

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 31, 1930

No. 31

## GOOD ADVICE TO PREACHERS.

Finishing a pastorate of thirty years in a downtown church in New York City, Dr. Chas. E. Jefferson is now retiring. Occupying a peculiarly difficult pulpit, he is able to know what people want when they go to church. This is what he says. Hear him, preachers!

"People are tired on Sunday. They have seen enough shows through the week. They have had all the entertaining they care for. What they want on the Lord's Day is a quiet conversation with an earnest-minded man who is interested in the high things of the spirit and who knows how to interpret the words of Jesus and the signs of the times. Declamation is a bore, oratory is an offense, fireworks of every sort are an impertinence, but a quiet talk on the deep things of God is always strengthening and healing. A preacher who is content to speak in everyday language to his people Sunday after Sunday about Jesus Christ, and the application of Christian ideas to their personal experiences and to the problems of their generation, can be interesting and fresh at the end of thirty years."

## THE ZEAL OF THE ATHEIST

Those who have kept up with the Bolshevik movement in Russia know that the Bolsheviks are seeking to convert the world to their ideas of government and social life. They are practical atheists and are openly fighting religion and seeking to overthrow the churches.

However, they are not alone. In this country there are thousands who sympathize with them, and are lending them aid and comfort. A certain atheistic editor who has made a fortune out of his literature, last month secured nearly 15,000 new subscribers to his infamous paper. He is expecting to get out a special number, in which he attacks the churches and calls ministers "clerical grafters and parasites." He refers to preachers as "preying parsons." The special object of his paper now is to secure the taxation of all church property. He appeals for subscribers to "enlist as soldiers in this war on clerical fraud."

If our preachers, who are attacked by this atheist and defended by their church papers would show one-half the zeal of this atheist, the church papers would flourish and be able to help the pastors and churches far more efficiently. Why is it that the atheists have the zeal of missionaries, and many preachers have lost their zeal for the progress of the church?

Commenting on a letter received from a preacher who is about ready to join him, this editor says: "It is good to know that rationalistic and libertarian ideas are permeating the church. I wonder how many other pastors are going through the ordeal of unwillingly preaching a dead gospel in a dead institution?"

Discussing the exemption of church property from taxation, this atheistic editor says: "It is taxation for institutions which we denounce as parasitic upon our social life and which, worse yet, are definitely inimical to the wholesome interests of civilization. We reject with contempt and indignation any plea that the churches are valuable institutions and should, therefore, be encouraged by the government. On the contrary: the churches don't educate—they foster a particularly ghastly and sinister kind of ignorance. They don't serve the cause of civilization—they throw obstacles in the way of civilization. The churches don't contribute to the culture of society; they emphasize the poverty of culture that goes hand in hand with religion. . . . We must serve speedy, effective notice upon clerical grafters that we are awake and militant."

What are our preachers going to do about this attack? Will they tamely submit? Or will they co-operate against these foes of Christianity?

AND RUTH SAID, INTREAT ME NOT TO LEAVE THEE, OR TO RETURN FROM FOLLOWING AFTER THEE; FOR WHITHER THOU GOEST I WILL GO; AND WHERE THOU LODGEST, I WILL LODGE; THY PEOPLE SHALL BE MY PEOPLE, AND THY GOD MY GOD.—Ruth 1:16.

## THE CULMINATION OF A PURPOSE

It has been said that America has three great industrial kings—John D. Rockefeller, Andrew Carnegie, and James Buchanan Duke. "Opinions may differ as to relative rank, but certainly no men ever occupied more commanding positions in their respective branches of the nation's business. And it is significant that, in time, these three became America's foremost philanthropists. Their careers were not unlike. All were self-made, rising unaided from poverty to power and wealth." . . . Each created the extensive machinery of production and distribution which extended his trade into new and untried fields; and each of them devoted as earnest thought to the disposition of his fortune as he had to its accumulation."

Here is a significant lesson. Many men are trying to make fortunes with no definite purpose. The principal purpose has been to get ahead, to pile up wealth; few have thought seriously of the best way to use this wealth; and yet men are doing this more and more today than ever in the history of the world.

"Born on a farm so poor that his family could hardly wring a living from its soil, reared in a section impoverished by war and reconstruction, he (Duke) became one of the largest manufacturers of his day. . . . Driving through the country with his father in a covered wagon, learning his first lessons in trade by bartering at cross-road stores, he became one of the masters of merchandising. Having but scant schooling himself, never considering college training essential to business success, he made a princely gift to education and furnished the means to create a great university."

"Determined from boyhood to be a rich man, wealth was to him not an end but a means. 'Money makes jobs for men,' was the keynote of his financial philosophy. Stimulating ambition, providing work for the energetic, inspiring men to make the most of themselves, was, from his point of view, the truest philosophy. And this idea lay behind his benefactions as well as his business enterprises."

"Finding his greatest pleasure in providing work for thousands; in having business associates and employees share in his prosperity; in opening wider markets for farm products and developing thriving industries, he thoroughly enjoyed the saying that he had 'made more millionaires than any other man in this country.'"

Born near what is now Durham, N. C., December 23, 1856, James Buchanan Duke was named for the Pennsylvanian who had just been elected president. His parents were Methodists and deeply religious, and he was brought up under wholesome influences. Loving and honoring Methodist preachers, Mr. Duke remembered them by providing a fund for superannuated preachers of his state, and he showed his appreciation of the country church by making ample provision for rural churches in North Carolina.

Laying the foundation of his fortune in a business which has been severely criticized, Mr. Duke must be judged by the conditions which surrounded him and sanctioned it. His greatest contribution to business was in the development of hydro-electric power in the Carolinas and Canada during the last twenty years of his life. He was largely responsible for the organization and growth of the Southern power system. "From one small powerhouse developing less than 10,000 horsepower and 40 miles of transmission lines. The Southern Power System has grown until to-

day its transmission system embraces 3,500 miles of lines. At the beginning, serving only thirteen cotton mills with fewer than 150,000 spindles, today its power drives more than 300 cotton mills and numerous factories."

Note this statement by a biographer of Mr. Duke: "Electric service available at low cost for manufacturing establishments, stores and homes, has wrought a revolution in that territory (the Carolinas). Wherever the high-tension lines have gone, factories have arisen, villages expanded into towns and towns into cities, bringing prosperity and the creation of new pay rolls, giving work and wages to thousands. Farmers have profited through wider markets for foodstuffs and other agricultural products, and the entire region has shared its benefits. . . . Everything considered, not less than \$9.00 and probably \$10.00, authorities estimate, is added to the general wealth by every dollar invested in water power. Industries, new or enlarged, account for most of this, but there is also an immense incidental investment in housing, stores and other features of an industrial community. Thus the advantages brought through Mr. Duke's electric enterprises have aggregated perhaps ten times the amount of capital put into them—and he invested many millions."

North Carolina, like Arkansas, was originally covered with fine forests, but in the central section much of the timber had been destroyed, and as the farms were poor, there seemed little future for it. Mr. Duke, as he studied the situation, realized that its future depended on manufacturing, and he discovered that its resource of water might be developed into power, and this power would, as used in industry, make his state rich. What has been done in the Carolinas can be done in many of our Southern states. In the mountain sections water power can be developed cheaply, and conditions for manufacturing are favorable. Much of the land is not suited to agriculture. It is rough and rocky, and the soil, when exposed by removal of the forests, is quickly eroded. Such land should be kept in perpetual forest and the water power harnessed and used to manufacture our cotton and timber. These industries will create a demand for farm products, and the better lands will be cultivated and our farmers will prosper. It is time we were learning the lesson from these older states. Conditions in Arkansas are very similar to those in North Carolina. As a matter of fact, we have more water power, more natural resources, and ultimately will have better markets, because the Carolinas are in a narrow strip between the ocean and the mountains, while we are in the heart of the richest portion of America.

Arkansas has the advantage of every other state in the Mississippi Valley, because we have a greater diversity of products and climate, and our mountains will attract people from all parts of the country. But we are not using our advantages as we should. We are wasting our forests, allowing our best soil to be carried to the Gulf, failing to utilize our water power to its utmost, selling a few things and buying many. Then we have not yet developed our colleges. We cannot expect to have a Duke University, but we have colleges strategically located with worthy records and promising alumni. We are not poor, but only think we are. We have an abundance to eat and drink and wear, comfortable houses and plenty of automobiles. We are building good public schools, and we are playing at building our higher institutions. Let church and state wake up and do the fine thing in strengthening our higher institutions.

But I beg pardon! I was writing about the Dukes. James B. Duke was the one who created the great university; but his father, Washington Duke, secured Trinity College for Durham, and he and Benjamin N. Duke and J. B. Duke had

(Continued on Page 2, Column 2.)

## METHODIST EVENTS.

Bishops' Week, Mt. Sequoyah, Aug. 1-6.  
 Temperance & Social Conf., Mt. Sequoyah, Aug. 6-10.  
 Epworth League Conference, Mt. Sequoyah, Aug. 13-22.

## PERSONAL AND OTHER ITEMS

Dean Thomas Clarke, of the University of Illinois, says: "There is less rowdiness, drunkenness, and shiftlessness in the students of today than in any other college generation with which I have been connected."

On Friday of last week Rev. F. A. Buddin, our pastor at Hope, called on his way to Chicago, where he will spend five weeks in study in the University. His family will spend the five weeks visiting among relatives in South Carolina.

Dr. L. S. Barton, presiding elder of the Tulsa District, has rented a cottage near the Western Assembly grounds and with his family is spending the summer there. If he is pleased he expects to buy or build and make it his regular summer home.

It was reported in the secular press that Hon. Thornberry Gray of Batesville, who is a candidate for governor, had asked that no Sunday conferences be held in his behalf. That is highly commendable and is a good example for other candidates.

Rev. L. W. Evans, our field solicitor, called Tuesday and reported that the members of his son's family at Hot Springs who were injured in an automobile accident about two weeks ago, are all recovering. He expects to give much time to the field after September 1.

Subscribers should examine the address labels and if they find that their subscriptions have expired, should promptly renew. They should also obtain the travel-accident policy by adding 75 cents to the regular price. Those who want the Arkansas Farmer may have it as a premium without additional cost.

The three besetting sins of American college and university life, according to President Hamilton Holt of Rollins College, are "the insatiable impulse to expand materially, the glorification of research at the expense of teaching, and the lack of human contact between teacher and student."—Journal of Education.

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In Arkansas, 40,535 children were enrolled in accredited public high schools during the past year, as compared with 34,115 the previous year, representing a gain of 19 per cent. There were 5,873 graduates of accredited public high schools, as compared with 5,075 the previous year, or a gain of 16 per cent.

Consolidation of schools has meant a big boost to the Smith-Hughes schools of Arkansas in that they can reach larger numbers in the same number of centers. There were 12,000 pupils given organized instruction in approximately 200 centers last year. The enrollment in home economics has increased 50 per cent over the previous year.

The rapid depletion of the hardwood stands in the South is constantly increasing the amount of idle cutover land and will eventually impair very seriously the foremost position of this region which produces approximately two-thirds of the hardwood timber requirements of the United States.—Declaration of Southern Forestry Congress.

Under the will of W. W. Cook, a New York corporation lawyer, the Law School of the University of Michigan will receive about \$12,000,000. This will make it the richest law school in the world. Who will endow our Arkansas schools? If they are not properly endowed, our youth must go elsewhere for specialized education, and in most cases they never come back. Does that build up Arkansas?

Rev. Glenn F. Sanford and Miss Vivian Fincher were married at Russellville July 16 by Rev. G. G. Davidson. Brother Sanford is Sunday School Extension secretary of the North Arkansas Conference, a graduate of Hendrix-Henderson College, and has done graduate work at Duke University. Mrs. Sanford is a graduate of the State Teachers College and has taught at Russellville. The couple are taking a wedding tour to Lake Junaluska.

A total of \$3,854,710 was spent in Arkansas during the past 12 months for new school buildings, according to figures quoted by Claude H. Hirst, state superintendent of public instruction, in an address delivered before the county superintendents of schools. That was an increase of nearly a million dollars over the previous 12 months, when less than \$3,000,000 were spent for new buildings, and of \$3,198,710 over the year 1924, according to Mr. Hirst.

On page 3 is a most excellent article by Rev. Geo. N. Cannon on "Praying for Rain." We recommend that all of our readers study it. We had in mind the facts when we exhorted last week that our people should pray for rain last Sunday, but at that time our editorial space was somewhat limited, and we undertook no lengthy argument. We thoroughly agree with Brother Cannon, and urge our people to heed his admonition, repent, and pray, and seek spiritual as well as temporal blessings. Let us meet the conditions and still pray for rain.

President Seaton of Albion College says: "For twenty-four years as a teacher, administrator, and college secretary, I testify that there is less drinking among college students than there used to be when saloons circled the campus and much less of collateral vices. The students of today are stronger in body and mind, cleaner in habits than they were when I was young—and that in spite of the great changes made by the war, the world-wide unleashing of ugly passions after a period of ten years, and the very reactions which are loosely described as the revolt of youth!"

The Board of Temperance, Prohibition and Public Morals attempts to do for the Methodist Episcopal Church what our Board of Temperance and Social Service seeks to do for our own church. However, there is a marked contrast in the financial support. The askings for the former Board for this year are \$168,680, or more than six times the askings for our Board. The askings for this year were raised by \$50,000 on account of the necessity for a stronger fight for prohibition growing out of the terrific assaults which are being made now by the "wets." With the small amount of money at command, actually only about \$15,000 a year, our Board is accomplishing wonders. Plans were made at the annual meeting at Lake Junaluska to have a representa-

tive of the Board visit each Annual Conference and assist in organizing more effectively for the fight for prohibition and public morals.

"To him that hath shall be given," is a passage of Scripture that is often fulfilled in the history of our great universities. Witness Yale. During the past year that university has received \$5,000,000 from E. S. Harkness, \$7,500,000 from J. W. Sterling, \$3,866,000 from the Human Welfare Group, \$2,500,000 from the Payne Whitney bequest, \$2,500,000 from the C. T. Barnard bequest, \$4,000,000 from special endowment funds, and many other gifts ranging from \$1,000 to \$400,000. The time has come when some Arkansas institutions should be largely remembered.

I recently attended a conference of ministers and laymen to consider present financial and economic conditions. The speakers contended that only by following the Christ in all departments of life could we claim to be His disciples. After long meditation they closed by singing, "Where he leads me I will follow." Then marched to a two-dollar banquet! As I stepped out in the street a layman stopped me and asked if on the next evening I was going to attend the brotherhood meeting where a five-dollar banquet was to be served.—David Morgan, in "The Christian Century."

When Southwestern College, the Presbyterian school for the Synods of Tennessee, Alabama, Mississippi and Louisiana, U. S., was located at Memphis a few years ago, a heavy debt was contracted which has recently threatened the very life of the institution. A campaign to raise the whole amount, \$625,000, was recently launched, and culminated July 1 in securing pledges to liquidate the entire debt. This is a heartening victory. If the Presbyterians of these four states, who are not so strong as the Methodists of Arkansas, can do this, surely we can pay our school debts and raise the amount needed on building and endowment for Galloway and Hendrix-Henderson Colleges. It can be done. Let us say it and do it.

## THE WESTERN ASSEMBLY.

I spent July 24-27 at Mt. Sequoyah. It was hot and dusty, but the heat was mild compared with heat elsewhere, and it was always cool in the shade. Rain was badly needed, but as it had rained three weeks ago, conditions were not as bad as in other parts of the state where rain had not fallen in 66 days.

Attending the Leadership Training School was the largest group that had ever been entertained for two weeks on the Assembly grounds. Over 220 were taking the courses, and they were saying that the instruction was unusually fine and the requirements severe. They were doing real work. Dr. Samuel Zwemer, of Princeton University, who is an authority on Moslemism and all questions concerning the Near East, delivered two highly informing lectures. Saturday night a miscellaneous impromptu program of songs, and stunts was put in. It was immensely amusing and revealed much talent among the performers. On Sunday Bishop John M. Moore preached two strong and helpful sermons to large congregations.

