

ARKANSAS METHODIST

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

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LITTLE ROCK, ARKANSAS, T

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No. 39

PUNGENT PARAGRAPHS.

Peace propaganda is praiseworthy if it does not result in war.

If you think that you cannot succeed you have already failed.

It is perilous to talk when the tongue works faster than the brain.

If a sinner sincerely prays, he should cease to sin; and if a saint ceases to pray he has begun to sin.

It is dangerous to dwell upon the good points of a bad man, because it leads easily to palliation of sin.

If your mind keeps growing it matures and becomes strong; if it stops growing, it fossilizes and becomes weak.

Love, and the world loves with you; hate, and you hate alone; for there's no loving heart that would willingly part with its love for a sword or a stone.

BLESSED IS THE MAN WHO . . .

Blessed is the man who is honest with himself; who takes his own measure correctly; who knows his weakness and seeks to overcome it; who knows his strength and abuses it not. Blessed is he who sounds not his own praise and even humbles himself when he is praised by others; who can praise others without fulsomeness and criticize without harshness. Blessed is that man who is wise and realizes that it is only a step from wisdom to folly; who can hold his tongue when it is unnecessary to speak and speak when it is required of him; who can be silent in many languages and eloquent without a voice. Blessed is the man who can be friendly and yet fair; who can be frank and not brutal; who loves unselfishly and is blind to his fellows' frailties. Blessed is he who is faithful in misfortune and presumes not upon good fortune; who can comfort the afflicted without feeling superior and congratulate the successful without envy; who can sympathize without softness and emulate without servility. Such a man is one among a thousand; yea, he may be hard to find among ten-thousand; and he will be appreciated by those who are able to understand him, and despised by those who think all men are liars and hypocrites.

WORK FOR CONFERENCE IS COMING

Every preacher should desire to make a good report. While he should not work merely for the approval of his bishop and presiding elder; it does him good to have their approval and appreciation. It heartens him for his next year's tasks.

As the end of the year draws nigh, the diligent preacher will redouble his efforts so that he may not have a good report only, but a better one than he has ever had; not simply 100 per cent, but far beyond. The assessment should be not the maximum, but the minimum below which he is unwilling to fall. The careless preacher who has done little up to this time should realize that the next two months may make it possible for him to overcome the failures of the past and yet bring up a good report; because if he had done all in his power, he might have gone far beyond the 100 per cent mark.

Stewards should not hold back to the last week or day to collect. Something might suddenly arise that would interfere and then there would be a shortage on salary and the pastor would suffer humiliation, if not actual privation; because very few preachers get enough to make them easy, and therefore they are not in position to stand a loss on their expectation. Then the stewards should co-operate with their pastor to get all of the Conference Claims, both that he may make a report of which they may be proud, and because the causes for which the collections are taken are sacred and cannot be maintained unless collections are substantially in full. It should be understood that in making assessments the different causes of

ANSWER NOT A FOOL ACCORDING TO HIS FOLLY, LEST THOU ALSO BE LIKE UNTO HIM. ANSWER A FOOL ACCORDING TO HIS FOLLY, LEST HE BE WISE IN HIS OWN CONCEIT.—Prov. 26:4-5.

ARKANSAS METHODIST CAMPAIGN

Feeling that we must stabilize our Church Paper, the Board of Control, by consent of the two Conferences of our State, purchased a good piece of property at Eleventh and Scott Streets, upon which is a large house in good condition, the value of which was \$20,000. The owner deducted \$5,000, for us, leaving a net cost to us of \$15,000. In addition to this, we have had deficits for the last eight or ten years, together with improvements on the building to fit it for our use, amounting to \$10,000, making it necessary to secure \$25,000 to liquidate all indebtedness.

We therefore appeal to the Church and to all good citizens who may read this to help us as liberally as they can to put our paper on a solid basis. Your communication will be with Rev. J. J. Galloway, of Little Rock, who is the ARKANSAS METHODIST Commissioner and has charge of this campaign. H. A. Boaz, James Thomas.

the church practically never get all that they should have to do their best, but work at a serious disadvantage because the collections, even if in full, are not enough to do all that the Lord expects.

Let the members pay promptly, and not disappoint pastors and stewards. Every member should feel that it is a high privilege to help support the Master's cause, and should pay graciously, even hilariously, because it is the Lord's cause. Oh, how wonderful it would be if all church-members were anxious to give the limit of their ability! How they would be blessed! How happy they would be if they would give in the spirit of their Christ who gave himself and the Father who gave his Son. Give! Give, and live!

LET US PRAY.

All men pray—sometimes. Even the atheist, caught unaware, cries out to some power which he does not know nor appreciate to help him in his trouble. Sinners pray for forgiveness. Backsliders pray for recovery. Saints pray for a closer walk with God. Most of us pray when we are in a hard place and see no way of escape. Most of us pray selfishly for things that we desire for our comfort and pleasure.

It is proper to pray for things that we need. It is right to pray when we are in trouble. But do we always pray that the answers may be in accord with the will of God and not according to our shortsighted plans and purposes. Do we ever ask God to thwart our purposes if they run counter to his great purposes? Do we ask God to give abundantly to us that we may give freely to others who are more in need? Do we pray for the salvation of others more than for our own safety? Do we pray for the prosperity of Zion even if we ourselves are suffering? Do we pray that God may open the way for us to do more work for him and to give more to his Cause?

Our Lord commanded his disciples to pray. Paul instructed Christians to "pray without ceasing." Are we doing this? Are our hearts and aspirations going out in effort that is auxiliary to prevailing prayer? Are we merely saying prayers, repeating pious formulas? God wants certain things done; but will not do them without us, and expects us to come into right relation to his purposes through

agonizing and unselfish prayer and supplication. Are we praying enough? Let us pray. Let us "pray without ceasing." Let us pray with expectation of an answer that is timed and fashioned according to God's will. Now, everywhere, always, let us pray.

WORSHIPPING BIGNESS IN EDUCATION

In the Outlook and Independent for Sept. 11 is found a strong plea for the small college. "Dear Old Gigantia" is the caption of the article which is written under the disguise of a pen name by a woman who had been dean of women in a large co-educational college. Evidently she is a teacher of keen powers of observation and clear analytical mind.

The writer of the article says: "There exists a national conviction, rarely questioned within our borders, that bigness means greatness." The immensity of our land and the bigness of our enterprises have made us a people who worship bigness until bigness and greatness have become confused in the average American mind. The school with two thousand students is considered better than the school with two hundred.

Hosts of boys and girls, fresh from the small high schools, are herded into the big universities, eager to enter into all the activities. They stand in awe of the distinguished professors who are expected to guide their inquiring minds through the intricate mazes of a new world. Alas! They are often disappointed in the lecture room where the truths are spoken in languages beyond their comprehension by men who are more interested in research than in instruction. The professor is too remote from the individual student to reach him a helping hand. Confusion is the outcome for the majority, and even the best, who manage to "get by," wonder what it is all about.

The question is asked whether the small college with its intimate contacts between teachers and students, does not do vastly more fruitful work for character-building. This educator thinks the advantage is largely with the students of the smaller institution.

A reason often given for selecting the big school is that it offers more opportunities for personal friendships and social contacts. But if the average freshman finds his teachers remote and awful, much more does he find the upper-class men and even his fellow freshmen terrible. The body is so large that he forms his friendships only among small circles, and he enters into only a small part of the school activities. You will find hundreds of lonely boys and girls with no real friends and no part in the life of the school. Even their class organizations mean little or nothing to them. Such conditions so warp development that they unfit the students for citizenship. How much better the smaller college with its closer contacts and greater demands on the resources and talents of its students, its community of interests and problems, its greater freedom of "give and take!" It is suggested that it is a saner and truer preparation for worthy citizenship.

The following suggestive quotations may be made: "Unscholarly but ambitious parents sometimes select the university for their children because of potential worldly advantages anticipated from its contacts. For the successful these are often an asset, but for the lad who makes no society, achieves no notice—for the majority—this possibility is a boomerang." "Marked financial differences tend to stratification everywhere because the dollars govern the nature of the leisure time occupations." "Social life between men and women in the university is singularly unequal. Deprived of her home as a background and of hospitality to offer, the girl is wholly the recipient of favors; the man dictates their nature and often her reputation in accepting them."

The writer concludes her argument thus: "As (Continued on page 2, Col. 3).

PERSONAL AND OTHER ITEMS

The Baptist State Convention meets this year at Hot Springs on November 19, the same week that Little Rock Conference meets at Prescott.

The Arkansas Farmer, edited by Mr. Stanley Andrews, is the agricultural journal for Arkansas. It is ably edited and is growing better with each issue.

Married, at the Methodist parsonage at Holly Springs, September 18, Mr. Harris Wylie of Carthage and Miss Minnie Gatling of Holly Springs, Rev. A. J. Bearden officiating.

Rev. J. F. Jernigan writes of a great meeting at Nettleton with 13 conversions and several accessions. He says that the pastor, Rev. M. A. Graves, is a fine yoke-fellow and has a fine people.

Rev. J. R. Dickerson, our pastor at Bearden, who has been taking his vacation at Hot Springs, writes that his stay at that place helped him wonderfully and he is feeling better than he has for a long time. He sends in a nice list of subscribers.

The Disciples of Christ Convention has favored the proposal to unite with the Northern Baptists in educational and missionary work. It will probably require considerable time to complete the working arrangements. It is a long step toward Christian unity.

The "Passion Play" is to be enacted at Oberammergau, Bavaria, next summer. The first performance will be May 11, 1930. If you are interested send for literature describing it to Travel Service Department, M. E. Church, South, 810 Broadway, Nashville, Tenn.

While in Morrilton last week the editor had opportunity to see most of that beautiful little city from a car window, and was pleased to note many signs of improvement and progress. Most of the streets are now paved and a new courthouse is building. A sight worth seeing was a line of wagons and trucks about a quarter of a mile long loaded with cotton bales, waiting to unload at the warehouse. Morrilton looks prosperous.

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

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Rev. B. A. Few, our pastor at Wilmot, is steadily regaining his strength after an illness suffered while on a vacation visit at Hot Springs, and expects to return in a short time to his pastorate. While convalescing, Dr. Few is with his daughter, Mrs. H. P. Branch, of this city.

Mr. W. M. Dacus, who assisted our advertising manager in the field earlier in the year, has gone to Oklahoma, and is now business and advertising manager of the Vinita Daily Journal. He is a worthy and capable young man, and will make good in this more responsible position.

Bishop Boaz has planned to meet the presiding elders on the East Oklahoma Conference at McAlester on September 26 and the presiding elders of West Oklahoma Conference on September 27 at Oklahoma City, and then go to Ardmore to hold an eight-days' meeting beginning September 29.

Rev. F. R. Canfield, superannuate of Little Rock Conference, who lives at Chidester, called last Saturday. He says that the people are delighted with Rev. H. R. Nabors, their new pastor, who has evangelistic gifts and is having good revivals over his charge, and has a fine prospect of making a full report at Conference.

SUBSCRIPTIONS ON THE ARKANSAS METHODIST CAMPAIGN.

In order that our friends may know the progress of our campaign for \$25,000 to purchase property and pay debts the following list of pledges is published. They are made on the condition that the whole amount be subscribed, one-half payable when announcement is made that it is secured, and the other half within one year:

Mrs. S. G. Smith	\$ 25.00
Dr. A. C. Millar	1,000.00
Rev. D. H. Colquette	100.00
E. W. Gates	100.00
Rev. R. P. James	25.00
Dr. J. D. Hammons	100.00
Dr. James Thomas	500.00
Rev. F. C. Cannon	1.00
Rev. J. W. Johnston	5.00
Miss Lucy Wade	15.00
Rev. J. L. Dedman	25.00
H. C. Couch	1,000.00
Bishop H. A. Boaz	250.00
Dr. W. C. Martin	250.00
Rev. J. J. Galloway	250.00
Geo. W. James	1,000.00
J. J. Harrison	200.00
V. L. Thompson	20.00
Mrs. Frank Tillar	250.00
G. C. Harrison	50.00
Miss Annie Winburne	25.00
Dr. P. W. Quillian	100.00
Rev. F. R. Hamilton	250.00
Rev. W. C. House	100.00
Wallace Townsend	25.00

Total \$5,666.00

J. J. Galloway, Comr.

1018 Scott St., Little Rock.

The University of Arkansas Bulletin for September contains "Questions and Answers About the University of Arkansas." It is a handbook of correct information for citizens of Arkansas, for alumni of the University, for taxpayers and others. Every friend of education should read it. If you have not received it, drop a card and ask for it.

Some time ago the New Commentary on Holy Scripture, edited by Bishop Gore, was reviewed in these columns. Then the price was \$5.00. Now it has been reduced to \$3.50. You should have it. It is "multum in parvo," and you need it. Order of the Macmillan Co., New York City, or Dallas. Where else can you get 1,600 pages of valuable information for the same price?

Bishop Horace M. DuBose, of Nashville, Tenn., a bishop of the Methodist Episcopal Church, South, will visit New York this fall. He is to be the anniversary preacher in Old John Street Church in October. On November 24 he preaches at Rockville Center, N. Y., and on November 25 addresses the New York Preachers' meeting. He will speak to the students at Drew Seminary, Madison, N. J., the following week.—(New York) Christian Advocate.

Former Senator H. B. McKenzie, a Hendrix-Henderson graduate, founder and editor of Candid Opinion, has a fine article in the September issue of the (Nashville) Christian Advocate, on "Doing No Wrong." It is an adequate reply to an atrocious article in the North American Review on "The Farce of Enforcement," by Courtlandt Nicoll, a New York lawyer, who misinterprets and abuses Prohibition. Senator McKenzie is one of our most useful writers.

Last week Rev. W. C. Lewis, our pastor at Hampton, called and reported his charge in good condition in spite of the terrible drouth which reduced the cotton crop and almost completely ruined the corn. The Sunday School at Faustina, a country church west of Hampton, has taken on new life. Some substantial improvements have been made on the building at Harrell. As the result of consolidating several districts the public school at Hampton has added three teachers and greatly strengthened its work.

Writing to renew his subscription, Rev. J. M. Porter of McAlester, Okla., expresses his appreciation of the paper. He is doing independent, non-sectarian home-finding work for dependent and homeless children in Oklahoma. He takes no public collections nor puts on any drives, but carries on his good work with the goodwill of those interested in his undertaking. It is remarkable how he has succeeded with no guaranteed funds. His organization is the Orphanage Association of Oklahoma.

In extending its line to Memphis from Malden, through northeastern Arkansas, the Cotton Belt opened the way by purchasing two short lines, the Deering Southwestern and the Blytheville, Leachville & Arkansas Southern. An eleven-mile extension to the B. L. & A. S. has been completed within the last fifteen days and Leachville has seen its first Cotton Belt train. The next job is that of building from Riverdale, the southern terminus of the B. L. & A. S., to the Mississippi River across from Memphis.—Bulletin.

At noon, Saturday, September 21, in the Methodist Church at Morrilton, Dr. O. E. Goddard and Mrs. Mattie Hoskins Holcombe were united in marriage by the pastor, Rev. C. W. Lester, in the presence of a large group of relatives and friends. Dr. Goddard, a member of North Arkansas Conference, and once pastor at Morrilton, is now our distinguished Foreign Missionary Secretary, and lives at Nashville, Tenn. Mrs. Goddard has been one of the most active and popular workers in the Morrilton church and is related by blood or marriage to a host of people in that community.

