eyes as she looked toward the rosebush and said, "Oh, Grandma! I have had the most beautiful dream. A little fairy came out of the rose and told me wonderful things!"

"That indeed was a lovely dream," said Grandma, after Dorothy had told her all about it. "It is a dream which I hope you will never forget."

"Oh," said Dorothy, "I could never forget the lovely little fairy that lives in the heart of the rose."—Justa Lee Allen in Christian Evangelist.

lee organization. This was a real "spiritual adventure," it may be said.

We members went forth bravely, like soldiers, ten miles in the intense heat and dust, and returned refreshed spiritually and bodily in the breezes of an approaching much-needed rain.

The meeting was called to order by the Zone chairman, Mrs. W. M. Sykes, of Richmond, and opened with that song inspiring activity, "Work for the Night Is Coming." A devotional stressing the text, "Therefore be ye doers of the word and not hearers only," was given by Mrs. R. M. Holmes, president of the hostess Society; prayer by Rev. J. B. Pickering, pastor of the church. "Spiritual Life," a paper of deep thoughts which touched the heart spiritually, was read by Mrs. J. H. Furlow; solo, "Behind the Clouds," a beautiful song by Mrs. C. V. Crow; special reading, "Faith," by Lucile Adcock; round-table discussion, "Why I Belong to the Missionary Society, and Why Every Woman Should Belong to a Similar Organization," led by Mrs. I. N. Hutt, and discussed by Mrs. Walter Dunn, Mrs. W. L. Phillips, Mrs. W. W. Gardner and Mrs. W. M. Sykes; special music, violin, Miss Smithson; piano, Miss Strickland; song by all, "The Morning Light Is Breaking."

In the business session following officers were elected as follows: Chairman, Mrs. Talbert Bowman; vice-chairman, Mrs. Walter Dunn; secretary, Mrs. Sid Phillips; corresponding secretary, Mrs. Nathan Furlow.

The meeting adjourned with prayer by Mrs. W. L. Phillips.

For a social interval the crowd was invited to the basement below the school auditorium which was very attractive with flowers and beautifully decorated tables where the most refreshing refreshments—plates of ice cream and cake—were served amid a period of pleasant social enjoyment. It is worth while to state that this young Auxiliary hostess was assisted in the entertainment of the Zone meeting by members of other denominations, showing real Christian fellowship. The attendance was good, by a standing count the representation stood: Missionary representatives—Ogden 17, Ashdown 15, Foreman 13, Richmond 10, Texarkana 7, besides some other church people, making a total of approximately 65 or 75 present. The next regular quarterly meeting will be held in October, with the Foreman Society as hostess.—Publicity Supt., Mrs. Ethel M. Sims.

ZONE MEETING AT MCGEEHEE

Zone No. 4 of the Monticello District met at McGehee Monday afternoon, June 30 at 3 o'clock, with Mrs. James A. Gabbie, zone chairman, in the chair.

After the prelude by Mrs. Wilkes of McGehee, the hymn, "Jesus Calls Us," was sung by the congregation. Rev. O. L. Cole, pastor of McGehee Church, led a very beautiful devotion, followed by all singing "He Leadeth Me."

Mrs. J. R. Coulter gave beautiful greetings, to which Mrs. J. J. Harrell of Tillar, responded. Mrs. Homer Kimbrel gave a beautiful poem, "The Meaning of Missions," after which Miss Ruth Peacock of Winchester, sang "Give of Your Best to the Master," with Mrs. Wilkes as accompanist.

Mrs. S. S. Cassady of Winchester, spoke on "Kindness," followed by a song, "Fill Me Now," after which Mrs. O. L. Cole of McGehee, led in prayer.

Two very good papers on "Prayer" were given by Mrs. C. A. King and Mrs. V. A. Peacock of Tillar, after which Mrs. Wilkes very beautifully sang "The Beautiful Garden of Prayer," accompanied by Mrs. Coulter.

The minutes of the last meeting were read and approved. Roll was called but only three auxiliaries responded—Winchester, Tillar and McGehee. Mrs. J. O. Bicham reported the work of Winchester Society. Mrs. Cantrell reported McGehee, and Mrs. James A. Gabbie reported for Tillar.

Talks were also made on Conference Specials, Misses Lucy Wade and Hortense Murry, and letters were read from our district secretary, Mrs. Hal T. Rucks, expressing her regrets that she could not be with us, but we are so glad that she was leaving this day for Mt. Sequoyah Summer School, and an extract from a letter from our Conference treasurer, Mrs. S. W. C. Smith, concerning our Conference Specials.

The meeting was then dismissed by the Lord's prayer in concert. The hostess Society served lovely ice cream.—Reporter.

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Sunday School Department

SUNDAY SCHOOL DAY OFFERINGS FOR LITTLE ROCK CONFERENCE COMPLETE THROUGH JULY 12.

Arkadelphia District.

New Salem	\$ 7.00
Gum Springs	23.20
Malvern	80.00
Sardis	12.00
Previously reported	385.45

Total \$507.65

Camden District.

Buckner	\$ 7.65
Kilgore	6.00
Mt. Ida	1.85
Smackover	35.00
Previously reported	508.80

Total \$559.30

Little Rock District.

Concord	\$ 21.75
Mt. Carmel	8.00
Salem	12.00
DeVall's Bluff	15.00
Keo	6.70
Previously reported	825.36

Total \$888.81

Monticello District.

Warren	\$ 70.00
Previously reported	616.00

Total \$686.00

Pine Bluff District.

Wabbaseka	\$ 12.50
Gillett	5.50
White Hall	1.40
Ulm	5.00
Prairie Union	9.08
Swan Lake Ct.	23.30
Previously reported	429.58

Total \$486.36

Prescott District.

Bingen	\$ 2.88
Emmett	17.82
Highland	5.38
Sweet Home	4.00
Moscow	.53
Previously reported	558.03

Total \$588.64

Texarkana District.

Pleasant Hill	\$ 5.00
Ogden	5.00
College Hill	8.56
Previously reported	400.00

Total \$418.56

Standing by Districts.

Texarkana District	\$418.56
Pine Bluff District	486.36
Arkadelphia District	507.65
Camden District	559.30
Prescott District	588.64
Monticello District	686.00
Little Rock District	888.81

Total for Conference \$4,135.32

—C. E. Hayes, Chairman.

FOUR MORE PASTORS JOIN HONOR ROLL.

The following preachers have, since our last report to the Methodist, joined the Honor Roll, making a total of 64.

Hot Springs Ct.—Harvey Anglin.
Malvern—J. D. Baker.
Smackover—J. W. Thomas.
Warren—A. W. Waddill.
—Clem Baker.

SUNDAY SCHOOL DAY OFFERINGS.

Report of Sunday School Day Offerings for the Wilmar Charge should be as follows:

Wilmar	\$ 10.00
Rock Springs	10.00

Epworth League Department

WAKE UP, ARKANSAS LEAGUERS!

Many fine conferences for Epworth Leaguers have been held at Mt. Sequoyah and the Leaguers have done a monumental piece of work in building the beautiful Epworth Hall. This year, from August 13 to 22, a splendid program is offered and a large attendance is expected.

In the past it has been regrettable that so few Arkansas Leaguers have attended. Leaguers from other states wonder why Arkansas Leaguers are not more deeply interested and comment unfavorably. Our Leaguers may answer that they have such good Conference Assemblies that they do not feel the need of the work offered at Mt. Sequoyah. But that answer does not satisfy, because all of the other Annual Conferences have good Assemblies. The small attendance seems to imply a lack of interest in the advanced courses at Mt. Sequoyah, or inability to meet the requirements. We cannot afford to rest under such suspicion. The explanation is probably that because it is near home, like many other good things, it is not fully appreciated.

Let us change that. Let us this year show the Leaguers of other states that we appreciate what we have in our own state. It is reported that a very large attendance is expected from other states. Even California is considering the bringing of a whole train load of Leaguers. Would we not be mortified if California should outstrip Arkansas in attendance this year? We want these Californians and hope to give them what they expect, but they will be greatly disappointed if the Arkansas Leaguers are not there to welcome them.

Arkansas Leaguers, wake up! Will you not do your full duty as hosts of visiting Leaguers?—A. C. M.

MALVERN GROUP MEETING

A group meeting of Epworth Leaguers of the Arkadelphia District met at Malvern Friday evening, July 11.

At the invitation of Rev. J. D. Baker, the pastor at Malvern, Rev. Harold D. Sadler, Conference president, and the writer drove to Malvern, attended the meeting, and came back home that night.

The following places, with numbers indicated, were in attendance: Traskwood 6, North Malvern 2, L'Eau Fraix 17, Rhodes' Chapel 2, First Church (Hot Springs) 13, Pullman Heights 5, Morning Star 8, Benton 7, Arkadelphia 4, Malvern about 45, making something over 100 present.