The Assembly Board held its regular annual session on Thursday and Friday. Twenty-four of the thirty-three members were present and most of them remained for the second day. Superintendent Yancey's report showed a successful year. He was warmly commended by the Board and re-elected for another year. His administration is giving great satisfaction. Although the Mt. Sequoyah Day collections this year were somewhat disappointing, the capital debt had been reduced \$2,000. The trustees are making a strong appeal for freewill offerings to close up the year. It is believed that the apportionments recommended by the General Conference will take care of needs after next year. The trustees decided that a swimming-pool or lake was greatly needed, and the superintendent was instructed to undertake to raise money for that purpose during the coming year. The Arroyo Club, composed of the Arkansas Sunday School workers, had practically finished the Library Hall, and it was presented by Rev. G. G. Davidson, chairman of the Club, and received by the president of the Board, in connection with simple ceremonies. This gift is thoroughly appreciated. The Tex-Sequoyah Club, composed of all the Texans in attendance, was considering a gift of a Lecture Hall to cost ap-

### PRAYING FOR RAIN

The recent suggestion by the editor of the Arkansas Methodist that we pray for rain, strikes this writer as pertinent if the conditions upon which praying for rain are warranted had also been emphasized.

Are we justified in praying for rain? The logic of much of our praying may be centralized around motive.

"Ye ask and receive not, because ye ask amiss that ye may consume it upon your lusts." (Jas. 4:3.)

Pray that I may make an abundant crop, sell it for a good price, so that I may purchase an expensive automobile in which I may take my family on Sunday morning and ride away from my church!

But surely we are justified in praying for our "daily bread."

Yes, under certain conditions. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Suppose I pray for temporal blessings, leaving out the Kingdom of God and all regard for righteousness? There is a very clear condition implied here that daily bread is added only upon its being met.

It would be interesting to study the question of rain in its coming, or its failure to come, from the viewpoint of natural cause, but to justify special prayer for rain is the point at issue.

The scriptural references about prayer for rain seem to be conditioned upon obedience to God's law.

"If ye walk in my statutes, and keep my commandments and do them, then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." (Lev. 26:3-4.)

"And it shall come to pass, that if ye shall hearken diligently unto my commandments which I command you

this day, to love the Lord your God, and to serve him with all your heart and with all your soul, then I will give you the rain of your land in due season, the first rain and the latter rain, that thou mayest gather in thy corn and thy wine and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full." (Duet. 11:13-15.)

In these Scriptures, righteousness is made the condition upon which rains and fruitful seasons shall come. If God in His dealings with His people of the ancient days placed such limitations upon plentiful rain, let some one please show us when this right living ceased to be an antecedent requirement for such blessings in our day.

Would it be worthwhile to pray for rain in the midst of drouth while the people go heedless of God's law, while they violate every divine command, ignore divine worship and cast aside all reverence for holy things?

In the face of the above mentioned godless conditions, how much faith would one need to cause Divine Providence to change the plans and modify the conditions that form the basis of temporal blessings?

Were this writer called upon to join in prayer for rain he would feel very much disposed to read first Jeremiah 14 to any assembly, giving special emphasis to verses 7 and 20. "O Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against Thee." "We acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have sinned against thee." Also First Kings 8:35, "When the heaven is shut up and there is no rain, because they have sinned against Thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them. Then

hear thou in heaven, and forgive the sin of thy servants . . . and give rain upon thy land."

If prolonged drouth comes upon our land, is it because our people have forgotten God? If such calamity is a result of sin, then it is not prayer for rain that is needed so much as prayer or repentance and confession for the sins that have brought such disaster.

Where would be the logic in trying to extinguish fire in a burning house, if at the same moment some other fellow is directing a stream of kerosene into the flames?

Remove first the cause of the drouth, then pray for rain.

Zechariah 10:1 commends prayer for rain when it is needed, but in chapter 14, V. 17, the prophet holds out no encouragement to the sinful and disobedient. Hear him, "And it shall be, that who so will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain." In the succeeding verses it appears that drouth is at least a possible heritage of all people who will not obey God.

But does not God send rain on the "just and the unjust?"

Yes, verily, He does when it comes at all. May there not also be an inference here that if there were no unjust people in the world, there would be no drouth?

Mercy has always been a significant feature in divine providence.

The best evidence of this comes directly from God himself as set forth in Acts 14:17: "Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

Now, when we pray for rain, let us begin the prayer with repentance and confession for sin, and thus clear the rain channels between us and the

Giver. There is enough obstruction between us and God to absorb quite a lot of moisture.—G. N. Cannon.

### OUR NEW FINANCIAL PLAN

By W. G. Cram, Chairman, General Commission on Benevolences.

In financing its benevolent enterprises, both General and Conference, for the current quadrennium, the recent General Conference adopted a plan which is new in several respects. The plan will be fully explained at the Annual Conferences this coming fall, but in order to prevent misunderstanding it seems advisable to make a preliminary statement.

1. The word "assessment" has been eliminated from the Discipline, the word "apportionment" being substituted therefor. This seems a small matter, but it means that the Church is not relying upon taxation methods in supporting its activities, but proposes to give to each charge the measure of its obligation and privilege, trusting each to do its full share in supporting the advancing line.

2. The general apportionments were reduced from \$2,130,000 to \$2,000,000, a reduction of approximately 7 per cent. In addition, a separate sum of \$40,000 for Lake Junaluska and Mount Sequoyah was referred to the Annual Conferences for acceptance.

3. Inasmuch as the work of several important causes could not be financed on the reduced apportionments, the General Conference provided for an annual free-will offering in addition to the apportionment. This offering is to follow a cultivation period and is called the "Voluntary Kingdom Extension Offering." It is for a minimum of \$1,200,000, which amount is to be devoted to the work of Missions, Church Extension, Education and Hospitals. The cultivation (Continued on Page 4.)

proximately \$5,000. The trustees appointed the executive committee to confer with the Texans about this interesting proposition. It is hoped that this will be worked out. The trustees believe that others are considering gifts for memorials of various kinds, such as the Auditorium, the Administration Hall, the Lake, the Swimming Pool, and endowment. Interest through the five states is constantly growing and the Assembly is making substantial progress every year. The New Mexico Conference was invited to become one of the affiliated Conferences. The West Texas Conference, in spite of its distance from Mt. Sequoyah, was well represented. The outlook is very encouraging. Our own Arkansas people should co-operate to the fullest extent. Let there be a large attendance next week on the program of Temperance and Social Service and the following week at the Epworth Assembly.

The election of officers resulted in the retention of all of the old officers. As president from the beginning I appreciate the honor of serving the church in this capacity and the support of the Conferences in this important activity. I am counting on my Arkansas brethren for full co-operation in this enterprise which is giving our state more favorable publicity than any other enterprise in it.—A. C. M.

### DEATH OF L. F. BLANKENSHIP.

Last Saturday, in a hospital at Jonesboro, following an attack of appendicitis, Mr. L. F. Blankenship, editor of the Star-Herald of Pocahontas, died at the age of 65. He was an experienced newspaper man, and in 1913, associated with Revs. W. B. Hays and Frank Barrett, he was business manager of this paper. He was a good man and an active official member of our church at Pocahontas. In recent years his health had been poor and he had traveled in the West. Partially regaining his health, he had returned and was settling down to his work when he was suddenly attacked with appendicitis and rushed to Jonesboro for an operation, but was advised that it would prove fatal. His death is lamented by many friends who sympathize with the surviving

relatives. His pastor, Rev. J. M. Harrison, was called from Mt. Sequoyah to conduct the funeral.

### CIRCULATION REPORT.

Since the last report was published the following subscriptions have been received: Prairie View, L. W. Fair, 100 per cent, 17; Bellefonte, Ray McLester, 2; Second Church, Fort Smith, J. E. Snell, 1; Providence Church, Holly Springs Ct., E. L. McKay, 100 per cent, 5; Fordyce, J. E. Cooper, 1; Conway, J. W. Workman, 1; Beebe, W. J. Faust, by W. E. Boyer, 12; First Church, Jonesboro, H. K. King, 9; Emmett, M. E. Scott, 8. This is good work. Let others emulate it. All new members and reclaimed members in the summer meetings should be induced to subscribe. They will become more efficient.

making substantial progress every year. The new **THE CULMINATION OF A PURPOSE** (Continued From Page 1.)

begun to give liberally to Trinity College and had thus prepared the way for the larger giving and the university. If they, with a few millions, had tried at first to make a university it would have been a failure as a university, and they would probably not have become interested in the larger institution. But by making a real college out of Trinity they laid a foundation on which they could later build securely. Mr. J. B. Duke might have founded his university in a larger city; but he preferred the smaller city, where the right atmosphere had already been created by Trinity College. Regardless of the size of the city, Duke University, with ideal plant and equipment and endowment sufficient to secure and maintain a great faculty, will draw all the students it needs, and later, as other men realize its worth, they too will add to its endowment and enable it to keep abreast of the ages that are to follow.

Every educator should make a pilgrimage to Durham to see the ideal institution, and every man of wealth should also visit it to see how money can be wisely invested. I have been an educational dreamer. I would not say that I had dreamed of such an institution just as it now is,

but I have had for many years a somewhat similar ideal forming in my mind, and it was a joy to see its realization, although I have had nothing to do with forming it.

I am still dreaming and hoping and praying that Arkansas Methodism may in some measure have an institution in Hendrix-Henderson and Galloway, not fashioned on exactly the same pattern, but similar in many respects, and doing for Arkansas in some degree what Duke is doing for North Carolina. It is possible. It will come eventually, then why not now?—A. C. M.



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Associate Justice  
Supreme Court





tion period is for the months of January and February or such other time as the Annual Conference may decide. Also during this period the plan provides that the whole program of the Church as represented in General and Conference Benevolences and the Kingdom Extension Offering shall be presented to every congregation.

4. In order properly to educate and inform the Church concerning all of the benevolent causes for which money is asked, including both General and Conference apportionments, as well as the Kingdom Extension offering, the General Conference set up Commissions on Benevolences. There is a General Commission composed of one Publishing Agent and the General Secretaries and one person from each General Board of the Church. There is also to be an Annual Conference Commission on Benevolences in each Annual Conference, which Commission is to be composed of the Bishop in charge, presiding elders, conference and district lay leaders, and chairmen of the several Conference Boards.

These Commissions are charged with cultivating the Church in behalf of all the benevolent causes in an endeavor to secure the payment of 100 per cent on the apportionments and also the full amount of the Voluntary Extension offering. This is the first time the Church has developed a consistent policy for informing our people as to what becomes of the money they are asked to give for benevolences.

5. It is specifically provided that both the General and the Conference Commissions on Benevolences are to do their work through the regular agencies of the Church. The General Commission is specifically prohibited from employing any additional staff but must use the staff of the participating Boards. These Commissions are not set up to conduct "drives." They are simply to render what assistance they can to the established agencies of the Church, especially to the pastors, in their efforts to realize the objective of 100 per cent collections from all the Charges. With thorough cooperation of all the lay and clerical forces of the Church, it ought to be possible to bring the liberality of our people up to the measure of the need, so that 100 per cent payment will be made, not only on apportionments but also on the Kingdom Extension offering, which is in every way as important.

In order to get an early start on the task before it, the General Commission met in Nashville, on June 6, for organization. There was a careful consideration and long discussion of the new financial plan, and a policy of procedure was adopted. In carrying out this policy the following general principles will be observed: (a) At the approaching sessions of the Annual Conferences, the Conference Commissions on Benevolences will be organized and the work of cultivation within the Conference will be under the direction of the Conference Commission. (b) The General Commission will produce literature, furnish such other help as may be requested, and co-operate in every possible way with the Conference Commissions, and in everything that is done the apportionments adopted by the Annual Conferences for their own local causes, will receive proportionate emphasis with the General apportionments and the Kingdom Extension offering.

The plan of procedure adopted by the General Commission provides that

throughout the Church each year there shall be four "Periods of Emphasis" on the collection of all the benevolent money. Unfortunately, these Periods of Emphasis have been referred to as "cultivation periods," and a misunderstanding has unavoidably resulted because it has been supposed that each of these "cultivation periods" would be similar in method and duration to the January-February Missionary Cultivation Movement with which we became familiar during the past quadrennium. Such, however, is not the case. Speaking generally, we may describe the four Periods of Emphasis as follows:

#### 1. District Stewards' Meetings:

The first will be carried out at the District Stewards' meetings under the direction of the Annual Conference Commission on Benevolences.

The General Commission realized in its planning that priority must be given to the "benevolent apportionments," and that the established agencies of the Church must be utilized in furthering the collection. So it was determined that the first and most logical agency with which to begin would be the District Stewards' meetings. These are usually called by the Presiding Elders to meet within the month after the Annual Conference adjourn. It will be observed that this will be a very important meeting in the coming quadrennium. The District Stewards apportion the benevolences to the charges and the new Discipline provides that the charge lay leaders should attend the District Stewards' meeting. The Presiding Elder is a member of the Conference Commission and he presides at his District Stewards' meeting. Also the Presiding Elder usually calls the pastors of the Districts to meet at time and place of the District Stewards' meetings to consider the work of the year. All of this makes the approach of the General and Conference Commissions to its task of co-operating with the local agencies quite desirable through the District Stewards' meetings.

The District Stewards' meetings have always discussed the benevolences and most charges have always put on an every-member canvass at the beginning of the year to cover the benevolent budget. At the District Stewards' meetings literature will be provided for pastors that desire it and other necessary help will be given when possible by the General and Annual Conference Commission on Benevolences.

#### 2. Cultivation Period—January and February.

The financial plan calls for the four participating Boards, namely, the Board of Missions, Board of Church Extension, the Board of Education, and the Hospital Board, to conduct a period of intensive cultivation in behalf of the Kingdom Extension Offering. This constitutes the second Period of Emphasis and will be in January and February as provided by the General Conference. It is understood, however, that any Annual Conference may select another date if it so desires. This will be a real cultivation campaign, not greatly differing from the Missionary Maintenance Movement of the last quadrennium. It will be launched at the District Missionary Institute. There will be a Study Period and free literature will be available and at the close of the two months' period, there will be a free-will offering. The difference between the plan and the old lies in the fact that the literature and cultivation will cover all the benevolent causes and the free-will offering will not be for all work together to accomplish this.

Missions alone but for Missions, Church Extension, Education and Hospitals. This cultivation will also be under the direction of the General and Annual Conference Commissions on Benevolences and it will be as thorough as the hearty cooperation of every agency of the Church can produce without the objectionable features of the military or war-time drive, but with all the dynamic results of the operating forces of a peace-time and God-fearing Church, determined to advance in Jesus' name.

It is understood that any Charge desiring may combine its apportionment's and its share of the free-will Kingdom Extension offering in one budget. This was specifically provided by the General Conference. It is also provided, however, that when Charges do so combine the two, they shall take a collection for the whole budget at the close of the cultural period, and the money so realized is to be divided proportionately between the apportionments and the Kingdom Extension offering.

#### 3. District Conferences.

The third Period of Emphasis will be in the Spring at the time of the District Conferences. Here the matter of the collections on the apportionments and the Kingdom Extension offering will be thoroughly discussed. The Discipline (paragraph 87, answer 5) says that the District Conference "shall inquire particularly into the conditions of the several Charges in the District concerning . . . (5). Their financial systems and contributions to Church purposes . . ." Always the matter of benevolences has been discussed at the District Conferences. It is fitting that the Presiding Elder, who is a member of the Conference Commission on Benevolences, should bring forward as a major portion of his District Conference program a thorough and comprehensive discussion and report of the whole benevolent program. The General and Conference Commissions will endeavor to be of real service at District Conferences during this period.

#### 4. The fourth Period of Emphasis

will be near the close of the Conference year. It will be carried out especially by the presiding elder in his fourth round of the quarterly conference, though he may handle the situation according to any plan he may adopt. This will simply be a final appeal, the main objective being to bring every Charge "out in full."