Dr. W. H. Nelson, editor of the Pacific Methodist Advocate, recently made a business trip to New York and used the new air service of the railroads for part of the trip. His feelings were so stirred by the experience that he describes it in sesqui-pedalian words in a polychromatic series of editorials, and forbids its use by others under dire penalties. If air flight always has this effect, this editor, although he has long desired to essay it, must refrain lest his already lengthy travel letters might become interminable.

There are thousands of acres of land in Arkansas that can serve the owner best by growing timber. Much of the land of the state, including great tracts of land in Union County and other sections of South Arkansas, is not adapted to farming. That land once held a treasure in the form of pine timber. It will grow timber again if given a chance. This is being amply demonstrated where second growth timber is furnishing logs for small mills. There are instances of a third cutting within a period of twenty-five years.—El Dorado Daily News.

In the September Country Gentleman, E. V. Wilcox writes: "Since the war our farm production has increased 50 per cent faster than population. And this has been accomplished with fewer farms, a smaller farm population, a decreased crop acreage, and a reduced number of live stock. Since 1918, it is estimated, the tractor and automobile have released 15,000,000 acres or more of land formerly required to raise feed for horses and mules. This land is now used to produce meat, milk, cotton and other crops. It will hardly be necessary to expand the national crop area for the next decade." As crop production has increased faster than the population the farm problem has become more diffi-

cult. But as we are consuming timber four times as fast as it is growing, it will pay farmers wherever possible to raise trees as a crop instead of the less needed and less profitable crops.

One of the most ridiculous things we have seen recently was a communication in the Baptist Advance which was published exactly as written to let the readers know the difficulties of spelling, capitalization, punctuation, and mixing of subject-matter which a denomination editor encounters. The character of the writer may be surmised by the following extract: "The Prohibition has become an utter failure & bootlagger have become a nuisance & nede to be put out of bussines by light whine & beear." Josh Billings could have taken lessons from this writer.

Sending in a fine list of subscribers for New Hope Church, Rev. L. R. Sparks, the pastor of Bryant Circuit, writes: "I closed a nine days' revival at New Hope last night, doing the preaching myself. The singing was led by Mr. J. L. Mitchell and Mr. Betherd. Mr. Mitchell, one of our faithful members there, recently moved from Kingsland where he had been a helpful member for many years. His daughter, Mrs. Jones, is our organist. The visible results of this meeting were eight consecrations, three additions by baptism, four by certificate, and one reclamation."

Mrs. Mabel Willebrandt, who was connected with the prohibition enforcement department of the government, in a recent article, answering the question as to whether prohibition laws can be enforced, says: "My answer to that question was and is that all my experience tends to strengthen the belief that the prohibition law is enforceable. It is enforceable as any other law was in its early stages. . . . I know of no law that is not violated, and frequently violated. A law is a failure, not when there are frequent violations, but when it fails to protect society as a whole against destructive forces."

"Relation of Church and State," by Dr. T. A. Kerley, is a fine tract published by Lamar & Whitmore, Agents, Nashville. It may be had free in any quantity, and our preachers would do well to get a supply and distribute them as needed to enable our people to know the position which we sustain on that vital subject. Note the following: "Let it be repeated, and with emphasis, that the Protestant Church and ministry are mutually opposed to union of Church and State; but it does not follow from this that they will be silent when any position is taken, or effort made, which in effect will weaken moral agencies."

Members of the General Board of Lay Activities, severally and collectively, expressed their appreciation of the splendid developments that have taken place at the Western Methodist Assembly in the last two years—namely, the addition to the cafeteria, erection of the Woman's Building, additional work on the Epworth League Building, the erection of additional cottages, and other improvements on the grounds. Rev. S. M. Yancey, superintendent of the Assembly, extended gracious words of welcome to the Board and visitors, and certainly spared no means nor effort to make comfortable and pleasant the stay of the members of the Board and others.—The Methodist Layman.

Personal liberty is so much increased by the nation's emancipation from alcoholic addiction that it is childish wilfulness to talk about infringement of rights. Let us say that a man has a personal right to drink himself to death; we, as society, have no right to go into the business of serving him drink; we have no right to decree that a certain percentage of American wives and American children shall automatically perish with him. I believe in personal liberty, but in my long observation I have never seen beverage alcohol do anything but destroy the personal liberty of the drinker, but it seriously curtails the personal liberty of his relatives, shopmates, and fellow citizens.—Henry Ford.

Recently a prize was offered for the best essay, by a student of a Southern Baptist institution, on "The Proper Relationship of Church and State as Viewed and Held by Baptists," and it was won by Miss Blanche Mays, a student of Ouachita College, and the essay was published in The Christian Index. It is a fine discussion of an interesting and important subject, and if it were not so long would be reproduced in these columns.

The view held by Baptists is that which is held by practically all of our Protestant denominations. However, the Southern Baptists have been rather more frank and persistent than others in stating their views. This essay ought to be in pamphlet form and freely circulated among Protestant people.

Rev. A. H. DuLaney, our pastor at Marshall, who was injured in an automobile accident about two months ago, fortunately had one of our travel-accident policies and consequently got a financial benefit for the ten days during which he was disabled. Since we began to issue these policies this is the third preacher who has been injured and who has received a benefit. Every one should have the policy. When you renew or subscribe add to the regular subscription price of \$2 only 75 cents, and you will get this wonderful policy which, in case of death on a railroad, pays \$10,000. How can you afford to be without such insurance? If you get the paper for less than \$2 on a club rate or as a preacher, you should send 90 cents extra for the policy.

The Baptist Advance, whose sweet-spirited and gifted editor is a warm friend of this editor, had this appreciated item last week: "Dr. A. C. Millar, editor of the Arkansas Methodist, has completed 25 years of notable service in connection with that good paper. It is impossible to estimate the value of the service rendered to Arkansas Methodism by Dr. Millar and the Arkansas Methodist in this period. We congratulate Dr. Millar and wish for him many more years of such useful service. And, even more, we congratulate Arkansas Methodists on their good fortune to have such a man as editor of their state paper." Then Dr. Compere reproduced about one-half of our recent autobiographical editorial. We sincerely believe that the warm friendship existing between the two editors has created a better understanding between the two denominations.

Our Church will suffer a great loss in the removal of Brother George Vaughan and his family from Little Rock to Fayetteville where he will assume his duties as a member of the Law School of the University of Arkansas. As a member of the Official Board, and Superintendent of the Sunday school and as a devout, consecrated layman, Brother Vaughan has rendered service of high value to this church. Mrs. Vaughan has been equally faithful as a member and officer of the Woman's Missionary Society and a teacher in our Sunday school. Much as we regret their going away, there is perhaps no other place in the state in which Brother Vaughan could accomplish so much in implanting the ideals of Christ in the lives of young men who will constitute, very largely, the legal profession of this state. Our most genuine interest and good wishes will follow the family to their new home.—First Church, (L. R.) Bulletin.

Among many appreciated recent communications is the following from Dr. Benjamin Cox, pastor of Central Baptist Church, Memphis, who was a leading pastor in this city some years ago and was closely associated with this editor in Anti-Saloon work, and who was always so brotherly that he was greatly beloved: "It does me good to read the item concerning you in the current number of the Baptist Advance. Let me congratulate you upon it. I thank the Lord for the marvelous record he has helped you to make for the past twenty-five years. I am a better, a stronger, and a more useful man because I have known A. C. Millar." Dr. Cox has done wonderful service by maintaining in his Memphis church a Noon Prayer Meeting where many wanderers and discouraged people have been saved and otherwise graciously blessed. He has some valuable tracts for distribution which may be had for a nominal price. J. P. Alley, the celebrated cartoonist, originally of Little Rock, has represented him in picture as one "who loves his fellow-man."

The editor spent last Sunday morning at Dardanelle, and will write of that next week. Sunday night he was at Russellville and preached to a fair congregation in the splendid new building which has recently been completed and which will be fully described in the issue just before the Conference convenes. It suffices here to say that it passes all expectation and is a credit to the Russellville church, to the architect, Mr. J. P. Almand, and to the aggressive pastor, Rev. J. B. Evans, who, after completing his task in connection with the building, took a month's vacation,

and returned three weeks ago, and is now seriously ill, and if he recovers will be unable to do pastoral work for the balance of the year. He is in the local hospital in a very critical condition. His people and the whole community are deeply concerned and are praying for his recovery. Provision will be made to take care of the work for the remainder of the year. The editor had congenial entertainment in the home of that princely layman, Mr. L. B. McClure, and his wife. Russellville shows many signs of progress. After the above was in type a telephone message was received that Brother Evans was much better and hope for recovery is stronger.

GRAND AVENUE, HOT SPRINGS.

Rev. W. T. Wilkinson, the active and efficient pastor of Grand Avenue Church, was on his vacation when I was in Hot Springs on business connected with the proposed hospital; but he had asked me to fill his pulpit Sunday morning, and it was a pleasure to comply with his request. It was a lovely day and the surroundings of this church in the west side of the city are beautiful. The new building, situated on a point of an irregular block, has a commanding site, and was planned by Mr. J. P. Almand, that masterly church architect, to harmonize with its environment, and is thus a really wonderful building. The auditorium is well ventilated and lighted, and with the large gallery and rooms opening into it, can accommodate a large congregation. The rooms are conveniently arranged for a thoroughly departmentalized Sunday School. The large lot, a part of which may later be sold, cost \$4,100, and the building \$54,000. The old property was sold for \$6,000. There is a heavy debt, but these plucky people think that they can handle it with the expected help of the Church Extension Board. The building movement was started by that faithful pastor, Rev. F. P. Doak, and was well under way when the present pastor nearly two years ago arrived and pushed it to its consummation.

The chairman of the efficient official board is Mr. W. E. Mowrey. The true and tried Sunday School superintendent is Mr. A. R. Covington, who has served more than twenty years and has developed a fine organization. Mrs. I. H. Carpenter is president of a very live W. M. S. that has collected much money. Miss Laura Jean Miller is president of an active Senior Epworth League. The church is well organized, and the 450 members under the leadership of Brother Wilkinson are hopeful and aggressive. About 35 were added during the great meeting held last spring. The city in that section is growing and will lend larger support to this fine group.—A. C. M.

CIRCULATION REPORT.

Some of the pastors have been doing fine work during the past week, and many others are reporting that they will soon have 100 per cent lists. The following subscriptions have been received since last report: Biggers and Success, V. B. Utley, 4; Elaine, C. H. Bumpers, 6; Barden, J. R. Dickerson, 10; Ashdown, S. K. Burnett, 10; Garner, J. T. Gossett, 9; Mena, J. A. Parker, 2; Hope, F. A. Buddin, 1; Roe, W. T. Hopkins, 13; Paraloma, J. F. Taylor, 3; McCrory Circuit, A. McKelvey, 1; Fredonia Circuit, R. W. Menard, 1; Hartford, 100 per cent, J. W. Glover, 19.

WORSHIPPING BIGNESS IN EDUCATION.

(Continued from page 1.)

for the inchoate mass, the present undergraduate, when the small college has him, or her, under its closer surveillance, this nation may stand some chance of discovering which ones are capable of being educated, and how. If that ever happens, America's respect for the man of learning may once again equal that of other lands."

To those who have read this editor's "Twentieth Century Educational Problems," which was written twenty-eight years ago, these arguments are familiar, and it is gratifying to the writer that his views of that date are being more and more vindicated as our educational institutions are studied. In that book his principal thesis was: "In their purpose and methods there is a broad and marked distinction between the university and the college, and the time has come when the strong leading institutions should recognize the distinction by reorganizing as genuine universities without undergraduate departments."

Now that high schools, colleges, and universities have been standardized this distinction can be clearly recognized and the differentiation should be made.

A CRUSADE AGAINST THE INDIFFERENCE OF ADULTS.

By M. Leo Rippey.

The indifference of adults to the work of the Sunday School prevents the Sunday School from having the increase in membership that it should have. There are thousands of loyal, faithful, consecrated workers, but their influence and the effect of their work is being undermined by the indifference of the great mass of people. This indifference must be overcome.

The indifference of adults toward the work of the Sunday School is manifested by many groups. The group that is most harmful and detrimental is the group of indifferent people who are already members of the Adult Bible Classes. They enjoy the fellowship and the lesson and their relationship to the class. They are content, or rather not discontent enough, to do anything but attend the class meeting on Sunday morning. Every member of every Adult class should be an enthusiastic personal worker for his or her class—not only for his or her class, but for every department and class in the Sunday School from the youngest member in the Cradle Roll to the oldest member in the Adult Department, to the most active member as well as to the sick and the shut-ins. The work of the Sunday School will never render the contribution to the Church that it should render until this becomes true. The first concern of any class should be to overcome the indifference that exists on the part of any members of the class.

Perhaps the next group that is most harmful in manifesting its indifference

to the work of the Sunday School is composed of thousands of Church members who are not members of the Sunday School. This indifference on their part makes it exceedingly difficult for the Sunday School to increase its membership. Every church member should be a member of the Sunday School. Because this is not true, those who are members have to overcome this detrimental influence. The public points at the Church members who are not members and is convinced that if the Sunday School was worth while, surely the Church members would be engaged in it. The Adult classes should make a determined effort to enroll every member of the Church in the Sunday School in order to assist the Church members to be better members and to present a united front before the public.

In many places, especially in the cities, not more than 15 per cent of the total Protestant population attends any Sunday School. In many smaller towns and rural sections the attendance is even smaller. In other words, our Sunday Schools are enlisting in its work but a small number out of the total they should enlist. This indifference on the part of the public must be overcome. It must be overcome by the Adult classes.

Thousands of Church members have been interested sufficiently to give their money and build new churches and new Sunday School buildings. Yet these same thousands seem to think that a beautiful building and equipment can be substituted for personal interest manifested in personal work. No church or Sunday School

has the right to have space unoccupied when there is a great number of people still out of the Sunday School. A check should be made to discern how many more members can be cared for and then the Adult classes should go out for this number.

The public must come to a real appreciation of the Program of Religious Education as carried on by the Church through the Sunday School. This public does not mean just the outlying districts of the city, neither does it mean just the country. It takes in all of the great multitude that is unconcerned. Perhaps of all the groups that should be brought face to face with the Sunday School and the work it is doing is that group known as "society folks." Surely the Sunday School should be good for "society folks." The Adult classes, through personal work and publicity, should challenge these people with the possibilities in the Sunday School.

The Adult classes owe it to themselves, to the uninterested, to the indifferent and to their Church, wherever they be, to start a Christian Crusade against indifference and enlist the public in the work of the Church.

In the past we adults have said, "hold the children and young people," and then we charge the Sunday School with its inability to do that. We have said, "It can hold children until they reach a certain age, and then away they go." "The membership of the Sunday Schools cannot be increased on account of the adolescent group dropping out." This assertion and charge is not true any more. In a careful survey that was made, it was found that the adult

group was holding the Sunday School down as to increase in membership—that adults left the Sunday School more readily than adolescents. Regardless of this condition, it is true that unless adults are active and interested in the Sunday School, the adolescents are not likely to be. In other words, the young people of our churches are not going to stumble over or through the indifference of adults in order to go to Sunday School. The indifference of adults must be overcome before we can reasonably expect to get and hold the youth of the land in the Sunday Schools.