Miss Pauline Goodman of Malvern, presided and directed a good program. Miss Ruth Couch of Hot Springs, and Miss McRae of Benton spoke on the work of the First Department, followed by a helpful speech by Rev. Harold D. Sadler and Rev. J. Wayne Mann, presiding elder.

Malvern Chapter served refreshments and we had a delightful meeting. The next meeting, which will

Mt. Tabor	10.00
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Report of Sunday School Day Offerings for the Hickory Plains Charge should be as follows:

Hickory Plains	\$ 8.12
Johnson's Chapel	8.50
Providence	3.75

—C. E. Hayes, Chairman.

News of the Churches

A PERSONAL REQUEST.

My friends will do me a real favor if they will help me locate copies of the Little Rock Conference Journal, or Minutes, for the years 1900 to 1909. I want to have these Minutes bound and preserve them as a part of the history of our Conference. I shall be glad to pay the postage on such copies as I can use, or pick them up in my travels over the Conference.—S. T. Baugh.

EVANGELISTS' ANNOUNCEMENT

I am well known in Arkansas, and I refer you to Dr. James Thomas, Rev. J. A. Sage, Rev. J. A. Henderson and many others. I was conference evangelist of the West Oklahoma conference the past four years, during which time I held several successful meetings in Arkansas. I was formerly a member of the Little Rock Conference. After a year's stay in the Northwest, I am returning to Oklahoma, and I would be glad to engage with any of the brethren in Arkansas for revival work at any date from now till Conference. Write Dr. Forney Hutchinson, Oklahoma City about me. Let me hold your meeting. I may be reached by letter or wire at 1201 N. First St., La Grange, Ore.—Frank Hopkins.

A WARNING

Russellite book peddlers are again canvassing the state with a new set of their books. They never tell that they are Russellite books, but they deceive the ignorant, unwary purchaser by saying: "These books explain the Bible for you," and "by using of many words in selling" they sell the books to members and attendants of our Methodist and other churches. When Russellism gets inculcated into the hearts of thoughtless people they cease, as a rule, to attend evangelistical church services; become opponents of our revivals and of evangelical Christianity. Preachers should warn their people from the pulpit to beware of these book-peddlers.—J. F. Taylor.

be held Friday night, August 8, will be at Benton.—S. T. Baugh.

REPORT OF FIELD AND EXTENSION SECRETARY, LITTLE ROCK CONFERENCE FOR JUNE
Completed arrangements for the summer Epworth League Assembly to be held at Conway June 16-20, 1930.

Attended the Arkansas Pastors' School part time.

Taught in the summer Epworth League Assembly.

Organized a Cokesbury School for Swan Lake Circuit and one for Humphrey and one for Hatfield Circuit.

Attended the Prescott District Conference at Bingen.

Visited the following Districts: Little Rock, Conway, Arkadelphia, Texarkana, Prescott, Pine Bluff.

Visited the following pastoral charges: College Hill, Malvern, Swan Lake, Humphrey, Dierks, Gillham on Horatio Circuit; Wickes on Hatfield Circuit; Nashville, Washington, Hope, Bingen and Hendrix-Henderson College.

Wrote 16 articles for publication.

Wrote 44 personal letters.

Read 14 good magazines.

Spent 16 days in the field.

Traveled 2,236 miles.

Travel expenses \$33.27.—S. T. Baugh, Secretary.

NORTH ARKANSAS CONFERENCE COLLECTIONS.

The largest remittance that has come to my office in the last sixty days is from Siloam Springs. This fine church, under the inspiring leadership of Rev. W. A. Lindsey, is now far in the lead in the Fayetteville District in per cent paid on its quota, having remitted four-fifths, plus, of its entire apportionment. It is second only to Gardner Memorial Church, North Little Rock, among the stations of the Conference that have not already completed their quotas. It has also paid over three times as much as the total before-Conference remittances of the years 1923 to 1929 inclusive, and more than double the average total of the last six years. The splendid co-operation of church treasurer, Paul Martin, the official board, and the membership of the church with the pastor has made the taking care of the benevolences a pleasure and a benediction. Siloam Springs is a very promising candidate for the first "In Full Receipt" issued in the Fayetteville District.

Tuckerman, Batesville District, W. W. Allbright, pastor, D. R. Parrott, treasurer, is well in advance of its 1929 midsummer record. I never worry over Tuckerman for I know that it will continue its fine 100 per cent reports to the Conference.

Last fall, at the Annual Conference, Brother T. H. Wright told me of his purpose to place Cotter on the Honor Roll in 1930. He is having fine success in achieving that goal, being far in advance of all former midyear records. Watch for Cotter and Wright among the 100 per centers of the Batesville District! I am expecting the pleasure of writing the "In Full" receipt.

Scotland, Searcy District, Durwood Briscoe, pastor, J. G. Parker, treasurer, leads its District in per cent paid on quota. Last year Scotland paid out nearly a month before Conference. Watch it better this fine showing, for it is already half out, lacking \$1.50.

Gentry, Fayetteville District, C. O. Hall, pastor, Miss Sadie Monroe, treasurer, is fifty-five per cent, plus, ahead of any former July. This points strongly to Gentry's paying in full this year. Its last 100 per cent record was in 1925, with Floyd Vilines as its pastor.—George McGlumphy, Treasurer.

Methodist Benevolent Association

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SALEM AND CAMP.

I was called to Salem on the death of my last and only sister, Mrs. Martha J. Tunstall, who died at the home of her son, D. A. Tunstall, at Waco, Texas, June 14. Her remains were brought from Texas and laid beside her husband, the late David P. Tunstall. An obituary will be furnished by Rev. W. E. Hall, an old and much loved pastor. I remained over Sunday with Brother Craig and other old friends. Salem has the prettiest church building in the North Arkansas Conference. This is said because it is true. I know the churches from Fort Smith to Helena, from Blytheville to North Little Rock, and for real beauty and attractiveness inside and out, I know of none so lovely. Three good faithful pastors had to do with this nice church, projected and erected by the popular Rev. G. A. Burr; the finishing by the wide-awake and loved W. W. Peterson; and paid out of debt by the efficient, brotherly Eli Craig; and is now ready to be dedicated. Salem Circuit was my first pastoral charge in 1875. Only one person is there now who was a grown-up in '75, Sidney Harklewoods. "They say he and I favor," and not many years ago I was there, and met "Uncle Sidney," and I said: "Well, I'd hug you, if you were not so ugly." And he retorted: "Well, you need not 'rare' up so on your good looks. I was at a District Conference not long ago, and a real fine, pretty lady came up to me, and said: 'Well, howdy, Bro. Jernigan.' If I am ugly, so are you." And he had me.

At Camp, I spent a day and night with my old friend Jim Sutherland, and his amiable wife. Here is the "Aunt Dolly Ellison" Spring. My! Such fine cold water! One of God's best gifts to man. I sat and looked at the constant flow of the water, and said: "Well, here is a perpetual motion, but man did not make it." Here is a fine location for "a tourists' camp," right on the highway and between two good fishing streams. It is ideal. Here Mammoth Spring and Salem ought to erect a tabernacle for revival work and hold a joint meeting annually. It is an idea, not a notion. Think it out, folks, and put it over. If we don't, somebody else will, and then—Well, then.—Jas. F. Jernigan.

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

ADONA CAMPMEETING.

The Adona campmeeting begins August 3. Come and bring the whole family. You will be furnished with plenty of good water to drink, and a good place for both the old and young to swim and bathe.

If anyone desires to come and camp, he will be furnished with a good camping place. The church auditorium and the old three-room schoolhouse, and the Masonic Hall will be furnished to those camping.

Six of our best preachers have promised to come and do the preaching for us. Everybody is cordially invited to come and take part.—R. B. Howerton, P. C.

THE FAMILY ALTAR (REVIVED?)

Yes, there are many "holding family prayers," and yet "there is room." Many young parents and older ones are true to the old landmarks. More family altars and less crime-discussing, and joy-riding and complaint at our young people, will save the home and life and character from the disgrace and destruction into which so many are plunging.

The writer is asking those reading this who hold family prayer to kindly send him their name and address, which may help to get out a little booklet: "The Family Altar." Your letter will be answered promptly.—Irvin B. Manly, 401 Cosmos St., Houston, Texas.

GALLOWAY NEWS

When the annual session of Galloway Woman's College is opened in September, the student organizations and publications will have competent leaders and the year's activities will be under way without loss of time. The roster is as follows:

Student Government Association—Kathleen Hobson, president; Gertrude Westmoreland, vice president; Hope Raney, secretary; Anna Mack, treasurer.

Young Women's Christian Association—Alta Williams, president; Florence Scobey, vice president; Louise Acuman, secretary; Katherine Few, treasurer.

Woman's Athletic Association—Virginia Waller, president; Sara Blevins, vice president; Louise Acuman, secretary and treasurer.

Irving Society—Minnie Lou Lindsey, president; Louise Acuman, secretary; Martha Blevins, treasurer.