It is hoped indeed that all of the Charges will "pay out in full" long before this fourth Period is due, thereby eliminating it entirely. If such is not the case, an attempt will be made to make the final effort as effective as possible. This in brief outline is the procedure for the new quadrennium. The General and Annual Conference Commissions on Benevolences are not in any sense overhead directive agencies. They desire only to be helpful to the churches through the regularly established agencies in carrying on our benevolent work. They earnestly pray for the co-operation of every preacher and member of our connection to the end that the Methodist dollar, which has in the past been worth only about 65 cents, may in the future be worth 100 cents. Further, it is our earnest desire to make the whole benevolent program a high spiritual adventure. We are hoping to conduct the work of these Commissions in such a way as to leave lasting and helpful spiritual inspirations and experiences. If we can all work together to accomplish this.

### OUTLOOK FOR CHRISTIAN EDUCATION.

By C. K. Wilkerson.

Historically, the Church has been the mother of education in America. It has fostered a general policy of education from the early landing of our forefathers down to the present time. On the other hand, the father of education is the State. A survey of the present situation shows that the state has largely divorced the church in matters of education, and is now largely in control of the education of the youth of our land.

The college president would probably tell you that the State has technically restricted the field of Christian education to the operation of institutions of higher learning. When you recall that the Church once had grade schools and secondary schools throughout the country and that they have practically all been eliminated by the public-school system, you are forced to admit that the Church is technically restricted in its field of operation. And may we add, that in this field, the time is coming, and is now here, when all Church institutions must be co-ordinated and standardized so as to meet the requirements of the State and of the standardizing agencies.

But we venture to assert that the future outlook for Christian education is limited only by the limitations placed upon Christian educational institutions by the people of the Church. Just how far the people will limit the opportunities of the home, the Sunday School, and our Christian College is a problem I cannot answer. However, I feel that these institutions are the salt element of the educational world. They must teach and train Christian leaders who shall be capable of coping with the present trends of society and so color and mold these trends as to preserve the Christian element in education, and through this element, heal the present-day ills of our modern civilization.

The first question I wish to raise in my discussion is: "What is the present attitude of the Church toward Christian Education?" As I see it, the following attitudes are worthy of our study:

First, the Church does not assume

**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.

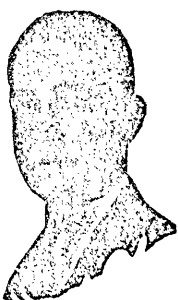
Courteous — Competent

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

Candidate for

**State Treasurer**

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



the attitude that State-supported schools are non-Christian, as some are prone to believe, but that they are only Christian in so far as the Church has influenced and made Christians of the leaders and teachers who are working and giving themselves to State-supported institutions. With such an attitude toward secular education, the future outlook for Christian education is altogether promising, if the church will provide sufficient Christian leaders to color and to mold the future life of the State. If it cannot do this, then the materialism of the State will produce a trend which will greatly handicap the movement.

Some think that the work of the Church in the field of Christian education has already been retarded. But whether it has or not, the Church must face squarely her responsibility of adequately supplying intelligent Christian leaders, so as effectively to expand and extend Christian influence in modern education.

Second, the Church does not compete today with tax-supported institutions as it once did. It has recognized that it cannot compete with a State-supported system of education. But, on the other hand, it realizes

that it must supplement the great work done by the public-school system. Therefore, through the Christian home, the reorganized and standardized Sunday Schools, and adequately supported Church College, the Church must send out into the State system of education Christian men and women who are capable of swaying public opinion and who are willing to saturate the young life with the cardinal principles of the Master so necessary for the perpetuity of the nation.

Third, the primary function of the schools maintained by the Church, is not to compete with the State institutions in the field of scientific research, but rather to develop right attitudes for truth on the part of the students who do research work. The Church wants the truth, it wants the facts of Science, but the Church wants all truth to receive its spiritual interpretation. In other words, the Church school of today must seek first to develop moral stamina, moral character, and right concepts of values in the light of truth and in keeping with the spirit and teaching of Jesus Christ.

Fourth, the wealthy laymen of our Church have decided that their money will not go into the building of great monuments, great cathedrals or the building and maintaining great machinery for war, but into institutions of learning. They realize that education is the only hope of the Church and of our nation. Consequently, the Church school has only to show itself worthy of their confidence to receive adequate aid from them for worthy causes.

The following news item taken from the Christian Advocate Feb. 25, 1927, illustrates what is being done throughout the country: "The marvelous material development of Centenary College, Shreveport, La., is shown in a comparative statement recently issued from the office of the institution. The comparison is made by showing the resources of the college at the close of the year 1921 and again at the close of 1926. A few of these figures will emphasize the development through a period of five years. Buildings have grown from four to nineteen; library from 5,000 volumes to 14,000 volumes; endowment from \$90,000 to \$651,992; debt from \$100,000 to none; faculty from seven to forty-one; enrollment from 50 to 666; and net assets from \$336,400 to \$1,321,992. The advance of the institution is attributed to the investments made in the college by a 'few far-sighted and public-spirited men' who selected Centenary College as a worthy enterprise in which to invest their money for the benefit of society."

Therefore, when we view Christian education from these and other present-day attitudes of the Twentieth Century Church, we may rest assured that the outlook for the movement is at least hopeful.

But what is meant by Christian education? Education that is Christian certainly means more than maintaining a Christian or moral atmosphere. Morality is fundamental to Christianity, but if Christian education is ever to take root and cover the earth as Christ intended it should, then the ideals of the Master should be taught and practiced by the faculty and the students of our schools. Our State institutions are far from being up to this standard, but our Church schools are endeavoring to maintain such a standard. They are striving to produce positive Christian character, and, we all confess, that this is the primary func-

tion of our religious institutions.

On the other hand, when we study closely the public-school system of our country, we are forced to admit that the making of Christian men and women is incidental and even accidental. The State does not seek primarily to train for Christian character; it trains for citizenship. It feels that it has accomplished its function when it produces good citizens. But the Church must train its youth to be good Christians, and in this way, supplement the education of the State. And may we not emphasize the fact that the Church, through its Christian homes, its Sunday Schools, its pulpits, and its Christian Colleges must preserve the Christian element in education for the nation and for our civilization? May we not lament the fact that the Church is not living up to its opportunities and obligations in this respect? If this is true, then the teaching and training of the youth in the principles and teachings of the Master are imperative and essential in Christian education.

What is the immediate mission of those who are engaged in the field of Christian education?

In answer to this question, we must recognize that there are many agencies working in this field. We have some Christian homes, many individual Christian men and women and the Church and its various organizations and institutions. Besides these, there are other agencies that are making varied contributions to the cause of Christian education. But what should be their immediate mission?

We feel that each and all of these agencies should definitely realize the present trend of our State system of education. We feel that they should be led to recognize that it is materialistic in its trends, that the State is developing more rapidly materially than it is spiritually, and that it is the immediate function of these forces not to check the social and economic life of the nation, but to encourage it. Yet, the Church must not permit the world to forget that skills, specific abilities and higher scientific training are not to be sought at the expense of the spiritual elements found in Christian education. The Church must bring the world to realize that the end of education is not simply to prepare the man to make a higher wage, to live in a more pretentious house, to drive a bigger and better car, or to pay a higher rate of taxation. The Church recognizes these things as acceptable by-products of education, but it does not recognize them as ends in themselves. Therefore, the immediate goals to be attained in this field are:

(1) To point out the spiritual values which are essential in the building of Christian character, and (2) to bring the youth of the land to accept these values as the ends to be sought in education. The Golden Rule must be taught and made through education a vital principle of life, a rule of conduct between individuals, commercial institutions, social organizations, and society at large. This can be done only through Christian education, and such education must be made universal. Therefore, the individual child must be taught and trained in a universal way to acknowledge and practice the social principles of the Christ. So long as the Church strives actively and religiously to do this thing, its institutions will be the very salt element of our modern system of education.

In conclusion, let us remember that the selfish and material forces of ed-

ucation are better organized today than ever before and that if the Christian element in education is to be preserved for the nation and for future civilization, it behooves the Church at large to continue its support of the movement and to contribute means so as to enable it to train leaders, who shall be capable of molding the sentiment and character of the education of the State. If this is not done, we cannot blame the State for the materialism which seems to be consuming us at the present time.

## THE ROMANCE OF METHODISM.

By Paul Neff Garber.

Charles Wesley's Contribution.

The poetry of Charles Wesley, that great bard of Christendom, was brought to America by the first Methodist immigrants. Strawbridge, Embury and the other Methodist pioneers in the New World, sang and taught their followers to love the great Wesleyan hymns. By the year 1784 hymn singing was such a vital part of Methodism that the Christmas Conference of that date officially adopted a hymn book, John Wesley's "Collection of Psalms and Hymns."

The Christmas Conference took another step toward the encouragement of congregational singing. Question 57 of the first Discipline read: "How shall we guard against formality in singing?" Six of the twelve answers given were:

- "1. By choosing such hymns as are proper for the congregation.
- "2. By not singing too much at once; seldom more than five or six verses.
- "3. By suiting the tune to the words.
- "4. By often stopping short and asking the people, 'Now, do you know what you said last? Did you speak no more than you felt?'
- "5. Do not suffer the people to sing too slow. This naturally tends to formality, and is brought in by them who have either very strong or very weak voices.
- "10. Exhort every one in the congregation to sing, not one in ten only."

As can be seen from the foregoing instructions, the circuit riders were expected to be able singers. Ability to lead congregational music was, in fact, almost a sine qua non for the early Methodist preachers. They often attracted their first audience by singing a hymn. The musical ability of candidates for admission on trial into an Annual Conference was carefully considered. Nearly every preacher carried a tuning fork. The hymn book next to the Bible was the circuit rider's most important book of study.

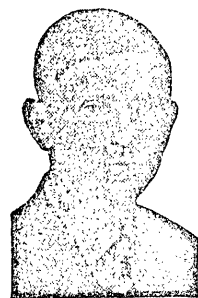
It was rare to find an early Methodist preacher who was not a good singer. Even those who were the least musical could "tote" a hymn after it had been "raised" by some brother in the audience. Even though their singing may not have stood a favorable review from a modern critic, nevertheless, as Urice explains, "their songs had gospel in them, and their music had soul in it." It was at Annual Conference, however, that the preachers excelled in singing. As a young man Bishop Marvin says he would have traveled a hundred miles to have heard the itinerants sing their opening hymn, "And Are We Yet Alive?" "It was," continues Marvin, "religion set to music. . . . There was a contagion of singing all through the house. If a brother had no control of his voice, still he was not afraid to make a noise, for his discord would be drown-



Public Good  
Above Private  
Gain.

**BROOKS  
HAYS**

For  
**GOVERNOR**



"LET'S ALL"

VOTE FOR

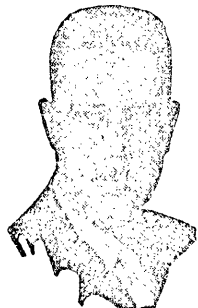
**Walter G.  
Brasher**

FOR

**State Treasurer**

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

Your vote and support will be appreciated.



**Arthur J.  
Jones**

FOR

**State Senator**

Pulaski and  
Perry Counties

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

VOTE FOR

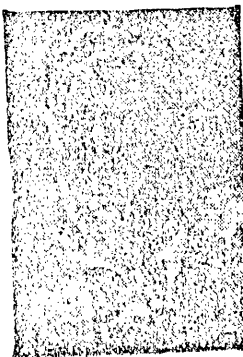
**CLAY S.  
HENDERSON**

of Walnut Ridge

for re-election as

**Railroad  
Commissioner**


First District



So strong was this hostility to the choirs that some of the ministers re-

Although the choir and organ issues caused much agitation and some bitter feelings, yet they never destroyed the old time singing of Methodism. During the pioneer period Methodism was noted for its singing. It is perhaps impossible to estimate the great service rendered by the singing of those early days. It drew people to the Methodist meetings, who would not otherwise have attended. Anthony Atwood writes: "The common people were drawn to our churches because our worship was more interesting, more lively and joyous. Sister churches disliked this because they felt none of the joy in which we gloried. They called it enthusiasm and animal excitement; but thousands of men in every community enjoyed it, and drew near to see it."

Dr. Hill, some time president of Harvard University, says: "So indispensable to all clear intellection is the relation of numbers to each other, that the Greeks called it 'Logos.' It is remarkable that a Galilean fisherman who probably had no knowledge of Greek mathematics, should use this term to show the relations existing in the Trinity." Dr. Hill says that Logos means "Word." And that is the meaning the Fisherman gives it. A word reveals the mind of the speaker. So John's "Word made flesh," reveals the mind of God. Dr. Hill says that Logos means "Wisdom," and Paul, who probably had the good knowledge of Greek mathematics, says, "Christ is the Wisdom of this God" (1st Cor. 1:24). If this had

A black and white portrait of a man with short, dark hair, wearing a dark suit jacket, a white shirt, and a dark tie. He is looking slightly to the left of the camera with a serious expression. The background is plain and light-colored.



East Northfield, Mass., in June, attended by the representatives of the agencies of evangelism in the several communions.

The message is in two parts, dealing, first, with points of needed emphasis; and second, with a suggested program for the local church. In both parts one of the special notes is the emphasis given to Pentecost, which appears, as a result of the nine hundredth anniversary, to have won a permanent place in the church calendar of many denominations.

The message is, in part, as follows:  
**Points of Emphasis.**

"We believe in an every-member evangelism, in a personal witness by everyone who takes upon himself the name of Christ. Consequently, we suggest a revival of witnessing for Christ by word and work, by lip and life.

"We are persuaded that only a united approach on the part of Christians of all communions can make a religious impact upon the world with any measure of effectiveness. We rejoice in the many evidences of a closer co-operation in the work of evangelism, as in many other fields of Christian service.

"The conservation of church mem-

bers has long been a baffling task. We need to hold those whom we have, quite as much as to secure new converts. We recommend that there be a closer 'follow-up' system of people who move from one community to another and who are generally known as 'non-residents.'

"We also recommend that the Commission prepare a pamphlet on the further teaching and training of new members, with a view to establishing that in a normal Christian family life, in the building of Christian communities and a social order that shall embody and reflect the spirit of Christ.

"Inasmuch as stewardship involves the enlistment and investment of life, as well as of property, for Christ, we recommend that in this year's program of evangelism Christian stewardship find a large place so that there may be a commitment of every life and of all of life to Christ.

"We rejoice that the 'Fellowship of Prayer' has had such extensive use during the past year. We recommend that it be published again, and, in order that its usefulness may be widened, that there be prepared daily selected Scripture readings covering the period from January first to the beginning of Lent, a Fellowship of Prayer during the Lenten season, and an Upper-Room Fellowship for the season between Easter and Pentecost.

"Believing that great good by way of inspiration and fellowship is being accomplished by evangelistic conferences in the large centers of the country, we recommend that the officers be instructed to arrange for one or more series of visitations by the secretaries during the fall and winter months, and that the secretaries of the various denominational agencies be urged to co-operate by giving as much of their time and service as possible to this phase of the work.

"We desire to register our satisfaction in the generous response with which our churches entered into the observance of the Nineteen hundredth Anniversary of Pentecost. It would, however, be a serious mistake to stop with a mere celebration of an historic event. It is required that Pentecost shall be perpetuated and that we shall have a continuing Pentecost. We strongly commend the making of Pentecost, instead of Easter, the climax of our activities so that the period of a sustained church life may be extended by at least fifty days, and that the post-Easter season be utilized in spiritual preparation for the culmination of the year's work on Pentecost.

"We begin another Century in the history of the Church. Will this era just ahead be Pentecostal in its life and results? Will we put first things first? We feel strongly that separately each denomination should call the membership of the Church to a new enthusiasm for home and worldwide evangelization and that unitedly as churches we should manifest as never before the unity of believers, that the world may believe that Jesus Christ is the Son of God and, believing, may have life in His name."

#### A Suggested Program.

October 5, 1930—Church Rally Day. For emphasis on family church attendance at the beginning of the new church year, preceded in the month of September by a thorough-going visitation of the parish. Workers should be sent to all in different members, reminding them of their church responsibility.  
November 23, 1930—Thanksgiving Sunday.