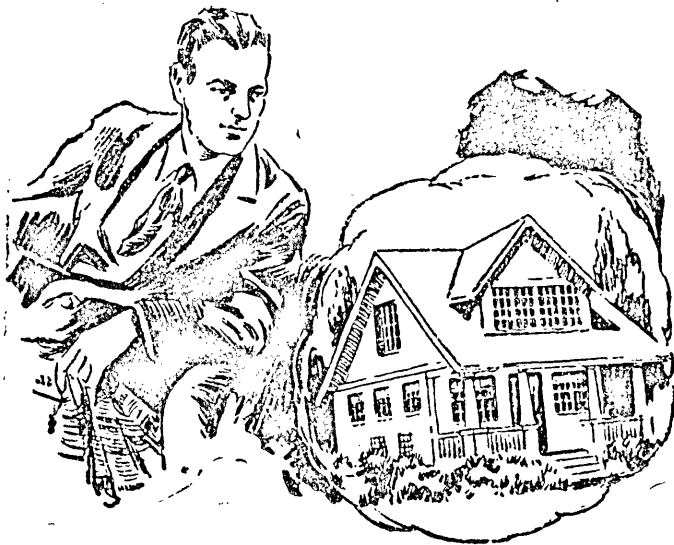
The Adult classes can present a satisfying study program as well as a number of satisfying Christian activities that will challenge the adults of the land. Every class should plan and must plan for this before they go out to present their cause to the public.

There are about 35,000 Adult Bible Classes in Southern Methodism. Surely there is a sufficient number of interested people in each class to begin a crusade—a crusade against indifference. This crusade must be a conquest waged to enlist thousands in a more definite systematic Bible study. From such a Bible study those Christian activities may spring that will make it possible for every one to realize here and now life more abundantly.

In this Crusade the Adult Bible Classes should center their attention on every indifferent person or group of persons, those in the Sunday School, those in the Church, those in the community, poor, rich, high and lowly. The Church is for everyone,

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and everyone is for the Church. The indifference that exists threatens the very future of the Church. cannot be overcome by just talk. can be overcome by a demonstration of what the Church means to us. Each of the 35,000 Bible Classes, every member in these 35,000 classes, urged to engage in this demonstration and bring the indifferent and the Sunday School face to face. The 35,000 Adult Classes should set a goal of not less than 100,000 new members and then go far beyond this goal. Will your class do its part? Will you do your own part? Let every class begin at once. Show the beginning on Rally Day and continue to show it through the year. The Department of Adult Work of the General Sunday School Board 810 Broadway, Nashville, Tennessee, or every Conference Superintendent of Sunday Schools, will furnish, on request, suggested plans for the Crusade.

BOOTLEGGING IN 1650.

Dr. H. W. Lawrence, professor of history in Connecticut College, in his recent book, "The Not-Quite Puritans," portrays the frivolities and follies of some of our New England fathers. Histories, diaries, and pamphlets of the period are freely quoted in support of his statements. A chapter on "Alcohol and Bootlegging" shows that dealers and drinkers of booze were scofflaws then, even now.

The "wetness" of early New England probably surpasses anything we are familiar with now, says Dr. Lawrence. In the good old days of 1648 many New Englanders were notoriously bibulous. They drank intoxicants to excess, "drunkenness, quarreling, bloodshed, uncleanness, and violence of precious time."

On most any occasion furnished an excuse for tippling. "Groaning beer" were those who welcomed the new babe. At its baptism rum permeated the celebrant's breath. When the child grew up and married liquor and hilarity to the festivities. And only at the last sad funeral rites were often brought a surprising solemnity to the mourners, and a serious unsteadiness to the pallbearers. Drinking at funerals became a scandal that ministers thundered at the practice from their pulpits.

Laws were passed prescribing a maximum alcoholic content (for the beer!), and prohibiting the drinking of healths, and limiting the time of drinking to half an hour, and not after 9 o'clock at night, and forbidding the hiding of drunkards from authorities, and many other laws from time to time. The laws seem to have been but slight impediments to the boozers' revelry. For the boozers obtained and guzzled their grog "notwithstanding all the wholesome laws enacted and published for prevention thereof."

A law of 1654 begins thus: "Notwithstanding the great care this court and the laws made to suppress that swinish sin of drunkenness, persons addicted to that vice find ways to deceive the laws."

A drunken Indian was a very serious problem. His savage thirst for civilized firewater was not quenched until he was gloriously dead and the Puritan death rate rose. More drastic laws were passed. In 1657 forbade the sale of firewater to Indians "under penalty of 40 shillings a pint." But if he died a doctor that he was deservingly sick, he might obtain a dram. A allowance was but a hollow

mockery, then as now, and a lively illicit trade went on.

An interesting feature of this bootlegging was the penalty inflicted on the Indian purchaser. The law provided that any native found drunk should have to labor 12 days for whoever accused him and proved the case, one-half the proceeds of his labor to go to the accuser and one-half to the county treasury. Thus a bootlegger in league with an employer of labor could count on two profits, one on his liquor and one on the Indian's labor. This lawless liquor traffic with Indians became so notorious a scandal in Massachusetts that Cotton Mather was asked to, and did, publish a tract in condemnation of it.

From 1648 to 1929 is nearly three centuries that the Puritans of America have found liquor dealers and drinkers a lawless lot. Prohibition will never work automatically until there is a change in the nature of man or of alcohol.—G. A. Simmons.

A LESSON FOR EMPLOYERS.

Loft, Incorporated, manufactures candy and ice cream, retailing them through 50 stores and 250 agencies. Lunch is served in many of the stores. The business, after a long period of prosperity, began to decline. So there was a new deal, and Alfred R. Miller became president.

Miller knew little about the candy and ice cream business specifically, but he had sound ideas about business. He has done two things. He lopped off a number of fancy salaries and executive expenses and saved the company about \$200,000 a year. His second step was not merely to increase, but in many cases nearly to double, the salaries of the hundreds of saleswomen employed by Loft's. These saleswomen, whose work is arduous, especially during the luncheon hour, were receiving an average wage of about \$14 a week. Mr. Miller has established a minimum weekly salary of \$27.

"One thing I am sure of is that better employees produce better returns and pay better dividends in both money and satisfaction," believes this progressive business leader. "The underpaid employee is dissatisfied and woefully inefficient. If he hasn't sense enough to know he is underpaid he is even more useless. One capable salesgirl, who is satisfied with herself and her job, will make more sales than three underpaid and dissatisfied ones."

This is the kind of executive who has sensed the modern business tempo.—Forbes Magazine.

A CHOICE BETWEEN CIVILIZATIONS.

By Ernest H. Cherrington, LL. D., Litt. D.,

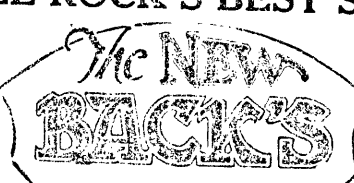
General Secretary of the World League Against Alcoholism.

The ultimate type of civilization developed in this country will be determined by the final attitude taken by the American people upon the prohibition question. Ultimately the issue is, not merely how much alcohol may be permitted in legal beverages, but whether the nation will continue to develop our high pressure industrial civilization or, abandoning this, revert to some modification of one of the various "cultures" prevalent in Europe.

No one disputes that the civilization of wine-using countries is historic, beautiful and of a very high order. Equally indisputable is the fact that it is essentially different from the civilization we have been evolving in this land. Ivy-covered ruins, traditions that reach back

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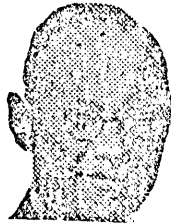
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through centuries and give color and life to the customs and habits of today, a classicism which expresses itself not alone in literature and art but through more or less well defined social distinctions which sometimes approach the caste system, leisure, patina; all these have their charm. They are a part of the heritage of an aristocracy which still gives color even to such democracy as prevails in the old world. In that civilization wine has played its part.

Compared to the ancient civilizations in the wine countries of the world, American life may seem crude to some. Mass production is one of the keystones of our life. Standardization is a shibboleth. We have set our tempo not to the measured pace of an historic past—although we have through inheritance an equal claim upon those legacies of history bequeathed by the past generations of Europe—but to the present and future. In that quickened pace of swiftly moving men and machinery, there is no place for the retarding enemy of speed, beverage alcohol. When expert students of our industrial life such as Herbert Hoover, Henry Ford, Roger Babson, Irving Fisher, Thomas N. Carver, Paul H. Nystrom, Herman Feldman, B. C. Forbes—to name only a handful out of a host—find that our production ratio, our standards of living, our high wages, our general distribution of wealth and prosperity or our homes and automobile ownership have a direct relation to our policy of national prohibition, it is quite evident that the type of civilization now developing in America can be maintained only by the continuance of that policy. There may be more romance, more ivy, more ruins, more long established social order, more charm in the wine civilizations of the old world than in what some love to call our raw, crude industrialism. It is noteworthy, however, that Congress has been compelled to build a wall of immigration laws against an exodus from the wine lands to dry America. Thatched roofs and immemorial castles alike may be lacking in America, but equally lacking are the poverty, the hopelessness, the discomforts and the fixed social conditions which is the lot of so many in other lands. While no wineshop portals swing open here to the seeker of surcease of sorrow in the flowing bowl, wide doors of opportunity open in their stead. None here are taught to be "content with that station in life to which it doth please the Lord to call them." Nor need any drug themselves with nepenthe or mandragora into forgetfulness of their hard lot.

The old challenge "Under which king, Bezonian?" cannot be ignored. America may make herself a pale copy of Europe on a magnificent scale with the wine and the beer which hitherto have been one of the significant factors in the character of civilization Europe has developed. We may turn from our high pressure industrial methods to the slower speed by which European workers earn from one-fourth to one-tenth the amount an American worker receives for a day's work. Instead of our present ratio of one automobile for every five people, we might reduce this number to the ratio of one to each 64 people which prevails throughout the world outside of the United States. Instead of democracy we might devise a stately, although parasitic, aristocracy. We might turn savings accounts into debts and exchange the widely diffused comfort and ease of the average American worker for the less enviable condition of his

FOR YOUTH

THE ONE WHO WILL WIN.

Oh! give me the boy with the cheerful grin
Who whistles and sings all day.
His work may be hard, his hours be long,
But he will surely win his way.

Give me the girl who can laugh and sing
When everything goes wrong,
When the old stove smokes,
And the bread turns black;
For she is the girl worth while.

Now boys and girls, as you go through life,
Listen to one who knows;
For it pays to whistle and sing,
If you want to make your goal.

There's no one likes a whining boy
Nor a sulky pouting girl;
They pass them by with a sneer and a shrug
And say they're not any good.

And when you meet a fellow who's down,
Give him a helping hand,
Instead of a snarl, a sneer, or a frown,
Just give him a nod and a smile.

And should you get down to your last copper cent,
Still whistle, and smile, and sing;
Just force this old world to give you a job,

With a smile and a cheerful grin.—
Annie E. Stephenson, in Alabama Christian Advocate.

FROM PIANO STOOL TO PRESIDENT'S CHAIR.

I am going to tell you about a man today, who at one time in his life had the whole world at his feet, just because he could play the piano so wonderfully. Everywhere he went, crowds followed to hear him. Born on a little farm in Poland, Ignace Paderewski knew what it meant to be poor. But he loved music with his whole heart. To play the piano was a greater joy to him than it is for you to eat Thanksgiving dinner, or coast down hill on your flexible flyer. And because of this great love for music and hard work Paderewski became the world's most loved pianist. People thronged to listen to him, and were willing to give large sums of money to hear him play, and so Paderewski became very rich. He owned a beautiful home in Switzerland, and had so much money that he could buy anything he wished.

But with it all, Paderewski was not entirely happy, for he was a Pole, and loved his country even more than he did his music. Poland was not a free country and longed for freedom to make her own laws. Often and often Paderewski would say, "How I long to help my country, my poor unhappy Poland, would that I might free my country."

With the outbreak of the great war conditions in Poland became rapidly

European fellow. We might substitute for the gateway of opportunity the swinging doors of the tavern, the inn and the wine shop. It could be done. More, it would be done if the apologists for the vintner and the brewer should have their way. But in the way of realization of their aims there stands the cold common sense of the American citizen who prefers crude American prosperity with prohibition to the alternative presented by the wine lands of the world.

FOR CHILDREN

THE BUNNIES' DINNER.

A family of bunnies lived under a stump.
They were merry and frisky and playful and plump;
All evening they skipped by the light of the moon
And begged Mrs. Bunny to get dinner soon.

Mrs. Bunny brought onions and peas in the shell—
Where the tenderest radishes grew she knew well—
With a carrot or two on a cabbage leaf plate,
And the young bunnies chatted and, oh, how they ate!

They had napkins of lettuce leaves tucked snugly in,
That covered them up from their toes to their chin;
They nibbled the good things, and, wondrous to state,
They also devoured both their napkins and plate!

Then said Mrs. Bunny: "Housekeeping, I find,
Is a thing I can truthfully say I don't mind.
For my work is so light and my duties so few,
With no napkins to wash and no dishes to do."—Selected.

orse and worse. Homes were burned, crops became wasted, and people everywhere were sick and dying and shut off from all help. His friends said, "How foolish you are. Think of the money you lose by not playing." but Paderewski only shook his head. "I cannot play when my country suffers," he said. "I must help them." So he closed his piano for a time and gave all he had to help his people.

He filled every building and house on his beautiful estate, to give homes for the poor Poles. When these were all filled he put up tents, as many as he could crowd in to care for his needy countrymen. Then he said, "I must go somewhere and ask for help for Poland. I have given all the money I have to help them. But I know people in other countries will help them, too." And people did help, most of all because they loved Paderewski, had heard him play his wonderful music, and believed in him. "Why could I not give more of my concerts and give all that money for Poland?" thought Paderewski. And so he did, and earned through his playing thousands of dollars, and every cent he gave to Poland. At last the war ended. Poland was given her freedom, Paderewski, his labors ended, was on his way home. As he embarked on the steamer, he noticed that multitudes of sea-gulls hovered near, while the ship's hull was white with their feathers. In letters of shining gold stood out the name of the good ship "Concord." Paderewski embarked with joy. "There is happiness ahead for my beloved country," he said.

And so it proved. Today Poland is a free country, just like America. And who do you think they chose for their first president? You can guess. None other than their beloved Paderewski, who had given his all for them, who had lived to see his dream come true—a free Poland.

Perhaps some day you will hear this great man play some of his wonderful music. Always we shall think of him as one of God's master-workmen, Paderewski, the Polish patriot.—Selected.

THE SPIDER AND THE HORNET.

In the corner of the porch of the house where we spent our vacation a great gray spider had spun her web. She was big, and watchful, and ugly looking, and whenever we ate a meal on the porch, several yellow jackets were always flying around the table. Often I wondered which would win in a fair fight. Here was the hornet with her glittering wings, her hard, strong, yellow and black armor, and her poisoned dagger, with jaws strong enough to tear off pieces of wood. Here was the spider, with her big soft body with no armor and no wings. I wanted to see which was the stronger. So one day I clapped a tumbler over a hornet as she settled down on the table and let her go in such a way as to make her fly straight for the web. Perhaps it was rather a cruel thing to do—but at any rate, I did it, and then I watched to see what would happen.

Do you know, there wasn't any fair fight at all. The hornet didn't have a chance. At the first touch of her body on the spider's web, there was a rush—the spider threw a lasso, and before you could snap your fingers was back safely out of reach, with one turn of that silken cord already around the hornet's body, and with the cord ready for another rush. And over and over again she rushed out and back, throwing that cord around the body and legs and wings of her enemy. In less time than it has taken me to tell it, there was that terrible fighting insect, tied hand and foot, and wing and sting, helpless. And then the spider went calmly to work, cut the hornet loose from the web without releasing the bonds that held her helpless, dragged her off into the corner where she lived, killed her and sucked her dry; and the next morning I found the empty suit of armor tossed down on the floor below.

How easily the hornet could have won if she only could have got at the spider. Every advantage was on her side except that tiny silken cord that, fold by fold, tied her helpless. It is easy to understand why some strong people are beaten by very small things. Habits are just like those spider's cords. They seem small enough, but fold by fold, they get their meshes around you.