Lanier Society—Mary Paul Jefferson, president; Ethel McGraw, vice president; Wiline Forrest, secretary; Mary Eleanor Garrett, treasurer.

Gallowegian—Mary Lou Parker, editor; Betsy McKennon, business manager.

Flashlight—Margaret Donaldson, editor; Nina Hays, assistant editor; Eva Raney, business manager.

Senior Class—Ethel McGraw, president.

Since January 1, Galloway has been in public view more than ever before, and Arkansas residents have come more thoroughly to know the institution as one which has won an impressive reputation through adherence to the highest ideals. The aim at Galloway has traditionally been to train and develop the highest class womanhood, and a Little Rock citizen recently summarized this distinctive feature of Galloway by saying: "Somehow, Galloway girls always make good, wherever placed."

The college hopes that this more thorough knowledge upon the part of the general public will make possible a larger field of service.—Reporter.

HENDRIX-HENDERSON NEWS

Two Hendrix-Henderson alumni were retained in high position when the recently created Board of Christian Education held its organization meeting at Lake Junaluska, N. C. W. E. Hogan, an alumnus, and also a former member of the Hendrix faculty, was made treasurer and business manager of the new Board, a position which he held with the former Board of Education since his departure from Conway in 1910. Rev. J. Q. Schisler, former supervisor of teacher training for the Sunday School Board, was made director of the Department of Local Churches, in which place he will combine the duties formerly met by Dr. F. S. Parker as secretary of the Epworth League Board, and Dr. J. W. Shackford as secretary of the Sunday School Board.

It always has been a source of pride with Hendrix-Henderson that their alumni have rendered such distinguished service in Southern Methodist connectional offices, and Mr. Hogan and Mr. Schisler, in their new offices, will carry forward this good reputation won in two or more decades.

Alumni of the college are continuing their splendid work in graduate schools and the present summer has added to the already long list of higher degrees won by graduates after leaving the college. Ernest S. Ford, class of '25, who received the Master of Science degree at the University of Chicago in 1927, has been elected an instructor in Biology in Northwestern University, Evanston, Ill., and while there will continue his studies at the University of Chicago for the Doctor of Philosophy degree. Mr. Ford served as chemist's assistant in the Libby Glass Manufacturing Company plant, Toledo, Ohio, and also taught Biology in Doane College, Crete, Nebr.

Lowell C. Thompson, class of '21, received the Master of Arts degree at the recent University of Chicago commencement. He is associate professor of History in the State Teachers College, after three years of service as instructor in Hendrix Academy.

Frank F. Smith of Fort Smith, ex-'26 and Master of Arts graduate of Washington State College, has been elected a teacher fellow at the University of Wisconsin. During the summer he is serving as naturalist on the Yellowstone National Park staff.

T. Gwyn Bratton of Conway, class of '28, spent the past year as a student in electrical engineering at Georgia Tech and during the next session will be principal of the Junior High School at Stephens. He graduated "summa cum laude," having received the highest scholastic rank granted at Hendrix in several years, and twice received the W. E. Hogan medal in Mathematics.

Powers Daniels, class of '21, will spend the next 12 months in the graduate school of the University of Chicago. He is professor of Biology in the State Teachers College, an institution where a former Hendrix co-ed, Miss Maude Carmichael, class of '17, is making a splendid record. Miss Carmichael holds the Master of Arts degree from Columbia and is now at Harvard as a candidate for the doctorate. She is professor of Social Science at the State Teachers College.

Rev. William J. Whiteside of McCaskill, received his degree with the June graduating class. In 1925 he lacked only a few credits of receiving his degree at the former Henderson Brown College and later submitted credits won at Vanderbilt University

as a candidate for the Bachelor of Divinity degree. He expects assignment by the Little Rock Conference at its November session.

Miss Beulah Mae Willis of North Little Rock, a graduate of the college, is the newest addition to the faculty of the School of Music. Miss Willis, who will teach Dramatic Art, has taken special studies at the University of Arkansas and the American Academy of Dramatic Art, New York City. She has been very successful in studio work at Little Rock. The faculty of the School of Music which, with the consolidation, was made a full department of Hendrix-Henderson, now includes: Dr. Clem Towner, director and teacher of piano; Mrs. Clem Towner, piano and pipe organ; Mrs. Effie Cline Fones, voice; Miss Katherine Lincoln, violin, and Miss Willis, dramatic art.

It is the plan of Hendrix-Henderson to make the School of Music one of the best in the South, this instruction and training being sought for both practical and cultural values.

Miss Jewell Marie Pierce, pupil of Mrs. Towner, was presented in a pipe organ recital the afternoon of July 13, at the First Methodist Church. Miss Pierce received her first music instruction at Central College and last year taught at Mansfield.—Reporter.

PRESCOTT DISTRICT CONFERENCE.

The sixty-fourth session of the Prescott District Conference convened at Bingen, fair Bingen, on the Ozan, on the evening of June 26. The opening sermon was preached by Rev. J. H. Cummins at 7:30 p. m. Thursday.

The Conference met at 8:30 Friday morning. Devotional services were conducted by Rev. F. G. Roebuck. The presiding elder, Rev. J. A. Henderson, was present and presided with ease and dignity. The roll was called by the writer, who was elected secretary. All of the pastors were present with the exception of Rev. J. A. Sage of Blevins, who was reported ill. By order of the Conference, the secretary sent him a message of sympathy and wishes for an early restoration to health. Rev. J. H. Gold, 90 years of age, was the only superannuate present. His presence was a benediction. There was nearly 100 per cent attendance of lay leaders and lay delegates. There were 217 Sunday



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.

School workers present.

The Sunday School in the District reported a fourth Sunday offering for Missions, with one exception.

A summary of the reports of the seventeen pastors of the District reflects the following information:

Additions on profession of faith, 81; additions by certificate and otherwise, 115; adults baptized, 40; infants baptized, 28; amount raised for churches and parsonages, \$5,690; number of Arkansas Methodists taken, 440; number of Epworth Leagues, 20; number of League members, 450; raised for Missions by Leagues, \$189; Leagues raised on anniversary day, \$105.25; total amount raised by Leagues, \$387; number of Sunday Schools, 47; number of officers and teachers, 594; number in Home Department, 158; number in Cradle Roll, 289. Total enrollment in all departments, 4,892. Number of pupils joining the church, 70; number of teachers taking the training course, 6; number of Wesley classes, 26. Amount raised on Sunday School Day, \$604; number of Brotherhoods, 1; number of members, 45; per cent of preacher's salary paid to date, 67 per cent. Amount paid on Mission Special, \$2,344.96; amount paid on Superannuate Fund, \$123.22; per cent pledged for Conference Claims, 100 per cent; number of Women's Missionary Societies, 16; number of members, 489.

At 11 o'clock Dr. James Thomas, presiding elder of the Little Rock District, delivered a practical and strong message based on Psalm 48. He described the liabilities and the assets of the present-day church. The historic old town of Washington was selected for the place of holding the next District Conference. Burt Johnson, Miss Roxie Deal, Mrs. N. B.

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

The Essentials for An Efficient County and Probate Clerk—

Practical Training—
Integrity—Courtesy—

LUTHER W. ADAMS

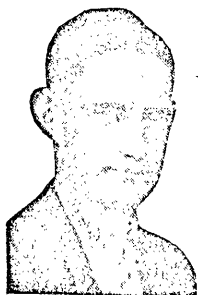
Candidate for

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

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.

Nelson, C. D. Roy, John P. Cox, Frank G. Halton, H. W. Timberlake, S. T. Covington, Dr. J. E. Gentry and Mrs. Chas. A. Pierce were selected as delegates to the Annual Conference and J. C. Stephenson, Mrs. J. F. Cress, J. F. Grimes, Charles Stevens and Marvin Boyd were elected alternate delegates.

Several visiting brethren were introduced to the Conference and addressed the body on the various causes represented by them. Of course, Clem Baker and S. T. Baugh were in attendance in the interest of the Sunday Schools. The different committees submitted reports which were adopted as submitted without discussion. There was no time for discussion. A vote of thanks to the people of Bingen for their liberal hospitality in the entertainment of the Conference was adopted.

A great deal of water had passed under the bridge since the secretary of this Conference had served in that capacity. In the days of Thos. H. Ware, John H. Riffin, Geo. M. Hill and W. Fletcher Evans, presiding elders, he handled the records for 20 years. In the old order of procedure the position was an unenviable one, and the secretary ceased attending the Conference, and he had thought that after the lapse of years that a new Pharaoh had arisen that knew not Joseph. Under the former practice a District Conference was in session the same length of time as an Annual Conference.

The opening sermon was preached on Wednesday night and the Conference was conducted in the interim morning. After organization the inquiry "into the spiritual state of the church and the attendance upon its ordinances and social meetings" was taken up and occupied the entire day.

On the second day, or on Friday, the inquiry "into the Sunday Schools and the manner of conducting them" was the order of business and the day was taken up in this inquiry.