There should be a worthy autumn ingathering in every church. The evangelistic work during the autumn may well lead up to Thanksgiving Sunday as Membership Day. January 4-10, 1931—Week of Prayer for the Churches.

For Bible-reading, meditation and public services.

February 18—April 5, 1931 (Easter).

Emphasize regular church attendance, worship and the devotional life, especially personal and family devotions. Plan downtown theatre or church noonday services for one or two weeks preceding Easter. It is suggested that both Palm Sunday and Easter be made days of great ingathering of new members into the church.

May 24, 1931—Pentecost Sunday.

The fifty-day period from Easter to Pentecost to be used for the special care and culture of the new members already received and for further evangelistic ingatherings, making Pentecost Sunday an evangelistic climax.

### THE SIXTH ECUMENICAL METHODIST CONFERENCE

By Rev. A. J. Weeks, D. D.

The last Ecumenical Methodist Conference (London, 1921) elected a Continuation Committee of 48 members equally divided between the Eastern and Western Sections. This Committee is charged with the duty of setting up the next Ecumenical Conference. Inasmuch as the next Conference is to meet in the territory of the Western Section, this duty largely devolves upon the Committee of that Section.

The Committee of the Western Section met in Washington, D. C., early in February and organized with the following officers: Chairman, Bishop Wm. F. McDowell; Vice Chairman, Bishop E. D. Mouzon; Secretary, Dr. T. D. Ellis; Treasurer, Dr. James R. Joy. An Executive Committee was appointed with Bishop W. N. Ainsworth, Chairman, and Mr. Elmer L. Kidney, Secretary. A Program Committee was appointed with Bishop F. D. Leete, Chairman, and A. J. Weeks, Secretary.

October, 1931, was agreed upon as the time for holding the Sixth Ecumenical Conference the exact date to be fixed after conference with the Committee of the Eastern Section. Selecting the place of meeting was referred to the Executive Committee with unanimous agreement that the territory of the Methodist Episcopal Church, South, was entitled to it.

The two Committees, Executive and Program, met in Washington March 20.

Cordial and attractive invitations were presented by a number of cities of the South but definite action was deferred to a subsequent meeting. The Program Committee discussed the general form of the Program and appointed a sub-committee to bring recommendations to the next meeting.

The two Committees met again in Louisville, Ky., on June 13. The Executive Committee selected Atlanta, Ga., as the meeting place of the next Ecumenical Conference. The Program Committee adopted the first draft of the Program. While no publication of any part of it can be made in its present unfinished form it is not aniss to say that there appears to be perfect agreement that Methodism ought to be courageous enough and Christian enough frankly to face and discuss the problems with which a widely extended Christian communion is concerned in a world like this.

Five Ecumenical Methodist Conferences have been held as follows: 1881, London; 1891, Washington; 1901, London; 1911, Toronto; 1921, London.

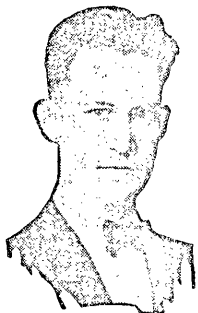
The last Conference was composed of 550 delegates representing 22 Methodist bodies with a combined church membership of more than ten million. From the Eastern Section were 220 delegates and from the Western, 330. Approximately the same number will compose the next Conference at Atlanta.

When we met in London in 1921, the world was covered with wounds and a melancholy accent crept into every spoken word. When we meet again next year we will meet in a changed world but we will find that the challenge of a world in need will be just as fierce as it was ten years before.

Occasionally one hears the complaint that these gatherings accomplish very little. Not a great deal could be accomplished by a conference meeting once in ten years, with scarcely any contacts in the years between the meetings. My own observation convinces me that far more has been accomplished than anyone could in fairness expect. More ought to be accomplished, and with proper effort and direction, can be. Somehow a plan ought to be devised that would help the millions of Methodists over the world to keep step together and keep their faces turned in the direction Wesley was constantly looking.

Because of its history, its strength, its spirit, and because of world needs, Methodism has an evangelistic obligation unequalled by that of any other religious communion on earth.

We of the South rejoice that this World Conference of Methodists is to meet in our section. We doubt if any other religious bodies have greater influence in the South than the Methodists have. There is no large area in the South unreached by us. As the Methodist hosts from many far places and from every section of our own country gather in Atlanta it will be a high privilege to see them and hear them. Georgia is the only one of our states visited by the Wesleys. It is our hope that arrangements will be made for the members of the Ecumenical Conference to visit Savannah, the scene of their labors and sorrows.



**Edward B. Dillon**

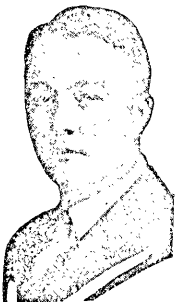
Candidate for  
**State Senator**

Pulaski and Perry  
Counties.

**SECOND TERM**

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

I Will Appreciate Your Vote and Influence



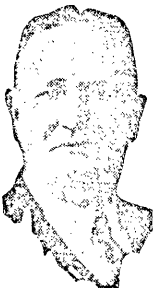
(One Good Term Deserves  
Another.)

**W. F. SIBECK**

Candidate for  
**County and  
Probate Judge.**

Pulaski County.  
Second Term

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

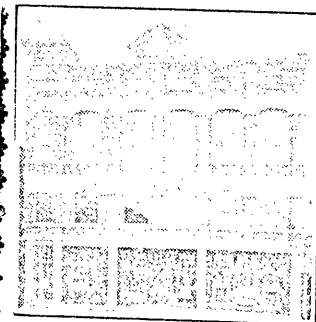
**Sam M. Wassell**

Candidate for  
**Congressman**  
Fifth Congressional  
District

An Ex-Service  
Man



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



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## FOR YOUTH

## THE CLOCK WORKER

The man who works with his eye on the clock,  
Just gets to the end of the day—  
But he doesn't get far on the Road to success,  
For he isn't headed that way.

He hasn't an ounce of genuine "push"—  
Except to "push the clock"—  
And then when other folks get ahead  
He loves to sneer and "knock."

He gives just so many hours a day,  
And he draws no joy from his work;  
The only thing he draws is his pay,  
And it's all that he doesn't shirk.

It's the chap who renders service—  
plus,  
Not just by the hour or the day,  
But by all that's in him, and gives  
his best,  
For love of his work—not for pay;

Who's going to sit in the leader's chair,  
And get to the very top;  
For he's headed straight to be truly great,  
And nothing can make him stop!

—Sidney J. Burgoyne, and  
Evelyn Gage Brown.

## STANDING FOR PRINCIPLE.

Mr. Stephen Girard, the infidel millionaire of Philadelphia one Saturday evening bade his clerks come next day and unload a vessel just arrived. One young man stepped up to the desk and said as he turned pale, "Mr. Girard, I cannot work tomorrow."

"Well, sir, if you can not do as I wish, we can separate."

"I know that, sir," said the hero. "I also know I have a widowed mother to care for, but I cannot work on Sunday."

"Very well," said the proprietor, "go to the cashier's desk and he will settle with you."

For three weeks that young man tramped the streets of Philadelphia looking for work. One day a bank president asked Mr. Girard to name a suitable person for cashier of a new bank about to be started. After reflection Mr. Girard named this young man.

"But I thought you discharged him."

"I did," was the answer, "because he would not work on Sunday, and the man who will lose his situation for principle is the one to whom you can trust your money."—Ex.



## Gray's Ointment

For 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write

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

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

## FOR CHILDREN

## THE HOUSE INSIDE.

I have a house inside of me;  
A house that people never see;  
It has a door through which none can pass,  
And windows, but they're not of glass.

"Where do you live?" ask folks I meet,  
And then I say, "On such a street;"  
But still I know what's really me,  
Lives in a house folks never see.

Sometimes I like to go inside,  
And hide and hide and hide and hide,  
And "doctor up" my wounded pride  
When I've been "treated rough" outside.

And sometimes, when I've been to blame,  
I go indoors and blush for shame,  
And get my mind in better frame,  
And get my tongue and temper tame.

I meet my Heavenly Father there;  
For He stoops to hear my prayer  
To smooth my brow and cure my care  
And make me brave to do and dare.

Then, after I have been made strong,  
And have things right that were all wrong,  
I come outside, where I belong  
To sing a new and happy song.

Then I can hear the people say,  
"You're bright and bonnie good and gay,"  
And it's because I feel that way;  
But they don't know the price I pay.

You have a house inside of you,  
Where Jesus will fight your battles,  
too,  
God's Spirit will tell you what to do  
And make your heart clean, kind and true.

—S. W. Graffin, in Exchange.

NEW BROOMS THAT SWEEP  
CLEAN.

Ruth, Henry, and Jason had new brooms, not big brooms, but the nice little ones for children. The way it came about was this: They were lost off a big truck that thundered past the farm one summer day, and the driver never noticed that they were missing. Of course the children had great fun for a day or two, but after that they grew tired of sweeping the porch and walks.

"Where are those new brooms that used to sweep so clean?" asked friends of the children, and then they always laughed.

So the children came to know that grown people usually joked and laughed about little folks wanting something very badly, and enjoying it for a short time and then getting tired of it.

"Another railroad fire," said old Mr. Doran, squinting at the hazy summer air. "I hope it doesn't come this way with all the men folks away threshing." Mr. Doran was too old to go away to help, so he pattered around and did the chores for Mr. Lang while he made the rounds, following the dusty, noisy threshing machine.

The wind blew the smoke away, so Mr. Doran walked slowly to the big back pasture to look after the sheep and the children were left alone, for their mother had been called to a house down the road where there was a sick baby. Presently the three saw little bright tongues of flame licking up the dead grass of the

Woman's Missionary  
Department

Mrs. A. C. Millar, Editor.

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

A TRIBUTE TO A FAITHFUL  
MEMBER

The Vandalia Auxiliary, at a recent meeting, adopted resolutions of love and respect and sympathy on account of the death of Mrs. E. R. Walker, who passed to her reward July 10. She was a faithful member and a consecrated Christian woman, and the family, the church and the community, in her going, suffer a great loss.—Editor.

## TREASURER'S REPORT

Little Rock Conference Woman's Missionary Society, Second quarter, 1930.

Adult Receipts .....\$4,691.72  
Young People ..... 171.56  
Children ..... 185.69

Total Receipts .....\$5,048.97  
Bal. from First Quarter.....\$ 521.82

meadow, and they knew that the fire was coming their way. A thundering engine had sent a shower of sparks into the air and the dry grass had taken fire.

"Let's sweep the dry leaves away in a long path and maybe Mr. Doran will be home by that time," said Ruth.

"If we could reach the bell rope we could call help," said Henry.

"Let's telephone to mother," said little Jason.

The children had been told not to leave the farm, so they could not run for aid, and the nearest farmhouse was a mile away at best, so they tried the telephone, but it would not work. Several minutes were lost at that, and the fire was coming nearer. The season had been very dry and dead leaves and litter filled the barnyard which was in the path of the coming flames.

"I can't work any longer," said little Jason, who was crying from the hard task.

"Just a little longer! I'm sure help will come," said Henry. "See how much we have done."

At that moment a man drove past in his automobile and came to help them. "You children have done very well," he said, lighting a match to the long heap of leaves. "I think you have saved your barn and house."

"Don't set fire to them!" cried Henry. "You will burn everything up."

But the stranger only laughed and told them to watch from the porch what would happen. "I used to live in the West and this is the way we did," he said pleasantly. "You children have done the hard work, and I have done the easy part."

The flames soon licked up the row of trash and leaves, and only a black patch was left. But when the little tongues of flames creeping across the meadow reached the black patch they soon died out and everything was safe. "Your little brooms were ruined," the stranger said to the children as their mother came hurrying home.

"Well, this time the new brooms swept so clean they saved our home," said Mrs. Lang. "We'll always save the little stubs to remember the children's brave deed."—Hilda Rich-

Check from unidentified  
Auxiliary .. 2.00  
Interest .. 40.00

Supplies .....\$5,612.79  
Local reported ..... 99.65  
Disbursements ..... 8,699.91

Delegates to Mt. Sequoyah.....\$ 364.50  
Bathroom, Mt. Sequoyah..... 240.00  
Minutes Annual Meeting ..... 331.88  
Conference Stationery ..... 23.00  
Rural Worker, Camden Dist. 50.00  
Treasurer ..... 50.00  
Printing Bank Checks ..... 1.25  
Expense Secretaries and Officers ..... 67.76

Total Conference Exp.....\$1,128.39  
Check to Council Treasurer 4,366.23

Bal. in Checking Account.....\$5,494.62  
118.17  
\$5,612.79

Receipts this quarter are \$666.17 less than second quarter, 1929.

Adult pledge to Council, \$25,540; paid half year, \$9,408.79. Y. P. pledge to Council, \$1,300; paid, \$411.93. Children's pledge, \$1,100; paid, \$410.13.

Because statistics are dull and uninteresting, as a rule, they are passed over, and not read, except by those

who are vitally interested in the success of the work. It is not altogether interesting to read of a failing away, but I do hope that every president and Treasurer in the Little Rock Conference will read and re-read this report, and if her Auxiliary, whenever adult, young people or children, has had a part in the "short" of this quarter's report, she will redouble her energy during the third quarter and try to come up to her last year's reports.

Letters from our two girls, Hortense Murray, in Africa, and Lucy Wade, in Brazil, are very pleasant and optimistic in regard to their work. Let us remember them, not only in our gifts but in our prayers.—Mrs. S. W. C. Smith, Treasurer.

COMMENCEMENT DAYS IN  
CHINA.

Dear Friends:  
How quickly time passes. It hardly seems possible that our girls have been with us for three and a half years, and are now ready to leave us.

Graduation days have become quite a landmark in our year. As each graduation day rolls along, and we look at the class ready to go out we feel that they are the best class we have sent out yet. As we see them don their white uniforms and receive their diplomas our chests swell out a little bigger, and all the work of the past year, all the discouraging and trying experiences seem to vanish, and only the sight of a fine, well prepared group of nurses ready to step out and fill positions so much needed in China, remains. We feel that the Lord has indeed been good to us in letting us have even a small part in preparing them for their life's work.

As usual there was much hustle and bustle for days preceding graduation day. Farewell parties and class-day exercises took up much of off-duty time in preparing for them. Hospital work, unlike most other work, has no place on its program for preparation for such things. The sick have to be cared for just the same, and usually the hospital gets very busy at such times. So the evenings were busy ones.

The week's activities began with a party on Monday evening given by a



class of the medical students to their replied and marched off with the own graduating class and the class lighted candles. The graduates then from the school of nursing. A very sang the last verse of their class song enjoyable evening was spent. We are which was a farewell to their Alma indeed very happy in the friendly Mater and their classmates. It was spirit which exists between the Med- a very impressive and dignified close ical College and the School of Nurs- to the class-day exercises and we ing. In spite of all the rumors of hope to carry the custom on from trouble outside we are enjoying a year to year.

Wednesday was alumnae day. On Saturday again, as soon as we twenty of the old students attended could get the waiting room cleaned the meeting in the afternoon. The up after the patients left, the gradu- new class was welcomed and a time ating exercises were held. H. C. E. of reunion and fellowship was enjoy- Liu, president of Shanghai Baptist ed as tea and cakes were passed. Sev- College, gave the graduating address. eral new steps were taken at this We were glad to have with us at that meeting, and we were happy to see time as our guests, Mr. and Mrs. the girls conduct their own meeting Strong and Miss Strong who are so and make plans for the future with much interested in our Board at more enthusiasm than they have ever home. As we looked at the gradu- done before. In fact after that meet- ates holding their diplomas, and re- ings we feel that the alumnae are at citing the Florence Nightingale least three times as big, but we were pledge, we wished the group was at ready to go out to the different parts glad to have even eight new nurses of China, to a work for which their country is calling so desperately. We know that their Christian influence will be felt wherever they go. The platform was banked with flowers, tokens of good wishes from friends both in China and America, for among the names on the baskets we saw names of some of our staff members who are now in America. As each nurse leaves she will be given a book on nursing procedures which a friend in America supplies every year. The girls are very glad to have these books as there is much of help in them that can be looked up after the nurses leave the hospital and the responsibility of looking up falls upon them themselves.