Many a boy has started to smoke cigarettes because he thought he was smart. He has watched his chance to buy them. And for a while he has had a great time. But little by little they were tying strand after strand of habit rope around him till he has found himself bound hand and foot.

Many a girl has begun doing her work just pretty well. She has found it easier that way. She has slighted her tasks at home and at school and on committees. Little by little the fashion of careless work has thrown its webs around her, and, before she had known it, she has been tied, tied, until she could not do her best when she wanted to.

I have known boys who started to swear because it sounded big and grown up, boys who rather practiced the use of such words. But each word has thrown its silken lasso around them till they haven't been free to control their own tongues.

The best way to become entangled in nets of habit is to listen to the advice of mother and father, and avoid the unhappiness of bad habits.

Look out for those things. They are easy to beat when you can get at them, but once they get their meshes around you, they are terrible.—Selected.

Woman's Missionary Department

AN APPEAL FOR REPORTS.

We are indeed glad to hear that our beloved editor is improving. We pray that she may entirely recover, that she may enjoy again the life she has always lived for her Lord.

We miss her and her inspiring touch, and element of personal interest on our page.

I, as Supt. of Publicity of Little Rock Conference Woman's Missionary Society, have received the one item of interest, enclosed, this quarter. If we love our Conference as we should, and the cause we represent we ought to keep the Woman's Page full of "Good News" each week. May I have the privilege of receiving a report this quarter from every auxiliary? Fill out the blanks "Yes" or "No," and send to me even if your report seemingly is not a good one. Get the habit of reporting to all Conference officers. Perhaps during the summer the oars of activity have been lowered. Now is the time to pick them up with renewed vigor. Let us press on toward the mark for the prize of the high calling of God in Christ Jesus.—Mrs. W. S. Anderson.

THE PASSING OF MISS LOCHIE RANKIN

In sorrow and yet in thankfulness we stand with bowed heads at the triumphant entry of our first missionary to foreign lands, into the abundant life.

On Friday, Sept. 14, after an illness of three weeks, Miss Rankin left us to join the hosts triumphant.

It seems needless to say that she had every care and comfort that loving hands could bestow in that city of her birth, Nashville, Tenn. Her sister, Mrs. Reeves, of Fort Smith, Ark., was at her bed side to the last.

For forty-nine years she represented us in China. Let every missionary group pay her tribute with bowed heads and a prayer of dedication at the October business meeting.—Mrs. E. R. Steel.

ZONE MEETING AT PLUMERVILLE.

The Zone meeting of the Central Zone of Missionary Societies was held at Plumerville September 18. Representatives from Morrilton, Conway, Vilonia, and Plumerville were present, totaling forty-three.

Mrs. W. L. Gadd of Morrilton, who is Zone chairman, presided. Mrs. H. M. Bell of Plumerville was appointed secretary.

The devotional exercises were conducted by Rev. Roy Black, pastor of the Plumerville Methodist Church. We were very fortunate in having with us Mrs. Ruth Reynolds Driver, from Brazil, and Mrs. Doris Owens Pollack from Argentina. Both gave most interesting talks on the customs and conditions of these two South American countries.

At noon a delicious luncheon was served in the basement of the church.

The afternoon's program was fine and an inspiration to all. A number of talks, interspersed with musical numbers, were given. Of these one was on "An Enlarged Plan of Missionary Education," by Mrs. S. G. Smith of Conway. She was followed by Mrs. Ira Brunley, who gave further details of this plan as planned by missionary leaders of the Church

and made a plea for co-operation.

It was decided to move the date of the next meeting up to December 4 and to accept Conway's invitation to hold the meeting there. The subject will be "The Week of Prayer."

A rising vote of thanks was given Plumerville for the day's entertainment and everyone went away feeling that the meeting had been worth while.—Mrs. W. L. Gadd, Chairman; Mrs. H. M. Bell, Sec.

ZONE MEETING AT WINCHESTER

A Zone meeting of the Monticello District was held in Winchester Wednesday, p. m., September 11th by our Zone leader, Mrs. J. A. Gabbie. Representatives of McGehee, Tillar, Winchester, and Dumas were present. Also Mrs. Waddill of Warren, who represented us at Mt. Sequoyah, was with us and gave a most interesting and inspiring talk on value of mission study and Christian living. Mrs. Waddill was accompanied from Warren by her son Hugh, who rendered two beautiful piano solos. Miss Elizabeth Peacock of Winchester played a lovely piano prelude after which the congregation sang "To the Work." Prayer was offered, and roll called and minutes read by Mrs. C. W. Oswald, secretary.

Words of greeting were given by Mrs. Cassady of Winchester, response by Mrs. Homer Kimbro of Tillar. Devotional by Mrs. F. M. Collins of Winchester. Vocal solo, Miss Ruth Peacock. Paper, "What Our Missionary Society Means to Me," by Mrs. Burton Pickens of Dumas. Instrumental solo, Miss Elizabeth Peacock, Winchester. Paper, "My Duty As a Member of the W. M. S.," Mrs. Harkey of McGehee.

A playlet, "Missionary Clinic," was presented by Tillar Auxiliary. "Our Specials for This Year," by Mrs. Clayton. Reading, Edith Smith of Winchester.

We were disappointed that Mrs. Rucks, our District secretary, was unable to meet with us and conduct a round table discussion. Dumas asked to have next Zone meeting which is due later part of November. The ladies of Winchester had spared no pains in making the church beautiful with fresh cut fall flowers.

During the social hour we were served delicious ice cream and cake. These quarterly Zone meetings are proving very helpful as well as enjoyable.—Mrs. Angie Henry, Tillar Auxiliary Supt. of Publicity.

MANILA METHODISTS GIVE SHOWER.

A most delightful occasion was the shower which the Methodist ladies of the Missionary Society tendered Mrs. Bill King in the home of Mrs. H. W. Cowen on Monday afternoon. Upon entering guests registered and gave their favorite names after which they were ushered into the living room to greet one another. The program began with a weather report given by Mrs. Cowen taken from the Manila Sentinel. The announcement was that there would be a shower in the home of Mrs. Cowen on Monday afternoon, the storm center to hover over Mrs. King. Following was the grand march, Mrs. Orin Green at the piano. Each one in the march carried a miniature pink or blue parasol. After a very complicated march a huge parasol was thrown over Mrs. King, while pink and white rose petals showered her. A vocal solo, "Mighty Like a Rose," by Nevin, was given by Mrs. Orin Green at this time.

Immediately afterwards was the contest making a layette. Following this was safety pin contest which was

won by Mrs. Fred Roth who contrived to get eleven pins.

Mrs. Isaacs was found to be the oldest mother present and was given a gift. Mrs. George Roth very beautifully sang "The Gift Supreme," by Clay Smith, with Mrs. Green accompanying. Followed by a reading by Anita Cowan.

Mrs. Williford gave a reading about "The King of Thunder and The Queen of Thunder," while Mrs. Green played like Thunder. During the reading little B. W. Cowan and Robert Johnson entered attired as the king and queen respectively, slowly making their way toward Mrs. King with a pink and blue carriage heavily laden with gifts. Mrs. Williford presented the gifts and Mrs. King responding with a word of thanks to all opened the gifts. Thirty-three members with twelve out-of-town guests were present.—Reporter.

MEETING FOR ZONE NO. 2

A splendid Zone meeting of the Auxiliaries comprised in Zone No. 2 Little Rock District, was held at Henderson Church, Thursday, September 19, with 100 members and visitors in attendance. The Auxiliaries in the Zone are as follows: Highland, Henderson, 28th Street, Forest Park, Mabelvale, Primrose, Capitol View and Bauxite. All Auxiliaries were well represented.

The newly elected chairman, Mrs. Fred Harrison, presided over the meeting.

We were made to feel very welcome by the greeting which was given by Mrs. P. L. Vanderwood, president of the hostess Auxiliary.

The program rendered was inspirational and helpful. Two fine devotionals were given—in the morning by Mrs. Fred Harrison of the Mabelvale Auxiliary, who took for her subject, "The Unselfishness of Prayer," and in the afternoon, by Mrs. J. C. Green of Highland Auxiliary, whose theme was "Working in the Vineyard of the Lord," calling attention to the number of times the word "work" and "workers" occurred in the Bible. She said that work and prayer go hand in hand.

A talk on "What does the Missionary Society Mean to Me," was given by Mrs. George Lannon of Capitol View Auxiliary. She told of what the Missionary Society can and does mean in the lives of its members, how it enriches them spiritually, educationally and socially.

Mrs. T. O. Owen of the Bauxite Auxiliary spoke on the subject, "What Do I Mean to the Missionary Society?" bringing out the thought that what the Missionary Society is, as an organization, depends upon just what each individual member puts into it, of prayer, loyalty, cheerfulness and cooperation.

"Our Opportunity as Missionary Women" was discussed by Mrs. S. J. Steed, of Highland Auxiliary, who spoke of the Woman's Missionary Society as the strong right arm of the Church, and how the opportunity comes to us as missionary women to lead the children, young people and the women of the church in missionary education.

Mrs. B. F. Musser sang for us that beautiful old song, "The Half Has Never Yet Been Told."

Mrs. B. J. Reaves, Conference superintendent of Social Service, was present and gave a helpful talk on different phases of Social Service.

Mrs. J. F. Simmons, District leader of Mission Study, told of the Missionary Conference which she attended at Mt. Sequoyah this summer, during which she took the

course in our new Missionary Study Book, "Roads to the City of God." Mrs. Simmons spoke of the plans which the Little Rock District has for putting on its Mission Study program during the month of October, and urged all the members of each auxiliary to co-operate with their Superintendent of Mission Study in the study of this book.

The program of work for the District was discussed by Mrs. James Thomas, District secretary, who urged that every Auxiliary use as its goal the Conference Standard of Excellence and do all possible to bring up its different departments of work so we may close out our year's work in a manner pleasing to the Master.

Mrs. Hattie Rice of Capitol View Auxiliary led in an earnest prayer for our Conference Specials, Hor-tense Murray, our medical missionary to Africa, and Lucy Wade, our missionary to Brazil.

A delicious pot-luck dinner was served at 12 o'clock by the ladies of Henderson Auxiliary.

The invitation of 28th Street Auxiliary that the next Zone meeting be with them was unanimously accepted.—Reporter.

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Of vital interest to all Southern Methodists

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ARKANSAS METHODIST

Sunday School Department

SUNDAY SCHOOL OFFERINGS For North Arkansas Conference Week Ending September 21

Batesville District
Gassville \$ 7.00
Previously reported 426.33

Total \$433.33

Conway District
Morrilton \$ 85.00
Previously reported 397.19

Total \$482.19

Helena District
Earle \$ 21.15
Previously reported 534.26

Total \$555.41

Jonesboro District
Bono \$ 5.00
Previously reported 577.94

Total \$582.94

Paragould District
Pollard \$ 2.00
Previously reported 494.13

Total \$496.13

Standing By District
Jonesboro \$582.94
Helena 555.41
Ft. Smith 547.42
Paragould 496.13
Conway 482.19
Batesville 433.32
Fayetteville 383.75
Booneville 376.37
Searcy 363.32

Total \$4,220.86
—G. G. Davidson, Treas.

FOURTH SUNDAY MISSIONARY OFFERINGS, LITTLE ROCK CONFERENCE.

Report for August, 1929
Below is listed a complete report
of Dual Mission offerings sent in by
Sunday School in the Little Rock
Conference for August:

Arkadelphia District
Carthage \$ 1.58
Dalark 2.19
Manchester 1.50
Friendship 3.38
Magnet Cove .20
Mt. Carmel 1.82
First Church (Hot Springs) 20.00
Oaklawn .50
Hunter's Chapel 3.00
Ebenezer (2 months) 2.70

Total \$36.87

Camden District.

Bearden \$ 6.21

Mt. Ida .52

Camden 15.00

Chidester 3.00

Fordyce 10.35

Harrell 1.50

Junction City 3.99

Kingsland 3.89

Magnolia 17.75

Norphlet 1.20

Smackover 12.50

Stephens 6.00

Strong (2 months) 5.00

Rhodes Chapel 1.80

Thornton (4 months) 8.50

Harmony Grove 3.00

Fredonia 2.25

Calion 9.97

Total \$112.73

Little Rock District.

Mt. Tabor \$ 1.83

Concord 1.75

Smyrna .50

Total 2.50

New Hope
Carlisle
Roger's Chapel
Shiloh
Des Arc
England
Geyer Springs
Hazen
DeValls Bluff
Hickory Plains
Johnson's Chapel
Providence
Bethlehem
Cross Roads
Hebron
Tomberlin
First Church
Capitol View
Forest Park
Henderson
Highland (2 months)
Hunter
Pulaski Heights
Lonoke
28th Street
Primrose

Total \$157.62

Monticello District.
Arkansas City 2.10
Dermott (2 months) 14.34
Dumas 6.12
Eudora 2.60
Fountain Hill 1.23
Lacey 1.59
Banks 1.00
Jersey 1.00
Hamburg 5.00
Hermitage 2.58
Monticello 4.77
McGehee 5.00
New Edinburg .75
Good Hope .25
Winchester 1.20
Wagnon .25
Newton's Chapel 2.50
Wilmar 1.96

Total \$54.24

Pine Bluff District.

Alzheimer \$ 11.17

Wabbaseka .80

Gillett 3.78

Little Prairie 1.20

Grady (2 months) 4.50

Carr Memorial 3.80

First Church 16.22

Gould 2.62

Lakeside 5.00

Faith .83

Mt. Carmel .50

Roë 1.30

Ulm .53

Union 1.00

Sheridan 5.56

Bethel 1.00

Center 1.00

Redfield 1.38

Prairie Union 2.00

Sherrill .57

Holly Grove 1.32

Swan Lake 1.90

Brewer

Total \$70.69

Prescott District.

Doyle .74

McCaskill 3.00

Wakefield .50

Emmett 3.05

Holly Grove .50

Glenwood 3.00

Gurdon 7.00

Mineral Springs 4.72

Sardis .51

Mt. Ida 4.51

Pike City .63

Fairview 1.00

Pleasant Ridge .62

Washington 2.00

Ozan .80

Columbus 1.00

St. Paul 1.26

Total \$43.81

1.00 Dallas 5.74
5.90 Lewisville 16.56
.36 Walnut Hills 4.34
.50 Mena 10.00
.84 Paraloma .53
24.00 First Church 14.06
2.87 Fairview 9.00
3.39
1.45
.80
.50
.50
1.15
.50
1.00
.63
25.74
21.74
1.00
5.45
19.00
2.50
11.31
6.91
5.00
5.00

Total \$61.23

STANDING BY DISTRICTS

Arkadelphia Dist. 10 schools \$36.87
Prescott, 20 schools 43.81
Monticello, 18 schools 54.24
Texarkana, 8 schools 61.23
Pine Bluff, 23 schools 70.69
Camden, 18 schools 112.73
Little Rock, 32 schools 157.62

Total 129 schools \$537.19
C. E. Hayes, Chm.

SUNDAY SCHOOL DAY OFFERINGS LITTLE ROCK CONFERENCE RECEIVED TO SEPTEMBER 21.

Arkadelphia District

Princeton \$ 5.30

Previously reported 616.07

Total \$621.37

Camden District.