On Saturday the inquiry "into the financial systems, the contributions to church purposes and the condition of church houses and parsonages" was the order of the day.

The reports of the various pastors and the laymen, in response to these inquiries, and the reports of the different committees were discussed fully and freely.

The other business of the Conference was conducted in the interim. On Sunday all the pulpits of the town in which the Conference was held, with some well known exceptions, were supplied with Methodist preachers. Even the churches of the colored people had white preachers in their pulpits on that day. On the 17th day of May, 1888, a District Conference convened at Nashville, Ark., presided over by the lamented Bishop Charles B. Galloway. Those days, and the method of conducting the fifth wheel in the church, have passed into history. The present tendency is to abridge as much as possible. We are in a hurry.—W. D. Lee, Secretary.

RECOMMENDING Bro. JERNIGAN.

Rev. James F. Jernigan of Scranton, Logan county, passed through town yesterday, returning home after a week spent with friends at Salem and Camp. He was called there on account of the death and burial of his sister, Mrs. Martha J. Tunstall, but he arrived too late for the funeral. In the meantime Brother Jernigan preached Sunday and Sunday night at the Methodist church at Salem. Brother Jernigan is in his 80th year

but hale and hearty and will be a candidate for chaplain of the Senate at the January meeting and we are for him. In the election of 1928 he could not vote for Smith, but he did not vote for Hoover, and he voted the straight state ticket. He was defeated for chaplain because of that vote. I propose to forgive and forget. I am for Jernigan. — Mammoth Spring Democrat.

MEETING AT HUGHES.

We have just closed a two weeks' meeting at Hughes with Brother Aubrey Walton doing the preaching and Miss Ruby Springer of Augusta in charge of the singing. Both the preaching and the singing were good. The attendance and interest were also good.

The meeting was very helpful. We had two conversions, and one accession on profession of faith and four by letter. Both the preacher and the singer won the hearts of the people while here and we wish them great success wherever they go.—G. C. Johnson, P. C.

"THERE IT IS"

There it is, the Eighteenth Amendment to the Constitution, the fundamental law of the land, adopted according to the process pointed out by the fathers; just as much a part of the law of the land as the Fifth Amendment to the Constitution of the United States; just as much a part of the law of the land as that which gives a man the right to trial by jury; just as much a part of the law of the land as that which protects his right under habeas corpus; just as much as that which protects the freedom of the press, the right to worship God according to the dictates of a man's own conscience; just as much as any other provision of the Constitution of the United States.

And the obligation is upon us to support it, to maintain it and enforce it.—Senator William E. Borah.

PART OF A LETTER FROM BISHOP BOAZ.

It may be unduly presumptuous on my part but I am persuaded that some of your readers may be interested in the work and plans of your newly appointed bishop to Texas.

In the first place permit me to say that I am very sorry to leave Arkansas and Oklahoma. My wife and I have had four very happy years over here. The people have been unusually good to us. Every courtesy has been extended and our sojourn here has been filled with pleasant labors and delightful fellowships. We leave our friends in this section with genuine sorrow.

In the next place allow me to say that Mrs. Boaz and I are very happy in our new assignment. While we would have been happy had we been returned to Arkansas and Oklahoma for the second quadrennium we are equally happy in coming back home. Mrs. Boaz was born in Lockhart, Texas, and I was brought from Kentucky to Texas when only six years old. Texas has been home to both of us for many years. Our relatives and friends of a lifetime are in Texas and we are very happy in being sent back to our home state. We are hoping to make this the most effective quadrennium of service that we have ever had. We seek the co-operation and prayers of all our people in this purpose. The many letters and telegrams that came when we were assigned give assurance of a hearty welcome and enthusiastic co-operation.—In Texas Christian Advocate.

ABOUT RELIGIOUS ADVERTISING

By William T. Ellis

The day of the Church's mendicancy is at its sunset.

Christianity is no longer asking favors of the press. It is good naturedly requiring its rights.

Whatever is the business of the Church to say to the public, it pays for, business fashion, just as it pays for the sign at the church door.

Announcements of the place, time and character of meetings are the business end of the Church. These belong in the advertising columns; reports of what a church has actually done belong in the news column, as a matter of right, and not of courtesy.

The concerted invitation of all the churches of a community to all the people should be printed as display advertisements, and paid for. That is the new (and the only way) of reaching all the men and women who do not attend church. When the Church pays for printing her plea to the people she gives clear proof of the sincerity of her interest in them.

Wherever the churches regularly advertise, it is easiest to secure sympathetic publicity on a large scale for all classes of church news.

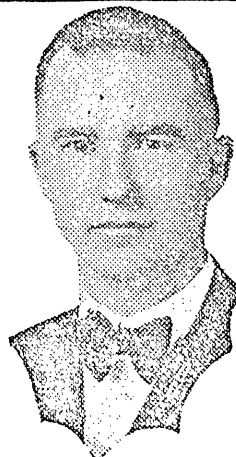
SYNOPSIS OF ADDRESS BY REV. J. C. BROOMFIELD, D. D.

Fraternal Delegate from the Methodist Protestant Church.

In appearing before you tonight I am thinking of two sessions of your General Conference, the one held in Dallas in 1902, and the other in Petersburg, Va., in 1846. In 1902, Dr. Sanford, representing the National Federation Conference, appeared before you requesting the appointment of delegates to a meeting of the conference to be held in New York City in 1905. In a very gracious and enthusiastic way you granted his request, and in so doing you were the first in all the land to officially appoint delegates. I cite this as typical of your accepted attitude wherever Church co-operation is concerned.

In your General Conference of 1846 there were 87 members, representing 46 Conferences and 460,000 members. You have come a long way in the meantime. Your fair-sized group has become a mighty army, your slim treasury has become invested millions, and your moderate influence has become one of the mightiest forces for righteousness in the world. Your homogeneity and your loyalty to all that is vital in our Christian faith is recognized everywhere. For these reasons I am pleased to bring to you the fraternal greetings of the Methodist Protestant Church.

Our common ecclesiastical heritage provides adequate justification for sustaining fraternal relations. We began together in the "heart that was strangely warmed," at a quarter of nine on May 24, 1738, in Aldersgate, London; of which Lecky, the historian says: "What took place that



CLEAN CAPABLE HONEST

JOHN E. HARRIS

Candidate for

Associate Justice Supreme Court

night at a quarter of nine was of more consequence to the British Empire and the world than all the victories of Pitt on land and sea." We were together in old Fetter's Lane Chapel, London, when at 3 o'clock New Year's morning, 1739, the Spirit descended on the Wesley's and Whitefield and about sixty others. In that glorious experience Methodism and the evangelical movement of the eighteenth century were born. In company with Strawbridge and Coke and Asbury and a host of others, we crossed the mighty deep to the new world. We were together in the famous Christmas Conference in 1784 in old Lovely Lane Meeting-house, Baltimore, Md., and there we organized the Methodist Episcopal Church. For forty-four years we labored together as Methodist Episcopalists. In 1828 the Methodist Protestant swarm left the hive, and sixteen years later, by mutual consent, you withdrew. We are heirs together of 192 years of Methodist faith, paralleled with 146 years of Methodist Episcopacy, 102 years of Methodist Protestantism, and 86 years of the Methodist Episcopal Church, South.

It was because of this common heritage that you sent to our General Conference in Baltimore two years ago your highly esteemed Dr. Gilbert Rowe as fraternal messenger. And it is for the same reason as well as in response to his most gracious words, that I am here in a similar capacity. Now that I am here, I am profoundly conscious of the deep and abiding impressions made upon you by my predecessor in office, the late Dr. T. H. Lewis. Each time he appeared before you he came with the full approval of our denomination as the apostle of the united Methodism. And well did he serve in that office. He last served as fraternal messenger to the General Conference of the Methodist Episcopal Church in Kansas City, Mo., in 1928, and his message gathered around the question, "What has become of Methodist union?"

As his Elisha I would not be true to his memory, neither would I be true to our people, did I not say to you that the Methodist Protestant Church still stands for Methodist union. We confess our inability to see any insuperable obstacle to this desired end. So far as the justification for organizing a Methodist Protestant Church is concerned, the history of Methodism in the past hundred years fully establishes it.

Since the Methodist Protestant Church led in the division a hundred years ago, it appeals to us as not being unbecoming on her part to lead the way now for a reunited Methodism.

I was asked recently what the attitude of the Methodist Protestant Church would be in any negotiations for union, in the matter of the episcopacy. My answer was: "Because of the way in which Episcopal Methodism is democratizing its episcopacy, and because of the way in which our folks are autocratizing the presidency, and the executive committee of its General Conference, the question of the episcopacy is increasingly ceasing to be an issue with us." I say this in spite of the fact that in the ten years of the traveling presidency of our General Conference there has developed among us a solidarity of denominational life unsurpassed in all our history. Twelve days hence we are going together into Acts 1 and 2. For ten days we shall meet and pray together that there may be fulfilled in us the promise made to them.