Thursday evening was class day, and as usual there was much hustle and bustle all day. Waves of excitement ran high. As soon as the patients from the clinic had all gone, the waiting room, which also serves us as an assembly hall, soon took on a festive air. We all rushed over to an early and rather hurried dinner. At 7:15 we were back in the hall ready for the exercises. The eight graduates marched in, all dressed in a green silk dress with a rose pinned on the collar. It was their class uniform and was very neat and pretty. The program of the evening was a history of nursing pageant. They started with the history of nursing away back in the time of Moses and following the leading events bearing on nursing right down to the present time. It was instructive as well as amusing and very well done. The reading was done in both English and Chinese. The class history and class prophecy were read in between. One of the prettiest parts of the program was the singing of the class song. The graduating class stood up on the platform, all dressed in their white uniforms with black bands on their caps, each holding a lighted candle. After singing the three verses they divided into two groups one on each side of the platform, and the senior class marched up with unlit candles. They made a very pretty sight standing there in uniforms. The graduates then lighted the seniors' candles and blew out their own and gave the seniors a charge to keep up the standards of their Alma Mater. The seniors then

News.

## Sunday School Department

### SUNDAY SCHOOL DAY OFFERING FOR LITTLE ROCK CONFERENCE

Complete Through July 26.	
Arkadelphia District.	
Previously reported	\$511.10
Camden District.	
Previously reported	569.30
Little Rock District.	
Bethlehem	2.36
Previously reported	918.81
Total	\$921.17
Monticello District.	
Previously reported	686.00
Pine Bluff District.	
Previously reported	501.36
Prescott District.	
Previously reported	606.64
Texarkana District.	
Dallas	12.45
Previously reported	429.35
Total	\$441.80

Standings by Districts.	
Texarkana District	\$ 441.80
Pine Bluff District	501.86
Arkadelphia District	511.10
Camden District	569.30
Prescott District	606.64
Monticello District	686.00
Little Rock District	921.17
	\$4,237.37

—C. E. Hayes, Treas.

### SUNDAY SCHOOL DAY REPORT FOR NORTH ARKANSAS CONFERENCE FOR WEEK ENDING JULY 26

Batesville District.	
Reyno	\$ 5.00
Conway District.	
Cypress Valley	3.25
Fayetteville District.	
Prairie Grove	31.29
Winslow	5.00
	\$ 36.29
Fort Smith District.	
Clarksville	100.00
Gar Creek	2.77
	\$102.77
Helena District.	
Forrest City	55.00
Birdeye	1.12
	\$ 56.12
Jonesboro District.	
Leachville	15.00
Paragould District.	
Pocahontas	20.00
East Side	25.00
Rector	40.00
Middlebrook	2.00
	\$ 87.00

Searcy District.	
Augusta	50.00
Mt. Zion	1.00
Biggers	5.00
	\$56.90

Total	\$357.33
Standing by Districts.	
Fort Smith	\$503.91
Conway	412.83
Fayetteville	370.91
Jonesboro	368.90
Paragould	316.50
Searcy	301.75
Helena	211.37
Batesville	193.35
Booneville	133.29

\$2,812.81

—G. G. Davidson, Conference Superintendent

## News of the Churches

### MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 Fourth avenue, Louisville, Ky., Wednesday, September 10, 1930, at 9:30 a. m.

All applications must be approved by the Conference Board of Church Extension and be in the office of the General Board on or before September 5, 1930. No application will be entered on the calendar after this date.—T. D. Ellis, Secretary.

### NORTH ARKANSAS CONFERENCE COLLECTIONS

Elkins Community Church has won its first "Paid-in-Full-Before-Conference" receipt, and is the first charge of the Fayetteville District to go on the 1930 Honor Roll. It goes without saying that Pastor W. A. Downum and his people are happy in this victory. All who read Dr. Millar's article in the Arkansas Methodist, July 17, page 3, know what the Elkins Community Church is, and its program. It is a federation of Baptists, Christians, Presbyterians and Methodists, in the support of one pastor, Brother Downum, a member of the North Arkansas Conference. Each denomination contributes to the support of its own church "benevolences." Mighty fine work to pay more than three times the 1929 total! This is the sixteenth pastoral charge to pay in full this year. Who will be next?

Here is a good tonic if one feels "blue" about the outlook: With still six more days to hear from, the present month of July has surpassed by a good margin all former July records! Here is another encouraging bit of news: The total collections to present time, July 25, are well in advance of all previous years to the same date.

The Booneville District furnishes two items this week. Oppelo, M. L. Edgington, pastor, sends a nice Golden Cross offering, which it expects to increase later. Rev. J. J. Decker, enclosing a goodly check for Magazine-Havana, writes: "We expect to pay in full." Brother Decker's fine work last year at Judsonia-Bradford in paying the largest total of its history assures this victory. Magazine-Havana in 1929, W. A. Patty, pastor, was a "100 per center."

Central Church, Rogers, J. A. William Sherman, pastor; E. P. Pyatt, treasurer, not only leads the District in amount paid, but it is far ahead of its own former midsummer records. It means much when our leading churches set such inspiring examples. Its check is the largest of the fortnight.

Central Church, Rogers, J. A. Womack, pastor; R. L. Brewer, treasurer, is another wideawake church that is in advance of this time last year. Treasurer Brewer, in remitting a few days since, wrote these suggestive words: "We enclose draft for \$86.65, amount we have on hand of Conference funds." All church treasurers should do likewise, not holding the funds in the local banks.—George McGumphy, Treasurer.

### WEAK EYES

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## BLACK FLAG POWDER

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## REVIVAL AT MAGAZINE

Our pastor, Rev. J. J. Decker, did not have been around for the place. The work was done in a masterly way. He and his good wife are doing a great work, and the people have fallen in love with these two people. He preaches the old-time gospel, which has moved the people of this place for a better life. During the two weeks there were three additions, one by vow and fifteen by baptism. This is the greatest revival in years for Magazine. We had 30 conversions; the congregations were good from first to the last, the house being full at night with the best of attendance. At the last service we gave an offering of \$70. I would add a further word of appreciation of Bro. Decker: I have heard nothing but praise of his capable service here.

We pledge him our fullest co-operation in the closing months of this year, praying God's richest blessings upon him and his wife—A Layman.

## TEXARKANA DISTRICT CONFERENCE

The twenty-eighth session of the Texarkana District Conference convened at 8:30 a. m. May 7, at DeQueen, Ark., Rev. J. L. Hoover, presiding elder, in the chair. The devotional service was conducted by Rev. F. M. Freeman, pastor of First Church, Texarkana. F. C. Cannon was elected secretary. Revs. J. H. Glass, S. T. Baugh, J. F. Simmons and D. H. Colquett were introduced to the Conference, and each presented his cause during the session.

Revs. F. M. Freeman, A. C. Rogers and Arthur Terry were appointed to tabulate reports of pastors.

Two local preachers, Revs. J. J. Douglass and Mahlon Williamson, both of the Horatio charge, had passed away during the year.

Rev. T. M. Armstrong, pastor at Lewisville, preached a helpful sermon at the 11 o'clock hour. Rev. Arthur Terry, pastor at Dierks, had preached a good sermon the evening before the Conference convened.

The ladies of the DeQueen Methodist Church served a delicious lunch at the noon hour.

Rev. B. F. Fitzhugh, pastor at Ashdown, conducted the devotional service at the opening of the afternoon session.

Rev. D. H. Colquett made a telling speech on the work he is doing and an offering of \$10.50 was taken for its furtherance.

Reports on the various interests of the church were read and adopted.

Revs. F. M. Brewer, F. M. Freeman and C. R. Roy were appointed an Ad Interim Committee.

J. L. DeLoney, C. L. Cabe, S. C. Rogers, Frank Goodwin, Fred Gant, A. P. Street, Custer Steel, Burt Pride, W. P. Boney, Mrs. F. M. Johnson and Mrs. J. G. Moore were elected as delegates to the Annual Conference, and A. L. Pross, C. I. Parsons, J. R. Finley and Mrs. Seth Reynolds were elected alternates.

A resolution was passed thanking the good women of DeQueen and their pastor for their kindness and courtesy, also a resolution commending the labors of the presiding elder, Rev. J. L. Hoover.

Mena was selected as the next place of meeting for the District Conference.

All in all, it was a very fine Conference. Brotherly love prevailed.—F. C. Cannon, Secretary.

## WAS BARNUM RIGHT?

By Ernest H. Cherrington, LL.D., List D., General Secretary, World League Against Alcoholism.

Do the American people love to be humbugged? Barnum thought so and made a fortune out of the theory. The lots of prohibition also think so. Just what they will gain by putting into practice this conception of the intelligence of the average man an average woman remains to be seen. The press of the country is being filled with stories about prohibition. This is natural, since the beverage alcohol question is the most important one confronted by the civilized world today. But the picture given of prohibition, its underlying principles, the economic necessity for its maintenance, the degree of its observance or enforcement, the effect it has had upon our business and social life is being so utterly misrepresented that, however reluctantly, one is forced to ask whether there is not a sinister motive and an even more sinister influence behind the repeated misrepresentations one reads daily.

A half-dozen wealthy men, according to the admissions of the heads of the wet organization fighting prohibition, are financing the assaults made upon this beneficent national policy. The revelation of their methods was given only fragmentary report in the daily press. Not since the Senate Judiciary Committee exposed the work of the liquor interests of the country in subsidizing the press, attacking temperance leaders, corrupting our political life and promoting law-breaking and general lawlessness has there been such an assault made upon the basic channels of current information as exist today. Supposedly impartial newspaper correspondents and authors were revealed as being secretly in the pay of the liquor crowd. The founder of the wet group, posing as a philanthropist serving his cause without pay, was exposed as the recipient of a large salary which did not appear upon the books of his organization. His seized correspondence forced him to the admission that he had more than once transported intoxicating liquor. Mass meetings, reported by the press as expressions of the popular will, were admitted to have been worked up by expenditure of large sums. Handcups of all kinds placed in the way of enforcement and encouragement given to law-breakers were somewhat cynically set forth. The press is silent upon these or else so cautiously presents them that their force is obscured and the people do not realize the true status of affairs evidently on the score that they do not constitute news.

We read misrepresentations concerning the amount of drinking done today although the most casual observer cannot fail to note the great decrease in drunkenness everywhere. We read stories of the debauchery of youth, but the heated protest made by leaders of the younger generation who are outraged by this libel receive slight publication. We are told that prohibition cannot be enforced at the very time when the same papers tell the story of the arrest and conviction of the liquor criminals. We are informed that prohibition has failed even while Census Bureau reports and the carefully prepared data of great trade associations show the undisputed value of prohibition in greatly decreasing the death rate and in stabilizing our whole economic structure in the post-war period and in the difficult present day when all the industrial nations of the world are undergoing an unparalleled reconstruction. We are told that prohibition is fos-

tering crime although the great criminal authorities of the country as well as the census data of the nation show a marked decrease in our crime for the prohibition period.

Barnum may have made millions out of his theory that the American people love to be humbugged, but those millions who hope to bring back the liquor business with its billions of potential dollars for their profit at the cost of wrecking the safety, the security, the morals and the health of the American people, have a false conception both of the age in which we are living and of the mentality of the people of this land. Abraham Lincoln was right when he declared: "You can fool all the people some of the time and some of the people all the time, but you cannot fool all of the people all of the time."

## ARE THEY CITIZENS?

One of the liveliest questions of the day is the right of the church to enter politics. One denomination has shown pre-eminent dry enthusiasm at Washington and the Congregationalist, the chief publication of another denomination, comes to the rescue and asks sympathetically and pertinently: Are they citizens?

Not so long ago the church was turned on the spit and roasted for holding meetings but one day a week and then closing the doors for another six days. It was accused of inertia and thriftlessness for investing so heavily in property that stood idle most of the time. Some business men regarded such expenditures as a species of frozen assets.

The clergy was stung to action and began to develop week-day affairs. Religion became more elastic and began to stretch out over longer periods and larger activities.

Preachers commenced to take an interest in civic matters. Having been derisively defined as neither male nor female, they decided to be definitely masculine. Absorbing the young in recreational pursuits and advising their parishioners in marking their ballots became part of the creed of a new ministry.

It was not long until this force was felt. The saloon became an issue and the pulpit was a forum of civic righteousness. Many scoffed; but a league of the major denominations was formed, political candidates were investigated and congregations quietly instructed. Straddlers were unfenced and swine detoured.

The Eighteenth Amendment and women's suffrage were two reforms that came about, in part, as a result of church activities.

The cry against the ministry for not being practical became a snarl and the grin at the frozen assets in church properties became chagrin. The preacher is now adjured to "preach the Gospel."

But the clergy has gotten a taste of victory and has become more militant than ever. Some go off half-cocked in their zeal; yet the ministry as a whole finds itself in a new crusade.

The general bodies of many sects are establishing headquarters in Washington. Lobbies, if you like. Some may be Modernists and some Fundamentalists; but all are one against vice. Some of the finest cathedrals in the country are being erected at the capital. Various church societies are watching legislation. The feeling now prevails that liquor lobbies are not the only citizenry that has rights.

Naturally a big hubbub is raised. Congressmen who have to show their colors squirm. Folks back home are

reliably informed how their representatives stand. Sideslappers are losing their jobs. For the country as a whole is good at heart.

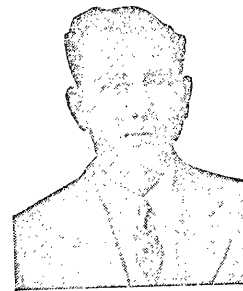
The church is a body of our best American citizens. And perchance it stacks higher against any other equal number. It opposes the union of church and State; but it no longer turns moral issues over to disreputable politicians and boozers. Scamps and scoundrels may be banded together and hidden; but no organization on earth can compare with the solidarity of the church. It is igneous rock, not a handful of sand, and it can be hurled against any entrenched wrong. It is cohesive and inevitable. And when the beast is struck, it yowls!

If prohibition does not prohibit, the wets should not have disturbed the slumbers of the pews. The pillars of the temple should have been allowed to continue their drowse.

The church is yet interested in getting people to heaven, but it is equally enthusiastic over ridding earth of its patches of perdition.

A sleeping giant has been aroused. And the wets awoke it!—Los Angeles Times, May 18, 1930.

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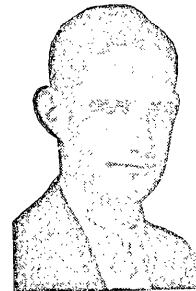
Lawrence E. WILSON

Candidate for

Lieutenant Governor

Subject to Action of Democratic Primary.

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



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

## ARE METHODISTS CITIZENS? (Editorial in The Congregationalist of April 17.)

Where in all these United States is there a more biased and intolerant bigot than George Holden Tinkham, the "wet" Congressman from Massachusetts, who appeared recently before the committee investigating lobbying activities for the purpose of making charges against the Methodist Board of Temperance, Prohibition, and Public Morals, and the Federal Council of Churches? If Mr. Tinkham were not so blinded by his own "wet" convictions—which it is his privilege to hold and express—he would know that neither of these organizations has done anything illegal or contrary to the citizens' rights or the individuals who compose them. If Mr. Tinkham does not believe in their ideas or their methods, he ought to be ready to accord them the same rights under the laws and Constitution to express their ideas and organize in their defense and support that he and his "wet" friends claim for themselves. What Mr. Tinkham is actually advocating would mean, not the separation of Church and State, which we have at present in accordance with the Constitution, but a nullification of the principles of civil and religious liberty under which the State would become an agency to prevent Methodists and other church members from exercising their legal and just rights of action and association in civil affairs.