Buena Vista Ct. 15.00

Calion 3.00

Previously reported 617.69

Total \$635.68

Little Rock District.
Previously reported \$1,125.66
Monticello District.
Total to date \$694.00

Pine Bluff District.
Roë Ct. 10.05
DeWitt 65.00
Grady 10.00
Humphrey 30.00
Shady Grove 3.75
Previously reported 612.23

Total \$731.03

Prescott District.
Ebenezer 2.50
Moscow 2.00
Amity 20.00
Biggs Chapel 4.75
Pump Springs 2.75
Ebenezer (add) 1.00
Previously reported 531.19

Total \$564.19

Texarkana District.
Pleasant Hill \$ 1.25
Holly Springs 2.85
Olive Branch 4.50
Cove 5.00
Previously reported 505.25

Total \$518.85

Standings by Districts.

Texarkana District \$ 518.85

Prescott District 564.19

Arkadelphia District 621.37

Camden District 635.69



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Are you making full use of it?



Pine Bluff District 731.03
 Little Rock District 135.66

Total \$4,900.79
 —C. E. Hayes, Chairman.

HONOR ROLL.

The following additional charges have paid their Sunday School Day apportionment in full and thus placed the name of their Pastor on the Honor Roll:

Princeton Ct., R. W. Groves, P. C.
 Fredonia Ct., R. W. Menard, P. C.
 DeWitt, Leland Clegg, P. C. Buena
 Vista Ct., W. R. Burks, P. C. Roe
 Ct., W. T. Hopkins, P. C.—Clem
 Baker

REPORT FOR AUGUST

Field and Extension Secretary Little Rock Conference.

The first days of August I was at Lake Junaluska attending the Leadership School.

Preached at Grand Avenue and Pullman Heights, Hot Springs, the second Sunday.

Organized Texarkana E. L. Efficiency Institute and set the date for holding it September 29—October 4. Taught a class in Mt. Sequoyah E. L. Assembly.

Organized Pine Bluff E. L. Efficiency Institute to be held October 20-25.

Three Cokesbury Schools reported as follows: Mt. Tabor, Austin Circuit with 14 credits; Macedonia on Princeton Circuit with 20 credits; Junction City with 2 credits, a total of 26 credits.

Wrote 8 articles for publication. Wrote 55 personal letters.

Read 4 good books and 16 magazines.

Spent 22 days in the field.

Traveled 1,265 miles.

Travel expense \$14.81.—S. T. Baugh, Secretary.

FIRST NEW PROGRAM OF WORK PLACED.

The first new Program of Work officially placed in the Little Rock Conference was placed at Rogers Chapel, out from Carlisle, Sunday afternoon, September 15. Rev. W. Neill Hart is the popular pastor, and Mr. Ellis Rogers is the superintendent.

This congregation is completing a new building and will heartily undertake some new work for their school. They are enthusiastic and received the New Program of Work in the finest possible way. We believe it will mean much to them.—S. T. Baugh.

PRESCOTT DISTRICT-WIDE COKESBURY.

Arrangements are being made for a District-wide Cokesbury Training program for the Prescott District for the week of October 20-25. It is hoped to reach every charge in the District where a Cokesbury School is desirable. The Central Office is co-operating in a special way in this program. Miss Lucy Foreman, of Nashville, Tenn., will be with us. During the week, one or more institutes will be held. Further information will be given later.—S. T. Baugh.

MT. OLIVET AND MT. CARMEL.

Had the pleasure of preaching at Mt. Olivet, Holly Springs Circuit, Sunday morning, September 22. After a fine dinner on the ground we organized an Epworth League and then placed the new Program of Work "E" for both Mt. Olivet and Mt. Carmel. Superintendent Taylor and his workers from Mt. Carmel were present and Superintendent Young and his workers of Mt. Olivet

were present, with the pastor, Rev. A. J. Bearden. We had a good day together. The special offering of the Mt. Olivet Sunday School was \$7.74.—S. T. Baugh.

HIGHLAND.

Had the pleasure of attending the evening service at Highland Church, Little Rock, September 15. Rev. Harold D. Sadler, the popular pastor, delivered a very helpful message to a splendid congregation. This church continues to grow and is doing a splendid work in that part of the city.—S. T. Baugh.

FORT SMITH DAILY VACATION CHURCH SCHOOL

The Daily Vacation Bible School sponsored by the First Presbyterian and the First Methodist Churches of Fort Smith, Arkansas, as far as classes are concerned, is history, but the 332 boys and girls who were pupils in the school will carry its work with them into eternity.

The Beginner and Primary Departments, with 134 pupils enrolled, met each morning from 9 to 12 o'clock in the First Methodist Church; the Junior and Intermediate Departments with 178 enrolled met in First Presbyterian Church. The school opened July 15 and closed July 31, giving 13 school days. Sixty volunteer teachers and officers directed the school.

Each morning at nine chapel was held in both churches. The church organists played the pipe organs for these services. At the Presbyterian Church the hour was struck on the organ chimes before the children entered the church, then the pupils and teachers marched into the auditorium while "The Triumphal March" from "Aida" was being played. After the call to worship the Doxology was played, using the chimes and the Vox Humana stops. Then the Doxology and the Gloria were sung. Following this the salutes to the Christian Flag, the Bible and the American Flag and hymns appropriate for each were used. This was followed by prayer. Then the Bible lesson was read or recited. After the first day some of the memory work was used. The first day Isaiah 6:1-8, the setting for the hymn, "Holy, Holy, Holy" was used. This hymn was sung each morning.

The Beginner Department was directed by Mrs. Griffin of the Central Presbyterian (U. S. A.) Church. The Primary Department was in charge of Mrs. Roscoe McKee of the First Methodist Church. These Departments were supervised by Mrs. M. L. Wade of the Methodist Church. The teachers were from the First Methodist and the First Presbyterian Churches. The Junior Department was directed by Miss Lella Mae Barrett of First Presbyterian Church; the Intermediate by Miss Mamie Gene Cole, director of Religious Education of First Presbyterian Church. Miss Cole supervised both departments. Dean of the school was Rev. D. A. Dawson, pastor of First Methodist Church. The teachers in the Junior and Intermediate Departments were almost equally divided between the two denominations. There were six Presbyterian teachers for World Friendship, one for each country where their Church has a station. The Methodist has work in these countries too, so they furnished six teachers. The children from other denominations were divided among

the classes. As far as possible the classes were divided according to age or grade in school.

For the first six days every Junior in the school took World Friendship and every Intermediate took Geography of the Holy Land. This Geography course was taught by Rev. Frank P. Anderson, D. D., who visited the Holy Land last year; Miss Carrie Hardin, a teacher in the Los Angeles, Cal., public schools who happened to be visiting in Fort Smith, and Miss Mamie Gene Cole. Miss Cole introduced the course by telling the story of the birth of Christ, using the map freely. Then she taught "The Map Song" to the tune of "Maryland, My Maryland." All pupils learned to draw the map of Palestine as they sang this song. Dr. Anderson's project was a relief map of Palestine, 35 by 53 feet which the boys dug in a vacant lot back of the church. They put in a provinces, lakes, and seas, as well as several rivers, mountains and most of the principal towns. This map has created city-wide interest. Visitors are inspecting it almost continually. Miss Hardin worked out several projects with the girls. The Intermediates made the village of Bethlehem out of soap and paraffin. The palm trees they made out of crepe paper. The Juniors made in the same way the village of Nazareth. Every one of the girls made a salt and flour map of Palestine. In addition to this many of the boys and girls made scrap.

Another interesting project was worked out by three of the older boys, showing pictures of the country and giving statistics. Intermediate boys. It was an electric map of Palestine made on a piece of 4 by 4 beaver board. It, too, has had city-wide attention.

All Juniors studied "Building Christian Character" by Carrier and Clowes. All Intermediates studied "The Kingdom of Love, the Life of Christ, by Carrier and Clowes. These were the Bible courses. Twenty minutes a day were given to this study.

The Junior-Intermediate Department also had the privilege of joining one of two clubs which met two days each week of the school; the Choral Art Club, taught by Mrs. G. C. Hardin; or the Dramatic Art Club taught by Miss Cole. Much interest was shown in the work of the clubs. The Choral Club studied hymns; among them, "Holy, Holy, Holy," "I Would Be True," "Tell Me the Stories of Jesus" and "How Shall the Young Secure Their Hearts." One of the boys in the dramatic club wrote a dramatization of "Esther" which was produced. This club also sponsored a Bible Declamation Contest in which two medals were given. They were won by Lawrence Hobson, an Intermediate of First Presbyterian Church, who gave "Paul's Speech before Agrippa;" and Katherine Hunt, a Junior of First Presbyterian Church gave "Solomon's Advice to His Son"—Proverbs 3:1-17.

All Presbyterian boys and girls in the Junior and Intermediate Departments studied the Shorter Catechism; all others studied Bible Memory Work.

On the two Fridays of the school a general assembly was held, because it was large enough to seat the crowd. This gave teachers and pupils a chance to see the school together and to plan

for the joint commencement program.

Several social events were given by the school. There was the general Bible School picnic July 26; there was the Primary-Beginner picnic July 19; there was a hike for Junior and Intermediate boys July 16. On this hike the boys learned to cook real Palestine food which Dr. Anderson learned about last summer. The Junior and Intermediate girls had an early morning hike July 22 with 50 girls and teachers present. All Intermediate boys who had perfect attendance enjoyed an overnight hike directed by their Bible teacher, Mr. J. F. Vantrose, the Area Scout Executive. On Monday, July 22, 39 members of the faculty had luncheon together.

Commencement was divided into two parts. The World Friendship Department and the Geography of the Holy Land Department held "Open House" at First Presbyterian Church from 4 to 6 o'clock, July 30. Seven rooms in the Educational Building represented the seven countries that had been studied. When possible the children dressed in the costumes of the country and acted as guides to the visitors. Some characteristic refreshment was served in some of the countries; coffee in Brazil, tea in China, rice in Japan. The final exercises were held in First Methodist Church at 8 o'clock July 31. A splendid crowd witnessed the service and 220 certificates were delivered. An exhibit of the handwork was made in the basement.

Too much cannot be said in favor of the co-operative school. Children from all churches are invited to attend the school. Why should not all churches share in the expense and help supply teachers and equipment? The leaders of both churches who sponsored the Fort Smith school believed this before their school began. They believe it more strongly now that the school is over. Both churches shared equally in the expense. Both supplied as many teachers as they were asked to supply. Both shared in the responsibility. There was not the slightest unpleasantness or misunderstanding, because there was the right attitude before the school began. All knew that every one was thinking of the good of the school and not personal or denominational glory. Every faculty meeting began and closed with prayer. Every school day began with chapel. The school was truly Christian.

Next Year Fort Smith hopes to have a bigger and better co-operative school. Instead of two churches we are hoping that at last four will unite, that each of the four departments may be held in a different building. This will eliminate most of the confusion which was experienced this year. It will also divide responsibility and enlist more leaders. It will make it possible to care for a much larger group of children in a more educational manner. Long live the co-operative school! Fort Smith is for it.

The Beginner and Primary Departments had assembly in auditorium of First Methodist Church at 9:00 a. m. At 10:30 the Primaries had worship in their own department. Also Beginners were having their own worship, etc., in their own department.

WEAK EYES are strengthened and relieved by Dickey's old reliable eye water. In use over a half century. Relieves sore eyes from gnats and dust. Doesn't hurt. In red folding box at all good stores or by mail 25c. Dickey Drug Co., Bristol, Virginia.

Epworth League Dept

YOUR MONEY CAREFULLY HANDLED.

All Leaguers like to know if the money they send to the Conference Treasurer is well guarded. We assure you it is. At the close of each Conference Assembly we have the treasurer's books audited by a competent accountant.

A copy of the treasurer's report with a copy of the auditor's report was mailed Dr. Fitzgerald S. Parker, General Secretary, to which Dr. Parker replies as follows:

"I congratulate you upon the thoroughness of your financial method. It is more than worth while and goes a long way towards establishing confidence to do things in this way. You are to be congratulated upon the fine showing as well as the thoroughness of your method."

During the past four years Miss Effie Bannon served as treasurer for the Little Rock Conference Epworth League, and made an excellent treasurer. Miss Audrey Wharton, Pine Bluff, was elected treasurer at the last session of the Assembly. She has been secretary of the Pine Bluff District for several years and we believe will make us a fine treasurer.—S. T. Baugh.

FALL EFFICIENCY INSTITUTES.

The fall Union Efficiency Institutes have been organized and will be held as follows:

Texarkana, September 29-October 4.

Pine Bluff, October 20-25.

Little Rock, November 10-15.

Epworth Leaguers living near these places should make arrangements to drive in for the training they will be able to get in the Institute. The field secretary of the Northwest Texas Conference reports that their young people drive seventy-five miles and back home each night for five nights in order to attend the Institute. Not just one group, but many groups drive long distances to attend.

Next to the summer Assembly, the Efficiency Institute offers the best training in Epworth League principles and methods available. In addition to the training we have lots of fun, a delightful time. It is worth all it cost.—S. T. Baugh.

MT. OLIVET EPWORTH LEAGUE.

Sunday, September 22, I had the pleasure of meeting the young people of Mt. Olivet Church, Holly Springs Circuit, Arkadelphia District, and organizing a Senior Epworth League, with the following officers:

Harold Shaddock, President.

Guy Shirron, Vice-President.

Miss Thelma Roach, Secretary.

Miss Ora Mae Young, Era Agent.

At one time we had a strong Epworth League at Mt. Olivet, which was a member of the Sparkman-Holly Springs Epworth League Union. We trust that this newly organized chapter will do some good work. Rev. A. J. Bearden is the pastor.—S. T. Baugh.

DeQUEEN LEAGUE AND MISS WADE.

DeQueen, Ark.,

September 17, '29

Dear Fellow-Leaguers:

Following is a letter from Miss Lucy Wade, recently consecrated to the mission work and assigned to Brazil, which needs little explanation

tion further than to say, that, in as much as Miss Wade was for a time a member of our church and League here at DeQueen just before she went to Brazil, and so strong was the hold that she gained on the hearts of our young people during that time, when she was preparing to sail, our Leaguers, desiring to give her something that would be both a token of their love and appreciation and also useful to her as well, at the last moment thought of a wrist watch. It reached her just before the boat sailed. Our Leaguers are nappy over having been able to do something helpful as well as kind. Our League is about the liveliest department in one of the liveliest churches in Texarkana district.—K. H. Cannon, P. C.

Following is the letter:

Monday, 8:45 p. m.

Dear Leaguers of DeQueen:

If I were there perhaps I could make you know how very happy it made me when I opened the little registered package which contained the beautiful Gruen watch you sent me, or if you had only seen my face when I saw the contents of the little box. I was so excited at first that I didn't even see the card, but finally I found it. Since I am not there and you were not here to see me get it I'll just have to say: "I thank you"—or in Portuguese, "Muito obrigado."

You could not have given me anything that I'd appreciate more or needed more. In fact, I wanted a watch so much that the last day I was in New York I borrowed money to buy one. But the people who came on the boat with us that night took it and returned it for me.

The watch will be a constant reminder of your friendship for me.

I want to correct Mrs. Cannon at one point. When I was there she remarked that you could not do much because you were just young people, but I think in this case you did very much indeed.

All of you ought to be on the boat with me. We are having a lovely trip. I have not been seasick at all and do not expect to. I love the beautiful deep blue sea. It is especially beautiful near the boat, where the waves break, and at night in the moonlight, one can see a long stretch of beautiful light moving up and down with the waves.