I am wondering what there will be

to hinder Spirit-filled Methodists continuing their journey on to Acts 15, and attending together the first General Conference of Christians, where it "seemed good to the Holy Ghost" and to the members of the Conference to compromise their differences, in order that division might be healed. Peter and James and John yielded on the question of circumcision, while Paul and Barnabas yielded on meats offered to idols. I am wondering if the time does not seem good to the Holy Ghost for the major divisions of Methodism to write their own fifteenth chapter of the modern Acts of the Apostles?

A few weeks ago I attended a meeting in Washington, D. C., of the executive committee having in charge the preparations for the Ecumenical Conference of Methodism to be held in the United States in 1931. Your own Bishop Ainsworth presided. At the close of the day I found my way to the Congressional Library. As I sat in the reading room facing the card index files, I wondered what the files would show of your contribution to Church literature. Upon investigation I discovered that your first contribution was "A Collection of Hymns" in 1848, this being followed with your Book of Doctrines and Discipline in 1870. You started well, and you reminded me of Christian in his vision at the cross, of whom Bunyan says: "He gave three leaps for joy and went out singing." Methodism started in a glowing experience, and its songs of assurance soon filled the land.

I frequently think of the miners in Wesley's day as they sang all over England:

"On all the groveling kings of earth
With pity we look down,
And claim in virtue of our birth
A never-fading crown."

Yes, they were poor, but as they sang they were divinely defiant. As I live over again my own boyhood days on the east coast of Scotland, I can hear the deep-sea fishermen singing lustily:

"Arise, my soul, arise,
Shake off thy guilty fears,
Thy bleeding sacrifice,
In my behalf appears.
Before the throne my Surety stands,
My name is written on his hands."

The note of divine assurance seems to be sadly missing in these days. There is a reason for it.

History, it seems to me, is strangely repeating itself, and we ought to heed its lessons. In the closing years of the seventeenth century we find Europe waging religious warfare. Presently men grew weary of fighting for religion, and spiritual lethargy appeared everywhere.

The opening years of the eighteenth century found Great Britain in the grip of rationalism and gross materialism, with their consequent social and moral degradation. Green, the historian of that period, tells us that "in the higher circles every one laughs if one talks of religion." Drunkenness and foul language seemed no discredit to Walpole. The Duke of Grafton, then prime minister, appeared in places of public amusement with a mistress, without exciting comment. Lord Chesterfield in letters to his son instructs him in the art of seduction as being part of a polite education. Gin shops in London displayed the sign, "Drunk for a penny, dead drunk for two pence." Is it any wonder that Carlyle cynically describes the age as, "Soul extinct, stomach well alive?"

One of the spiritual stalwarts of that day was Bishop Butler. He undertook to stem the tide with his mas-

terly apologetic "Analogy of Religion Natural and Revealed," with slight success. Into this situation Methodism was born, and went out from Fetter's Lane Chapel, baptized with the Holy Ghost, not to present an apologetic, but to unsheathe the sword of the Spirit and launch an attack. What happened the world knows. Methodism changed the whole temper of British society; it introduced a new spirit of philanthropy, thus opening the door for Burke, and Wilberforce, and Howard, and Raikes, and it restored the Church to life and new vitality.

It is generally conceded that something is wrong in these days. I noted a few days ago in the New York Times the following from the pen of your own Dr. Cram: "With rich resources, and with preachers and workers equipped for the gospel, Protestantism in general, and Methodism in particular has made a miserable show in membership gains and in evangelizing the masses. This situation is one of the scandals of American Protestantism." Mrs. John Ferguson, of New York, said a few nights ago in a public address in Baltimore: "With 100,000,000 folks attending the movies in the United States every week, and with diminishing congregations in churches everywhere, the ministers form the most discouraged group in the land."

That we are living in a period of proud and assertive intellectualism, and that gross materialism abounds on all sides, and that the Church has been affected thereby, no one will seriously deny. To meet this situation, I fear that Methodism has joined with others in presenting its apologetic in an uncertain and confused way. I am thinking of our modern religious education movement, with its emphasis on psychology, philosophy, pedagogy, and the Jesus way of life.

Dean Weigle, of Yale Divinity School, is credited in one of the religious periodicals of the present month as saying recently to the theological students in Boston University: "The problem of the time is whether we have any message." Wesley had no problem as to a message! Repentance, Redemption, Salvation, the New Birth and Scriptural Holiness provided him with an abundant message. Methodism in his day was a voice to the age, whereas I fear that our Methodism is the voice of our age.

To me the hope of the hour is the capacity of the Church for a revival. Our restlessness is driving us back to the upper room in old Jerusalem. The Spirit in Acts 2 fused the group into a unity, and the impact of their new power won victory. Nothing

could stop it. Greece and Rome and the Barbarians, and the Dark Ages and the Inquisition, and the social and moral degeneracy of Wesley's day, and the wave of French infidelity that swept over our own thirteen colonies, couldn't stop it. Neither will this age, with its keen sense of intellectual self-sufficiency, its mad craze for mechanized pleasure, its revolt against accepted moral standards and its overwhelming absorption in things, stop it. The God of Paul, and St. Augustine, and St. Francis, and St. Columbo, and Luther, and Knox, and Wesley, and Asbury, and Timothy Dwight, and Jonathan Edwards, and Charles G. Finney still lives.

My appeal to Methodism is to leave the cloister, where apologetics are prepared; enter the upper room, where power is secured; and then, unsheathing afresh the sword of the Spirit, launch an attack against sin in every form. I would say to her, as Cromwell said to his Roundheads at the Battle of Marston Moor: "Charge, charge, in the name of God, charge!"

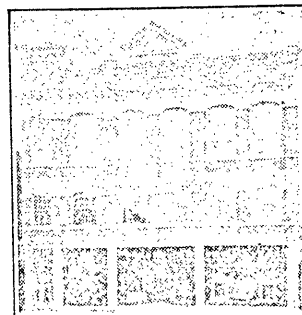
BOARD OF CHURCH EXTENSION

With this quadrennium the Board of Church Extension completes the forty-eight years of its work of church and parsonage building. It began its work with no funds and a very small assessment upon the Annual Conferences. The amount received from the assessments constitutes the donation fund. The amount the Board received from the assessment for the fiscal year closing March 31, 1930, was only \$120,409.44. Because of the smallness of the donation fund it is necessary for the Board to decline many applications from Churches needing aid.

The Constitution of the Board permits it to receive additions to the loan fund capital upon the annuity plan. The good business principles started by Dr. David Morton, the first secretary, and continued by the Board until the present, have justified the people in placing their money with the Board on the annuity basis. Today the loan fund amounts to \$3,043,008.96.

During the forty-eight years of its history, the Board has aided 12,039 churches and 3,715 parsonages, and in rendering this service it has expended a total sum of \$15,366,653.42. Of this amount \$7,209,504.32 were in loans and \$8,057,149.10 in donations.

The last few years have brought many and urgent appeals to the Board. The disastrous storms which swept over Florida, Cuba, the Isle of Pines, and the great Mississippi flood, destroyed many churches and



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W. B. Gates, President

Geo. P. Adams, Sec.

parsonages. It became necessary for the Board of Church Extension to respond to the emergency appeals from the congregations suffering loss of property from these unusual disasters.

The Church seems to have entered a period of church building. The building of new churches and parsonages have multiplied the appeals for aid. It is manifestly impossible for the Board to render aid to all worthy cases appealing to it. The best that it can do is to try to aid those places which are in greatest need at the time applications are considered.

PRAISE DUE TO CANADA.

Both houses of the Parliament of Canada have passed the bill providing that exports of intoxicating liquor from Canada to prohibition countries shall hereafter be prohibited. The measure orders that no clearances shall be issued to ships with liquor cargoes destined for prohibition countries. In accordance with the Canadian custom, the measure will

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go into effect upon the prorogation of Parliament, which is expected to take place before the first of June. Recognizing the import of the handwriting upon the wall, great organizations that have enriched themselves by shipping liquor into the United States have already, so it is reported, closed their export warehouses along the Niagara and Detroit Rivers.

This action on the part of the Dominion of Canada ought to be emblazoned in letters of gold upon tablets of enduring stone. It is not only, in fact it is not chiefly, because of the material assistance which will be given by this legislation to suppress the use of intoxicating liquors, but rather because of the evidence it furnishes of a friendly and generous, even a brotherly, attitude on the part of the Dominion toward its neighbor to the south that this legislation deserves enduring commendation.

The suppression of the liquor traffic is in no sense a local or a national issue, for its evils are admitted in every land. Canada itself has attempted to deal with it in a way differing from the methods adopted by the United States, for the specific prohibition by law of the manufacture, transportation or sale of intoxicating liquors stands today as a measure peculiar to the United States. It could readily have been urged by the Canadian lawmakers, and was indeed urged by a minority among them, that it was no part of the duty of the Dominion to assist the United States in working out a problem of its own. Against that argument a finer sense of international comity, a nobler recognition of the importance to the whole civilized world of the experiment now making in the United States, proved to be controlling.