Are Methodists citizens? Because they are Methodists, and even because they act together as Methodists, and even because they act together as Methodists in matters in which they share free and common convictions regarding matters affecting society and the State, are Methodists to be deprived of the ordinary rights of citizenship? If a man had to be a Methodist to be a citizen, or there were a Methodist test for office. Tinkham and his fellow "wets" might very properly protest. But when, just because he does not like Methodist ideas and the way in which Methodists act as citizens, he tries to induce the government to prevent Methodists exercising the rights that any other group of citizens possess, Mr. Tinkham, and "wets" like him, are showing themselves to be the real bigots and the real disbelievers in American principles of free citizen-

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—

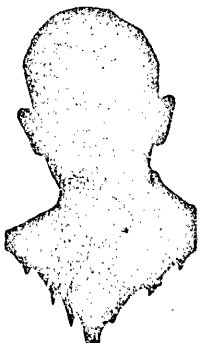
**LUTHER W. ADAMS**

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.



ship. The strength of the Methodist Church on this particular issue of prohibition is the strength of the millions of Methodists who happen as citizens to believe in that law. When they act illegally, or out of harmony with their rights as citizens, in upholding the cause in which they believe, Mr. Tinkham will have ground for protest, but in abusing and seeking to bamboozle those whom he cannot answer with other arguments or votes, he is writing himself down as the sort of intolerant bigot that he so blatantly accuses others of being.

## SPORTS EDITOR SAYS LESS DRINKING IN COLLEGE.

L. E. Edmonds, sports editor of the Daily Capital, Topeka, Kansas, probably referees more college and university football and basketball games in the Missouri Valley than any other sports official. This naturally carries him over a wide territory and gives him contact with students of colleges, large and small. In his sports column in the Daily Capital recently Mr. Edmonds discussed prohibition as it is observed by college boys and girls. The American Issue reports him as saying:

"During the school year my travels take me to every major college or university in the Missouri Valley. I have been trained as a reporter so I think I can find facts. I have, if I may say so, the confidence of most of the college men of my acquaintance. I have ample opportunity for observation. With that preliminary let me say that in my opinion there is nothing like the drinking in our colleges of the Middle West that there was five years ago. By comparison but little is done, although there will be those to say if any at all is done there is too much. What is done is confined principally to seniors who were freshmen in the days when booze hoisting was collegiate."

"Because the change has been gradual, because I wasn't particularly interested, I never noticed its extent until the last few weeks. Struck by a sudden perception that liquor consumption in colleges in the Missouri Valley had greatly decreased, I began to make a few inquiries. I didn't ask questions of the presidents or of the deans, the faculty and trustees. They didn't know then and wouldn't know much more than the students permitted them to find out now. But I did inquire from men and women student leaders in fraternities and out, from coaches than whom no one on the campus has a closer relation with real college life, and from alumni who revisit their colleges frequently."

"Not only were my conclusions verified almost without exception, but I found that the change in a titude toward drinking was as startling as the knowledge that the consumption had dropped off. Right now drinking is out. Disapproval is again preponderant."

## PERPETUATING PENTECOST.

To perpetuate Pen'ecost we need to strike the positive note. When those folks asked Peter what they had better do, Peter had an answer ready. He had some concrete suggestions to make. So must it be with us. We do not need to use Peter's words. But we do need to use his frankness.

Most of us are so afraid to make fools of ourselves. We have fewer compunctions about making fools of others. To call Peter's crowd "drunk" is easy, and to say that its members are out of their heads requires little stamina; but to join Peter's crowd—

there's the rub! Nothing helps great interpreters more than great sympathizers. If you cannot solve vast problems, at least cheer those who try! That made Pentecost a success. That would make Christianity one too!

So many are still averse to taking sides. They are enthusiasts for the middle of the road. We are all for tolerance, that pleasant word that serves us in so many unpleasant situations. If with tolerance we mean conciliation, there is no fault to be found. But as to all other tolerance, three shame upon it. There would still be slavery, had not someone become intolerant; children would still be stooping in the mines and crawling in the fields, "weeping in the playtime of others," had not someone become utterly intolerant and greatly excited; we would still have autocrats to lord it over us had not someone become intolerant enough to assert that "God is tired of kings." We are indulgent with what is and impatient and unbelieving with that which ought to be.

Adjustment of our lives to the Spirit of Christ and identification with His cause must be concretely stated, so that folks do not go into the church with their eyes only half open. They need to be told from the start that the vision of God is not some bit of personal enjoyment of a mild spiritual sedative, but that as Bishop McConnell has enumerated it, the vision must put us steadily on the lookout for "better health, more wealth, sounder knowledge, larger freedom, closer fellowship."—John M. Verschoeg.

## BELIEVE IT OR NOT From the W. C. T. U.

In 1908 the Keokuk Liquor Dealers' Association admitted that there were 4,000 liquor retailers in Minneapolis without license.—Minneapolis Daily Press, March 26, 1908.

The back rooms of 445 saloons in Chicago contribute to the delinquency of more than 14,000 girls every 24 hours.—Chicago Tribune, February 25, 1914.

The average consumption of beer for every man, woman and child in Chicago in 1906 was two and one-quarter barrels, the average for spirituous liquors was four gallons.—"The City of Chicago" in McClure's April, 1907.

The manufacture of proof spirits for the whole of Canada for the calendar year ending August 31, 1929, was more than one-third larger than for the previous year, the amount being 18,016,830 this year, an increase of 6,500,000. Department of National Revenue, Ottawa Dispatch of October 14, 1929, printed in American Issue of October 26, 1929.

Poison whiskey known to have killed 25 persons in New York was traced by the police to a saloon where the stock was found to contain wood alcohol. Check up of deaths in the neighborhood led to the belief that more than 100 were caused by the whiskey. When the report was made public a mob wrecked the saloon, ungrateful for the fact that the neighborhood had been getting its booze at 10 cents a pint.—This filled the New York papers October 14, 1904.

A writer for Collier's magazine, Mr. William Shepard, said to the women at the great law enforcement meeting in Washington, last Spring:

"From a constant investigation as a magazine writer of prohibition since the first of its existence, I tell you that if the women of America let go, America will turn reeking overnight. And, if the motherhood of America does ever let go, it will serve us right if America turns to the saloon or its equivalent. But the motherhood and womanhood of America will not let go. In all human history motherhood has never run away. A call has come from the threatened firesides and you are here gathered for battle."

Vienna, Austria, Jan. 18.—Prohibition in the United States is the "greatest cultural achievement of all times" and should be imitated as the only method of ending the alcoholic abuses that contribute 33 per cent of the insane asylum inmates and most of Austria's industrial accidents, in the opinion of Dr. Julius Tandler, social welfare minister.

Dr. Tandler, who made an intensive four-month study of American prohibition last summer, urged this step before the convention of the Austrian Workers' Abstinence League here last night. Though his hearers had for years read lurid newspaper accounts of American alcohol deaths and rum-running battles and expected encouragement to work through example of personal abstinence and agitation for temperance among their criminal friends, Dr. Tandler surprised them by asserting that the only solution for Austria's situation was to outlaw alcohol entirely by national legislation.

## WINTERSMITH'S CHILL TONIC

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

**Malaria Chills and Fever Dengue**

It is a Reliable, General Invigorating Tonic

## BOND'S PILLS

assist Nature and drive the poisonous waste and germs out of the system. Keep the bowels active and prevent constipation, headache, neuralgia, dizziness, etc. One small pill at bed time is the dose; you wake up well. They are small, mild, effective and inexpensive. Only 25c at any drug store. Refuse all substitutes. Adv.

## For Women

## Who Suffer

To relieve headache, backache and periodic pains, Capudine is the ideal remedy. It's liquid, therefore acts almost instantly. Soothes the nerves and brings comfort and relaxation. At drug stores in single doses or in 10c, 30c, and 60c bottles.

## CAPUDINE

**666**

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

**666 also in Tablets**



### THE POLICY OF THE WETS

It would be well for our people to know the witch's broth which is brewing in the anti-prohibition camp. The objectives and plans of our opponents are now clearly defined. Their object is to destroy the Eighteenth Amendment, clearing the ground for a hodge-podge of state policies which will give the liquor traffic everything it wants, wherever it can buy or bulldoze its way into power. The anti-prohibitionists are attempting:

1. To discredit and destroy the influence and leadership of men and organizations which obstruct the movement to seize political control of the country by wets, in order that a five-billion dollar liquor trade with its enormous profits may be erected on the ruins of prohibition. This explains the systematic persecution of certain individuals and organizations.
2. To perfect control of the Democratic party through Mr. Raskob's "blood and iron" policy. Attempts are being made to drive from local and state Democratic organizations every Democratic leader who cannot be used in support of a wet candidate. Such recalcitrants as Senator Simmons have been made the victims of machine organization, although the only offense of the senator was that he exercised freedom of conscience and preferred country to party in 1928. It must be admitted that no Democratic nominee who supported Gov. Smith has suffered, while a campaign of persecution has been carried on against every Southern leader who repudiated Smith. It is now apparent that the purpose of the Raskob machine is to secure the nomination of Smith once again. Hence the attempts to intimidate the Methodist Church and other organizations which called attention to his unfitness in 1928.
3. To build in the Republican party a formidable wet movement. The two most active public men serving the wets in the attempt at persecution of the Methodist Church and dry organizations in recent months have been Mr. Tinkham, a Republican representative from Massachusetts, and Sen. Blaine, a Republican from Wisconsin. This wet movement knows no party lines.
4. To terrorize persons and groups

### EXCESS ACID SICKENS—GET RID OF IT.

Sour stomach, indigestion, gas. These are signs which usually mean stomach nerves have been over-stimulated. Too much acid is making food sour in the stomach and intestines.

The way to correct excess acid is with an alkali. The best form of alkali for this purpose is Phillips Milk of Magnesia. Just take a spoonful of this harmless, almost tasteless preparation in a glass of water. It works instantly. The stomach becomes sweet. You are happy again in five minutes! Your heartburn, gas, headache, biliousness or indigestion has vanished.

Know Phillips Milk of Magnesia and you're through with crude methods forever. It is the pleasant way—the efficient way to alkalize the system; to relieve the effects of over-acidity.

Phillips Milk of Magnesia has been standard with doctors for over 50 years. 25c and 50c bottles at all drug stores. Be sure you get the genuine.

"Milk of Magnesia" has been the U. S. Registered trade mark of the Chas. H. Phillips Chemical Co. and its predecessor, Chas. H. Phillips, since 1875.

In and near the big cities, who support the prohibition movement, by the apparent building of a hostile community sentiment against their attitude. The bootleg press is used to make a subtle appeal to religious bigotry and group prejudice against the Methodists, Presbyterians, Baptists, Congregationalists and similar Protestant churches.

5. To intensify and extend the distortion of news, the use of ridicule, offensive cartoons and editorial abuse in the subservient press, which is not more than one-fourth of the daily newspapers of the country.
6. By well-financed promotion of a young people's wet movement reaching particularly the club groups and attempting to use athletic and social prestige. At the recent Davis cup matches in Washington, held at the Chevy Chase Club, the "Young Crusaders" were active in soliciting the support of the players in violation of every canon of good taste. They are frequently seen going from chair to chair and table to table in the clubs of our great cities.
7. By the detachment of wet states from support of the Constitutional Amendment, with a view to creating the appearance that there is a tidal wave of sentiment against prohibition and encouraging state and personal civil disobedience. Massachusetts and Rhode Island are particularly the objects of attack at the present time.

This movement is not the result of a popular uprising, but is rather the effort of a small group of wealthy men who are trying to render ineffective a Constitutional decision as a means of demonstrating their own power and seizing political possession of the Nation. The Association Against the Prohibition Amendment, amply financed, received 84 per cent of its funds during a recent period, from four states, and 60 per cent from seven millionaires.

It is a great pity that Congress adjourned without passing all of the items of legislation included in the President's program for prohibition enforcement. President Hoover is the first Chief Executive elected on the prohibition issue. Consequently, he is responsible to Congress and the country for the success of prohibition. This is as it should be and yet the very fact minimizes to some degree the power of the temperance organizations to assist him in securing needed legislation, as political opponents of the President can say, "This is not your program, it is an administration program and must be considered on other grounds than that of loyalty to the principle of prohibition." The President is under a terrific fire at the present time, every effort being made to discredit him and while much of it is legitimately political, there is increasing reason to believe that a great deal of it is of the same character as the abuse of temperance organizations, intended to eliminate a public official committed to prohibition from the field in the next presidential contest—The Voice.

### THE LITERARY DIGEST POLL.

By W. G. Calderwood.  
The famous wet-dry Literary Digest poll is now far enough away to afford a more perfect perspective. The results may now be dispassionately assessed.

The Digest issue of May 3 reported a special poll of the clergy indicating that slightly over a half of the ministers of the nation were dry, but that in certain cities, including the national capital, they were dripping wet. The Washington ministers were quite astonished at

the picture of themselves. To them it looked more like a photo of a pre-prohibition bartender. So they set up their own camera in the form of a secret poll taken by the Federation of Churches, which includes all of the Protestant ministers of Washington. The two polls stood:

Enforce-ment	Modifi-cation	Repeal
Church Federation 188	8	0
Literary Digest 42	38	234

Some difference! It is clear that one or the other was an outrageous travesty on truth. The regrettable circumstance is that the Digest and the daily papers told practically every individual in the nation the result of the Digest poll, but the news press for the most part entirely ignored the action of the ministers.

The striking disparity between the Digest poll and the facts as revealed by more reliable methods is again shown in the Pennsylvania primary which was held on May 20, four days before the final report of The Digest on its poll. The Digest poll was almost 4-to-1 wet in the Keystone state. The official returns of the primary were just under 5-to-1 dry for governor, and just over 5-to-1 dry for U. S. Senator. In other words The Digest was 20 times wetter than the facts!

Eleven states have held primaries since The Digest poll was started, but the dries have not lost a single nomination, and they gained one! In every election the official figures make The Digest forecast grotesquely ridiculous. It is absurdly wild of the facts.

Let it here be again stated that the integrity and fair purpose of The Digest publishers is not called in question. But the publishers were conducting the poll to stimulate circulation, which was perfectly legitimate. They trimmed their sails to

catch the advertising breeze with rare skill. They charted their course to make the port of Publicity with singular success.

Hence, when the wets had had the front page of the press in the reports of the Congressional hearings and the tide of interest was at flood, The Digest released its ballots to take advantage of the circumstances. That was faultless advertising strategy, but it was as unfair as it would be for a judge to give a case to the jury when only one side had been heard. It worked a rank injustice to the dry cause, and made a fair poll an impossibility.

The least expensive available lists were the 'phone directories and the auto registrations. But these practically excluded women. Certainly The Digest was within its rights, but the result was a poll of the bootleggers and the men about town, and an exclusion of the mother in the home and the wife on the farm. Such a poll is manifestly and hopelessly lopsided. It is a masterpiece of inaccuracy.

The net result of the poll was to dampen the spirits of the dries and embolden the lawlessness of the wets. Sentimentally and psychologically it was the most vicious and hurtful attack that has ever been made on prohibition, in spite of the fact that the purpose of the publishers was innocent. It was a tremendously effective blow against both the observance and enforcement of prohibition.

For this unhappy result The Digest was only partly to blame. Much of the news press, and the news-gathering organizations gave the poll much space, and neglected the more significant news on the same subject. For example, news editors gave much more space to the fact that the law-ymers were 65 per cent wet by The

## LOW ROUND TRIP EXCURSION RATES

To Points

### EAST AND WEST FROM LITTLE ROCK

August 16th

Denver	\$25.00	Richmond, Va.	\$37.40
Colorado Springs	25.00	Pittsburgh, Pa.	34.90
Toledo, Ohio	32.90	Norfolk, Va.	38.90
Washington	37.90	Niagara Falls, N. Y.	38.90
Philadelphia	43.90	New York City	47.90
Detroit, Mich.	32.90	Cleveland, O.	32.90
Baltimore, Md.	37.90	Cincinnati, O.	31.90
Asheville, N. C.	26.40	Atlantic City, N. J.	46.50
Louisville, Ky.	31.90		

Correspondingly Low Rates From Other Points.

Tickets on sale for all trains Saturday, August 16th. Final return limit September 6th, except to Colorado, which will be September 3rd. Tickets good in sleeping cars on payment of regular charges. Half fare for children.