This is a beautiful boat with all the conveniences one could wish and with such good things to eat. The menu is in both English and Spanish. My friend and I are at a table with four business men, one a German, who is a music dealer and speaks Spanish very well; another German, and two Irishmen, who are with some agricultural implement company. One of them speaks Chinese, Spanish, French, and I have not discovered what else. One of them has sailed the Atlantic thirty-two times. All of them are quite interesting to talk to. We are beginning to talk Portuguese some at the table. We have two grammars and two dictionaries and we are making good use of them. I can give my order in Portuguese sometimes, but the steward looks as puzzled as if I were giving it in Greek. I repeat it in English.

I'm surely enjoying the sports. I've been playing deck golf, shuffle board and expect to try deck tennis tomorrow. We have a swimming pool, too, but I have not been in yet. It's a canvas one about twenty feet square, but I suppose it's all right to cool off in. There are many games I don't know the name of, but I'm entering the tournament in some of them.

We have had a motion picture

News of the Churches

PRESCOTT DISTRICT

The preachers of the Prescott District will meet at Hope Tuesday, Oct. 1, at 9:30 A. M. All the charge leaders of the District are called to meet at that hour with the District leader, Mr. C. D. Roy.—J. A. Henderson, P. E.

THE ARKANSAS METHODIST HEADQUARTERS CAMPAIGN

Dear Friends: I am sure that you are rejoicing that we at last have a plan to pay off the debts against the Arkansas Methodist and also pay for the very valuable property which has been bought in Little Rock.

I am sure that you will read with interest the letter herein signed by Bishop Boaz and Dr. James Thomas. The list of names as initial contributors to the fund is quite encouraging. It looks like we are going to put it over.

But let me remind you that all must do something. We must have your help. Let no one stand on the side-line. All may play in this game. It is wonderful what Methodist people can do when they try.

We have differences of opinion and various views of things, but all seem to unite on doing this thing. It surely is fine work when every body helps. May we hear from you by next mail? Come on with a pledge.—Yours for success, J. J. Galloway, Commissioner.

BANKING FOR THE SUPERANNUATES

Every mail brings reports and messages from our pastors concerning Superannuate Endowment Collections. Charges that did nothing last year are making nice contributions to this worthy cause this year.

Say, we are glad Bro. Wolff wrote like he did now. Otherwise we might not have heard from that preacher's daughter. Say, didn't she drive down some nails? Her experience finds an echo in the heart of the church and those facts and figures by Bro. Simpson were simply superb.

M. A. Graves of Nettleton says: "We are using the Gleaner's Banks, our goal is \$100."

Rev. R. L. Ruble on Wiseman Ct., writes: "Our goal is \$50. We have \$39.50 in cash and \$18 in pledges." Fine!

W. J. LeRoy of Bald Knob writes: "I have Dr. Todd's receipt for \$35." This charge reported nothing last year.

That enterprising and well-equipped pastor over at Waldron, Rev. E. E. Stevenson, says: "We'll put on the pageant in October."

J. E. Lark at Hoxie says: "We have \$27.50 in cash and \$200 in pledges." Lark is one "bird" that

once, "Beau Brummel."

We get the news every day by radio. I went into the radio room today. It's quite interesting.

Though I'm eager to get to Brazil I think I should like to remain on the boat forever. There's something so fascinating about the sea and it's such a good place to rest and so easy to keep clean, for there's no dust nor sand and the boat is kept shining.

I shall write again when I get to Brazil and have something to tell you about my stay there.—Sincerely, Lucy Wade.

never fails.

J. H. Couchman of Jonesboro Ct., has \$35 in hand and will stay on the job till Conference distributing and collecting the Gleaner's banks. B. L. Harris of Fisher street has raised \$100 this year, and has only \$200 more to raise on his entire quota.

J. R. Nelson of Crawfordsville turns in \$52, where only none was reported last year. And thus the good work goes on.

Brethren, let us not neglect this for any other cause till the \$10,000,000 is reached.—Yours in a worthy cause, H. Lynn Wade.

MISSIONARY OFFERINGS TO SEPT. 21

Leola, J. H. Mathews	\$ 2.85
First Church, Hot Springs	
by E. W. Elleman	10.00
First Church, El Dorado	
J. D. Hammons	400.00
Hawley Memorial,	
R. E. Simpson	21.00
Hunter-Hickory Ridge	
by F. R. Hamilton	10.00
Turner by F. R. Hamilton	5.00

The good presiding elder of the Helena District, Rev. Fred R. Hamilton, assures me that every charge in his district will have a Missionary Offering. There is now only one charge without an offering. This is making fine progress towards our goal which is an offering from every charge in both Conferences in Arkansas. Rev. E. T. Wayland, who is in his first year as an elder on the Paragould District is hopeful of an offering from every charge in his District. Dr. W. P. Whaley who is finishing his fourth year on the Searcy District, has had something like 400 additions to the church this year on profession of faith and will complete his constructive quadrennium with a Missionary Offering from every charge in his District. Rev. James Workman who, because of the time he took hold of the Pine Bluff District, had to begin in high, assures me that every charge in his

MAN FELT BLOATED

For Distress After Meals, He Takes Thedford's Black-Draught and Says He Obtains Relief.

Gulfport, Miss.—"I have used Black-Draught for about five years," says Mr. George Chevalier, of this city. "I keep it in my house all the time."

"When I feel bloated, and have headache after meals, my method of taking Black-Draught is to take from a pinch to a level teaspoonful in my mouth, dry, and wash it down with about half a glassful of water, regulating the dose according to the situation by taking more or less, according to how I feel."

"I usually take a dose on going to bed, when needed, and am relieved next morning."

"I don't know of any medicine that I would exchange for Black-Draught. I believe if anyone is suffering from constipation, and would use Black-Draught as outlined above, he would get relief."

Thousands of other men and women find Black-Draught of great help in relieving common ailments, due to constipation, biliousness and indigestion.

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NC-211



territory will come in with a Missionary Offering. I'll tell you it is looking fine for 100 percent in the Little Rock Conference and if we fail anywhere else it will be in only one or two Districts.

The Missionary Secretary will be in McGehee this week teaching a course in Stewardship. The next week he will be in Stephens teaching a course in Missions, and the next week, Oct. 7-11, he will be in Harrison teaching Stewardship again. October 14-15 he will be in Springfield, Mo., attending the Home Missionary Council meeting.

The payment from Leola listed above makes this charge 100 percent in its goal. And this 100 percent is the good sum of \$100. Brother Mathews and his people are not satisfied with anything less than this in all the interests of the Church.

The above payment of \$400 makes the total amount received from First Church, El Dorado, to be \$2,900. This places Dr. Hammons and his church at the head of the list in amount of the offering from any one charge. Few churches in our whole connection will go beyond this church when all the offering is in which Brother Hammons assures me will be over \$3,000. First Church, Little Rock, and Dr. W. C. Martin, come second with an offering to date of \$2,341.75 with more to come yet. Brother Hundley, who is completing a most successful four years at Lakeside, assured me the other day that his church would add another \$200 to the offering already made. This will complete the goal of \$600 for this progressive church.—J. F. Simmons, Sec.

PIGGOTT

I am writing after listening to Brother L. C. Craig, Pemberton, Okla., preach. Brother Craig was a pastor here twenty-five years ago and was loved by everyone. He has had troubles in his life, but he is rooted deeply in God. I listened intently to his message, for I had just read a modern book, "Beyond Agnosticism." I was hungry for Gospel grace and he fed my soul. My lines do not express the message, but in remembrance of our older and saintlier men of the gospel, and in gratitude for them I am sending this in to the Arkansas Methodist.—Mrs. F. H. Jones.

BURT PICKENS JUNIOR MEMORIAL CHURCH

We are nearing the close of the most pleasant and successful year of our ministry here at Dumas. The beautiful new parsonage built last year at a cost of \$3,600 and furnished by the Woman's Missionary Society with the very latest in modern furniture, has made living a pleasure for Mrs. Miller and me. And the cooperation we have received from these wonderful people in putting on the program of the Church, has made our work a joy. Up to the present, every objective of the Church has been met. And we think we will be able to make the same statement when Conference comes. We have received twenty-four into the Church this year and expect to receive six or eight more before Conference. All the organizations of the Church are functioning and we are in the midst of our Sunday School Standard Training School. We hope to issue twenty or more credits.

On last Wednesday the local agent for the Victor Radio Company delivered and installed an all-electric Model R-32 Victor Radio with the compliments of a few friends. Need-

less to say, the residents of the parsonage have not yet fully recovered—and may never. But if we don't, we'll die happy.—M. W. Miller, P. C.

NORTH ARKANSAS CONFERENCE COLLECTIONS

Here is an extra good one from the Batesville District. Central Avenue Church, Batesville, of which Rev. E. L. Boyles is the "wide-awake" pastor, has paid two-thirds of its quota, and has already surpassed the total of any previous year by a considerable margin. Fine as all this is, Central Avenue Church is not satisfied for it is after a 100 percent record. The treasurer, Cledice T. Jones, writes: "We are putting forth a big effort to pay everything in full this year and I believe we will do it." Such a treasurer is a "treasure."

It is very unusual to receive two checks in one day from the same preacher, but that is what happened this week in the case of Lavaca, Fort Smith District, Rev. J. B. Stewart, pastor. The "collections" are coming along well there, being slightly more to date than the total preconference payment of 1928. Brother Stewart writes: "I am hopeful that we will pay out by Conference." I am looking for 100 per cent victory.

New Haven Church, Brookland Charge, Jonesboro District, William Hamilton, pastor, remits by its treasurer, Brother E. F. Dickson, with the encouraging promise, "Will send more soon." It is certainly fine for our laymen to take active part in looking after the "Benevolences." I am sure that this is one of the large factors in our increase.

I am frequently asked how the Conference Collections are getting along in the Conference as a whole. The record for the present date, Sept. 21, is 35 per cent advance over Sept. 21, 1928. This is a fine showing, but it does not mean that we have already won the goal that the North Arkansas Conference set when it adopted the new system of assessments last fall. There is much work for all of us between now and November 27. God bless the brethren in the rounding out the year.—George McGlumphy, Treas.

REVIVAL AT CORNER-STONE CEDAR-GROVE AND PLEASANT PLAINS

On July 28 we began a revival at Corner-Stone. Bro. I. L. Claud of Newark preached three times for us, and Bro. Elmer Hook of Clarksville one time. I did the balance of the preaching. Bro. Robertson did most of the singing. Everything was done to make the meeting a success. The church did its part. We had eight conversions, five additions to the church and the spiritual part of church was revived and everybody had a real good time.

Then we went to Cedar-Grove and began a meeting on Aug. 11. We did our own preaching there until last part of meeting, when Rev. W. L. McMullins came and preached some for us. Our meeting there was not what we wanted, but we had two conversions, one reclaimed, and three additions to the church. We had some fine day services, real old-fashioned testimonial talks, and a real love feast, and everybody was revived and brought close together. Taking everything as a whole, the meeting was a success in every way.

Then on Sept. 1 we began our meeting at Pleasant Plains, and on Monday Bro. Luther Love of Strang-

er's Home Ct., came to us and did the preaching and Bro. Robertson did the singing. The Pleasant Plains singing class did some fine singing, and Bro. Love did some real preaching. Every thing was done to make the meeting a real meeting. We had only one conversion and several were reclaim-

ed. We are not satisfied with this meeting. We had large crowds and fine singing. Everything went on well.

We are asking the prayers of our good brethren to go with us in our work and that some of our meetings

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may be as bread cast on the waters gathered many days hence. Pray for us in our work.—W. T. Griffith, P. C.

REVIVAL AT DERMOTT

We closed recently one of the most successful revivals this church has enjoyed in several years. Rev. J. C. Glenn did the preaching to the delight of large crowds who attended all the services. Bro. Glenn greatly endeared himself to these good people.

Rev. J. W. Glover won the hearts of all our people with his splendid singing and leadership of the choir and his brotherliness.

We received 15 adults as result of the meeting and several others will join later.

Our church was greatly strengthened by this meeting and we had beautiful co-operation of the other churches of the town. We are all rejoicing over blessings received from the meeting.

We expect to bring to Conference a fine report this year.—W. W. Nelson, P. C.

REVIVAL ON LEOLA CIRCUIT

I closed a ten-day revival at Hunter's Church on Leola Circuit. God's gracious power was in force. Had a wonderful revival. Rev. A. E. Jacobs of Star City did the preaching. He preached with power and force. God was in the meeting. We had 20 accessions to the church on profession of faith, one by letter, one adult baptized in his home, and three infants baptized.

Rev. G. L. Cagle of Carthage preached on Saturday night, when Bro. Jacobs returned to his home. Bro. Cagle preached a very forceful sermon, and two young people came forward and united with the church. The pastor closed with the theme, "The Fatal Refusal." We all enjoyed the services. The church was benefited spiritually, and all are happy over the results of the meeting. All are ready to come to the front with 100 percent for their church. The Leola Circuit expects to come forward with 100 percent on the paper. We are striving for the 100 percent for this year. Pray for our success for the program of the church.—J. H. Mathews, P. C.

SLOGANS SUGGESTED FOR THE SUPERANNUATE CAUSE.

1. Our veterans have won the day And must surely receive their pay.
2. Give their lives a golden sunset.
3. A life of sacrifice deserves a crown.
4. Service deserves reward.
5. Silence the cry of their blood, to God, against us!
6. Foundation builders! Let us honor them!
7. We owe all to our pioneers! Superannuates! Who are they?
8. Servants, faithful, honest, true, We the reapers every day, Should hundreds pay, and never rue!
9. They the losers, we the gainers, They the sowers, we the reapers, They the foundation, we the building, They the creditor, we the debtor.
10. Re-tire the Retired Man.
11. Certainly, I am my brother's keeper.
12. Surely, we are our brother's keeper.
13. Rest in peace, we are our brother's keeper.
14. Never give up. We are coming ten million strong.
15. God gave His Son for the salvation of the world. What will you

give for the old wornout preachers?

16. Sic Deus dilexit mundum: Iesus Hominum Salvator (I. H. S.) This is how God loved the world, (gave) Jesus Savior of men.

17. They have served and deserve.

18. Serve those Who Have Served.

19. They've been Faithful and True

Now it's up to You.

20. They shall not be neglected.

21. The Lord Will Provide.

22. God Will Take Care of You.

23. Do unto these as you would have others do unto you.

24. Let us help to make their last days their best.

25. Willingly Pay the Righteous.

26. Lead, Kindly Light.

27. Thou shalt not want.

28. He will give His Angels watch over thee.

29. Well done, thou good and faithful servant.

30. To protect God's soldiers.

31. That simple justice be done.

32. They deserve our material support.

33. For Paying An Honest Debt. (The Winner).

34. They stood by us; can we do less?

35. They count on us.

36. Did they fail us?

37. Am I my brother's keeper?

38. They shall not pass in hunger.

39. They kept the faith.

40. They sacrificed to serve.

41. In the Cross they glory.

42. They paid, they prayed, they preached.

43. Co-Laborers with Christ.

44. They gave their best.

45. Our boys, of the Old Brigade.

46. They have done what they could.

47. I was hungry and you gave me meat.

48. They shall be paid at last.

49. Their race is run, but they must still go on.

50. Make them happy in their old age.

51. Let us cheer them on.

52. Help us cheer them on.

53. Put on his shoes.

54. They served us—let us serve them.

55. Saints of the Lord—our responsibility.

56. God's messengers—our opportunity.

57. Let's share with them, now.

58. Let's be Galilees—not Dead Seas.

59. They sacrificed. They need. Awake.

60. They sacrificed. They need. Let's act now.

61. Let's justify their sacrifice, now.

HENDRIX-HENDERSON NEWS.

With preliminary details of the session completed, the students of Hendrix-Henderson College have launched into the pleasant task of selecting names for the athletic teams, weekly newspaper and annual publication, assisting the institution to begin the establishment of ideals and traditions which will be increased as the years roll by.