Canada has sacrificed some material interests in making this great concession to her neighbor. Within her borders are distillers and brewers who found great profit in prosecuting an illicit trade with the United States, and whose political influence was exerted strenuously against this legislation. But the Canadian Government rightly scorned to profit by practitioners of an illicit traffic, or to yield to their appeals for assistance in the task of debauching a neighbor nation.

The various provinces of Canada have had their own troubles with liquor. They sought, like the United States, to prohibit it entirely; but, yielding to the same sort of pressure now being brought against the prohibition law in the United States, receded from that position and adopted a system of government regulation and sale. The United States is watching the Canadian experiment with interest. Canada is not only watching the experiment of the United States with interest, but by this recent legislation has given assurance that none of her people, for mercenary motives, shall be permitted to interfere with its orderly conduct.

The people of the United States cannot be too outspoken in their recognition of this friendly act upon the part of a neighboring nation. It stands as a translation into legislation of those conditions of peace and amity which have for so long maintained the border between the two nations without fortification. It is to be hoped that even the wet press of the United States will not fail to express its appreciation of so friendly a gesture.—Christian Science Monitor.

SOME DENOMINATIONAL OBSERVATIONS

Southern Baptists are fast robbing themselves of the glorious privilege and heritage of a world-wide conquest for the gospel of Christ by diverting entirely too much energy and money to causes that are secondary. Surely missions and ministerial education are the primary causes for which we stand.

It is all right for our denomination to operate colleges and secondary schools in the various states if we will adequately support them and not allow the more important causes to suffer, but are we doing this? That we are able to support all the work which we have laid out is hardly to be questioned, but are we willing? Continued expansion on borrowed capital and the gradual reduction of receipts indicates that there is a cross-firing of understanding somewhere.

Our so-called Co-operative program is a fine thing if we will sufficiently co-operate, but it is evident that not enough of our people are cooperating. The receipts this year thus far have set an unprecedented low mark, and it is obvious that our co-operative efforts are in dire need of the integrity of our denomination is not to be questioned. If our present financial plans are not supplemented by methods with more vitality in them we will soon find ourselves back to the limitations of a decade ago. We are headed backward and traveling fast.

Secondary causes and local church objectives which are all out of proportion to our world-wide kingdom program are choking the life out of our South-wide educational institutions and missionary boards. They are having to cut faculties and salaries and recall missionaries in order that the demand for new churches and larger college buildings may be met. If this isn't a case of putting the cart before the horse, what is it? When and by what authority did these objects get the call over world-wide evangelization and the adequate training of our ministers and missionaries?

God's churches ought to be fine buildings. His temple of old was probably the finest building the world has known, but church houses ought not to be built for pride or to satisfy the desire of an over-ambitious preacher. Several splendid church buildings in the South which were not being taxed to capacity have been torn down in the last few years to make way for more imposing structures. Most of these expansion enterprises have left burdensome debts upon the people.

These building enterprises usually cripple the co-operative response of the churches to the kingdom for a period of years, and this condition is telling more and more. Not only is this true, but our pride has put fine organs and professional musicians in many of the churches, and in a few cases the ministry of music is costing the church more than the amount it is putting into denominational causes. And a large portion of the money that is being given is going toward erecting a new building on some college campus, or to the retirement of a bonded indebtedness.

This scribe certainly believes in an efficiently paid ministry, but some of our large churches are overdoing the matter of their ministerial administration expense. For instance: Pastor's salary, \$6,000; an assistant of some kind, \$2,400 to \$3,000; church secretary, at least \$1,000, and a min-

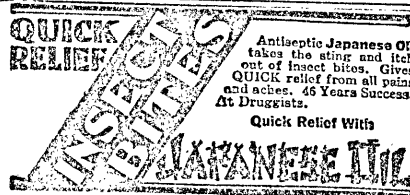
istic budget of from \$1,800 to \$2,400. This is around \$12,000 expense for the pulpit, office and choir. Then the annual payment on church debt must come in for about \$6,000; interest on total indebtedness of \$3,000, and incidentals varying from \$1,500 to \$3,000, making a total local budget of about \$22,000. The entire church budget will probably range from \$25,000 to \$30,000. This is doing business mostly at home, and in your own yard at that. No wonder that our denominational work needs radical adjustments.

And what is the matter with our denomination? Well, I have told you some of the things, and hope to suggest more later if the editor will permit.—J. A. Duren, in The Christian Index.

THE PERILS OF MIDDLE-AGE.

By H. H. Smith.

The perils of middle-age have often been written about. Young people are not the only persons who should be watchful. We read of many break-downs of the middle-aged—physical, intellectual, and spiritual. The physical danger is that of neglecting the health, especially in the matter of diet and exercise. Many



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are breaking down at that period of their lives when normally they should be in their prime. Doctors explain it by saying there has usually been a violation of the laws of health and hygiene. Of course, some break down early in life without any blame attaching to any one.

There is an intellectual peril confronting the middle-aged: the danger of losing mental enthusiasm and reaching the point where the mind is no longer alert and inventive, but must follow a beaten track. It comes especially to those who give up the habit of systematic study and employ their time dreaming instead of thinking. Mental exertion is real work, and many a pastor is tempted to run out and work his garden, or jump in his car and visit somewhere, when his duty calls him to stick to his study and do some hard thinking.

But the moral and spiritual peril is the most dangerous of all. It is distressingly shocking to think of the many men and women who go wrong at middle-age. We should naturally expect those who have lived correct lives in their early manhood and womanhood to be so firmly established as to be in little or no danger of falling. But such is not the case. Middle-age should be a time for special watchfulness against insidious temptation. The weakening of some of the bodily powers, on account of approaching age, often gives the tempter access that otherwise would have been impossible.

Then there is the peril of waning enthusiasm for spiritual endeavor. Here every preacher must be on his guard. Bishop McDowell, in his Yale Lectures on Preaching, gives this searching thought on the subject, "The ministry of rescue."

"But when youth is past, a new spirit, not always a better one, comes. We preach abler sermons, make fewer mistakes, and win fewer souls. We remember the glories of an earlier ministry, but do not look for any burning bushes, or gushing rocks, or cloven tongues, or rushing mighty winds any more. And we reach the dead line by being dead men. But in the matter of persuading men our strength should increase from year to year. At thirty we ought to do it well; at forty we ought to be showing real signs of promise; at fifty promise should be reasonably assured; at sixty we ought to be well-nigh irresistible; from seventy on no one should be able to stand up against our Christ-like power to persuade young and old."

A DEFENSE OF YOUTH.

It seems to me that it is high time for some one to make a vigorous protest against the everlasting wail that is going up all over the land anent the religious decadence which is alleged to have taken place within the past few years. Those who are advancing this idea are evidently dead and do not know it.

In the first place, if this generation is so much more degenerate than former generations, then history is false. It is an evident fact that those who are getting all "hot and bothered" about the younger genera-

tion do not read history, nor does it seem that they have made a very careful study of anything else. At least, they do not give any facts nor figures in support of their contention. They simply dump the whole lot of youngsters in a pile and call it rotten. I claim that this attitude is nothing less than slander, and should be so considered.

In the last issue of the *Arkansas Methodist*, Brother Lark proceeds to advise us that the old times were the good old times. The inference is that the world has gone to pot since a certain indefinite, "good old time," has passed away. I would like to inquire when that said good old time was. Was it when God saw fit to drown the whole of creation on account of their iniquity? Was it in the days of Abraham, when God destroyed Sodom and Gomorrah? Or, perhaps it was at a later date, when the circus and the bread-line destroyed Rome. Or in the dark ages when Christianity was almost lost to humanity? Not having read any of the history of the human race, it is hardly possible that the knockers are really fearing to time so remote. Let us ask if it was in the time of the American Revolution, a period of history noted for injustice and inhumanity, or our own Civil War times? The late World War was nothing to brag about. All down through the ages sin and corruption have prevailed, and the young generation has had nothing to do with it. No one denies that there is much iniquity among the youngsters. There always has been, and will be much more, but I defy any to show anything of the present day that is more like the devil wants than the history of the old folks as far back as there is any history.

I say that if the young people go astray, we older ones are responsible. We had the shaping of their lives in our hands and if we have bungled the job it shows that we have disobeyed the injunction, "Bring up a child in the way he should go, and he will not depart from it." I feel that we should turn our attention to the "old generation" and give the youngsters a rest. Brother Lark says that his father always had the habit of denying his family some of the necessities of life in order that he might have the church paper. The price of the church paper must have been rather high if the family were deprived of the necessities of life to pay for it.