For further information, see or call

Neal Clayton, C. P. A.  
Phone 6198  
108 W. Third

H. H. Hunt, A. G. P. A.  
Little Rock, Ark.



When You Contract for a Monument, Specify

## WINNSBORO GRANITE,

to Secure Beauty, Permanence, Highly Legible Inscription and Dignity. You Can Then Have the Satisfaction of Knowing You Have Purchased the BEST. Refuse All Substitutes.

Digest poll, than to the fact that Pennsylvania was 81 per cent dry by the official tally sheets.

Even in the news on the poll itself both The Digest and the press persistently emphasized the wet and slighted the dry facts. For example, in the similar wet-dry poll of The Digest in 1922, only two states returned a clear dry majority, whereas, in 1930, there were five—a dry gain of 150 per cent in that item. Wet items of less importance were played up strong, often as front page features. This significant dry item did not get one syllable of modest mention.

As an advertising enterprise it was a signal success. As a measure of public sentiment it was a ludicrous farce.—W. G. Calderwood.

### INTERESTING BOOK

Beacon Lights of Faith, Revell & Co., New York, Price \$1.50. Modern Apostles of Faith, Cokesbury Press, Nashville, Price \$1.25. By Rev. C. F. Wimberly, D. D.

My Dear Dr. Wimberly: I have recently bought and read both your "Beacon Lights of Faith" and "Modern Apostles of Faith." I am now writing to thank you for giving them to the public, and urge you to continue to write, for a man with so gifted a pen owes it to his day and unborn generations to continue to enrich the pages of Christian literature. With both the above books, you have demonstrated a wise choice in the characters you have chosen to write about, and have done it in an exceptionally fine way.

In your "Beacon Lights of Faith" you have made ancient characters live again to burn and blaze with a wonderful message to our present day, in such a way as to make them live and linger in the minds and hearts of all who read them.

In your "Modern Apostles of Faith" I cannot say more than that I am selecting one of the characters with

### FORK UNION MILITARY ACADEMY

Fully accredited. Eminent Trustees. New fire-proof buildings. Best health record. Small classes. Supervised study. Prepares for college or business. Able faculty. R. O. A. C. Athletics. Give your boy what he cannot lose—education. Catalog, 33rd year. Write: Dr. J. J. Wicker, Pres., or Col. N. J. Perkins, H. M., Box 28, Fork Union, Va.

## HUGHES' CHILL TONIC

For Over Sixty Years  
A RELIABLE FORMULA FOR  
Malarial Chills and Fever  
Also an  
EXCELLENT GENERAL  
TONIC  
RETAILS 50c AND \$1.20 PER BOTTLE  
Prepared by  
ROBINSON-PETTET CO.  
Incorporated  
LOUISVILLE KY

## Mary Baldwin College

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

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

which to conclude my Sunday evening sermons and with pleasing and happy effect. With the two volumes you have truly enriched and glorified the pages of Christian literature.—W. C. Watson.

### CHURCH PATRIOTISM

There is no other institution in the United States that is so carefully protected by civil laws as the Church. Its property is exempted from taxation, its religious services are protected from disturbances, its ministers are exempted from many kinds of civil services which other citizens are required to perform.

For these and many other patriotic reasons, the Churches ought to be the truest supporters of the civil government in its efforts to protect its citizens from physical or moral harm.

It is a sad situation when members of the Christian Church, so splendidly protected by the civil government from personal loss and harm, refuse to come to the aid of the civil government, when their help is needed to protect our homes or the government itself from physical or moral harm.

The term "slacker" is justly odious and the moral slacker is the most odious and dangerous of all, for he is a menace to civil, social and religious order.—B. H. Greathouse.

### AN APPEAL TO CHRISTIAN VOTERS.

The primary election will soon be here. The campaigns for nominations are now in full swing. It is time for those who have the best interests of this state at heart to look up the records of those who are seeking election.

Since coming to Arkansas nearly two years ago, I have urged the people to keep our Congress dry and a dry man in the White House. If we don't, they will weaken or repeal the Volstead Law and render the Eighteenth Amendment ineffective. This can be done by a bare majority of one in each house and a president to sign the bill. If they could get either a wet House or a wet Senate, they would block any amendment designed to strengthen our national Prohibition Law and would defeat the appropriation which is absolutely necessary for its enforcement. Arkansas is dry; let us send men to Washington who are above question on this great moral issue.

If they could elect a wet Legislature and a wet Governor they would repeal our state prohibition law and that would tie the hands of all state, county and city officials so far as this subject is concerned, for they are enforcing state, not national laws. This would leave it to the little handful of Federal agents to try to enforce the national prohibition law within the state of Arkansas. Four states have already done this. The rest will follow if the wets get control. Keep your Legislature dry and a dry man in the Governor's chair.

If you want the prohibition laws honestly and conscientiously enforced you will have to elect dry judges, sheriffs, prosecuting attorneys and other enforcement officials. If you want the local officials to make a farce of prohibition, as some are now doing, just remain away from the primary election August 12, and permit the wets to make the nominations, and the farce will surely follow.

If you don't know who is dry, start an inquiry at once. Remember the old test, "By their fruits ye shall know them," is still good. Beware of late converts to the dry cause. Where have these candidates stood on

this question all of their lives, not what do they say in their campaign for the nomination? Did they ever raise a hand for prohibition? Who is back of them in this campaign? Find where the wets are and get on the other side for your country's sake. Get into the fight now. Don't wait until the battle is over and the victory is won by the opposition and then complain of the results.

The Federal agents are doing their duty and will continue to do so. Where there is any failure at all it is on the part of the local officials. Let us remedy that defect at the coming primary. When enforcement officers fear the dry voters on election day more than they do the wets they will keep their oath of office which requires them to enforce state prohibition laws as much as it does laws prohibiting larceny, arson and murder. Remember, "Faith without works is dead," and votes, not prayers, are counted on election night.—W. J. Losinger, State Superintendent, Arkansas Anti-Saloon League.

### A REAL OPPORTUNITY FOR LAYMEN OF LARGER CHURCHES

When the Master needed to enlarge the field of His activity He called a group of laymen to meet this need. Stephen, the first Christian martyr, and Philip, the evangelist, as

laymen in the early Church, were great leaders in the advancement of the Kingdom of God.

The early history of Methodism records the outstanding work of laymen. The work of lay preachers made possible the rapid progress of early Methodism. When the leaders of the Church have given the laymen a chance and have trained them for service, they have always made a great contribution to the advancement of the Kingdom.

There is a great need to put to work our laymen. This need is twofold: the laymen need the growth that comes through service, and the Church needs the workers. No doubt the greatest need in the Church today is to mobilize and train these thousands of laymen for service in the Kingdom.

Every section of the Church reports little Churches dying for lack of leadership. Many of these Churches appear to be unable to raise enough finance to carry on any worthwhile program and pay a salary that a minister can live on without having to spend most of his time doing other things to secure a living. Many of these Churches could be served by laymen from a nearby Church. Such a plan would not only save and build up these small Churches, but develop those taking part in the work.

The Gardner Memorial Church,

# Low Fares!

## NORTH AND EAST

August 16

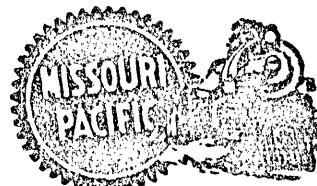
### ROUND TRIP EXCURSION FARES

NEW YORK .....	\$47.90	DETROIT .....	\$32.90
ATLANTIC CITY .....	\$46.40	CLEVELAND .....	\$32.90
NORFOLK .....	\$38.90	LOUISVILLE .....	\$31.90
NIAGARA FALLS .....	\$38.90	CHICAGO .....	\$31.50
PITTSBURGH .....	\$34.90	ST. LOUIS .....	\$23.10

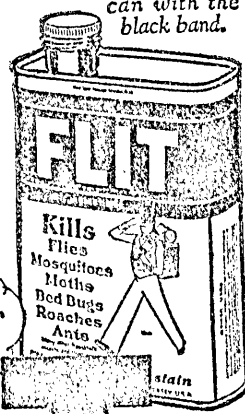
Correspondingly Low Fares to Other Resorts

Tickets on sale for trains leaving Saturday, August 16. Final return limit September 6. Tickets good in sleeping cars on payment of regular charges. Half fare for children.

Tickets—Reservations  
Information  
CITY TICKET OFFICE  
Main and Markham Streets



# Kill dirty roaches!



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

because its  
stainless  
vapor  
KILLS  
QUICKER

Nor h Little Rock, Ark., under the leadership of the pastor and the charge lay leader, is carrying on such a program for the Levy Church this year. This Church was not strong enough financially to pay much to a pastor, so we asked the presiding elder to let us care for the program.

Each Sunday morning a member of our lay membership goes out and holds a service at 11 o'clock. The following laymen have taken part in this work: Oscar Goss, B. M. Huddleston, H. Behr, E. H. Adams, W. H. Shilcutt, J. F. White and I. W. Garrett. These men are selected by the charge lay leader, J. L. McCormack. The following plan is to be used for the time at least: B. M. Huddleston will go on the first Sunday of each month, H. Behr will go on the second Sunday, E. H. Adams will go on the fourth Sunday, and the third Sunday will be provided for from month to month.

The pastor of Gardner Memorial is directing their general program. He meets with their board of stewards once each month. He is giving them a Cokesbury Training School and a week of revival services.

The finances of the Church are all in one budget. The Church is required to pay to Conference Claims and to the support of the ministry and to meet other outside obligations. The amount paid to the Gardner Memorial Church by the Levy Church is put back into the Levy program. They pay just as they would a pastor. We do not want to pauperize people by failing to give them a chance to make the contribution they should make in terms of finance. But we see so many needs in this Church that we want to put the finance coming to us back into this little Church's program.

The Levy Church has responded in a fine way to this program. They have a fine Sunday School, a good Missionary Society, and a live League. The leaders in these organizations are coming to have more confidence in themselves and in the interest they represent. They are coming more and more to realize the possibilities that are in their Church. They are getting a larger vision of the Kingdom and their responsibility for its development.

The men from the Gardner Memo-



Vote for

**CHARLES M. SPRAGGINS**

Candidate for  
**SECRETARY OF STATE**

rial Church are bringing good messages Sunday after Sunday. The Levy people are delighted with the services. And these men are getting a great spiritual blessing from the work.—Ira A. Brumley, in Methodist Layman.

#### FARM FORESTRY IN MOVIES

How to handle farm woodlands for profit is shown in a one-reel motion picture titled "New Woods for Old," recently produced by the Forest Service and Extension Service, United States Department of Agriculture. No longer should the owner of a tract of woodland look upon it only as a source of firewood or as a hunting ground, the picture teaches; for, with right management, woodlands can be made a steady source of profit. First, it is pointed out, the owner should know what kind of timber he has and how much. To this end he should learn how to use a "cruising stick" and estimate his standing timber. Knowing what he has to sell, he should advertise for bids and sell to the highest reliable bidder, under a written contract that safeguards his interests. The contract should provide for the cutting only of the trees marked by the owner, who will have selected the mature and over-mature, crooked, diseased and spreading trees and those of poor timber value. Younger, vigorous trees of the better species will be left to form a new and more valuable stand from which additional timber crops may be harvested in the future. The contract should provide, also, for supplying the owner's lumber needs at the cost of manufacture. The picture shows Wendell, the owner of a tract of eastern hardwood in Maryland, following these simple rules with happy results for himself and his family.

Friends of Man, a four-reel motion picture recently released by the Department of Agriculture, is the latest contribution of the Forest Service to the educational campaign against woodburning. The "friends of man" are the trees that will grow as a profitable crop on otherwise idle land if given protection from fire. The picture points out in an arresting manner the undesirability of the "burning off" practice from the standpoint of good farm management. Friends of Man was filmed near Wilmington, N. C., and its story is particularly applicable to the Southeastern States. The picture is intended as a companion piece to Trees of Righteousness, filmed several years ago in Arkansas, and like it has a melodramatic tinge. It was prepared primarily for use on Forest Service motion picture trucks operated in remote districts where motion pictures are seldom seen. Thrills are supplied by a series of spectacular shots of a real forest fire.

These films may be borrowed free of charges, other than the cost of transportation, by application to the Office of Motion Pictures, United States Department of Agriculture, Washington, D. C.

#### WHERE THE NULLIFICATION NOISE ORIGINATES

The unrestrained, not to say violent, denunciation of prohibition, not related in any way to pending legislation, seems to be intended to create the impression that there is a rebellion against prohibition in the United States.

An analysis of the strength of the anti-prohibition movement in Congress reveals some astonishing facts:

1. The so-called "Beer Bloc" or organization against prohibition in

the House of Representatives has only 61 members. The files of the Board of Temperance, Prohibition and Public Morals list 114 members as "wets." It appears that the anti-prohibition movement is so weak that only 61 of these representatives are willing to come out into the open as active opponents of the law. The House membership is 435.

2. Of the 61 members of the Beer Bloc, 38, or 63 1-3 per cent of the total number come from the cities of Chicago, Philadelphia, Milwaukee, St. Louis and Cleveland.

3. Twenty-three of the representatives, or 38 1-3 per cent of the total number, come from New York City and the adjacent communities in New Jersey.

4. Thirty-four, or 56 2-3 per cent, come from the States of New York, Wisconsin and New Jersey.

5. The appeal of only 10 of 48 states are represented in the Beer Bloc. The organized anti-prohibition group in the House of Representatives is clearly alien sentiment, as is indicated not only by the character of the utterances made but by the fact that Beer Bloc strength diminishes rapidly as it leaves the centers of alien congestion. For instance, although New York State is the hotbed of nullification sentiment, the Beer Bloc has been able to enroll a bare majority of its Congressional representation.

It appears then that a small group many of whom would not be in Congress at all but for the strange fact that aliens are allowed representation, is engaged in telling the American people that it cannot make any law which is disapproved by colonies of the foreign-born and that it cannot enforce such a law if and when it is made. It is a group movement singularly lacking in numerical strength and in the moral support which comes from the enlistment of American principles. The character of its propaganda constitutes a direct and compelling challenge to a freedom-loving and ever-victorious people.

#### LOSING ONE'S IDEALS

When I was a child, I thought as a child, but when I became a man—Aye, there's the rub. As a child, as a youth, it all seemed so clear. One believed, one saw visions, one's heart leaped to the new day. Then came the clear summons to serve the world. The sunlight seemed to shine straight through all doubt, and the young man cried, "I will go out and battle for God, for an."

And then—a man. He discovered that he must work if he would eat. He had been told that such was inevitable, but as a youth he had been a crusader. He had a vision of a white horse, and a gleaming sword, and the new Jerusalem at the end of the road. But the road led into a dusty office, where he had to deal with figures, facts, tons, pounds, case-lots. He had to go out and sell things to people who did not clamor for his wares. He had to call telephone numbers, and ride on trains, and stay in poor hotels, and write letters. He began to lose sight of the new Jerusalem.

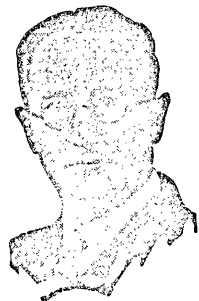
Then he bought a house. There was a mortgage on the house, two mortgages. He carried life insurance. He tried to build up a savings account. There were bills on the first of each month, butcher and baker and candlestick-maker. His bank account grew to be a problem. Things.

He married a wife. Here again he saw the Holy City in the clouds. God

spoke to him. He heard the angels singing. There were children, with new appeals to the heroic. The children were sick. There were operations, nurses, hospitals, doctors, bills. The heavenly city dimmed. He was brave, but visions were obscured by facts; facts that piled in upon him, surrounding him, choking him. He loved his wife, his children, but he became confused in the tangle of clothes-lines, coalbins to be filled, ashes to be removed. Things.

He joined a church. He had always belonged to the church. He loved the church. But the church had people in it who were forever arguing about things of whose importance he was in doubt. They tried him. He wanted to hear the gospel preached. He wanted to believe greatly, to dare greatly, to dream greatly; but in his particular church, so much energy went into raising budget, mending roofs, painting, putting, fixing. Things.