"Red Warriors" was the name selected by the student body from the recommendations made by the joint committee representing the student body, faculty and alumni. Hence the first Red Warrior team will be led into action by George Wells, captain-elect of the football team, and it will be coached by Ivan Grove and E. T. Renfro, making these men personages in what promises to become a very historic session on the Hendrix-Henderson campus.

The student body is to be commended for the serious and considerate manner in which the names have been chosen and in other activities calculated to give the institution a fine start on a long and useful career. While the students representing the former Hendrix College fondly cherished the name "Bull Dog" for the newspaper, "Troubadour" for the annual and "Bulldogs" for the athletic teams, the suggestion for adoption of new names and titles was well received and acted upon in the best possible spirit.

The "Bull Dog" made its final appearance September 20 and the issue for the current week will be under the new title.

One of the early events of the session was the reception presented by the Young Women's Christian Association to new students. This event was staged in Elizabeth Millar Hall and, in addition to providing entertainment, made the newcomers heartily welcome to the Hendrix-Henderson campus. At a later date, there will be a reception for students of the State Teachers College, Central and Hendrix-Henderson, one of the events of the college year in Conway.

The School of Music at Hendrix-Henderson is a department which has made a splendid start. Clem A. Towner, a musician and educator of great ability and distinction, is director of the school and other members of the faculty include Mrs. Towner, teacher of piano and pipe organ; Mrs. Effie Cline Fones, teacher of voice, and Miss Katherine Lincoln, teacher of violin. Mrs. Fones and Miss Lincoln, who are residents of Little Rock, will commute between that city and the campus.

Edwin Bird of Crossett has the honor of editing the first student weekly for Hendrix-Henderson students, and the first annual will be produced under the editorship of Milton Boone of Pine Bluff. Albert Graves of Hope is president of the first senior class, and Fontaine Reeves of Piggott is president of the first freshman class.

The consolidation of Arkansas Methodist educational interests is an event of far-reaching importance and its significance to the state at

large will become more evident in future years. Although the discussion preceding the merger at times developed deep feeling, much of this has already disappeared and the signs of unity and concerted action are more evident day by day.

Hendrix-Henderson faculty and students join with the State Teachers College group all over Arkansas in wishing an immediate recovery for Dr. B. W. Torreyson, distinguished president of the institution, who has been granted leave for rest and recuperation. Dr. Torreyson is a prime favorite with Hendrix-Henderson students as well as with his own group, and he will be missed from the community. Col. H. L. McAlister, widely known as director of extension, overseas soldier, and former adjutant general of Arkansas, is acting president.

The fall season has proved a happy one for the colleges in Conway. Substantial progress has been made by Central and the State Teachers College, as well as by Hendrix-Henderson, and the city's reputation thereby given new lustre.—Reporter.

LETTER TO BRO. JERNIGAN

Rev. Jas. F. Jernigan, a superannuate of North Arkansas Conference, who preaches and writes frequently, recently received the following letter of appreciation:

Dear Bro. Jernigan:

We were so glad to hear from you. Do wish we could come down, but looks like we can't. We keep busy with the Lord's work on Sundays and our work through the week.

I watch for your letters in the

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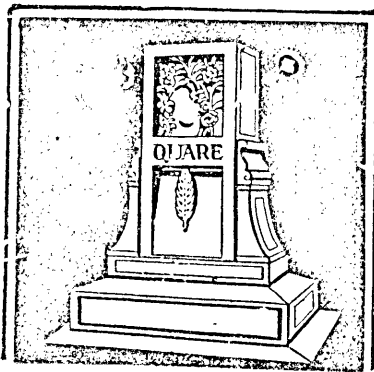
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LITTLE ROCK, ARK.

Arkansas Methodist each week, and the only disappointment, is when I fail to find your article.

Bro. Jernigan, you are so original, so natural, so broad in your vision, so far seeing that I love you with all my might. When there are millions and even hundreds of millions of people that are too short and too narrow, that when I see a man of vision and power, and strength and love and wisdom, I just want to take my hat off to him and say as they did in the Sunday School lesson yesterday—"Amen and Amen."

Yes, I made them a talk on that "Amen" yesterday and I thought of you too.

So keep the good work going on. Keep on singing and praying and use your pen often.

Take care of your health. Do not allow yourself to overwork in the pulpit. Do not get too hot and then cool off. It is not best even for the young—"Your son," in Jesus, Geo. A. Lamb.

AN ARMORY OF PROHIBITION WEAPONS.

Facts, the invincible weapon against sophistry and fallacy, fill "The Anti-Saloon League Year Book for 1929," newly off the presses of the American Issue Publishing Company. In addition to highly valuable data covering the progress toward prohibition in each state of the union, this book sets forth the educational phases of the campaign against alcoholism today. Beside a special discussion of this campaign with the presentation of the work being done by the Anti-Saloon League and other agencies, there are discussions of "How Government Agencies Can Assist Temperance Education," "A Summary of Provisions for Scientific Temperance Instruction, and Prohibition Enforcement Codes, in the Several States."

The attitude of President Hoover toward prohibition is set forth at considerable length.

"Prohibition and Public Health," is discussed by Dr. Haven Emerson, formerly Health Commissioner of New York City, in a very comprehensive contribution.

The failure of the Quebec liquor system to control the liquor traffic in that province of Canada is developed succinctly by Ben H. Spence of Toronto, whose long study of the Ontario situation makes him an authority on this theme.

Rosters of the various dry organizations, a rather comprehensive bibliography of publications on the alcohol question and a very full index give additional value to this volume.

It is published by the American Issue Press, Westerville, Ohio. The price is 75 cents for the paper binding, or \$1.15 for cloth binding. Get it and have the facts you need.

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OBITUARIES

Else.—Frederick A. Else was born at Rockland, New Brunswick, July 18, 1864; departed this life April 4, 1929. He came to Mountain Home in 1912, and bought a small tract of land where he resided till death claimed him. In early life he gave his heart to God, joined the Baptist Church and was a faithful member to the end. Not only was he a faithful member of the Church, but in all public interests of the community he was found helpful. He loved his God; he loved his home; he loved his Church; he was a friend to the children and the young people, so gentle, so kind, always ready to help and sympathize with those in distress. On September 3, 1913, he was united in marriage to Miss Capitola Halbert. In this marriage an ideal home was formed, each being devoted to the other. Besides his faithful companion, he leaves to mourn his loss two sisters, Mrs. Jane Tyler, Lewiston, Maine; Mrs. John Wyman, Redlonville, Maine; three brothers, Weldon Else, Wisdom, Montana; William W. Else, Dubec, New Brunswick; James P. Else, Providence, Rhode Island. Funeral services were conducted at the Baptist Church by Rev. W. M. Cooper, pastor of Baptist Church of Marionville, Mo., and Rev. W. K. Wharton, pastor of Baptist Church at Mountain Home, and Rev. L. B. Davis, pastor of the Methodist Church at Mountain Home. We laid him to rest in the Mountain Home Cemetery. Many friends made the floral display beautiful. Some glad morning we shall all behold him as he arrives to meet us who are left behind.—One Who Loved Him.

Robins.—In the death of Mrs. W. E. Robins, eighty-one years of age, Methodism has lost a sainted mother who had given a life of service to her church. Those who have known Mrs. Robins for many years testify that she was truly a home-maker, was deeply pious, and one who constantly applied religion in all the duties of life. Her faith and obedience to the Divine Will were manifest in all her associations and relationships. Hers was a beautiful consistent Christian life. The richest heritage left to her children, grand-children, and great-grandchildren, is the enshrined memory of her sweet, holy faith undaunted by the ravages of modern opinions and controversies. Elizabeth Jane Sloan was born in Tilton, Ga., August 16, 1848. Her early education was by private tutors, and she later went to Bowden College in that state. The privations and hardships brought on her during the Civil War gave her the fortitude which steeled her for later pioneering experiences. She had lost her own mother at the tender age of four years, and during the Civil War she lost her devoted step-mother and loving father within a year's time. Thus the stern realities of life were thrust upon her at an early age and developed strength and beauty of character which stands apart as a beacon of encouragement to any struggling and discouraged soul. Early in life she joined the Presbyterian Church, which was the church home of her parents. August 22, 1869, she was married to W. E. Robins, a Confederate soldier, who had stacked his arms with the remnant of General Lee's army at Appomattox Courthouse, and walked with bleeding feet back to Georgia to help in the reconstruction of his native state. Mrs. Robins went into the Methodist Episcopal Church, South, with her husband who had been reared in that faith, and these two travel-

ed life's pathway together until death called him forty years later. Two years after their marriage they moved to Knoxville, Arkansas, where all of their children were born, except the eldest, the late Mrs. O. E. Goddard, who was born in their Georgia home. This move to Arkansas was fraught with danger. Part of the trip was made on the train, but the last hundred miles had to be made behind an ox team over swollen streams and uncharted roads, through the forests with a six-months-old baby to shield from the hardship of the journey. When located in their new home they met the responsibilities of life together most courageously. The call of service to the sparsely settled community was their first impulse. They donated two acres of land for a church site and he helped with his own hands to erect a church, which was later traded for a better location as the town grew, and they again assisted with time and money to erect the church that still stands as a place of worship. They organized the Sunday School of which he was superintendent for years. She organized the first Missionary Society in the community. The following years were crowded with the care and training of nine children, gathering them around the fireside daily in family prayer, and as often stamping indelibly in their young minds a supreme faith in the Heavenly Father. Aside from the myriads of duties for a growing family, her slender little form spent hours at the spinning wheel and at the massive loom swinging the shuttle back and forth making blankets and counterpanes and other articles for the comfort of her home—all the while singing the "Wayworn Traveler," "Never Alone," and other inspiring hymns. Yet her days were never too full to answer the call of sickness or distress in the community. Many times in the darkness of the night or extremely inclement weather her altruistic nature led her forth as an angel of mercy to minister to the sick and suffering. Through many years her home was shared with the minister and his family for days and weeks at a time, and after the church centers grew larger there was always a warm welcome for all preachers in her home. As the children grew older Mr. and Mrs. Robins moved to a college town. The oldest was graduated from Hendrix College with highest honors. While her two oldest children were in college, Mrs. Robins was housemother to a number of college students, who in after years became prominent ministers and missionaries. In her old age she cherished their messages of assurance to her that she had been a great inspiration in their lives. The magnetism of her character drew ministers as well as laymen to accept the hospitality of her home. Hers was a cheerful, warming, and social religion. She loved and read her church papers daily along with her Bible. In 1900 Mr. and Mrs. Robins moved to Fort Smith, Arkansas, where the younger children attended school. Mr. Robins died there in November, 1909, and the following year the family moved to Muskogee, Okla., where Mrs. Robins made her home since that time, and was active in Sunday School, Missionary Society, and general church work until the final summons came. She was made honorary member of Circle No. 5 of the Missionary Society early this year. In a recent Church Pageant she was chosen to represent Progress. With pride she led the procession carrying her white banner. Her snow-white

hair and costume and radiant face were a fitting benediction to all present. Since the death of her oldest child, the late Mrs. O. E. Goddard, she has talked much of the heavenly home and grew more feeble each day. She was a warm personal friend and admirer of Mother Hester and her passing depressed her very much, and she made the statement "I will be next." The morning after that funeral Mrs. Robins fell asleep in Jesus, August 6. Mrs. Robins is survived by eight children, all of whom are consistent members of the church, thirty grandchildren, and nine great-grandchildren. The children are Mr. W. H. Robins and Mrs. H. E. Newton, Muskogee, Okla.; Mrs. H. B. Medley, Abilene, Texas; Mrs. G. W. Snedden and Mrs. M. S. Webster, Tulsa, Okla.; Mr. P. K. Robins, Hominy, Okla.; Mr. C. T. Robins, Foyil, Okla., and Mr. Luther F. Robins, Duncan, Okla. One half-sister, Mrs. M. Bryson, Waurika, Okla., also survives. The funeral was held at First Methodist Church, South, Muskogee, August 8, by her pastor, Rev. W. L. Broome, and Rev. M. L. Butler, presiding elder. Dr. A. E. Bonnell sang her favorite hymn, "Never Alone." The body of Mr. Robins was disinterred at Fort Smith and taken with the body of Mrs. Robins to Rose Hill Cemetery in Tulsa, Oklahoma, and lowered in the same grave. Dr. L. S. Barton assisted in the double burial service. Such a life record is a wonderful heritage to loved ones left behind. She retained her mental faculties to the end. Her son-in-law, Dr. O. E. Goddard, missionary secretary, has often said: "Her remarkable ability to adapt herself to different sit-

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uations is indeed amazing and to know her is to love her dearly." Another friend paid beautiful tribute to her, saying, "She is one of the loveliest memories of my life. She was one of the saints on earth, such a joy and comfort to me. She had unbounded faith in her Savior. How great must be her happiness now that she has joined loved ones in the Heavenly Home." Another said, "She was such a sweet inspiration to me. Her life was more like Jesus than any one I have ever had the pleasure to know."—W. L. Broome, Pastor.

REV. JOHN HENRY STURDY: A TRIBUTE

On reading in cold type that John Henry Sturdy, my long time friend, is dead, my mind revolted at the idea of his being dead; for he is not dead, but lives forever. The godly man never dies. When the frail tabernacle of clay falls to pieces the real man continues to live. When the body gives way to the ravages of disease and dissolution the spirit eludes the cold clutches of death, and with the defiant shout of victorious faith and hope he ascends to the Lord of glory, and into the world of immortality.

John Henry Sturdy, son of Rev. and Mrs. David Sturdy, was born in Dade county, Missouri, October 23, 1850; and January 7, 1929, he passed from his home at Brightwater, Benton County, Arkansas, into a higher and brighter world. When 19 or 20 years of age he was happily converted under the ministry of Rev. Thomas J. Smith, and united with the Methodist Episcopal Church, South. John was licensed to preach in 1884; and in 1885 was united in marriage with Miss Georgia Painter of Pineville, Missouri. Five children were born to this union; namely, David, Floyd, Lee, John H. Jr., and Mrs. Will S. P. Nance. He supplied in 1887 the Bloomfield Circuit. July 13, 1923, Georgia, his wife, passed from earth into the land of endless peace. In 1924 he was united in marriage with Miss Eliza Buttram, who mourns his going.

John Henry Sturdy was born and reared in the home of an itinerant Methodist preacher. In July, 1850, the St. Louis Conference of the Methodist Episcopal Church, South, met in Independence, Missouri; and the only Conference Bishop H. B. Bascom ever presided over. At this Conference Rev. David Sturdy was received on trial and assigned to the Carthage Circuit, which embraced Jasper, Newton, and McDonald Counties, Missouri.

The war broke up all circuit work. Being a Southern Methodist preach-

er it was after the Pea Ridge battle dangerous for Rev. David Sturdy to stay at home. So he was forced to leave home and family. He was captured by some Federal soldiers near where Eureka Springs now stands and carried to Berryville, where for some time he was a prisoner. After being released from prison he refuged into the South where he remained until 1865. His family was left in a comfortable home; but later was robbed of their possessions and turned out into a cold and cruel world to shift as best they could. The mother with several children, and most of them small and dependent on others for support, drifted into Benton County, Arkansas, and came to and entered an empty cabin, in which they took up their abode. Here the husband and father found his family in destitute condition, and his wife sick. For the want of the actual necessities of life and exposure to inclement weather, Mrs. Sturdy's ill health was brought on. She did not live long after the war closed.