If Brother Lark will note the number of young people who are in the pews on Sunday, at Sunday School, League services, League assemblies, and other church functions I am sure that he will get a surprise. At our church the young people are better in attendance than the older ones, and I feel that this is true of all other churches. As I see it, the present policy of continually accusing the young people of wrong-doing is a bad practice, and has no foundation in fact. It can only result in discouragement to our young people, if they pay any attention to it, and if the young people get disgusted and quit, we will have only ourselves to blame. We are not training them, but merely watching them go by. There are too many people who seem to reap the same effect from their religion that they would by eating green apples. For shame be it said.

I would suggest that the matter of dealing with our young people be taken seriously and that if we do not know anything of the facts pertaining thereto, that we keep silent until we study up a bit.—Geo. W. McCann, Sparkman, Ark.

FORMER CHIEF OF POLICE SAYS PROHIBITION WORKS

"With all its weaknesses, prohibition is better than going back to the saloon system."

He admitted that he was opposed to the theory of prohibition, but that it was working in practice, and he was now in favor of the better conditions it has brought.

"Prohibition and the old saloon system are the only alternatives," Mr. Lane declared. "Either one or the other will exist. Even though substitutes for the saloon do exist at the present time, the condition is far less than one-tenth as bad as it was before prohibition." — Lawrence J. Lane, former chief of police, South Bend, Ind., in the *Christian Science Monitor*.

A TRIBUTE TO REV. W. F. LASETER

William F. Laseter was born in Pike County, Georgia, May 25, 1853, and died in Little Rock, Arkansas, at the home of his son, Roy M. Laseter, June 22, 1930.

Brother Laseter spent his youth and early manhood in the state of Georgia, and came to Arkansas in 1898. Having been a member of the Methodist Church since childhood, and a local preacher since his early manhood, he felt a call to the active itinerancy soon after coming to this state. He was admitted on trial into the Little Rock Annual Conference in 1900, and was appointed to the Sheridan Circuit, where he spent four years. In 1904 he was appointed to Redfield Circuit; 1905 to Swan Lake Station; 1906 to Rison Circuit; 1907-8 to Gillette Circuit; 1909 to Snyder Circuit; 1910-11 to Mablevale; 1912-15 to Austin Circuit; 1916 to Patmos Circuit; 1917 to Princeton Circuit. At the Conference of 1918 at Hot Springs, he took the appointment which he held for nearly 12 years, that of superannuation. He was a model superannuate, true to the church which he loved and deeply interested in her program to the very end. Not in the slightest would he ever interfere or dictate policies to his pastor. If he could be of service he was always ready.

Those who were closest to him knew him to be a man of strong character, one whose faith never wavered and to whom convictions meant much more than diplomacy. For that reason it was never difficult to learn where he stood on matters pertaining

ing to morals. He was a desirable citizen, a good preacher, a faithful pastor, and a devoted husband and father. He was the type that Jesus called "the salt of the earth, the light of the world." He was the type of man the Psalmist had in mind, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth shall prosper." He was one of the men to whom we are indebted for the church and civilization. He is gone, but his life and works shall abide in the life of his children and many of his parishioners.

He is survived by J. R. Laseter, Powder Springs, Ga., and Roy M. Laseter, Little Rock, Ark., sons; Julia C. Laseter, Rockford, Ill., and Mrs. J. R. Pounds, Gadsden, Ala., daughters; J. L. Laseter, Waco, Texas, a brother.

May his mantle fall not only upon his sons and daughters, but upon the many to whom he ministered.

The writer conducted his funeral from the Asbury Methodist Church, assisted by Dr. James Thomas and Rev. J. H. Glass. The pallbearers were (active members of the Little Rock Conference): H. D. Sadler, C. N. Baker, C. D. Meux, Robert Beasley, O. L. Walker; honorary, W. R. Harrison, W. R. Richardson, S. W. Rainey. His remains were placed in Roselawn Park to await the resurrection.—J. L. Dedman.

AN APPRECIATION OF REV. W. F. LASETER

Rev. W. F. Laseter was one of God's noblemen. In addition to being a preacher, he was a real man. I have known him ever since I first joined the Little Rock Conference, but in 1913 I became his presiding elder, and my first quarterly conference was with him on the old Austin Circuit. I'll never forget how gracious and considerate he was with his new and inexperienced presiding elder. He could often have embarrassed me greatly, but he took every precaution to help and protect me without appearing to do so. My association with him and his family during the two years of my eldership was very pleasant.

Brother Laseter was a man of marked ability. His judgment could be depended upon. His sense of honor was keen. He was true to every trust. Though I have not seen much of him in recent years, I felt lonely when I saw he had gone away. My heart goes out to his dear ones.—Forney Hutchinson.

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REV. O. H. TUCKER: A TRIBUTE.

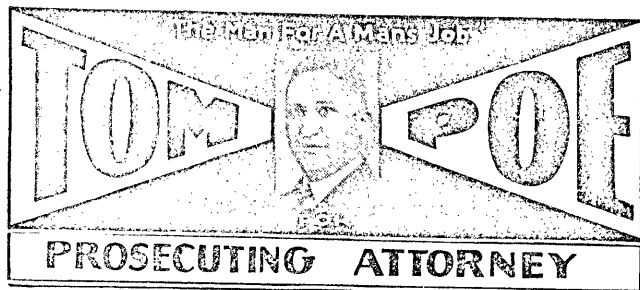
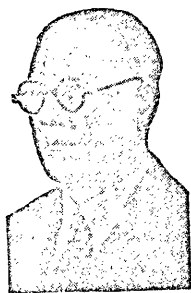
It might have been more appropriate for some brother in the ministry more contemporaneous with Brother Tucker than I, to have written these memorial words. But I shall write with a sense of gratitude for his long and genuine friendship toward me, manifested in more ways than can be mentioned in this brief encomium; with a deep sense of obligation on account of such a service rendered on behalf of my deceased preacher father 45 years ago and preserved by him; and at the request of Brother Tucker's children.

Brother Tucker was born in Ohio, October 6, 1850. With his parents he came to North Missouri at the age



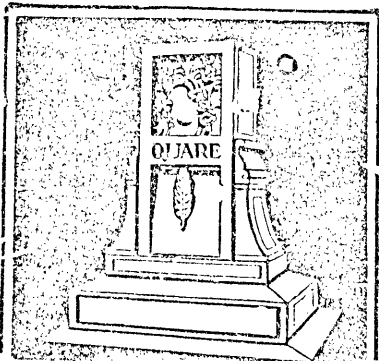
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of two years where he grew to manhood and where he was educated and trained for his life work. At the age of 25 he was married and came to Arkansas with his bride. He leaves four children, Mrs. J. H. Cummings, Ernest, Justin, and Clarence, all of whom attended the funeral from Central Methodist Church, Fayetteville, Ark. For forty years they shared together the hardships of an itinerant Methodist preacher's life. Sister Tucker was a leader in the Woman's Missionary Society, and was one of the first Conference presidents. She preceded her beloved husband to the heavenly home by eleven years. When he was on death's bed he said of her: "She was everything to me. For forty years we walked together. She will be waiting for me."

Brother Tucker was a natural-born teacher. He was first, after coming to Arkansas, a teacher in the public schools at Atkins. His scholarship and initiative in educational matters attracted attention, and he was appointed Superintendent of Public Instruction. Later he was called to the presidency of Quitman College, then the leading educational institution of the Southern Methodist Church in Arkansas. For seven years he rendered distinguished service in this position, and, but for the unfortunate vicissitudes of educational history

(Continued on Page 16.)

SUNDAY SCHOOL

Lesson for July 29

MOSES, A COURAGEOUS LEADER

LESSON TEXT—Exodus 1:8-14; 2:1-22; 3:1-14.

GOLDEN TEXT—By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.

PRIMARY TOPIC—Moses Doing Hard Things for God.

JUNIOR TOPIC—Moses' Call to Leadership.

INTERMEDIATE AND SENIOR TOPIC—Daring the Impossible.

YOUNG PEOPLE AND ADULT TOPIC—Leader, Liberator and Lawgiver.

I. The Enslaved People (1:8-22).

After Joseph's death Israel quickly grew into a nation. The amazing growth of the nation aroused the envy and fear of the new king.

1. Heavy measure of service (vv. 10-14).

Cruel taskmasters were placed over the men, forcing them to labor in building treasure cities as well as in field service. However, the more they afflicted them, the more did they multiply and grow.

2. The midwives were ordered to murder the male infants.

This measure also failed, as the midwives feared God and chose to obey Him.

3. Commanded that the male children should be cast into the river (v. 22). In God's providence this mandate failed.

II. Moses, the Deliverer, Prepared (2:1-22).

1. His birth (vv. 1, 2).

Both his father and mother were of Levitical stock. Being of the same tribe, they would have a common bond of interest and sympathy. There was something striking about the child which caused his parents to believe that he was sent of God.

2. His preservation (vv. 3, 4).

Because his mother had faith she did not ignore the proper use of means. She was doubtless familiar with the place where Pharaoh's daughter came to bathe and believed that somehow through her the child would be saved. She placed the ark of bulrushes at the particular place where it would attract attention. Though the hand of God was directing in the carrying out of His plan, the steps in the process were entirely natural.