He believed in prohibition. He spoke for it, fought for it, prayed for it. He gave money to the Anti-Saloon League. When the amendment was written into the Constitution of the United States, he rejoiced in his heart, and his soul sang out "The



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**A. R. LAMB**

Candidate for  
**Sheriff and  
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of Pulaski County**

Subject to Democratic Primary, August 12, 1930



VOTE FOR

**CARLE E. BAILEY**

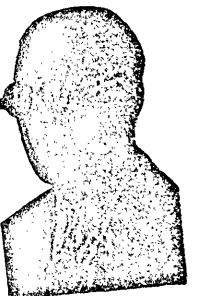
Candidate for  
**Prosecuting  
Attorney**

Pulaski and  
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Democratic  
Primary, Aug.  
12, 1930

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Kingdom of God is coming." And then he saw the wanton disregard of the law. He saw his best friends living in open defiance of the law. He saw men in high position, ostensibly enforcing the law, consenting to its violation. He began to wonder whether good can be wrought by law.

He lived through the years of the great war. He believed the tales that were told. He believed that the Germans were guilty of all the sins charged against them. He believed the stories that were sent out from Washington. He learned to hate Germans. He thought that America was duty-bound to enter the war. He bought Liberty Bonds. He went without sugar. He became a speaker at local theaters and clubs. He repeated the stories that were relayed to him. He called the Germans Huns, and he said, and believed, that this was the war to end war. He looked upon Woodrow Wilson as the man who would lead the world out into the sunlight of a new peace, a peace well and justly established.

And then came the peace. Gradually it broke upon him that his dream was not real. He had lied. He had hated. He had been duped. The war was like every other war. The treaty was of the same stuff as all other treaties. Hates multiplied, and horrors spread. Men who dared to speak aloud were cast into prison. The Red Terror stalked across the land, and men were shipped to Russia because they dared to express thoughts that were not in accord with the ruling powers. He who had foreseen the day when spears should give way to pruning-hooks saw two new spears where there had been one before. The vision of the city of Peace grew dimmer, and he said, "It has always been. It will always be." And he turned to his accounts, and made a little more money, and bought a better car.

He came out of the war years with faith dimmed. He saw his Republican party, in defiance of all justice and decency, put a man into office for no other reason than that he was tractable and innocuous. He saw

that president fill his cabinet with men who, with a few notable exceptions, were little men, petty men, and, in some instances, cruel and unscrupulous men.

He saw the storm break. He saw men in high positions exposed in gross malfeasance. He heard of bribes, corruption, political trades. He learned of the corruption that had flourished in government bureaus. He heard the frantic cries for larger armies, larger navies. He heard the word Oil. And men were saying, "They got their. It is time we get ours." And he said in his heart, "Is there no honesty left?"

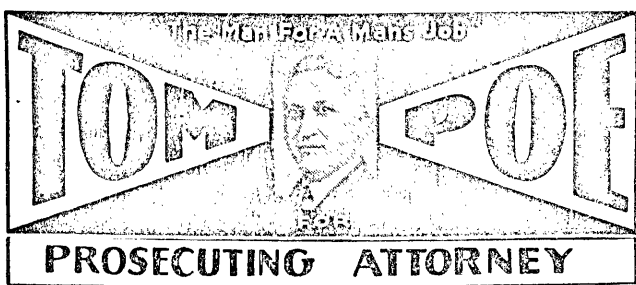
Of many a man of 40, this is the life story. He does the day's work. He is honorable, in business and personal relations. But life has done something to him. He has lost the fine rapture of idealism. He believes in goodness, but he is inclined to be cynical as to the amount of goodness that the world contains. He believes in justice, but he has given up fighting for it. He believes in religion, but its organized forms have lost their hold on him. He pleads, "Now I am a realist."

He is the man to whom the church must address itself. He is the hardest man to reach. Youth is by all odds easier to approach. But unless the church can reach the man who has lived through the first rosy idealism of faith, and has traveled the way through reality, the church has failed.

The cynic and the realist are not one. The church must help to contribute a philosophy of life that will make realism and idealism consonant. The untried faith of the schoolboy, clear-eyed, confident, glowing idealistic, is beautiful. It is the beauty of the green shoot from the moist ground.

The test faith of a man has the beauty of the tree that has weathered the seasons, and is strong.

There are more green shoots than straight, strong trees. Faith is not easy. Goodness is not inevitable.

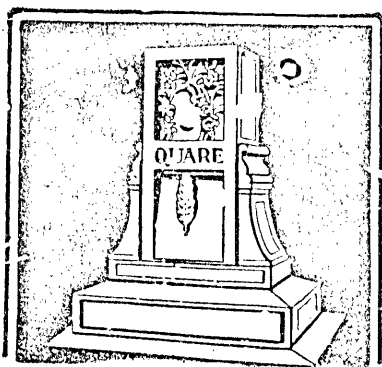


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## SUNDAY SCHOOL

### Lesson for August 3

#### NAOMI AND RUTH: A STUDY IN RACIAL RELATIONSHIPS

LESSON TEXT—The Book of Ruth.  
GOLDEN TEXT—And hath made of one blood all nations of men for to dwell on all the face of the earth.  
PRIMARY TOPIC—Ruth a Helpful Daughter.

JUNIOR TOPIC—Naomi's Faithfulness Leads Ruth to God.  
INTERMEDIATE AND SENIOR TOPIC—Our Neighbors of Other Races.  
YOUNG PEOPLE AND ADULT TOPIC—The Way to World Brotherhood.

#### I. How Naomi and Ruth Were Brought Together (1:1-15).

On account of famine in Bethlehem of Judah, Naomi with her husband and two sons sojourned in the land of Moab. After the death of her husband, her two sons married Moabitish women. After a time her sons died also. After the death of her sons, Naomi resolved to return to her homeland, having heard that the Lord had visited his people in giving them bread. They went to Moab to escape trouble but only got into more. This is always the case when God's people go into the world to escape difficulties. It was not until Naomi was thus chastised that she resolved to return. When the time came for her to go, Ruth and Orpah accompanied her for a distance.

#### II. Ruth's Noble Choice (1:16-18).

Greatly as Naomi loved her daughters-in-law, she would not have them go into this matter blindly. She wished them to know the seriousness of their action.

1. No chance for them to marry again (v. 11).

Naomi told them that she had no more sons for whom they could wait. In that day for a woman to be unmarried was the greatest disgrace. Society differed then from now. No avenues were open by which women could earn their living.

2. Heathen gods must be renounced (v. 15).

Idolatrous worship could not be carried on in the land where God's people dwelt. This was delicately touched upon when Orpah went back. She went back when it was plain that there was no chance for her to get a husband. After Orpah's return Naomi put an additional test upon Ruth, that of giving up her religion. Ruth was equal to the occasion. Her mind was fully made up. She was willing to accept as her God the One who was able to produce in his subjects the nobility of character she had observed in Naomi. Ruth's determination was so definite and unflinching that her expressions have come down to us in words which "no poetry has outlived and no pathos has exceeded, and which has gone through centuries with the music which will not let them be forgotten." She was determined to share Naomi's journey, her home, her lot in life, and grave in death, whatever or wherever that would be. To crown it all, she renounced her heathen gods and worshiped Jehovah, the true God.

III. Blessings Which Attended Ruth's Choice.

1. She found the true God (1:16). Instead of a heathen god who was unable to help her, she had the Living God, the God of Israel.

2. She found friends (ch 2).

As she went to glean she was led to the field of Boaz, a man of grace and wealth. The servants of Boaz treated her with consideration.

3. A good husband and happy home (chs. 3 and 4).

4. An honored place in the Israelitish nation (4:13-17).

5. She became a link in the chain of

the Redeemer's ancestry (4:13-22 cf. Matt. 1:5).

The one who fully decides for Christ and gives up all for Him shall receive a hundredfold in this life and in the world to come eternal life.

The story of Ruth is a fine example, first, of right racial relationship. The union of Ruth with Israel was around the true God. And, second, of dispensational truth:

(1) The famine in the land indicates the testing of the Jews in the great tribulation.

(2) The going into Moab indicates the sojourn of the Israelites among the nations.

(3) The sickness and death in Moab indicates the chastisement of the Jews and their sorrows in the present age.

(4) The return to the land indicates the gathering of Israel to their own land, Palestine.

(5) Ruth's decision indicates the gathering of the Gentiles through the influence of the Jews.

(6) The marriage between Boaz and Ruth indicates the union of the church with Jesus Christ.

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**PROTECTION  
Against Old Age**

## WHO PUT PROHIBITION IN POLITICS?

There has just been completed in the Saturday Evening Post a series of three articles on "The First Hundred Years of Prohibition," by David Lawrence. It is an accurate survey of the whole subject from the beginning of the temperance movement about 1830 to the present time.

In view of the oft-repeated charge that the dries are responsible for putting prohibition in politics it is very interesting to read what Mr. Lawrence has to say on this subject.

Says Mr. Lawrence:

"There are abundant popular fallacies, but none perhaps is as widespread today as the theory that the aggressive dries were responsible for the first organized effort to put the liquor question into American politics. The truth is that the astute wets did it, and it was not by any means entirely a measure of defense against the prohibition agitators, for, as has been pointed out in the preceding article of this series, the prohibition movement flourished between 1830 and 1855, and then receded, being brushed aside somewhat by slavery and other national issues, not to be revived, again until immediately after the Civil War. It was the Congress of the United States, desperate for funds, which passed, on July 1, 1862, an act to raise revenue through the retail sale of liquor, which act brought about, in November of the same year, the organization of the United States Brewers' Association. Year after year the brewers met in convention to try to bring about a reduction in the tax on beer."

It was to be expected that the brewers would be prime movers in a thing of this kind. In further proof of his statement, Mr. Lawrence quotes from their constitution:

"Co-operation is necessary," read the constitution of the United States Brewers' Association. "Owners of breweries, separately, are unable to exercise a proper influence in the legislative and public administration. It appears especially necessary for the brewing trade that its interest be vigorously and energetically prosecuted before the legislative and executive departments, as this branch of business is of considerable political and financial importance, exerting a direct as well as an indirect influence on political and social relations. The maneuvers of the temperance party should be defeated." It was at the seventh annual convention in 1867, that the following resolution, reminiscent of the later-day tactics of the Anti-Saloon League, was adopted by the brewers:

"Whereas, the action and influence of the temperance party is in direct opposition to the principles of individual freedom and political

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In Education It's

## The Touch of the Teacher

Big Business is being aped in Education, especially that fetish "mass production." Thousands of students are being put through educational machinery, like corn-flakes, "untouched by hand of man."

Mass production is good for things material, where uniformity in quality and use is desired; but it is bad for educating the mind and spirit, where there is no uniformity in ability, or ambition, or of result desired. Mass production in education neglects personality, stifles initiative, represses leadership, chokes budding genius, moulds all to a type, and makes for sameness and mediocrity.

Quite different was the method of Socrates, Matthew Arnold, and Mark Hopkins—and quite different their product.

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47TH SESSION OPENS SEPTEMBER 8, 1930

For reservation address

Registrar,

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equality upon which our American Union is founded; therefore,

"Resolved, That we will use all means to stay the progress of this fanatical party, and to secure our individual rights as citizens, and that we will sustain no candidate, of whatever party, in any election, who is in any way disposed toward the total abstinence cause."

This is quite interesting reading, especially since it is written by a man who was not interested in promoting any particular view, and since also it comes at a time when a favorite indoor sport is condemnation of dries for political activity. —Texas Christian Advocate.

## HOW CAN WE IDEALIZE THE BUDGET.

The word budget is a business term that has recently come into our church finances. It implies both systematic getting of church funds and equally systematic spending of them, so that the two will balance. Yet the term, however necessary in our business affairs, is not always welcome and may give us a chill in our church life. With many people it is regarded as a burden that is paid grudgingly, if at all. What is the reason we do not like the church budget? If we can get at the root of this dislike we may remove it and turn its burden into a joy.

Why We Like to Pay for Things.

We like to pay for things in proportion as we like the things. One may be enthusiastic about paying for an automobile or a radio, and with pleasure do without other things and make every sacrifice to get it, because he can visualize it, and his imagination shows him what it will do for him, and thus invests it with a halo of attractiveness and delight. Long before he gets it he can see himself and his family riding around in the car or hearing the radio, and this anticipated pleasure makes the burden of its payment light and easy. But there are other things that we do not thus visualize and seem to see no return from them, and then to pay for them becomes a heavy and weary weight which chafes us and

which we may try to escape. The proverbial difficulty of "paying for a dead horse" illustrates the point.

A notable instance of such unwelcome payments are our taxes, one of the most universally unpopular obligations in all the world. Why is this? Because we may not have the insight and take the trouble to see what we get in return for them. Taxes pay for government, and government returns to us order and safety of life, liberty and property. It is a great invisible hand outstretched over us day and night, protecting us and all our interests, so that we sleep by night and work by day with a reasonable security in our rights. Remove this hand and the whole social structure would quickly fall into disorder and no one's life would be safe. But because we are accustomed to the constant protection of our government we lose our sense of its presence and its value and may come to think that our taxes are simply a useless burden, if not a robbery. But if we exercise our judgment and imagination we can soon see that our taxes are a mere pittance in comparison with the protection and safety we receive for them, and that if we were deprived of this protection we would instantly be ready to pay our taxes cheerfully, though they were increased many-fold.

What Is in the Church Budget?

We are thus willing to pay our share of any budget when we can see something worth while in it. But the church budget too often seems to be only a bag or box into which our money goes and out of which nothing comes of interest to us. This is really our blindness, for if we did really visualize and idealize its contents it would gleam and blaze with light, like that "barreled sunlight" we see advertised with light bursting out of the seams of the barrel of luminous paint.

What is in that budget? More than pen and tongue can tell. Of course the church is in it with all its services; with its Bible, the greatest book in the world, and with its preaching which presents great ideas and inspiring visions that lift life up

and make it worth while in joy and in sorrow, and carry us off on a gale of high thinking and worthy living. The mission boards and fields are in that budget and our schools and colleges and philanthropic institutions and enterprises. In that budget is the very gospel of the Son of God himself!! Calvary and the resurrection morning are in it! Saved souls are in it, and out of it come the songs of the redeemed. A new heaven and a new earth are struggling to come to birth in that budget and all the joys of heaven are beginning to blossom in it. We are blind indeed if we cannot see in it enough to kindle our eyes and set our very souls on fire with visions that may become our victories.

That budget also lends its aid to all other budgets, to business and banking and education and government. Take that budget away or empty its contents into business or pleasure and not an acre of ground or a brick or beam in a building would be worth as much. That budget helps to give order and stability, worth and motive to all other budgets. Look at it with some insight and see what it contains, let your imagination penetrate into it, so that its treasures and splendors may come out and you will be hilarious as you contribute to it.

## A Possible Fallacy.

Let us guard our minds against a fallacy that may be lurking in this view of the subject. A visualized and idealized budget does not mean a smaller budget or a budget that will raise itself. Genius never dispenses with work, but often means the hardest and most exacting toil. Napoleon, with all his enormous genius, said there was one thing he never spared himself and that was the most strenuous work. While his generals slept he worked far into the night. Inspiration can never dispense with perspiration. The budget is still a budget after we have spiritualized it to the fullest degree. Imagination is not simply an easy way of escaping toil, and the most buoyant disposition cannot do away with the day's work. The visualized budget ought to be a still larger budget. Under its spell we will not pay less, but more. And it will still take organization and plan and purpose, personal solicitation and patient work to get it subscribed and paid. The spiritualized budget is still business and subject to all the conditions and laws of business, but it is lifted to a higher level and kindled and irradiated with a new spirit. Then the budget will no longer be bondage but freedom and joy, its weights will become wings, and all our treasures will overflow, the wheels of the Lord's chariot will be unloosed from the fetters of inadequate means and the clogs of debt, and the kingdom of God will come in our hearts and churches and in all the world with ever-widening sweep and power.—The Presbyterian Banner.

## A Skin Disease Remedy That Has Been Proven a Good One—

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