Rev. David Sturdy as preacher in charge of the White River Circuit handed the writer on April 8, 1871, license to exhort. This brought John and the writer into close touch with each other. So in the summer of 1871 our friendship and helpful association began. He was a good boy, and grew up to be a useful man. He was a man of much prayer. Soon after conversion and uniting with the Church John formed the habit of secret prayer, which was kept up for almost sixty years. He was a plain, earnest, faithful, and helpful minister of the gospel. He adhered to and preached the cardinal, experimental, and principles of the gospel of Jesus Christ.—J. P. Caldwell.

BATTLE OF PEA RIDGE: A CORRECTION

Sometimes beholding an object starts an interesting train of thought. Sometimes an allusion to an historic event leads to a review of the facts connected with that special event. June 27, 1890, the writer in company with Rev. J. R. Maxwell, and a Mr. Mayfield, an old settler in the community, viewed the Pea Ridge battle-field, and stood near where Generals McCullough and McIntosh were killed.

Some time ago Rev. J. J. Galloway, after attending religious services at Brightwater and taking dinner with one of the leading families near the church, wrote: "We drove to the battle-field and marched up to the Elk Horn Tavern, and as we went looking at the breast-works and the monuments led us to think of the bloody days of the early sixties. It is an interesting fact that three Confederate Generals, namely, McIntosh, McCullough, and Slack were killed. Also two Federal Generals, namely Van Dorn and Curtis died during the three days' fight, which were March 6, 7, 8, 1862."

Early in the morning of March 6, the Federal General Curtis and escort ate breakfast in the LaMance Hotel in Pineville, Missouri, from which place he proceeded to Pea Ridge, where in the afternoon heavy skirmishing took place. Curtis was in command of 10,500 troops. Here General McCullough met with and took command of his army. On the 7th, General McCullough was fired on by a company of sharpshooters, and shot through the heart and instantly killed; and fifteen minutes after assuming command General James McIntosh of the Indian Territory was instantly killed by sharpshooters. On the 8th the heroic James Y. Slack of Missouri fell

mortally wounded.

Mr. Galloway said: "Also two Federal Generals, namely, Van Dorn and Curtis, died during the three days' fight, which was March 6, 7, 8, 1862." This statement is incorrect: or is not in accord with the facts of history.

A few days preceding the battle, Major General Earl Van Dorn came up and took command of McCullough's and Price's troops. Van Dorn was now in command of the Confederate troops, number about 25,000 men. On March 8th, he withdrew from the field of conflict and marched across the state of Arkansas to the Mississippi River, and crossed over to Memphis, Tennessee. So Van Dorn did not die at Pea Ridge.

The Federal General Curtis did not go down in death at Pea Ridge, but moved on to Fayetteville and Fort Smith.

The hearse carrying General Ben McCullough's mortal remains to Seguin, Texas, for burial, passed by our home in Parker County, Texas. The hearse and metallic casket were full of interest to us larger children. As a great, useful and good man had fallen, Texas justly mourned the death of General Ben McCullough.—J. P. Caldwell, Pineville, Missouri.

A DIVINELY APPOINTED VACATION

The vacation season is drawing to a close and most people are getting ready for the fall and winter business.

Vacations in this country are a development of the last fifteen years—Once a theory of doubtful propriety and value, provided for their employees by the more altruistic concerns, the custom has grown till now most up-to-date business concerns include "vacations" in their contracts and years programs. In many cases vacations are hurtful, being used in such a way as to bring moral degradation and dissipation of physical energy, but in most cases they are helpful and the recipients of the granted time return to their duties with increased knowledge, restored bodies and enlarged vision.

But vacations are not altogether a new fact in human history—in the twentieth chapter of Exodus may be found, some vacation provisions and regulations, expressed as follows:

"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it."

It will be a long, long time till society will be so organized as to make the modern man-made vacation available to all—(the quicker it comes the better)—but God whose plans are all inclusive, back in the genesis of time, made the seventh day provision, giving one day in seven to every man, for physical rest, mental development and spiritual growth and the system hasn't yet been improved on. It is the model plan, the Infinite conception and in proportion as we follow the program therein outlined in our adjustments to the requirements of an advancing civilization will we be on safe ground.

The God way is the only safe and wise way—to tamper with it is dangerous, to follow it brings us into the

fullness of the knowledge of God.—George Rule in *Lonoke Democrat*.

FOREIGN COTTON THREATENS SOUTH'S STAPLE CROP

"One American manufacturer uses 80 per cent Egyptian cotton because he cannot get as fine or as long cotton in this country. There is no blinking the facts as they exist. American cotton supremacy is not only threatened, but is slowly being undermined," writes Arthur Coleman in the current issue of *Holland's*, the magazine of the South.

Amazing as it may sound to Southern people who look upon cotton, the bulwark of our very existence, as a matter of course and a never ending source of revenue, much of the cotton now grown is absolutely useless in the manufacture of anything made in this country except the shoddiest of material. Nearly fifteen per cent of the 1928 crop was untenderable on contract because of short staple, and more of this class is grown each year.

Mr. Coleman says, "For many years American short cotton has been shipped to Japan and Europe where it is used in the manufacture of underwear, blankets, cheap rope, twine and other commodities. In those countries it is forced to compete in price with cotton from China and India, cotton grown with the cheapest of cheap native labor. 'Coolie' cotton it has come to be called. In order to compete with this cheap cotton, American cotton must be cheaper.

"Particularly it must be cheaper than Indian cotton, for India raises a short cotton that is the best for the uses to which it is put. There are mills in America where domestic short cotton could not supplant Indian cotton if the American cotton was given away. India's cotton is stronger and better than American short cotton. China's cotton is better. This is not my opinion. It is a statement of a cotton goods manufacturer who operates one of the largest concerns of its kind in the country and whose product is nationally recognized as one of the best."

Mr. Coleman points out how and why short staple, untenderable cotton is becoming more popular with Southern farmers; how this affects the price of all cotton; what this means to Southern business and many other facts about cotton which most Southerners who have seen cotton all their lives know little about.

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SUNDAY SCHOOL

Lesson for September 29

REVIEW: SIGNIFICANCE OF THE EXILE AND THE RESTORATION

GOLDEN TEXT—The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.
PRIMARY TOPIC—Stories Retold.
JUNIOR TOPIC—Stories Retold.
INTERMEDIATE AND SENIOR TOPIC—Some Great Men of the Period
YOUNG PEOPLE AND ADULT TOPIC—God's Providence in the Exile and the Restoration.

The grade of the class, the aptitude of the scholars and the genius of the teacher are factors which determine the method of review. For adult classes the following suggestions are made:

I. Study the lessons of the quarter as illustrating the philosophy of history in God's dealings with His people in their captivity and restoration. Assignment of topics should be made at least one week in advance. Only adult scholars should be expected to use this method. The following subjects might be assigned:

Why God Permitted Israel to Go into Exile.

What Changed Views of Life Resulted from the Exile.

The Bearing of the Exile Upon Prophecy.

The Relationship of Divine Chastening to Divine Love.

II. Character Study.

Assign the outstanding heroes of the quarters lessons to members of the class to have them report. This assignment should be made at least a week in advance. Some of the outstanding characters for consideration are: Ezekiel, Daniel, Nehemiah, Ezra, Zerubbabel and Malachi.

III. Summary of Contents.

This method is usable at all times and can be adapted to most of the grades. The following suggestions are made for carrying out this method:

Lesson for July 7—Before Ezekiel was commissioned as a prophet he was given a vision of the Almighty. After this vision he was given an experimental knowledge of God's Word.

Lesson for July 14—Ezekiel sets forth personal responsibility as bearing on the prophet and upon the people to whom he ministered. Ezekiel's responsibility was to hear God's Word and sound the warning. The people's responsibility was to hear and obey.

Lesson for July 21—Ezekiel is the prophet of hope. He ministered to Israel in captivity. God sent him to show to Israel the fullness of His plan for the world through them.

Lesson for July 28—Because Daniel made the Lord the arbiter of his life he was able to make known the king's dream, with its interpretation.

Lesson for Aug. 4—While Belshazzar and his lords were engaged in drunken revelry, a mysterious hand recorded divine judgment.

Lesson for Aug. 11—Because of jealousy certain wicked men plotted Daniel's downfall. They trumped up a charge against him on the ground of his foreign religion. Though the foolish decree of the king was executed, Daniel was delivered and his accusers were cast to the lions and destroyed.

Lesson for Aug. 18—Though Israel went into captivity as a chastisement of the Lord, later He restored them.

Lesson for Aug. 25—In the restoration of the people to their own land, the first thing necessary was the provision of a place for the worship of God. As soon as this work was done, violent opposition was in evidence.

That which God sets out to do shall be completed.

Lesson for Sept. 1—Through Zerubbabel the people were brought back and established in their own land, but they had gone far away from God. There was now need of a religious leader. Ezra was moved by the Spirit to lead them back to fellowship.

Lesson for Sept. 8—When Nehemiah heard of the distress of his brethren in Jerusalem he took the matter to the Lord in prayer. The Lord gave him favor with the king, who permitted him to go back and build the walls.

Lesson for Sept. 15—The method used in bringing back the people to God was God's Word. Because the Word was made plain, the people repented of their sins.

Lesson for Sept. 22—Malachi as an aid to Nehemiah in effecting reforms pointed out the sins of the people, namely, base ingratitude, a corrupt priesthood, mixed marriages, and robbing God by withholding tithes. He pointed to a Day of Judgment when righteous retribution would be meted out to the wicked and rewards would be given to the faithful.

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SEVEN THINGS I LIKE TO SEE IN A PREACHER

There are many things I think a preacher ought to be. These seven I have set down as essential.

First: I like to see him study. I doubt very much if our preachers can get very far below the surface of things without study. My banker tells me that he studies. The doctor of my town finds that it is very necessary that he study. There is a small caliber salesman living next door to me, and he studies several hours every evening. Regardless of how spiritual a preacher may be, he

cannot command the respect of his people from his pulpit without earnest study. It is not the pulpit where the preacher is able to stir the hearts and minds of his people, but it is from the long hours spent in his study before he enters that pulpit. It is the preacher's work shop, "where, by the inspiration of prayer and meditation and with the fire of the Holy Spirit, and with the hammer of the word he forges his messages upon the anvil of his heart experiences."

Second, I like to see a spiritual preacher. By this I do not mean one with a long face. Smiles go hand in hand with spirituality. The preachers of this new day must be men of men. They must be considered the spiritual leaders of a community. They must be spiritual, but they must not develop a superficial piety that will cause them to be so set apart from other men that they will never be called upon to administer in spiritual things.

Third, I like to see a practical preacher. A few years ago Texas had an outstanding preacher. He was a wonderfully spiritual man. His messages from the pulpit were filled with spirituality and power. But this man was so impractical he was called "the spiritual idiot." Every preacher ought to have some business sense. It takes much of this business judgment to operate a modern day church.

Fourth, I like to see him make a good appearance. I do not feel that "clothes make the man," but I have seen a few preachers that needed to give more attention to their personal appearance. A preacher can always be neat. Some of the poorest people I have ever known were as neat as anybody. Every preacher ought to have at least two good suits, more if possible. His dress for the pulpit ought to have some distinction from his street dress. Personally, I do not like a red tie and red socks for wear in the pulpit. If a preacher can only have one suit, that suit ought to be dark. A dark suit can meet almost all requirements. The same thought applies to a preacher's automobile. I have seen preachers who were on a three thousand dollar salary who insisted on riding in a 1922 model Ford, with all the prehistoric trimmings, even during 1929. This always leaves the wrong impression. However, I do not like to see a preacher drive up in a Packard or Cadillac. That seems a little out of harmony.

Fifth, I like to see him a leader. Just for that reason I am a member of the Chamber of Commerce. I enjoy the meals, but I really do not care so very much for the conversation that usually follows. But I have found that my attendance helps me to meet the business men of my town. Every preacher has the opportunity to be one of the leaders of his community. Do everything possible to encourage your leadership.

Sixth, I like to see him a worker. The preacher ought to be a man of real labor, in his pastoral work and in his sermon preparation. The English preacher, Dr. Jowett, wrote: "Enter your study at an appointed hour, and let it be as early as the earliest of your business friends goes to his warehouse or his office. I remember in my earlier days how I used to hear the factory operatives passing my house on the way to the mills, where work began at six o'clock. The sound of their clogs fetched me out of bed and took me to my work. I no longer hear the Yorkshire clogs, but I can see and

hear my business men as they start off early to earn their daily bread. And shall the minister be behind them in his quest of the Bread of Life? Shall he slouch and loiter in the day, shamed by those he assumes to lead, and shall his indolence obtrude in the services of the sanctuary when 'the hungry' sheep look up and are not fed?"

Seventh, I like to see a satisfied preacher. When a man is not satisfied in his occupation, let him change to something else. The ministry brings satisfaction to the man who has given himself to it. Dissatisfaction is a sure sign of his mis-fit. When a preacher is happier as a salesman, a worker on the farm, or anything other than his ministry, let him resign his post and proceed toward that thing which will give him greater happiness. A congregation becomes happy with a man satisfied in his ministry. The same congregation becomes terribly uncomfortable when the preacher is dissatisfied.—J. B. Bailey in Texas Christian Advocate.

GOVERNOR DONAGHEY'S EXAMPLE.

With absolutely no advance fanfare of announcement and with a legal simplicity that is admirable Governor George W. Donaghey did more for education in Little Rock than all the crowd of advocates it has had through past years. The late Governor of Arkansas took two buildings that represent a great part of his life's work and are in fact his final challenge to all those who would doubt the future of Little Rock and gave them to the city not as a monument, but rather as a guaranty that education, in part at least, would be made independent of the ever recurring problem of finance.

Aside from the gift, the great merit of the Governor's action is in its loyalty to the community where he has lived and prospered. In short, Governor Donaghey who made himself through his own effort for the most part, is nevertheless grateful enough to this section to wish to express his gratitude while alive and while in a position to see that his trust will be properly looked after. We congratulate Governor Donaghey for what he has done and we congratulate him again on being a pioneer in doing something for his own city and state. There are many others who should follow his example.

But this brings us another thought. What have our Catholics done for their educational and charitable institutions? With one or two notable exceptions they have done nothing. It is a sad commentary on our Catholic enthusiasm to state that our own Catholic College has never received a single dollar in the way of endowment from any Catholic in this community, or in this state. Little Rock College has had but one benefactor, its founder, the Bishop, as far as we recall our Sisters' academies have had the same experience.

The response of Catholics to the appeal of the Benedictine Fathers after their fire was too a very petty expression of appreciation for a half century's labor by priests and brothers.

Perhaps, though, our Catholic public will realize some day that they owe a debt to the Church that is more than passing. We hope that Governor Donaghey has taught the state a lesson of loyalty and appreciation, just as he has always insisted on its future and promoted it in defiance of those who would cast doubt on it.—The Guardian.

TWO WAYS TO BE SURE

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

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

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

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

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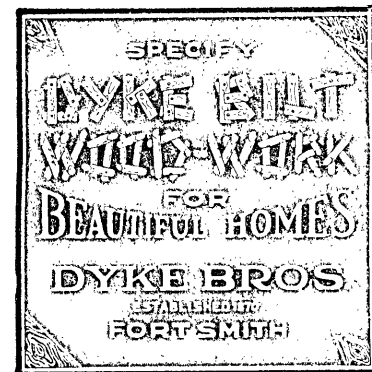
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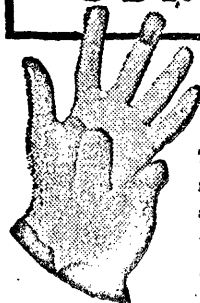
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