3. His education (vv. 5-10).

Moses was educated, first at his mother's knee. Here his mind was filled with the word of God and acquainted with the Jewish hopes and prospects. Doubtless here the indomitable purpose was fixed "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:24-26). Again, he was educated at the Egyptian court where he became acquainted with all the wisdom of the Egyptians (Acts 7:22).

4. His exile and marriage (vv. 11-22).

Moses was obliged to take his flight from Egypt at the age of forty, because he attempted to enter upon his work as the deliverer of his people (Acts 7:25). He was conscious of his mission, but was mistaken as to the time. His rejection by his brethren was a type of Christ's rejection by the Jews. During this time of rejection he secured a bride. Jesus Christ, his great antetype, while now in the place of rejection by His brethren, is getting a bride from among the Gentiles. Just as Moses after awhile returned and delivered his people, so will Christ return and deliver His people, the Jews, who rejected Him.

III. Moses Called to Deliver His

People (3:1-14).

1. The Lord spoke from the burning bush (vv. 1-6).

It was while keeping the flock of his father-in-law in the desert that the Lord appeared to Moses in the vision of the burning bush. This bush, enveloped in flames, yet unconsumed, symbolized the people of God enveloped in the very fire of God.

2. Moses' commission (vv. 7-10).

In this commission God showed His active interest in His people. Because of His grace He obligated Himself to deliver them out of the hand of the Egyptians and bring them into the chosen land; therefore God commissioned Moses to bring forth the people out of Egypt.

3. Moses' objections removed (vv. 11-14).

Four objections were offered, each one of which God met and removed.

(1) Personal unworthiness (v. 11). (2) The difficulty of the people to understand Moses' relationship to God (vv. 13, 14). (3) Unbelief on the part of the people (4:1). (4) Lack of eloquence (4:10).

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PROTECTION
Against Old Age

(Continued from page 15)
and progress, he might have been more prominently connected with the later and more recent developments of education in Arkansas by our beloved church.

In 1883 he was admitted into full connection in the Arkansas Conference at Clarksville. He gave 33 years of active service, four years as presiding elder of the Harrison District, and the remaining years as pastor and college president. He was a Scriptural and logical preacher. He believed the Bible in the old-fashioned way and his experiences of salvation and entire consecration were perennial sources of joy that kept his faith strong and his hope sweet and enduring. He loved the poor and served them with the faith that Christ had identified Himself with them in that beautiful and mystical way as He said: "Inasmuch as ye did it unto the least of these, ye did unto Me." The common people heard him. They loved him. He blessed them with his rich ministry.

For 15 years as a superannuate he missed only one Conference, the last one before his death, which occurred at the home of his daughter, Mrs. John R. Cumming, at Byers, Texas, February 11, 1930. For years he was Honor Roll Secretary for his Conference. He took delight in his work, and it will remain as a wonderful monument to his tedious toil and amazing accuracy. His kindly face, his genial smile, and his Heavenly benediction will be missed again and again when Conference meets.

He lived well, therefore he died well. His daughter's pastor at Byers, Rev. T. H. Morris, attended him through this glorious experience, and was reminded of the historic death of the founder of Methodism, John Wesley. "A like group of anxious watchers. The same reverent and solicitous attention—the same placid countenance in full consciousness of the significance of the hour—the same atmosphere supercharged with reverent but quiet emotion—the same lack of fear, but strong and reliant hope." He was fully conscious to the end. He said, "The old ship is coming in slowly." "Tell my boys I shall be at the beautiful gate watching and waiting for them." "I kept the Honor Roll of my Conference, and they say I never made a mistake." Then he paused and spoke

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again: "I want my children to meet me at the beautiful gate. I shall be there to open it for them—Glory to God!" Then he mentioned home. "I shall have a home now." He had lived on through the night, sleeping till four o'clock in the morning. He said: "I have had a good nap, I feel better." He took nourishment, and said: "I shall take another nap." And as day was dawning the old ship that had been slow in coming made the landing. He took ship to that celestial shore, where he met his Pilot face to face. The time of his departure had come. He had kept the faith, he had fought a good fight, he had finished his course, and now there is laid up for him a crown, which he has already received. The best of all is that God was with him.—H. Lynn Wade.

OBITUARIES

Holloway.—Mrs. Ella Dent Holloway, beloved wife of Rev. Rufus A. Holloway, a superannuated preacher of the West Texas Conference, entered into the heavenly rest, from their home in Austin, Tex., June 17, 1930.

Ella, daughter of W. R. and Melissa Dent, was born in Flemingsburg Ky., January 7, 1855. Later the Dent family moved to Missouri and settled in Warren county.

Rev. J. E. Godbey, who had married the sister of young Holloway, was in the late sixties conducting a school at Washington, Franklin county, Missouri, in connection with his pastorate of the Methodist Church at that place. To this school, known as Washington High School, came Rufus and Ella and were fellow students and classmates. So began their acquaintance and association.

In April, 1870, Rufus Holloway was licensed to preach and recommended for admission into the traveling con-

nection by the Quarterly Conference of Washington station. St. Louis Conference, J. E. Godbey, preacher in charge; Joseph Boyle, D. D., presiding elder, and was admitted on trial into the West St. Louis (now the Southwest Missouri) Annual Conference, held at Kansas City, September, 1871, Bishop D. S. Doggett presiding.

Rufus and Ella were united in marriage September 21, 1875. The following children were born of this marriage: Edgar Pierce, John Lewis, Rufus Emory, Mary and Elizabeth, all of whom are living.

Ella was surely a "help-meet" for Rufus—a woman of fine natural endowment, well educated, clear of thought, sound of judgment, strong of will and adorned with every grace of Christian character. The fact that Rufus Holloway, a man of feeble health, held up 38 years consecutively in the regular pastoral work of the Church, is chiefly due to her sympathetic and judicious help. Mrs. Holloway saw her first duty, her highest privilege, and the satisfying of her heart in the ministry of the home. Wherever they labored to tend the Lord's flock, Mrs. Holloway is remembered with peculiar affection.

All of her children were permitted to gather at their mother's bedside in her last sickness. Edgar, from Dallas, Texas; Lewis, from Selma, Oklahoma; Emory, from Brooklyn, New York, where he is professor of English in Adelphi College; Mary, now Mrs. Wilson, whose home is also in Brooklyn, and Bess, who keeps the home at Austin.

The University Methodist Church at Austin gave Mrs. Holloway a beautiful funeral. It was conducted by the pastor, Rev. Bascom H. Watt, assisted by the former pastor, Dr. Barton. The writer was far away, but on Ella Holloway's grave he lays

a wreath of sacred memories.—J. E. Godbey.

Nelms.—Mr. C. D. Nelms was born August 18, 1869, in the Big Creek neighborhood, near Lono, Ark., and was saved and united with the M. E. Church, South, on October 3, 1897. He was united in marriage with Miss Lessie Hartridge. To this union were born three children, two daughters and one son, namely, Blanch, Vera and Rush. Brother Nelms passed away June 4, 1930, to that home that Jesus prepared for him. He is greatly missed by his relatives and many friends.

We feel sure that he is gone to the place that Jesus prepared for him.

He is survived by his wife and two daughters, Miss Vera of the Midway neighborhood, and Mrs. Blanch Lee of Monroe, La., also a little granddaughter, Margie Lee of Monroe, and one brother, Jerome Nelms of Friendship, Ark. His little son went on before him several years ago.

Funeral services for Bro. Nelms were conducted by Rev. Steve Thomas. Brother Nelms had resided at Midway many years. He was a faithful Christian and had gained many friends.—Robert S. Jones, L. P.

Potts.—Mrs. Allie Potts quietly passed away at her home, Thursday, June 19. She leaves to mourn her going away her husband, Mr. John Potts, one son, B. F. Potts, six sisters: Mrs. Ollie Sibley, Mrs. Hettie Spurlin, Mrs. Mamie Crow, Miss Rosa Spurlin, Miss Grace Spurlin, of Donaldson, Ark., and Mrs. Susie Crow of Tolbert, Texas; four brothers: Little Hougland of Friendship, Ark.; Joe Cook, and Martin Cook of Malvern, Ark.; Judson Spurlin of Donaldson, Ark.; also her stepfather, Will Spurlin of Donaldson, Ark. She was 35 years of age; was born and reared in Hot Spring County, Ark. Lived most all of her life in Friendship and Midway Communities. She was a true Christian, a loving sister, and a kind friend. She was prepared and willing to go when the Lord called her home. She was a member of the M. E. Church, South, at Midway.—Mrs. George Sibley.

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VOTE FOR

A. R. LAMB

Candidate for
Sheriff and
Collector
of Pulaski County

Subject to Democratic Primary, August 12, 1930

Sam M.
Wassell

Candidate for
Congressman
Fifth Congressional
District

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

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

